

LOOKING WITHIN: UNDERSTANDING MASCULINITY AND VIOLENCE AGAINST WOMEN AND GIRLS

A GUIDE FOR FACILITATORS



 **UN WOMEN TRAINING CENTRE**

United Nations Entity for Gender Equality
and the Empowerment of Women

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INTRODUCTION

I. Why do we need to understand masculinity?

Masculinity can be defined as “a way of living for men” or “a way of being male”. It is what a society tells us about men and “how to be a man”.

The term, “masculinity”, refers to the social meaning of manhood, which is constructed and defined socially, historically and politically, rather than being biologically driven. There are many socially constructed definitions for being a man and these can change over time and from place to place. The term relates to “perceived notions and ideals about how men should, or are expected to, behave in a given setting. Masculinities are not just about men; women perform and produce the meaning and practices of the masculine as well.”¹

“Masculinity” also refers to identities and patterns of practices associated with the positions of men in a gender system². It refers to the socially produced ways of being male and it appears in the way one presents, conducts, and behaves in manner of speech, attitude, behaviour, gestures, interactions, roles and responsibilities, and so on. It is generally felt that masculinity is something that men carry somewhere deep inside themselves and it manifests itself with biological maturation. However, masculinity is not an essence that all men carry, but a set of socially produced notions and ideas about how men should behave. It is produced by individuals and systems, from laws and policies, to religions, to states and governments, to media, to communities and families. Men therefore feel that masculinity is “natural”.

And there is no one, single “masculinity”. Constructions of masculinity vary over time and across or within cultures, yet there is often a hierarchy of masculinities in which certain forms are dominant.

The word, “masculinity” should not be used interchangeably with the words “men”³ and “male”, however. “Masculinities” are not the same as “men”. Rather, masculinities are about gender relations, which are supported, played out and embodied by men and women predominantly through men. Therefore, to understand masculinity is to understand and explore power relationships between men and women as well as power relationships between men and sexual minority population groups.

Gender based injustice, inequality, violence and discrimination are rooted in the pattern of unequal power relations between men and women and this unequal power is shaped by patriarchal beliefs, systems and institutions. This is the root of “gender inequality”, which gives way to gender based violence. Gender inequality must therefore be addressed from different angles and must be addressed holistically. Ending it requires a structural shift in male-female power relations by transforming patriarchal masculine norms, beliefs and practices that govern and shape men and boys, women and girls. This calls for a deeper examination of the various forms of masculinities and their workings. Exploring masculinities in this way also sheds light on the complexity of how gender norms shape individual attitudes and practices and how individuals and institutions can shape gender norms across a culture and society. Self-reflection, self-examination and consciousness building on patriarchal masculine norms, beliefs and practices are critical for gender justice. The transformation needs to happen at all levels, from the individual, to the community, to the institutional to the societal.

Understanding this term, “masculinity”, and addressing the harmful practices that stem from it are therefore vital components of the strategy to promote gender equality, to advance women’s empowerment and to end gender based violence.

1 UNICEF, UNFPA, UNDP, UN Women. (2011). Gender Equality, UN Coherence and You. Retrieved August 6, 2014 from <http://www.unicef.org/gender/training/content/scoIndex.html>

2 Connell, R. W. (2005). Masculinities: Second Edition. California: University of California Press.

3 Ibid. (2005)

II. How was this guide created?

There is growing recognition globally that gender inequality and violence against women and girls cannot be fully addressed without the inclusion of men and boys, and also without “unpacking” masculinities. United Nations agencies in particular have committed to the principles of gender equality and human rights, and regardless of their background, sex, age or work function, UN staff members should have an understanding of these topics, which they can apply in their personal and professional lives. With increasing study, knowledge and information, and with interest in this topic, UN staff are setting the example for how to build a foundation of understanding on what “masculinity” really means, how it is connected to gender inequality and violence, and how it is relevant to our personal journey toward being more gender-equitable individuals.

In 2012 and 2013, the UN Women Training Centre in Santo Domingo organised a series of face-to-face workshops, entitled “Gender, Masculinities, and Prevention of Violence against Women”, for UN administrative, operations and support staff, including drivers, security guards and maintenance personnel. The workshops employed participatory, interactive, and reflective learning methodologies that invited participants to take a more gender equitable view. Lessons learned and experiences from the training were then documented and training materials pulled together to form this guide, which can be used and/or replicated by other UN agencies and Country Teams. It was developed by UN Women wholly in-house with guidance from a technical peer-review group. A pilot training was then held in July 2014 in Santo Domingo.

Because knowledge and practices evolve, this guide will not be able to cover all areas of the subject matter however, or provide exhaustive lists of contents. Nor is it context-specific. Rather, it seeks to provide a general framework within which individuals and agencies can improve based on their specific contexts and needs. To deliver the content and convey key messages effectively, facilitators would need to tailor this guide to suit their context.

III. Who is this guide for?

This guide is for experienced facilitators and trainers who implement basic workshops primarily for UN staff on gender, masculinity and violence against women and girls. Facilitators and trainers can be UN staff members or non-UN staff members. However, it is important that facilitators/trainers have some knowledge and experience with the UN system and with the concepts of gender, masculinity and violence against women and girls.

IV. Who are the target audience?

The workshop envisioned in this guide is for anyone who works with the UN or works inside UN premises, regardless of their background, sex, age, ethnicity or work function. It can be used with non-technical personnel, such as drivers, security personnel and maintenance staff, as well as with programmatic and operations staff members. However, it must be noted that some basic reading and writing literacy competency is required.

The guide can also be used by, and with, civil society organizations, governments, schools and communities at large. It merely provides a generic framework that can be adapted to suit various audiences. Users need to adapt the guide to meet the needs, level of knowledge, socio-political context and cultural context of the audience.

This guide is also written to be used with mixed-sex groups. However, depending on different contexts and circumstances, if need be, the training can be held for men and women separately. Although, that would require specific adaptation to suit single-sex groups.

V. What are the objectives of the Guide?

This guide is developed to help facilitators and trainers to conduct a reflective workshop with men and women in order to:

- Enhance understanding about what masculinity means, its construction and reinforcement, and its connection with violence against women and girls;

- Cause participants to reflect on gender inequality and power imbalances through analysing masculinity;
- Ask participants to challenge harmful masculine norms, practices and status-quo, and to foster critical self-reflection toward change; and
- Identify personal steps, commitment and measures to promote gender equality and end violence against women and girls.

VI. What are the key strategies?

To stimulate personal transformation toward a more gender-equitable perspective, it is important that the learning process:

- Foster critical consciousness building, on-going self-reflection and self-critiques;
- Challenge privileges and status-quo;
- Encourage reflection upon injustice in connection with personal life experiences of power imbalance and inequality;
- Foster activism within each individual; and
- Plant the seeds of hope, potential and possibility for positive change.

The above point about “privilege” also bears some explanation. It is recognised that challenging privilege and promoting self-examination may make some participants uncomfortable. It is not an easy or straightforward process. That is why it is very important to have a supportive and safe learning environment with skilled facilitators who can guide participants through uncomfortable or challenging situations that may arise.

VII. What is a good number of participants for the training?

To create an environment that is conducive to learning and reflection, the size of the workshop should be neither too big nor too small, between 20 and 35 people. And when possible, it is highly recommended to have a diverse group of participants - men, women and members of sexual minority groups.

VIII. How is this guide organised?

This guide is organised in the form of a three-day, face-to-face training. Each day focuses on one or more specific themes and these themes are linked to one another in a logical flow. A number of activities are then used to explore each theme. A suggested schedule helps to provide facilitators with an overall glance at the workshop and there are recommended lists of the materials required to conduct each activity.

It is recommended that the three-day schedule be used fully and consistently to ensure continuity of the learning. However, if a continuous three-day schedule is not feasible, organisers or training commissioners may consider spacing the training out over three non-consecutive days with breaks in between. Or, facilitators can design an agenda to fit the needs and resources available. Yet it is important to note here that shorter agendas mean shorter time for learning, and shorter agendas would have a lesser effect than would delivering a full three-day training.

Thus, this guide proposes two different agendas, the full three-day workshop and two-day version. The former is preferred and highly recommended. The latter is more concise and, subsequently, has less detail.

Each activity has a name and begins with key learning points. These are key messages that participants are expected to take home with them. It is important to ensure that they are properly and clearly conveyed. In order to make the training process participatory and interactive, a variety of learning methodologies are also employed. The step-by-step process gives facilitators detailed instructions on how to conduct the activity and it is essential that activities are carried out in the manner described so that they communicate the key messages effectively. Some games are recommended as energisers too, if necessary. Some physical movement and light-hearted competition is also recommended to help participants be more attentive and interested in the material.

Each activity has (1) the name of the activity, (2) key learning points, (3) duration and time, (4) procedures for preparation, (5) process steps and (6) a summary note for facilitators. At the end of this guide, there is also a list of resource related to masculinity and violence against women and girls for further reference.

GUIDING PRINCIPLES

Implementation of this training guide should be grounded on the following principles:

I. Human rights for all

This training is grounded in the principles of human rights for all, that all men and women are born equal, all human beings must be placed as the central value of concern, and all forms of discrimination, prejudice, and violence are violations against humanity as specified in the Universal Declaration on Human Rights. This rights-based approach is vital to safeguarding the rights of all individuals to safety, dignity, and freedom and this training demonstrates the shift toward organizational and personal commitment to gender equality and justice.

II. Accountability to women and girls

This work must also contribute toward advancing gender equality, women's and girls' empowerment, and women's and girls' human rights. Fostering healthy, peaceful, positive forms of masculinity for men and boys is one of many strategies to deliver on these goals and this idea must therefore be an integral part of initiatives to promote women's and girls' rights. Their voices must be heard in the deconstruction of the harmful aspects of "masculinity" and women's rights groups should be included throughout this process to ensure that it aligns with their vision of equality, where "masculinity" sheds its harmful aspects. In practice, in the UN system, this training should therefore involve gender theme groups/networks, gender focal points or gender officers, and for non-UN organizations it should involve local women's rights organizations, groups or activists.

III. Respect and non-violence

Unequal gender power systems disregard individuals' human rights and often employ various forms of violence as a tool to control and subjugate women and men, and this workshop seeks to transform that. The learning process and environment created for this workshop should therefore avoid replicating such

power dynamics and instead should be built on the rich life experiences and knowledge of participants. Diverse views should be treated with respect and dialog should be used throughout the workshop to build mutual understanding among those who have traditionally exercised power in unequal gender power relationships. Everyone can be a teacher and a learner simultaneously and the learning process can be an empowering one if, in the spirit of sharing, it is respectful, supportive, power-equal, non-judgmental and non-violent.

IV. Social transformation starts with personal transformation

Gender equality and human rights for all cannot be achieved through personal transformation alone, but require collective action to bring about sustainable social transformation. The transformation of the individual is a fundamental element of social transformation. This is because individual attitudes and behaviours influence practices and actions, and individual actions and practices shape the world we live in. Dominant or harmful forms of masculinity are thus produced and reinforced by individuals and institutions. Change must occur across all levels of the society, then. This workshop should be viewed in the larger picture of a movement to improve the life of every woman and man, girl and boy.

BEFORE GETTING STARTED

I. Forming a facilitation team

This workshop is best delivered by a team of at least two facilitators or trainers, ideally one male and one female. It is also important that facilitators and trainers have knowledge of the UN system and of the concepts of gender, masculinity and violence against women and girls. It is important as well that trainers understand the social, political and cultural contexts of where the workshop is held.

II. Facilitation for critical reflection

Facilitators will not only introduce participants to new information and ideas, they will also provide the space and the opportunity for participants to reflect on their own attitudes and beliefs related to gender inequality and violence against women and girls. Facilitators will not be able to answer all questions, solve all problems and meet all expectations but they will guide discussions and activities, provide the necessary tools and ask the critical questions so that participants can generate their own knowledge and understanding.

III. Understanding the audience

It is crucial to know the audience for a training or workshop. Who are they? What do they do for work? What context are they working and living in? What is their knowledge about gender? Facilitators should work with the organisers and training commissioners to collect this information ahead of time. And as mentioned above, this guide is not context-specific, it merely provides guidance. To have the greatest impact, facilitators must then adapt, adjust and contextualise the guide to suit participants' contexts and localities, including language. This guide also recommends that activities to be carried out with mixed-sex groups. (If that is not feasible or appropriate for some settings, facilitators should adjust the activities for single-sex groups.)

IV. Adult learning

The audience for this workshop will most likely be a group of adults with diverse backgrounds and experiences, and for them to learn effectively, they need to know why they should learn something new, how the learning is related to their lives and work, how the learning is connected to their experience and how/when they can apply their new knowledge. The process should be self-directing and task-centred. It is also important that participants see how their learning is relevant to their work and lives, because they are unlikely to stay motivated if they do not see the relevance. It is therefore very helpful to explain the relevance of each activity in connection with the key learning points.

V. Creating a positive and effective learning environment

Respect: Participants will be from diverse backgrounds and this type of training demands critical reflection. There will therefore likely be disagreements and debates. It is essential, however, that there is consensus from the beginning that differences should be respected. It is okay to disagree in this environment, but insults, negative criticism, shaming and blaming are not welcome. Participants need to feel heard and respected and there is no right or wrong opinion. Opinions should be shared freely and nonviolent communication (including rules on sexism, homophobia and racism) must be adhered to. One strategy to promote this environment is to ask participants to come up with an agreement on a set of working arrangements for the training and to get them to agree what they feel is the proper course of action if the parameters are not respected.

Safety: This workshop is designed to create a new paradigm for "manhood", a new kind of social container that will allow participants to explore being a man a little differently from how men have generally been taught. But it does this by challenging some of the most fundamental beliefs and world views of the

participants. It is therefore vital to create an environment in which participants feel comfortable and safe talking about, sharing, arguing about and reflecting upon sensitive or personal issues.

Confidentiality: In order to ensure a safe and respectful learning environment, confidentiality must be respected. Anything personal or sensitive that is expressed, shared or discussed in the workshop will not be shared with anyone outside the training room.

Support (but not therapy): The workshop may bring back memories of a painful or harmful experience in the past for participants. However, it needs to be made clear that facilitators do not have the skills or resources to provide “therapy”. Participating in a group and being heard may provide some therapeutic elements, but it is important to be clear about what the workshop is for and what it is not for. The crucial task is to understand and “unlearn” the destructive parts of masculinity construction, not to treat each member or heal personal wounds. This learning process uses real-life experience and emotions as crucial components, but is not intended to be therapeutic. Rather, facilitators should be knowledgeable on available support services to which to refer participants if needed.

Gender-sensitive behaviour: Facilitators must not dominate the proceedings. Their behaviours, attitudes, actions and communications need to adhere to the principles of gender equality. Sexist, biased, discriminatory, dictatorial or gender-insensitive attitudes are not acceptable.

Be clear on the key learning points: Key learning points of each activity should be established from the beginning and then summarised again at the end. Repeated information will stay with people. Thus, reminding participants of the key points of learning is essential.

Establish links: Activities should all feel as if they are linked to one another and there should be a smooth flow of information and ideas from one session to the next. Participants need to be able to fit all of the small pieces of the puzzle together. Additionally, what is being discussed should be related to people’s real life experiences. At the end of each day the facilitator can also ask participants to sum up the key learning of the

day. Key learning points from the previous day should be recapped at the beginning of each day as well.

Take breaks: Breaks are important, as people cannot concentrate for long periods of time. And when the discussion is heavy and emotional, breaks are that much more important so that participants can re-focus. In general, there should be a short break every 90 to 120 minutes.

Sustain the energy: Learning takes effort. It is therefore essential for the trainer to pay attention to the energy levels in the room. Workshop rhythm should thus be designed to sustain the energy of the group, and here it is crucial to observe the participants closely. Their facial expressions and body language will tell how involved they are. People learn best when they are active in their own learning, so learning activities should be interactive and fun. Facilitators can also use energiser games if the energy level drops.

Sense of humour: This type of training can be heavy, as it asks tough personal questions. Humour is therefore a useful learning tool because it relaxes people. People can learn better when they feel comfortable and relaxed, and they even tend to remember the training better if they can laugh about it. But keep in mind that humour and light-hearted activities should also be culturally sensitive, gender sensitive and appropriate.

Humility: Facilitators should never appear or act superior to the participants. Rather, they should begin by saying that they too are in fact just learning too, with, and from, participants. They should say that they struggle with confusion and doubt too, and that they don’t have all the answers and don’t understand everything either, and that this is a collective learning process.

VI. Planning checklist

The following questions will help facilitators plan the workshop. For those questions that have “no” as the answer, that indicates that facilitators would need to do more preparatory work on the specific point raised by the question.

Questions	Yes	No
<p>1. Know the key objectives</p> <p>a. Do you understand clearly the objectives and expected outcomes for this workshop?</p> <p>b. Have you verified your understanding of the objectives with the organisers (e.g. the commissioning agency)?</p> <p>c. Have you discussed and agreed on the agenda, activities, content and methodology with the organisers?</p>		
<p>2. Know the space</p> <p>a. Have you seen the workshop venue/room?</p> <p>b. Does the venue/room allow various activity movements and arrangements?</p> <p>c. Does the venue/room have good lightning and a comfortable temperature?</p> <p>d. Does the venue/room have all necessary equipment (flipchart, markers, board to write on, microphone and other aids)?</p>		
<p>3. Know the audience</p> <p>a. Do you know who will be attending the workshop?</p> <p>b. Do you have their general profiles (name, age, gender, job title, for example)?</p> <p>c. If possible, can you know whether or not the participants have undergone other training on related topics?</p> <p>d. Do you know if any participants have specific requirements and/or need specific assistance?</p>		
<p>4. Know the co-facilitator (if there is one)</p> <p>a. Do you know or have you worked with the co-facilitator(s)?</p> <p>b. Have you discussed the workshop objectives, contents, handouts, methodologies and division of labour?</p>		
<p>5. Know the topic (in particular, masculinity)</p> <p>a. Are you familiar with the training subject?</p> <p>b. Do you know stories and experiences related to this subject that you can share with the participants?</p> <p>c. Do you know technical support or resource persons that you can consult if needed?</p>		
<p>6. Know the manual</p> <p>a. Have you familiarised yourself with this guide, its contents and methodologies?</p> <p>b. Have you prepared all handouts that are needed for the training (for all sessions)?</p>		

Questions	Yes	No
<p>7. Know about the support services and response mechanisms</p> <p>a. Do you have a list of local support services to prevent/respond to violence, harassment and assault?</p> <p>b. Do you have a list of local/global gender-related initiatives that the participants can take part in?</p> <p>c. Do you have knowledge of or information on mechanisms put in place by the organizing agency to prevent and respond to violence, harassment or assault?</p>		
<p>8. Know some fun activities (games or energisers, for example)</p> <p>a. Do you know appropriate, light-hearted activities that you can use to energise the group?</p>		
<p>9. Know feedback mechanisms</p> <p>a. Do you have a technique/approach to get informal feedback from the participants?</p> <p>b. Do you have a tool/technique to monitor the energy level of the participants?</p>		

VII. Monitoring the workshop

The following questions will help facilitators to monitor the workshop. Please note that this checklist only provides generic guidance and it is recommended that facilitators use it at the end of each day to reflect on and review the training.

For those questions that have “no” as the answer, this indicates that facilitators would need to pay more attention to, and adjust, those particular points for a more effective delivery.

Questions	Yes	No
<p>1. Facilities and the surrounding environment</p> <p>a. Do the space arrangements suit learning activities?</p> <p>b. Do the space arrangements encourage movement and participation?</p> <p>c. Is the venue comfortable for participation (temperature, humidity, noise, lightning)?</p> <p>d. Does the equipment function properly (microphone, speaker, projector, laptop)?</p> <p>e. Are there sufficient water and food during the breaks?</p>		
<p>2. Content</p> <p>a. Are key learning points well understood by participants?</p> <p>b. Are participants’ questions answered satisfactorily?</p> <p>c. Are participants clear about all activities and their key learning points?</p> <p>d. Is the flow of the content smooth?</p> <p>e. Is the pace of the training acceptable?</p>		
<p>3. Methodology and facilitation</p> <p>a. Are activities interactive and participatory enough to encourage participation and command attention?</p> <p>b. Do supporting handouts need adjustment?</p> <p>c. Is the learning environment productive, energetic and constructive?</p> <p>d. Are you able to adapt and adjust training activities to meet learning pace, level and energy of the participants?</p> <p>e. Do you get feedback from the participants?</p> <p>f. Are you able to document lessons learned for your facilitation and activities?</p>		

Questions	Yes	No
<p>4. Time management</p> <p>a. Are activities delivered within the given timeframe? Are activities regularly completed on time?</p> <p>b. Do facilitators effectively manage time for all activities?</p> <p>c. Do participants have enough break time?</p>		
<p>5. Know the topic (Participation and energy level)</p> <p>a. Are participants energetic, participatory, interactive and keen?</p> <p>b. Is resistance managed constructively and productively?</p> <p>c. Do participants feel comfortable asking sensitive questions and challenging difficult issues?</p> <p>d. Is every participant contributing actively to the course?</p>		
Observations and comments		

In addition to these questions, there are different monitoring exercises within the guide that will help collect spontaneous feedback at the end of each module. These wrap-up sessions will help to have an open exchange with the participants about what they liked and learned from. They also provide the space to express criticism and suggest changes. The wrap-up

sessions are conducted openly in a group exercise. Please note that some participants may not feel entirely comfortable expressing their thoughts and feelings in front of a group and keep in mind that it is not easy for everyone to express their attitudes freely when it comes to sensitive issues such as gender and intimate relationships.

VIII. Evaluating the training workshop

In addition to the above listed monitoring questions, end-of-session feedback and your own observations during the course, we suggest an additional written evaluation that allows the individual participant to express their views, as well as a pre- and post-test that provides you with an impression of the participants' learning curve.

This guide includes a test that assesses knowledge and attitudes before and after the training. The test itself is divided into a section for cognitive learning and indicative questions that will measure attitudes (inspired by the GEM scale).⁴ By comparing the score before and after the workshop, you can get some indication of participants' learning curve and attitude change. Furthermore, the "client satisfaction survey" is used to measure participants' overall satisfaction level including training content, logistics and facilitation. This form is a standardised UN Women Training Centre tool that is applied in all trainings and which assists in comparing different courses.

It must also be remembered that a three-day training cannot bring about total attitudinal and behavioural shift. Personal transformation is a long-term process that needs to be continuously fostered, and this training makes a humble attempt to plant some seeds for critical self-reflection upon attitudes, behaviours, beliefs and practices as a step toward personal transformation.

A simple pre- and post-test for training assessment can be found in Annex 1.

IX. Documenting lessons learned and experiences

Facilitators are strongly encouraged to document lessons learned and experiences during implementation of this training. They are also encouraged to use UN Women's online Community of Practice on Gender Training (<http://gtcop.unwomen.org>) to share experiences and exchange thoughts to further improve such training. Facilitators and trainers can send feedback, comments and suggestions for improvement to info.trainingcentre@unwomen.org.

X. Training programme flow

Day 1	Overall theme: Gender Power Relations and Masculinity
Day 2	Overall theme: Masculinity and Violence against Women and Girls
Day 3	Overall theme: Toward Personal Transformation

4 Pulerwitz, J. & Barker, G. (2008). *Measuring attitudes toward gender norms among young men in Brazil: Development and psychometric evaluation of the GEM Scale*. Retrieved August 6, 2014 from <http://promundo.org.br/en/wp-content/uploads/2010/03/04.pdf>

AGENDA FOR A THREE-DAY WORKSHOP (RECOMMENDED)

Day 1: Gender Power Relations and Masculinity		
Time	Activity	Overall Objectives
0830-0900	Registration	Registering participants
0900-0930	Welcome and introduction	Welcoming participants and introducing overall objectives and structure of the training
0930-1030	The New Planet	Enhancing understanding on human rights, human rights violations and injustice
1030-1045	Tea/Coffee break	
1045-1125	Space Between Us	Understanding inequality and its relationships with gender
1125-1140	Thinking With Our Feet	Demonstrating how women and men experience human rights differently
1140-1240	Gender Box	Understanding gender socialization and construction
1240-1340	Lunch break	
1340-1425	Experiencing Power	Understanding power, and reflecting individuals' experience of power
1425-1445	Understanding Masculinity	Learning some concepts about masculinity
1445-1500	Tea/coffee break	
1500-1600	Cool Guys	Identifying dominant masculinity and the "operationalization" of masculinity hierarchy
1600-1615	Feedback Day 1	Summarising key learning points of the day and getting quick feedback about Day 1

Day 2: Masculinity and Violence against Women and Girls		
Time	Activity	Overall Objectives
0900-0915	Voting with Our Feet - True or False	Recapping Day 1 and getting started thinking about VAW/G
0915-1015	Understanding VAW/G	Understanding various forms of VAW/G, and linking VAW/G with power imbalance
1015-1030	Tea/coffee break	
1030-1115	Standing in Her Shoes	Understanding women's and girls' experiences of living in constant fear of violence
1115-1215	Circles of Influence	Identifying different levels of influence on violence, from individual to societal
1215-1315	Lunch break	
1315-1400	Masculinity and VAW/G	Drawing links between harmful masculinity and VAW/G
1400-1445	Causes of VAW/G	Deepening understanding of causes and risk factors of VAW/G
1445-1500	Tea/coffee break	
1500-1600	Sexual Harassment in the Workplace	Understanding some concepts of sexual harassment in the workplace
1600-1615	Feedback Day 2	Summarizing key learning points of the day and collecting quick feedback about Day 2
Day 3: Toward Personal Transformation		
Time	Activity	Overall Objectives
0900-0945	General Change	Exploring changes in gender roles and norms over generations
0945-1030	Male Privileges and their Costs	Exploring male privilege and costs of harmful forms of masculinity to men and women
1030-1050	Asking Myself	Self-reflection on how power and privilege are exercised
1050-1105	Tea/coffee break	

1105-1150	Why Should I Change?	Identifying multiple interests in, and motivations for, challenging self-privilege
1150-1220	Swimming against the Tide	Reviving the sense of activism by recalling stories of gender non-conformity
1220-1320	Lunch break	
1320-1420	A New Man	Identifying positive forms of masculinity
1420-1505	Personal and Organisational Values	Defining values that guide individuals' actions and practices
1505-1520	Tea/coffee break	
1520-1550	A Non-Violent World	Imagining a society that does not tolerate violence against women and girls
1550-1610	I Am Committed	Identifying humble actions toward self-transformation
1610-1630	Course Evaluation and Closing	Evaluating the training, getting feedback and closing the workshop

OPTIONAL AGENDA FOR A TWO-DAY TRAINING

Day 1		
Time	Activity	Overall Objectives
0800-0815	Registration	Registering participants
0815-0840	Welcome and Introduction	Welcoming participants and introducing overall objectives and structure of the training
0840-0940	The New Planet	Enhancing understanding on human rights, human rights violations and injustice
0940-1020	Space between Us	Understanding inequality and its relationship to gender
1020-1035	Tea/coffee break	
1035-1050	Thinking with Our Feet	Demonstrating how women and men experience human rights differently
1050-1150	Gender Box	Understanding gender socialization and construction
1150-1235	Experiencing Power	Understanding power and reflecting individuals' experience of it
1235-1335	Lunch break	
1335-1355	Understanding Masculinity	Learning some concepts about masculinity
1355-1455	Cool guys	Identifying dominant masculinity, and the operationalization of the masculinity hierarchy
1455-1510	Voting with Our Feet - True or False	Getting started thinking about VAW/G
1510-1525	Tea/coffee break	
1525-1625	Understanding VAW/G	Understanding various forms of VAW/G and linking VAW/G with power imbalances
1625-1640	Feedback Day 1	Summarizing key learning points of the day and getting quick feedback on Day 1.

Day 2		
Time	Activity	Overall Objectives
0830-0915	Standing in Her Shoes	Understanding women's and girls' experiences living in constant fear of violence
0915-1015	Circles of Influence	Identifying different levels of influence on violence, from individual to societal
1015-1030	Tea/coffee break	
1030-1115	Masculinity and VAW/G	Drawing links between harmful masculinity and VAW/G
1115-1200	Causes of VAW/G	Deepening understanding of causes and risk factors of VAW/G
1200-1300	Sexual Harassment in the Workplace	Understanding some concepts of sexual harassment in the workplace
1300-1400	Lunch break	
1400-1445	General Change	Exploring changes in gender roles and norms over generations
1445-1525	Male Privilege and its Costs	Exploring male privilege and the cost of harmful forms of masculinity to men and women
1525-1535	Tea/coffee break	
1535-1620	Why Should I Change?	Identifying multiple interests in, and motivations for, challenging self-privilege
1620-1650	Swimming against the Tide	Reviving the sense of activism through recalling stories of gender non-conformity
1650-1730	A New Man & A Non-Violent World*	Identifying positive forms of masculinity and imagining a non-violent society
1730-1750	Course Evaluation and Closing	Evaluating the training, getting feedback and closing the workshop

*This activity combines activities 21 and 23 into one session of 40 minutes. Facilitators should adjust time and methodology to make sure that key learning points of both activities are conveyed within the given time constraints.

Day 1

GENDER POWER
RELATIONS AND
MASCULINITY



Day 1

Activity	Time	Handouts Required
Activity 1: Welcome and Introduction	30min	Handout 1: Sample working agreements Slide 1: Overall objectives Slide 2: Logical flow
Activity 2: The New Planet	60min	Handout 2: Right cards Handout 3: Life cards
Activity 3: Space Between Us	40min	Handout 4: Sample of character slips
Activity 4: Thinking with Our Feet	15min	Handout 5: "Agree, Disagree, Not Sure"
Activity 5: Gender Box	60min	Slide 3: Guiding questions for discussion
Activity 6: Experiencing Power	45min	
Activity 7: Understanding Masculinity	20min	Slide 4: Guiding questions for discussion
Activity 8: "Cool" Guys	60min	Slide 5: Understanding masculinity - concepts
Feedback Day 1	15min	Handout 6: "Head, Heart, Hand" Cards

Activity 1: Welcome and introduction



Objectives

- To welcome all participants to the workshop;
- To introduce the overall objectives and structure of the training; and
- To clarify expectations and agree on a set of collective learning agreements.



Time

30 minutes



Preparation

- Coloured paper cards
- Board or wall, flipchart, markers
- Adhesive tape
- Projector, screen and laptop computer
- PowerPoint presentation (Slides 1 & 2)
- Pre-test (Annex 1)
- Agenda

Steps

For welcome and introduction:

1. Invite a representative of the organiser or training commissioner to welcome all participants to the workshop. The speaker can briefly give some background information about this workshop and how it fits into the organization's capacity enhancement plan. The speaker may want to request participants' commitment and support to this training.
2. Introduce the facilitators

For learning agreements:

1. Explain to the participants that ensuring the flow of the workshop requires agreeing on a collective spirit focused on learning. The word "ground rules" is not going to be used because it sounds too authoritarian. Rather, everyone in the room is an adult and thus should be able to come to an agreement on how to learn and work together productively.



2. In a group, ask the participants to discuss their commitment to a working agreement for the workshop. List these all on a flipchart and ask the group if they agree with all the points listed. Some examples of working agreements can be found in Handout 1.

For expectations:

1. Introduce yourself and welcome everyone to the workshop.
2. In big letters, write Expectations on a board or wall board.
3. Distribute coloured paper cards to the participants.
4. Ask the participants to write their expectations on the coloured paper cards and then post these on the board or the wall.
5. After all participants have done this, ask two volunteers to come to the wall and “group” the expectations.
6. Go through all the cards and read them out. Ask for clarification about any unclear expectations.
7. Address the participants’ expectations against the overall objectives of the workshop. Be honest about what expectations can be achieved and what cannot be achieved within the given timeframe. Be clear about what this training is about/for and is not about/for.
8. Reiterate that this workshop is not for therapeutic purposes. It may even bring back memories of painful or harmful experiences, or may cause uncomfortable feelings. However, it needs to be made clear that facilitators do not have the skills and/or resources to provide therapeutic support. Participating in a group and being heard may already provide some therapeutic elements, though, because it is a gathering of people going through personal reflections. The goal is not treatment for each member or



healing personal wounds, however. This learning process does use real-life experiences and emotions as crucial components, but is not intended to be therapeutic. Should participants need support, please discuss this with the training commissioner to refer participants to appropriate support services.

- 
9. Present the overall objectives of the training to the participants (Slide 1).
 10. Highlight any expectations that share similarities with the workshop objectives and note any expectations that cannot be met by this workshop. Ensure that the participants are clear about the objectives.
 11. Present the overview, flow and structure of the whole workshop (Slide 2). State that the participants should have the training agenda with them. In the agenda, the overall objectives are clearly stated and the structure and flow should be outlined.

For the pre-test:

1. Print out the pre-test (Annex 1) and hand it out to participants for a quick pre-workshop assessment. This can give some ideas about participants' knowledge and attitudes on gender. This information will also help facilitators to adjust the content to better fit participants' levels, as well as to give a baseline for final assessment.

Note for the facilitator

1. If it is not convenient or feasible to arrange a data projector, screen and laptop computer, the facilitator can hand-write the key objectives of the workshop on a flipchart in big letters so that participants can read it.
2. It is very important that the facilitator understand the overall objectives of the training very clearly and the facilitator needs to be honest and realistic about what can be achieved within the given timeframe and conditions.

HANDOUT 1:

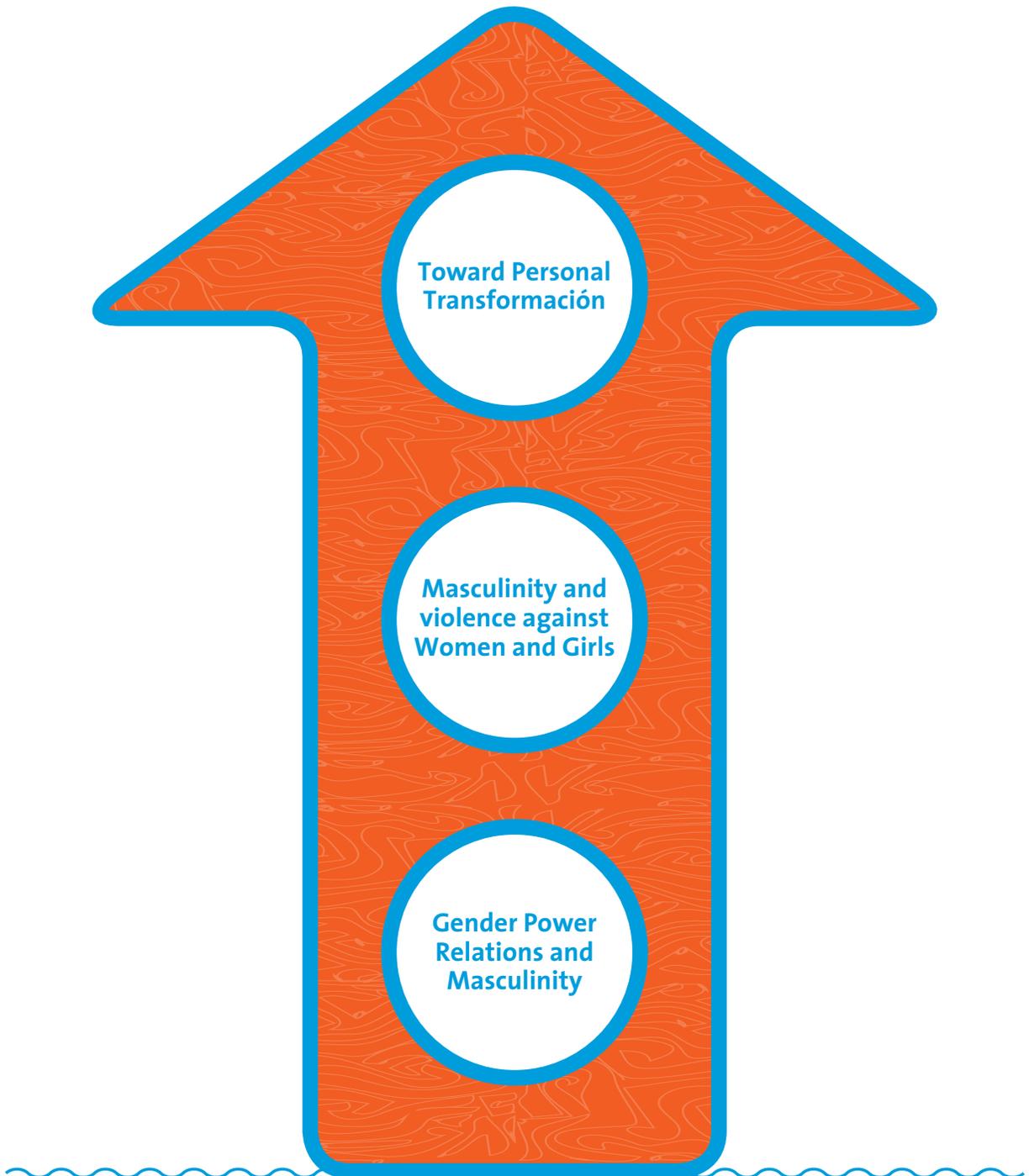
Sample working agreements

1. Respect each other
2. Listen attentively
3. Be on time and stick to the timeframe
4. Mobile phones on silent and laptops closed during sessions
5. Maintain confidentiality; “what is said in the room should stay in the room”
6. Be constructive
7. Participate
8. Support each other - be aware of how fellow participants are feeling
9. Challenge ideas in a constructive and productive manner
10. Have fun
11. Do not dominate the conversation, let others speak. For those who do not want to speak, don't force them to.

SLIDE 1:

Overall objectives of the workshop

1. Enhance understanding about what masculinity means, its construction and reinforcement, and connection with violence against women and girls;
2. Reflect on gender inequality and power imbalance through analysing masculinity;
3. Challenge harmful masculine norms, practices and status-quo as an attempt to foster critical reflection toward change; and
4. Identify personal steps, commitment and measures to promote gender equality and end violence against women and girls.



Activity 2: The new planet⁵



Objectives

- To build an understanding of the importance of human rights of all individuals and the interdependence of all human rights.
- To demonstrate how one group can take away another group's human rights due to power imbalance.
- To raise awareness about inequality, injustice and power imbalance in the absence of human rights.



Key learning points

- The Universal Declaration on Human Rights (UDHR) states that all human beings are born free and equal in dignity and rights. Human rights are every human being's birthright. Human rights are concerned with equality, fairness, security and dignity of all individual human beings. Sustainable development and peace can be achieved only if human rights of all individuals are fulfilled.
- Human rights are recognised as universal (applicable everywhere), inalienable (applicable always), interdependent (mutually reinforcing) and egalitarian (the same for everyone). They are inherent to all human beings no matter their nationality, place of birth/residence, sex, gender, age, race, ethnicity, religion, language or any other characteristic.
- The extent to which a society can be just and equal depends on the extent to which human rights are exercised, promoted, protected, fulfilled and enjoyed. Many forms of injustice prevent specific groups of people from enjoying the same rights and freedoms as others.
- Across the world, many women and girls continue to be denied their rights. One of the deep-rooted reasons is that many societies give men and boys more power than women and girls at all levels, from individual to institutional. The idea that the masculine is stronger and more powerful than the feminine has long been used to justify men's power over women. This hierarchy and power imbalance then allows discrimination and rights violations.



Time

60 minutes

5 Adapted from Lori, M. (2008). SASA! Activist Kit for Preventing Violence against Women and HIV. Uganda: Raising Voices.

Preparation



- “Rights Cards” - cut out enough for each participant to have four “right cards” representing four rights. (Handout 2)
- “Life Cards” - cut out (Handout 3). There are two types of “life cards”, square and circle. Make sure that the number of square cards is equal to the number of circle cards. The intention is to divide the participants into two different groups (square vs. circle). Half of the participants should get square cards and the other half gets circle cards. Each participant should have one “life card”.

Steps

1. Share with the participants the objectives of this activity.
2. Explain that: “In this activity, we will all become citizens of a new planet. On this planet, we listen to and strictly follow the laws of the planet. Citizens should walk around the planet to meet their fellow citizens, greet one another and tell one another a little bit about yourselves. For all greetings, please use your real identities.”
3. Ask the participants to move around and greet each other. While they are doing so, put out the four piles of “rights cards” on a central table.
4. After two minutes, call “Stop!” Get the participants’ undivided attention and say:

“On this new planet, there are special laws and the citizens of this planet follow the laws strictly. I will now read three laws.

Law One: You have the right to physical safety, which protects you from being physically hurt. You will each get a right card for physical safety. You also have the right to receive respect from others, which protects you from unjust and discriminatory treatment by others. You will each get a right card for respect. Additionally, you have the right to make your own decisions, which protects you from being prevented having money, property or access to information and resources. You will each get a right card for decision. Lastly, you have the right to control over your sexuality, which protects you from being forced into marriage, sex, or any type of unwanted sexual activity. You will each get a right card for control over sexuality. Please come and collect your right cards. Each citizen should have four right cards for four rights. Please continue greeting each other.

5. While participants continue to greet each other, put out two piles of life cards.
6. After two minutes, call “Stop!” and explain:

“Now our planet has issued the second law.

Law Two: Dear noble citizens of the new planet, the whole population will now be divided into two groups. Half of you will now become Square Group, and the other half will become Circle Group. Please come to collect a life card. You can choose either a



square life card or a circle life card. Please remember that you must have a life card to survive on this new planet. Please continue greeting each other.”

7. After one minute, call “Stop!” and explain:

“Dear noble citizens, we have the third law.

Law Three: Things have changed. We now officially declare that Circles have more power than Squares. This means that citizens from the Circle Group have the power to take away the rights from citizens in the Square Group. The Circle can take one of the Square’s four right cards. If the square has no more rights, the Circle can take the Square’s life card. If a Square loses all four right cards and the life card, he/she must stand frozen in place for the rest of the game. Even though Squares know of this risk, they must continue greeting Circles. Now continue to greet each other as before.”

8. Once most of the participants from the Square Group have lost all their cards, end the game by yelling “Stop!” Announce that the game is now over and ask participants to stand or sit in a circle. Ask the following questions for debriefing the activity:

- a. How did you feel when you still had all four rights?
- b. How are these four rights important to you as citizens? Can one right be enjoyed without another right?
- c. How did you feel when you were divided into two groups - circles and squares?
- d. Squares:
 - i. How did you feel when the circles were given more power?
 - ii. How did you feel being at risk of having your rights taken away at any time?
 - iii. How did it affect your behaviour? Did you try to do anything to protect your rights?
- e. Circles:
 - i. How did you feel when given more power than another group?
 - ii. How did you feel being able to take away the rights of others?
 - iii. How did it affect your behaviour?
- f. In principle, do we all have these four rights?
- g. In reality, do we all fully enjoy these four rights? If not, why not?
- h. In reality, do some people or groups of people have more power than others? If yes, then why?
- i. What can we learn from this activity about human rights and power imbalance/ inequality?



9. Summarise for the group that:

All human rights are interrelated, indivisible, and interdependent. One right cannot be fully without other rights. For example, we would not be safe physically if others did not respect our bodies. Or we would not be able to make decisions for our lives if our sexuality were controlled by others. If one right is taken away from us, our enjoyment of other rights is affected.

Globally, it is agreed that all individuals are born equal and that human rights are for all. However, in reality, we do not enjoy and exercise our rights fully and equally. Just as the new law gave Circles more power than Squares, our society often gives some people more power than others, for example men more power than women, the rich more power than the poor, the urban more than the rural, the ethnic majority more power than the minority, the heterosexual groups more power than the sexual minority groups, and so on. This creates conditions for oppression and violence and often, women and girls are given less power, putting them in a more vulnerable position.

Thus, power imbalance sets the stage for human rights violations, inequality and injustice. If one group has more power than other groups, the less powerful groups can be in a vulnerable situation, for the powerful group may control other groups. In many cases, women's rights are denied by men because men have more power than women. One example is domestic violence against women and girls. A woman's right to physical safety is violated when her partner uses violence against her because he has power over her.

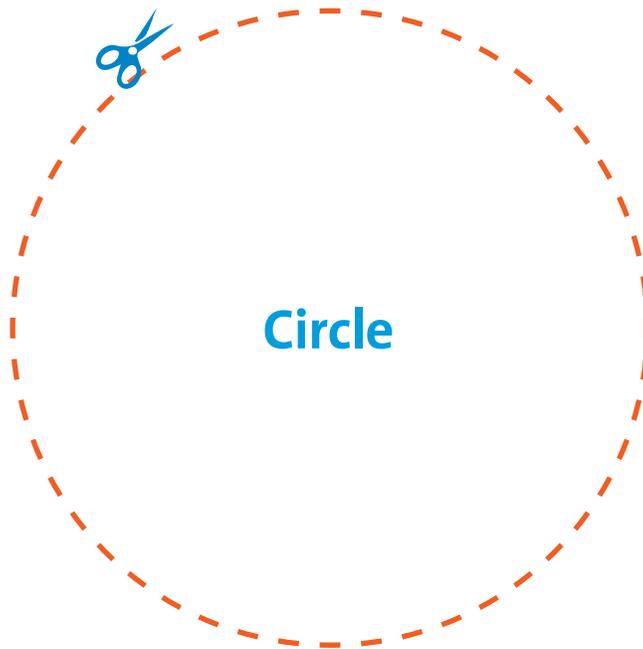
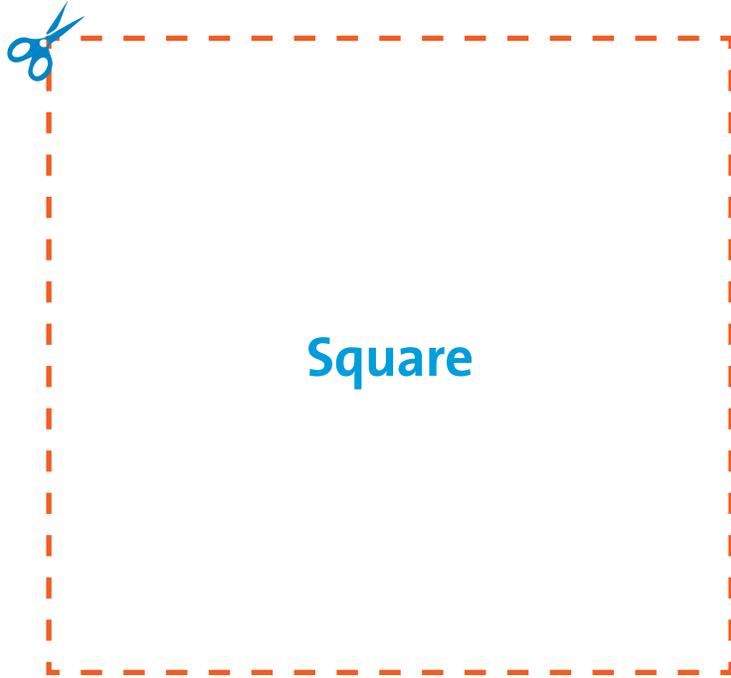
The workshop starts with an activity to highlight the importance of human rights as well as the interconnectedness between human rights violations and power imbalance. This workshop is firmly grounded on this understanding and recognition.

10. Now that we understand the importance of human rights, Circles, please give back the four rights to the Squares, and their life cards too. Thank you.



Right Cards (Photocopy and cut out)

 Physical safety	 Respect from others
 Opportunity to make your own decisions	 Control over your sexuality



Activity 3: Space between us



Objectives

- To understand inequality particularly in relation to gender and other determinants.
- To demonstrate how power imbalance and inequality limit people's progress in life and limit human rights, especially for women, girls and people from sexual minority groups.



Key learning points for noting

- There are gaps and inequalities among people in our societies and society is organised according to a model of power relations. The power imbalance model creates a range of oppressive and discriminatory inequalities.
- Power imbalance is the source of inequality and the power imbalance between men and women grants men greater economic, political, and social power and resources. Different forms of violence and discrimination are employed to assert, maintain and reinforce this gender-power imbalance.
- Human rights principles declare that all are born equal. However, due to many unequal systems and arrangements based on gender, race, age, class and other status, we do not exercise our rights fully and equally. There are gaps among us, men and women. To narrow the inequality gaps, power imbalance must be challenged and transformed.



Time

40 minutes



Preparation

- Prepare a set of character slips (one character per participant). A set of recommended characters can be found on Handout 4. The facilitator can add or amend characters as appropriate.
- Prepare a room or open space large enough for participants to walk forward and backward.

Steps

1. Share with the participants the objectives of this activity.
2. Ask all participants to stand in one line. Inform them that for the duration of this exercise, they will assume the identity of the person written on their character slips. Randomly distribute each of the participants one of the character slips.
3. Explain that you will read out a series of statements. For each statement, you would like them to consider whether that statement applies to the character/role they have assumed. If it does, they should move forward one step. If it does not, they should stay where they are. Participants should react based on their personal understanding of the characters they have assumed.
4. Read each of the following statements, and between statements pause to allow participants to decide if they would step forward or remain still.
 - I have completed or will complete my higher education.
 - I am not worried about not having food to eat today, tomorrow, next week, next month or next year.
 - I have a decent house to live in.
 - I can earn income to make a good life for myself and my family.
 - I have a stable job.
 - I can get a bank loan to start a business.
 - I can inherit property.
 - I can decide when and with whom I can have sex.
 - I can insist that a condom is used during sex.
 - I can be open about my sexuality and my sexual orientation.
 - I can marry whomever I love without being banned by laws or stigmatised by my family, friends or community.
 - I can decide when I have children and how many I will have.
 - I can afford to access health care services and information.
 - I own property and have some savings.
 - I am not afraid of walking alone or taking public transportation at night.
 - I can leave or divorce my partner if I decide to.
 - I am not afraid of being beaten by my partner, brother or father.
 - I have a say in family decisions.
 - I can go to the police and not be worried about having to pay a bribe or being threatened with arrest or violence.
 - I am not in any risk of being sexually harassed or abused.





- I can seek help and support from health facilities, community service centres, legal aid centres, courts and police without being afraid.
 - I am respected by most members of my community.
 - I have enough free time to hang out with friends when I feel like it.
 - I can take part in community decision-making activities.
 - I can apply for a political position if I want to.
5. When finished reading all of the statements, ask participants to stay where they are standing. Ask participants the following questions and reveal their characters:
- a. What does it feel like to be standing where you are?
 - b. If you moved forward a lot, how does it feel? Why could you move far ahead of many of the others?
 - c. If you did not move or moved very little, how does it feel? Why could not you move or could move so little?
 - d. Who is male and who is female? (The majority of people at the back will most likely be women.)
 - e. If we are born equal (if we start off from the same line), why are there gaps between us?
 - f. How does this activity help us reflect on inequality, gender and power?
6. Summarise that:

Inequality and power imbalance restrict some people's human rights and limit the progress they can make in life. Power imbalance is the source of oppression. Gender is one of the determinants for discrimination and inequality. Other determinants can be age, class, caste, ethnicity, economic status and so on. The nature and extent of oppression and discrimination varies depending on many factors, not only gender. None of these operate independently from one another. They are all interlinked.

Some people have more power and privilege than others. As you may have noticed, often men and boys have more power and privilege than do women and girls. Most of characters at the front are male. However, not only sex and gender determines our power position, there are other factors involved. Gender power relations are complex and they have a significant impact on who we are and what we can be.

The key question here is what can/should be done at all levels so that those who are behind can catch up with those who are at the front. What can/should be done to narrow and eradicate these inequality gaps so that we can be on the same line again?"

Sample of Character Slips

(Please note that these are only proposed characters that may not fit all contexts. It is important that facilitators adapt, add, delete and adjust these characters to suit the local context to reflect inequalities of that locality.)

Female parliament member	Male minister	Male taxi driver	Female migrant worker
Female street vendor	Female UN official	Male NGO worker	Ethnic minority girl
Rich gay man	Transgender person (male-to-female)	Lesbian with a job	Male doctor
Female nurse	Housewife	Police	Homeless male teenager
Man living with HIV	Woman living with HIV	Unemployed man	Female sex worker
Poor young girl	Female government official	Garbage collector boy	Mentally disabled woman
Unemployed blind man	Female teacher	Male village headman	Female university student
Young male gay teenager	Female company executive	Female cleaner	Part-time female bar worker

ACTIVITY 4: Thinking with our feet - human rights and a reality check



Objectives

To demonstrate how women and men experience human rights differently.



Time

15 minutes



Preparation

- In large writing or type, put up three signs on the wall far apart from one another to allow participants to move from one sign to another.
- The three signs are: “Agree”, “Disagree”, and “Not Sure” (Handout 5).

Steps

1. Explain to participants that this activity is a very short one, serving as an energiser.
2. Read out a set of statements and ask participants if they agree, disagree or are not sure. Participants will be asked to move around. If they agree with the statement, stand under the Agree sign. If they disagree, they move to the Disagree sign. If they are not sure, they go to the Not Sure sign.

Statements are:

- Everyone has a right to safety and security.
- Everyone has a right to health.
- Everyone has a right and opportunities to make their own decisions about their education and career.
- Everyone has a right to make their own decisions on selecting their spouses.
- Everyone has a right to safe sex.
- Everyone has a right to express their sexuality.
- Everyone has a right to rest.
- Everyone has a right to live free from violence and discrimination.
- Everyone has a right to vote.





3. Now pause. Strategically, all participants would agree with the above statements. The facilitator can spend one or two minutes asking those who disagree or are not sure with the statements. Now, read the new set of statements:
 - Most women live free from fear of personal safety.
 - Most men live free from fear of personal safety.
 - Most women are burdened by domestic work.
 - Most men are burdened by domestic work.
 - Most women can always make decisions on safe sex.
 - Most men can always make decisions on safe sex.
 - Most women have equal access to education and decent work.
 - Most men have access to education and decent work.
 - Most women can make a decision on when to have children, and how many.
 - Most men can make a decision on when to have children, and how many.
 - Most women are vulnerable to harassment at work or public spaces.
 - Most men are vulnerable to harassment at work or public spaces.
4. For each statement, quickly ask participants about their answers - why they agree, disagree, or are not sure about the statements.
5. Summarise that this exercise is only meant to be an energiser to get people moving, but also reflecting a bit about how human rights are not enjoyed equally by women.



ACTIVITY 5: Gender box



Objectives

- To understand gender socialization by asking participants to recall experiences and stories of how their masculinity/femininity is formed.
- To understand how gender roles and norms are taught, reinforced and sanctioned.
- To come to realise that gender is constructed, systematised and institutionalised.



Key learning points

- Gender is constructed, socialised, learned, taught and reinforced at all levels from individual, family, community, societal and institutional. Gender is not natural or fixed. The roles that men and women should perform are created and reinforced by society.
- The patriarchal society keeps women, girls, men and boys in its gender order so that people can be controlled.
- The gender order imposes sanctions and punishments on those who do not conform to its rules and norms. Violence and discrimination are used as tools to maintain the ideas of masculine and feminine.



Time

60 minutes



Preparation

- Flipchart and markers
- A slide listing questions for the group discussion (Slide 3).
- A TEDx-talk video titled “We Shall all be Feminists” by Chimamanda Ngozi Adichie (https://www.youtube.com/watch?v=hg3umXU_qWc)



Steps

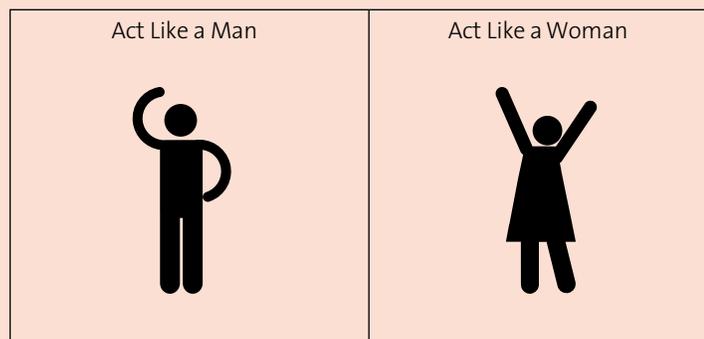
1. Share the objectives of this activity with the group.
2. Divide participants into two groups. Group 1 will discuss “Acting like a man” and Group 2 will discuss “Acting like a woman”. Following are guiding questions for discussion:

Group 1: “Act like a man”

- a. What are the orders, stories and messages that men and boys receive about acting like a man, or being a man?
- b. From where (e.g., school, TV, for example) and from whom do these orders and messages come?
- c. What happens to men and boys who do not follow the orders/messages?

Group 2: “Act like a woman”

- a. What are the orders, stories and messages that women and girls receive about acting like a woman, or being a woman?
 - b. From where (e.g., school, TV, for example) and from whom do these orders and messages come?
 - c. What happens to women and girls who do not follow the orders/messages?
3. Bring the whole group back together and draw two boxes, one box for men and another for women, on the flipchart or whiteboard. Ask both groups to report back their discussions.
 4. Write down key words from group presentations on the flipchart or whiteboard within the two boxes.



5. In a group, ask participants:
 - a. Do we - men and women - sometimes disobey the orders/messages? And why? Please give some examples.
 - b. How does it feel when we successfully disobey the orders/messages? And when we unsuccessfully disobey?
 - c. What does this exercise tell us about gender?
6. Summarise that:

Nobody is born to act like a man or a woman. We are taught how to be a man or a woman by our families, communities and societies. We learn how to be a “man” or a “woman” through many years of socialization and enforcement. We learn from different channels and different people and sources.

If we do not follow the norms, we will be punished or disciplined, sometimes implicitly and other times explicitly. Society uses different tools, techniques and methods to keep us in the gender box. Violence and discrimination are two tools. For example, often sexual and gender minority groups face discrimination because they are seen as outside the gender box. A transgender man (e.g., a man who identifies as a woman) may face discrimination (e.g., being denied services, not being considered for a job, derogatory comments from people in the community), because he may not act like or look like other men, and since he does not conform to how society teaches about being a man. Fear is used as a mechanism to control men and women to conform to “rules”.

There are benefits, advantages and incentives for staying in the box or following the orders and norms. However, if we reflect carefully, these gender norms inhibit our freedoms, our rights and our true nature. They do not allow us to explore who we truly are, to grow and to maximise our human potential.

We - men and women – “do” gender differently sometimes. There are times when we break the “rules”, intentionally or unintentionally. This is because the rules and orders are not compatible with who we actually are. There are many courageous men and women who have shown that it is possible to live happily outside the gender box. There is room for revolution and transformation in all of us to do gender differently. Gender is not fixed or determined by birth, thus it can be transformed.”

7. If time permits, show this interesting video clip (https://www.youtube.com/watch?v=hg3umXU_qWc) by Chimamanda Ngozi Adichie speaking about gender socialization. The video is 30 minutes long. If there is not sufficient time to watch the full video, facilitators can show some parts of the video (various interesting points are at 10:58, 19:10, 23:51, and 26:17).

Note for the facilitator

1. It is important that facilitators find local examples of gender-related messages (photographs, songs, folk tales, stories and proverbs, for example) to help participants understand more about this activity.
2. This activity can trigger debate in a conservative environment, since it is concluded that gender is not fixed or determined by birth and can be transformed. The role of facilitators is to listen to various opinions, reasons and ideas respectfully. At the same time, facilitators also have a responsibility to steer the discussion to raise critical questions about status quo. It should be noted that any discussion about gender will always trigger debates precisely because gender is so deeply engrained in all of us. If the debate is very heated and unmanageable, facilitators can remind participants about the collective learning principles that they agreed to, and the reasons why we are in this workshop. Facilitators can also call for a short break if needed.

Groups

Group 1: “Act like a man”

- i. What are the orders, stories and messages that men and boys receive about “acting like a man, or being a man”?
 - ii. From where (e.g., school, TV) and from whom do these orders and messages come?
 - iii. What happens to men and boys who do not follow the orders/messages?
-

Group 2: “Act like a woman”

- i. What are the orders, stories and messages that women and girls receive about “acting like a woman, or being a woman”?
 - ii. From where (e.g., school, TV) and from whom do these orders and messages come?
 - iii. What happens to women and girls who do not follow the orders/messages?
-

Group discussion

- i. Do we - men and women - sometimes disobey the orders/messages? And why? Please give some examples.
- ii. How does it feel when we successfully disobey the orders/messages? And when we unsuccessfully disobey?
- iii. What does this exercise tell us about how gender?

Activity 6: Experiencing power



Objectives

To understand power, and to reflect individuals' experience and understanding of power.



Key learning points

- Power is not always negative and is not just about control and domination. There are different types of power and many ways of exercising it.
- When talking about power, the most recognised and perceived form is power over something. "Power over" means the power that one person or group uses to control another person or group. Using power over is unjust and unfair. It creates hierarchy in society and gives privilege to some groups over others. It uses domination, violence, oppression and discrimination to maintain its control over others.
- In a patriarchal society, men are granted power over women and girls and gender inequality is a result of this unequal power system.
- We have all had the experience of being empowered and being powerless and we experience power on a daily basis. All individuals are represented somewhere in the power imbalance system.
- Individuals or groups take action to bring positive change too. It should be recognised that everyone can have the agency, power, capacity and strength to do something for the betterment of their own lives and the lives of those around them.



Time

45 minutes



Preparation

No handouts are needed for this exercise.



Steps

1. Begin the activity by stating that:
"Power can be positive or negative depending how it is exercised and for what purpose. Power is not necessarily negative and is not always about control and domination. The most

recognised form of power is power over, which is the power that one person or group uses to control another person or another group. It is an unfair and unjust form of power. Power over uses domination, violence, oppression and discrimination. However, there are other forms of power that are positive. Individuals and groups have the agency, capacity, strength and power to challenge “power over”, or the unfair/discriminatory power imbalance.

We understand power, its uses and its consequences from our own personal experiences. We at times feel empowered, and sometimes feel powerless.”

2. Share with the participants the objectives of this activity. Explain further that this activity will ask them to reflect on their personal experience of power.
3. Ask participants to close their eyes and recall:

“A personal story or experience of where you used power over another person? What did you do? Why did you do it? What were the consequences? How did you feel afterward?”

4. Ask participants to open their eyes and share their story/experience with the person next to them. Discuss in pairs briefly.
5. Now ask participants to close their eyes again and recall:

“A personal story or experience of where someone used power over you? What did that person do? Why? What were the consequences? How did you feel?”

6. Ask participants to open their eyes and share their story/experience with the person next to them. Discuss in pairs briefly.
7. Ask for volunteers who would want to share their stories with the group. Remind participants again about the learning agreements, that stories must be kept confidential and that participants should listen to these stories with respect and without judgment.
8. Ask participants to reflect and discuss in a group:
 - i. How is their gender related to their experience of them using power over another?
 - ii. How is their gender related to their experience where someone used power over them?
 - iii. What are their opinions about the relationships between power and gender?
9. Summarise the discussion and input, and try to bring out power imbalance and gender inequality, focusing on key learning points as listed above. Please note that experiencing power intersects with other determinants (race, age, ethnicity and financial status, for example). This should be recognised, and it should be pointed out that the world is complex and that an individual’s experience of power is determined by many factors. One of the key factors is gender. It is okay if there are just a few stories in the group that connect power imbalance and gender. Here, facilitators should try to point out the complexity and highlight the gender connection.



ACTIVITY 7: Understanding masculinity



Objectives

To present some key concepts about masculinity.



Key learning points

- Masculinity refers to socially produced ways of being male. It is the beliefs, practices and norms that are embodied by individuals and institutions.
- Masculinity is produced by different forces, including laws and policies, family, religious norms, school, workplace, media and so on.
- It is seen as superior to femininity, its opposite. In order to maintain its superiority, masculinity must be acted out as opposite to femininity. Often, violence is used to assert and maintain power of masculinity over femininity.
- There is a hierarchy of masculinities and the dominant ones are more influential and powerful.
- Messages and teachings on how to be a man are all around us since birth. Dominant masculinity is produced in order to maintain power imbalance between men and women.
- Men (and women too) are active in constructing and maintaining structures of masculinities.
- There are contradictions between desires and dominant masculine norms.



Time

20 minutes



Preparation

- PowerPoint presentation (Slide 4)
- An online video trailer of 'The Mask You Live in' (<http://www.youtube.com/watch?v=hc45-ptHMxo&hd=1>)

Steps



1. Give a brief presentation about masculinity concepts to participants. State that this presentation is not meant to be theoretical or abstract. The purpose is to help us to give some conceptual insights about what masculinity is and how it works.
2. After the presentation, ask if participants have any comments or questions.
3. End the presentation by showing a short video trailer of a documentary film project that attempts to raise awareness about how boys are taught to be a boy/man in the United States. (<http://www.youtube.com/watch?v=hc45-ptHMxo&hd=1>)

Note for Facilitators

1. Please note that the presentation note can sound complex and abstract. If participants do not have prior knowledge or understanding on gender, it is important that facilitators adjust and simplify the language, and give plenty of examples and stories to convey messages. Examples and stories can help participants to understand the concept better. Also, allow some time for questions and answers.
2. It is important that facilitators find local examples of gender-related messages (photographs, songs, folk tales, stories, and proverbs, for example) to help participants understand more about this masculinity in their local context. Facilitators can also ask participants to share some examples about different forms and practices of masculinities in their cultures/countries.

Understanding Masculinity - Concepts

- To understand masculinity is to understand and explore power relationships.
- Masculinity refers to the socially produced ways of being male.
- Masculinity shows in the ways a man presents himself, conducts himself and behaves.
- Masculinity is produced by individuals and systems.
- Masculinity is fragile.
- Masculinity is superior.
- Plurality of masculinities.
- Hierarchy and dominance.
- Collective masculinity.
- Active construction.
- Contradiction and complexity.

Presentation notes for Facilitators

- There is no one universal definition of masculinity but it can roughly be defined as “a way of living for men” or “a way of being male”. It is what a society tells us about men and how to be one. Masculinity refers to the socially produced ways of being male. It refers to identities and patterns of practices associated with the positions of men in a gender system.⁶The word “masculinity” should not be used interchangeably with “men” and “male”. Masculinities are not the same as “men”.⁷Masculinities are about gender relations and practices, supported, played and embodied by men and women, though predominantly men. Understanding masculinity is to understand and explore power relationships between men and women, and between men and sexual minorities.

The term masculinity refers to the social meaning of manhood, which is constructed and defined socially, historically and politically, rather than being biologically driven. There are many socially constructed definitions for being a man and these can change over time and from place to place. The term relates to perceived notions and ideals about how men should behave or are expected to behave in a given setting. Masculinities are also not just about men; women perform and produce the meaning and practices of the masculine as well.”⁸

- Masculinity shows in the ways a man presents himself, conducts himself and behaves, in his manners of speech, attitudes, behaviours, gestures, interactions, roles, responsibilities and so on. Men often feel that masculinity is something that they carry somewhere deep inside themselves and it manifests itself with biological maturation. In other words, from boyhood to becoming men is a passage that includes, besides biological growth and maturation, a logical and linear development of masculinities. However, masculinity is not an essence that all men carry but socially produced notions and ideas about how men should act and behave. Men feel that masculinity is “natural” or “God-given”.
- Masculinity is produced by individuals and systems, from laws and policies, to religions, states and governments, to media, to communities and families.
- Masculinity must be continually and consistently reinforced. This means it is very fragile and unstable. For example, in some countries, a real man does not wear pink. If he one day wears a pink shirt, his masculinity is threatened, questioned and unstable. This shows us that masculinity can be “broken” easily. Therefore, it has to be reinforced continually. Masculinity is built, rebuilt, reinforced and restructured. The process is live and active. Because masculinity is unstable and not fixed, it can be transformed.
- Masculinity is given superior values to femininity, and by doing that, it gives reason, justification and logic to support men’s use of authority, control and power over women, as well as a sense of entitlement. This leads to deprivation, discrimination and violence. Men experience power differently based on where they are in the socio-political hierarchy. However, with or without power, masculinity justifies men’s sense of entitlement.

6 Connell, R. W. (2005). *Masculinities: Second Edition*, California: University of California Press.

7 Ibid. 2005

8 UNICEF, UNFPA, UNDP, UN Women. (2011). *Gender Equality, UN Coherence and You*. Retrieved August 6, 2014 from <http://www.unicef.org/gender/training/content/scolIndex.html>

- There is no single way to “be male”, and men and boys experience and understand masculinity differently. Different cultures and contexts in different times and historical moments define masculinity differently. Even within one culture, there can be different practices of masculinities. Masculinities vary across cultural settings and time too. For example, masculine norms in one country can be different from those of another country. Or what was taught about being a man in the 19th century is different from what is being taught now.
- There is no one masculinity and constructions of it vary over time and across or within cultures. There are, in other words, multiple masculinities. However, there is often a hierarchy of masculinities in which one (or more) form of masculinity is dominant over others.
- Some forms of masculinities are complementary, but some are competing. There is a hierarchy of masculinities. Some forms are more superior to others. For example, sporty men can be seen as more “manly” than non-sporty men. The most dominant and powerful form of masculinity is on top, and works to maintain its dominance and superiority. Masculinity is connected with other hierarchies such as class, race, financial status, age and ethnicity. For example, a white, highly educated, rich, tall, muscular, urban, heterosexual, middle-aged man may have more power than a black, rural, uneducated, thin and short man in a given setting. So, clearly, male privileges are not equally enjoyed by all men. Different groups of men experience privileges and power differently.
- Although there are many forms of masculinity, a given society may build a collective masculinity or a common shared vision of what a man should be. For example, in the army, on sport teams, in the police, or in gangs, there are certain expectations of masculinity collectively agreed by group members. These masculine ideas and practices are carried out by individuals, however institutions enforce them through training, orders, discipline, awarding or punishing, for example.
- Men act in certain “masculine” ways that are considered to be appropriate for their gender, so that they can be considered as “real men”. No man wants to be called effeminate or weak. Men practice and act out their masculinities from waking up to going to sleep, or even in their dreams. They choose when, where, how and what masculine actions they would do. Every day, men (and sometimes women) make choices about how they will portray and exercise their masculinity. For example, a man may speak softly and gently when he speaks with his young daughter, but when he is with his male friends he can be loud and aggressive. This tells us that masculinity is constructed and reconstructed proactively. It is a living, on-going and dynamic process and not set in stone: it can be changed and transformed.
- Men are valued and respected based on how much they successfully conform to the standard masculinity. Leaders, protectors, breadwinners, fighters, competitors and sexual performers are referred as real men. The standard and demand of ideal masculinity is very high, and is almost impossible. If men do not “perform”, men are ranked in “lesser-man” groups. As such, it creates a strong sense of inadequacy within men and requires them to do everything to meet this standard. Men are pressured to behave or conduct themselves in certain ways that can go against who they actually are and what they actually feel or desire. For example, some men do not like drinking alcohol, but feel the pressure that they have to drink to show their strength and manliness.
- So as we can see, masculinity is very fragile. Its construction is active. It can also go against our internal desire and feeling. Masculinity can be changed and transformed.

ACTIVITY 8: “Cool” guys



Objectives

- To identify dominant masculinity traits and its characteristics.
- To understand the hierarchy of masculinities.



Key learning points

- There are many forms of masculinity and they are plural, not just single.
- There is a hierarchy of masculinities where the more influential and powerful are dominant.
- Messages and teachings on how to be a man are all around us since birth and dominant masculinity is produced in order to maintain power imbalance between men and women.



Time

60 minutes



Preparation

- Flipchart and markers.
- A slide listing questions for the group discussion (Slide 5).
- Printed materials with images and messages about masculinities (newspapers and magazines for example).
- Several pairs of scissors, and glue.



Steps

Part 1

1. Briefly introduce the learning objectives of this activity.
2. Ask participants to break up into three groups, preferably based on their cultural similarities/backgrounds.

3. Ask each group to discuss, identify and describe three or four groups of men that are the most powerful and influential in their countries, societies or communities (such as politicians, religious leaders, businessmen, celebrities or rich men from well-known families, for example).
4. Ask each group to discuss based on following questions:
 1. Which groups of men have more power? (Rank them according to their power and influence) Why?
 2. What male qualities and/or characteristics do these men have?
 3. What privileges and benefits do these men have?
5. After 15 minutes of group discussion, ask each group to present their discussions briefly and open the floor for more group discussion.
6. Capture key answers from participants and note them down on a flipchart. Here, facilitators should guide the discussion to bring out the dominant ways or characteristics of masculinity in the society. What are the qualities and characteristics that powerful men have?
7. Summarise this activity by saying that:



Masculinity refers to the “way” of being men. There are norms, beliefs, behaviours, stories and practices in a society that relate to how to be a man. A society dictates that, to be a man, one has to have certain qualities, characteristics, traits and behaviours. It shows explicitly and implicitly in manners of speech, behaviour, gesture, social interaction, roles and responsibilities, and also in division of tasks for men and women. It is not only a gender norm but also it includes all the elements of defining what a man is and how to be one.

Boys and men learn how to be a man from birth and from different sources. Masculinity - the way to be a man - is taught, socialised, learned, produced and reinforced by individuals through relationships and in institutions.

There are many ways to be a man. However, there are certain forms of masculinity that are dominant, and thus most powerful and influential. For example, men with a strong physical body and physical strength, heterosexual orientation and masculine behaviours are more celebrated than are men with limited physical strength or men with non-heterosexual orientation. Society wants and teaches men and boys to be physically strong, masculine and heterosexual. This is “the way” to be a “real man”.

Masculinity is seen as superior to femininity, which is seen as its opposite. In a patriarchal society, male/masculine is regarded as superior and female/feminine as inferior. Men are seen as naturally stronger than, and superior to, women and also to those men who are seen as less masculine. Men enjoy male privileges and power, and they often have a sense of entitlement to power. Men feel entitled to power because of being a man. The more dominant and masculine a man is, the stronger his sense of entitlement.

Not all men are equally powerful and influential and not all forms of manliness are celebrated. Among men, there is a hierarchy. There are men and groups of men who are at the top of the pyramid, and their masculinity is dominant. Because the dominant masculinity is powerful, the society forces and trains all men to conform to the dominant masculine norms regardless of who and how each individual man is.

Part 2

1. Ask participants to go back to their groups.
2. Distribute printed media materials (such as magazines and newspapers) to all groups. Explain that this activity is going to look at the images of masculinity that we see around us all the time. This is to discuss how masculinity norms are conveyed by the society through media, images and messages
3. Ask each group to create a collage by cutting out images that represent ideal masculinity and posting them up on a flipchart. Each group should use their creativity and imagination on how they want to organise and present their work.
4. Allow 15 minutes for the groups to create their collages on their flipcharts. When the time is up, ask the groups to hang up their collages on the wall where everybody can see, then give a few minutes for each group to present their collages.
5. Ask the following questions to guide the discussion:
 1. Why do they think these images represent masculinity?
 2. What are the similarities and differences across three collages?
 3. What messages do these images send out to the society about how to be a man?
6. Summarise that:

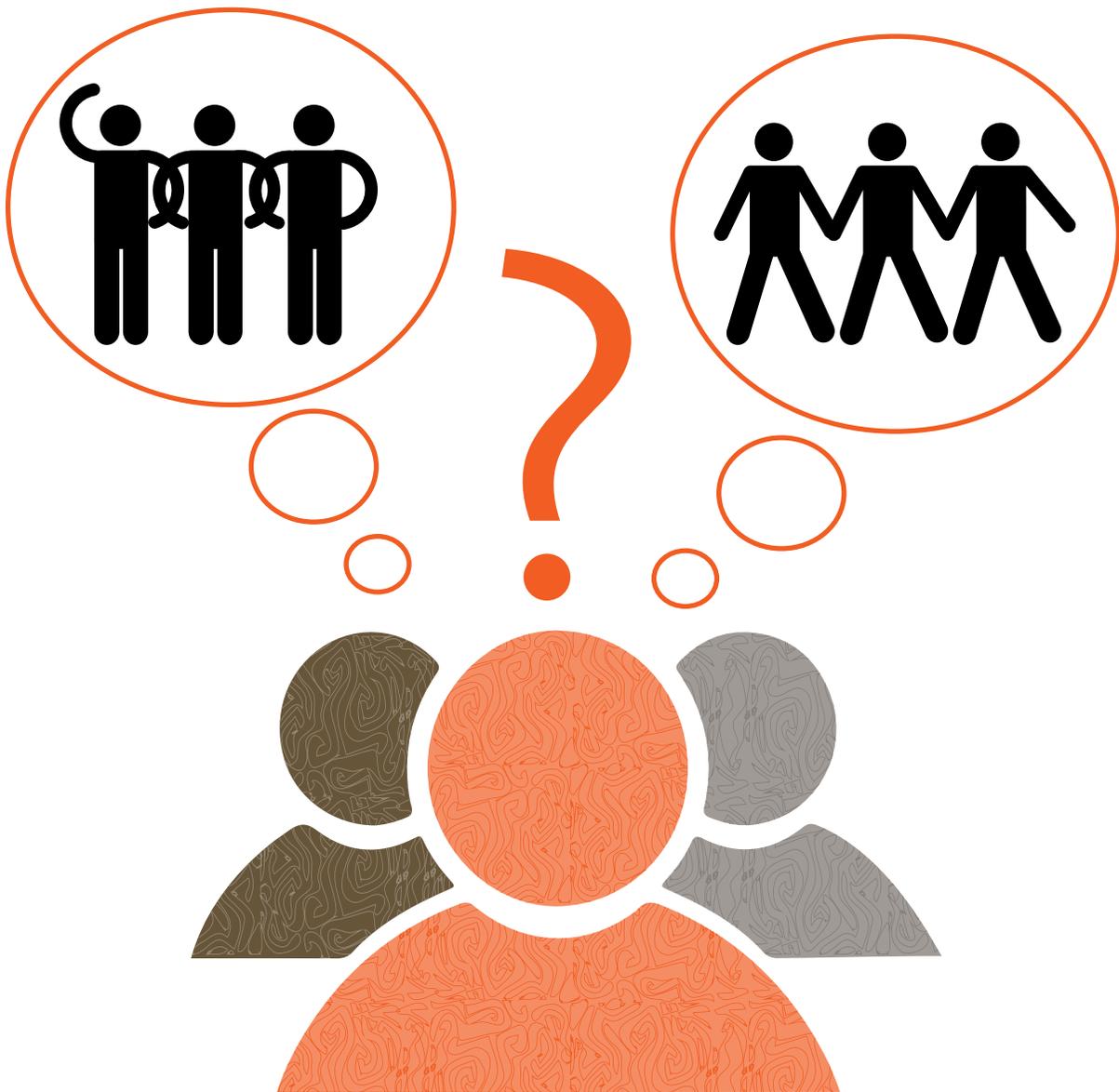
Messages about masculinity are all around us. Images and messages consistently tell us that men are masculine and that being masculine means being strong and in control. Men who are not masculine or do not conform to masculine norms are not commended or celebrated. They are not considered “real men”.

These images of dominant and aspiring masculinity play a critical role in maintaining gender inequalities and power imbalance between men and women and also between men and other sexual minority groups. These images claim that this way of being a man is natural and this is the way it is supposed to be. These images reinforce the “power-over” model. Why is it important to understand dominant masculinity? Because it helps us to look at the ways in which dominant ideas and practices of masculinity serve to maintain power imbalance and inequalities. It helps us to realise that dominant forms of masculinity are taught and produced by society. It seems very natural that manliness and maleness are held to be superior and powerful. This creates a desire for people to conform, and it punishes those that do not follow, although this rigid rule can go against the nature of who we are as individuals.



Guiding questions for group discussion

- Which groups of men have more power? (Rank them according to their power and influence.) Why?
- What male qualities and/or characteristics do these men have?
- What privileges and benefits do these men have?



Feedback day 1



Objectives

- To wrap up the first day and summarise key learning points.
- To gain quick feedback from participants about Day 1.



Time

15 minutes



Preparation

- Print head/heart/hand cards (Handout 6) for participants. Each participant should get one head, one heart and one hand card.
- A flipchart divided into three parts: top for head, middle for heart and bottom for hand.

Steps

Part 1

1. Recall all activities that have been done today. They are:
 - Activity 1: The New Planet
 - Activity 2: Space between Us
 - Activity 3: Thinking with Our Feet
 - Activity 4: Gender Box
 - Activity 5: Experiencing Power
 - Activity 6: Understand Masculinity Concepts
2. Recap what we did in each activity, since participants may be rather overwhelmed at this point due to exhaustion and the packed agenda. Summarise key points of each activity and establish links between activities so that participants can see the flow of ideas.



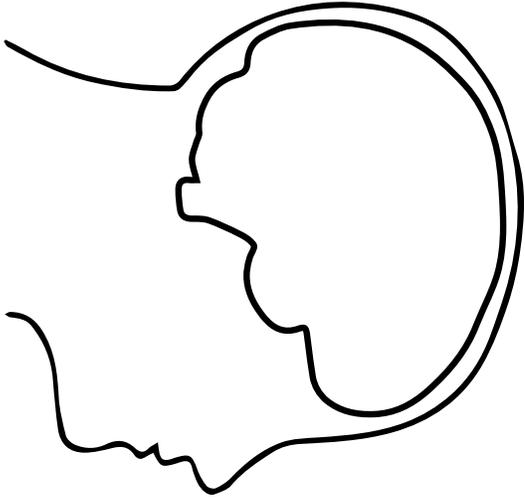


Part 2

1. Inform participants that the first day of the workshop is finished. And here it is important for the facilitators and organisers to get some feedback from participants.
2. Distribute head/heart/hand cards to participants and ask them to write a few words on each card answering these questions:
 - Head: What new things did you learn today from the workshop?
 - Heart: How are you feeling regarding the workshop?
 - Hand: What can you do with today's learning?
3. Give participants a few minutes to write down some words on the cards, then ask them to place the head card at the top part of the flipchart, the heart card in the middle and the hand at the bottom.
4. Read out key words that are written on these cards. Try to also group similar thoughts and feedback. Ask for volunteers to tell the group more details about their feedback.

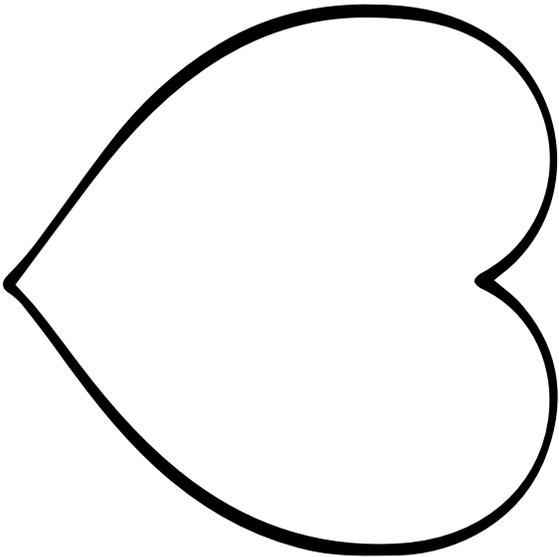
Head

What new things did you learn today from the workshop?



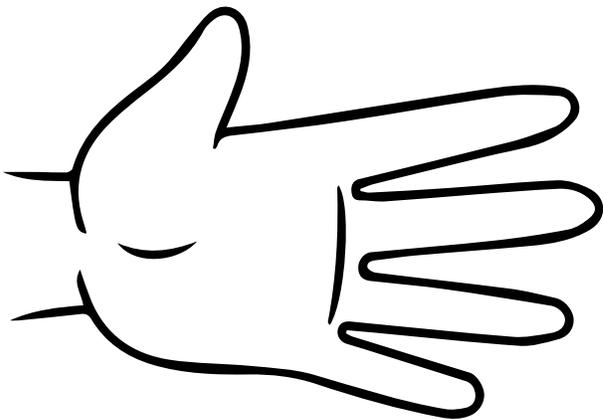
Heart

How are you feeling (related to the workshop)?



Hand

What can you do with today's learning?



Day 2

MASCULINITY
AND VIOLENCE
AGAINST
WOMEN
AND GIRLS



Day 2

Activity	Time	Handouts Required
Activity 9: Voting with Our Feet - True or False	15mn	Handout 7: Agree, Disagree, Not Sure
Activity 10: Understanding VAW/G	60mn	Handout 8: Definitions of Violence Terms Handout 9: Fast Facts - Statistics on VAW/G
Activity 11: Standing in Her Shoes	45mn	
Activity 12: Circles of Influence	60mn	Handout 10: Statement Slips Slide 6: Socio-Ecological Model
Activity 13: Masculinity and VAW/G	45mn	Handout 11: VAW/G Scenarios
Activity 14: Causes of VAW/G	45mn	
Activity 15: Sexual Harassment in the Workplace	60mn	Handout 12: Always, Sometimes, Never Handout 13: Resources to UN Documents related to Harassment Handout 14: Where Do I Go? Slide 7: Sexual Harassment in the Workplace
Feedback Day 2	15mn	Handout 15: Head, Heart, Hand Cards

Activity 9: Voting with our feet



Objectives

- To get participants thinking about violence against women and girls before discussing this topic.



Time

15 minutes



Preparation

- In large type, put up three signs on the wall well spaced from one another to allow participants to move freely between them.
- The three signs are: “Agree”, “Disagree” and “Not Sure” (Handout 7).

Steps

1. Welcome participants to Day 2. Quickly recap the previous day’s topics, which include:
 - i. The importance of human rights and how power imbalance leads to rights violations and gender inequality
 - ii. Gender socialization
 - iii. Masculinity
2. Explain that Day 2 will focus on violence against women and girls: what it means, causes and consequences, and links to gender, power and masculinity. But before we start the day, let’s have a short energiser.
3. Read out a set of statements and ask participants if they agree, disagree or are not sure. Participants will be asked to move around. If they agree with the statement, they move to stand under the Agree sign. If they disagree, they move to the Disagree sign. If they are not sure, they go to the Not Sure sign.

Statements are:

- All men perpetrate violence.
- Violence against women is both a private and a public issue.
- Violence against women is not common and does not affect many people.
- Women are more likely to experience violence at the hands of a stranger.





- Harmful masculine norms encourage use of violence as a way to maintain power.
- Forced sex in a marriage is not rape.
- Violence against women and girls is preventable.
- Sexual harassment at work is not violence.
- Men also experience violence.
- Child abuse can link to intimate partner violence later in life.
- Only poor women experience violence.
- Causes of violence are many and complex.
- Violence against women is a home/domestic problem, not a social problem.
- Governments should provide support services to survivors and should prevent violence.
- Violence does not have any cost to the national economy.
- There are many types of violence against women.

For each statement, pause a little bit and then ask participants why they agree, disagree or are not sure. Pay attention to those participants whose answers are different from the majority. Ask them for clarification on why they chose to stand where they did.

4. Summarise that this exercise is only meant to be an energiser to get people moving before starting Day 2, but also getting started on VAW/G.



Activity 10: Understanding violence against women and girls



Objectives

- To guide participants in understanding the types of violence against women and girls.
- To reveal the link between violence against women/girls and power/control.



Key learning points

- There are many types of violence against women and girls, including physical, emotional, sexual and economic.
- VAW/G occurs in many forms, including interpersonal and domestic violence, harassment, sexual assault, trafficking, forced marriage, female genital mutilation, institutional and structural violence. (Handout 8 suggests definitions of these terms).
- VAW/G occurs in different sites in both private and public spaces, and is committed by many actors, from individuals to institutions.
- VAW/G happens in all cultures irrespective of the socio-economic status of women and girls.
- Men use violence as a tool to control women and to maintain power or superiority over them.
- Interpersonal violence is still not the whole picture of violence faced by women and girls. There are many forms of violence and some are merely less visible than others.
- Violence against women and girls can be the result of discriminatory policies and laws.



Time

60 minutes



Preparation

- Flipchart and markers
- Print out Handout 8 and Handout 9 to be distributed to participants

Steps

Part 1

1. Introduce the main theme of Day 2, which is violence against women. Clarify that we primarily focus on violence against women and girls because it is one of the largest problems and human rights violations today. Additionally, violence against women and girls is a direct result of gender oppression, inequality and injustice. Violence can occur with anyone, however violence based on gender is disproportionately experienced by women and girls.
2. Ask participants to think silently for a moment about what the word “violence” means to them and then invite them to share their thoughts. Write the responses on the flipchart.
3. Discuss some of the common and unique points in their responses. Point out that there is not always a clear or simple definition of violence. When it comes to the definition of violence against women, the UN has one official definition.



4. Read out the following definition, which should be written on a flipchart and then hung on the wall:

“VAW is any act that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.”⁹

Explain that violence is one of many acts that keep a girl or a woman under the control of others. The above definition is the UN definition, and VAW/G may be defined differently in national laws in different countries. But it also should be noted that national laws may not be fully aligned with international laws. For example, in some countries, marital rape (forced sex within marriage) is not recognised as an act of violence.

5. Ask participants whether or not they have questions about these definitions and ask them how many types of violence against women and girls they can think of. Then the responses should be summarised into four types as follows:

- Physical violence
- Emotional violence
- Sexual violence
- Economic violence

6. Clarify that, “We just say that there are four types of violence. Now we will discuss about different forms of violence”. State that the most common forms include domestic violence, intimate partner violence and sexual violence (including rape and sexual harassment). And there are other forms as well. Ask participants to quickly brainstorm different forms of violence against women and girls. The brainstorming should look something like this:

9 General Assembly Resolution 48/104, Declaration on the Elimination of Violence against Women, 1993.

- Trafficking (labour and/or sexual)
- Female genital mutilation (FGM)
- Acid throwing
- Forced marriage
- Child marriage
- Sexual abuse, exploitation, harassment, rape (including marital rape)
- Threats
- Blackmail
- Insults and taunts
- Killing of women/femicide
- Stalking
- Sex selection at birth
- Controlling (depriving women from working, education, healthcare, communication, access to family and community network, income)

7. Ask participants to brainstorm on two things: (a) where violence against women and girls can occur, and (b) who can commit violence against women and girls?

The key point here is to guide the discussion to ensure that different violence sites and settings - physical and non-physical - come out (e.g., home, school, street, workplace, public space, religious or political ideology).

8. Distribute Handout 8 (definitions of violence) and Handout 9 (quick statistics on VAW/G) to participants.

Part 2

9. Divide participants into five groups. Explain that each group will be asked to come up with a role-play to demonstrate various types and forms of violence against women and girls at different settings. Each group will have five minutes to act out their role-play. Here are five scenarios for group role-plays:

- i. Intimate partner violence (IPV) or domestic violence - demonstrating all types of violence.
- ii. Workplace - demonstrating sexual harassment and gender based discrimination.
- iii. Public space - demonstrating harassments.
- iv. Media demonstrating gender bias and acceptance of violence.
- v. Violence against women and girls committed by the State or its institutions (police, health, military, for example).

10. Give 20 minutes to participants to prepare their role-plays. After 20 minutes, ask each group, one after another, to act out their role-plays.

11. After each role-play, ask the following questions of the whole group:

- i. What types of violence are demonstrated by the role-play? Who experienced the violence and who committed the violence?



- ii. What human rights are violated by this violence? (based on the four rights from the New Planet activity)
 - iii. How is this violence linked with power imbalance between women and men, and with control over women and girls?
 - iv. Is this violence recognised by national laws as a form of violence against women and girls? If not, why not?
12. After all groups act out their role-play, summarise that:

In a society that recognises male superiority, violence is one of men's acts to control their wives, partners, daughters and sisters. Often it is seen as "normal" and "natural" for men to control women (explicitly and implicitly). Violence is thus used as a tool or technique to control another person and maintain power through fear.

Men also experience acts of violence. However, most men do not consistently live in fear of violence or feel unsafe from women. But many women do live in fear of violence from men on a regular basis. It should be recognised that women can as well be perpetrators of violence against women and girls, and of violence against men and boys. This is because both men and women reinforce the gender power system.



Violence against women and girls manifests itself in many forms in different settings around the world and it is experienced by both men and women. However, women and girls are more vulnerable to violence, particularly those who are members of racial, ethnic and sexual minorities, HIV-positive women, migrants and undocumented workers, women and girls with disabilities, women in detention, and women and girls affected by armed conflict. Perpetrators may include individuals and systems, such as the State and its mechanisms, family members, friends, partners or familiar individuals, strangers and so on. Violence also occurs in various public and private places, including homes, communities, schools, workplaces, public spaces and state-run institutions.

More and more, interpersonal violence against women is being acknowledged as a social and economic problem. However, little attention has been given to the institutional forms of such violence. VAW/G is often taken to refer to the violent actions of an individual man against an individual woman. Yet violence occurs at all levels. Interpersonal violence is not the only form of violence faced by women and girls and it is not the whole picture. There are many forms of violence that can be less visible than others. Violence against women and girls can be the result of policies and laws. For example, rape is used as a weapon of war. It is a strategically-planned approach in warfare, planned and executed formally.

Definitions of Violence-related Terms¹¹

Acid attack/throwing	Any act of violence perpetrated through an assault using acid.
Child marriage	Marriage of children and adolescents below the age of 18.
Crimes committed in the name of “honour”	The full range of discrimination and violence committed against women to control their life choices, movements, sexual behaviour and reputation, in the name of “honour”. Crimes against women in the name of honour may occur within the family or within the community.
Domestic violence	Violence perpetrated by intimate partners and other family members, and manifested through: physical abuse (e.g., slapping, beating, arm twisting, stabbing, strangling, burning, choking, kicking, threats with an object or weapon, and murder); sexual abuse (e.g., coerced sex through threats, intimidation or physical force, unwanted sexual acts, forcing sex with others or sexual acts without voluntary consent); psychological abuse (e.g., threats of abandonment or abuse, confinement to the home, surveillance, threats to take away custody of the children, destruction of objects, isolation, verbal aggression and constant humiliation); and economic abuse (e.g., denial of funds, refusal to contribute financially, denial of food and basic needs, and controlling access to health care or employment, for example).
Dowry-related violence	Any act, including murder, rape, battery, harassment and other forms of physical abuse as well as psychological abuse associated with the giving or receiving of dowry at any time before, during or after the marriage.
Economic abuse	Causing, or attempting to cause, an individual to become financially dependent on another person by obstructing their access to or control over resources and/or independent economic activity.
Economic violence	Acts such as the denial of funds, refusal to contribute financially, denial of food and basic needs, and controlling access to health care or employment, for example.
Elder abuse	A single or repeated act, or lack of appropriate action, occurring within any relationship where there is an expectation of trust that causes harm or distress to an older person. It can take various forms, such as physical, psychological or emotional, sexual and financial abuse. It can also be the result of intentional or unintentional neglect.
Emotional abuse	Belittling, humiliating or undermining an individual’s sense of self-worth/self-esteem (e.g., constant criticism, verbal insults and name-calling, for example).

¹¹ UN Women. (2013). Ending violence against women and girls programming essentials. Received August 15, 2014 from <http://www.endvawnow.org/uploads/modules/pdf/1372349234.pdf>

Female genital mutilation/cutting (FGM/C)	All procedures involving partial or total removal of the external female genitalia or other injury to the female genital organs for non-medical reasons. FGM/C is classified into four major types: Clitoridectomy: partial or total removal of the clitoris (a small, sensitive and erectile part of the female genitals) and, in very rare cases, only the prepuce (the fold of skin surrounding the clitoris); Excision: partial or total removal of the clitoris and the labia minora, with or without excision of the labia majora (the labia are “the lips” that surround the vagina); Infibulation: narrowing of the vaginal opening through the creation of a covering seal. The seal is formed by cutting and repositioning the inner, or outer, labia, with or without removal of the clitoris; Other: all other harmful procedures to the female genitalia for non-medical purposes, e.g., pricking, piercing, incising, scraping and cauterizing the genital area.
Female infanticide	Intentional killing of baby girls due to the preference for male babies and from the low value associated with the birth of females.
Femicide	The gender based murder of a woman; systematic killing of women because they are women.
Forced marriage	A marriage lacking the free and valid consent of at least one of the parties. In its most extreme form, forced marriage can involve threatening behaviour, abduction, imprisonment, physical violence rape and, in some cases, murder; an arranged marriage officiated without the consent of the interested parties.
Gender based violence (GBV)	Acts of physical, mental or social abuse (including sexual violence) that is attempted or threatened, with some type of force (such as violence, threats, coercion, manipulation, deception, cultural expectations, weapons or economic circumstances) and is directed against a person because of his or her gender roles and expectations in a society or culture. A person facing gender based violence has no choice to refuse or pursue other options without severe social, physical or psychological consequences. Forms of GBV include sexual violence, sexual abuse, sexual harassment, sexual exploitation, early marriage or forced marriage, gender discrimination, denial (such as education, food, freedom) and female genital mutilation.
“Honour” killings	A practice in which women and girls suspected of defiling their family’s honour by their misconduct can be killed by their brother, father, uncle or another relative who thus restores the said honour. Honour killings are executed for instances of rape, infidelity, flirting or any other instance perceived as disgracing the family’s honour, and the woman is then killed by a male relative to restore the family’s name in the community. Such women may be killed based on suspicions of a family member alone, and they may not be given the chance to defend themselves. The allegation alone is considered enough to defile a man’s or family’s honour, and is therefore enough to justify the killing of the woman. The men who commit the murder typically go unpunished or receive reduced sentences. Variants: (1) honour crime; (2) crime of honour.
Interpersonal violence	Defined to include violence between family members and intimate partners and violence between acquaintances and strangers that is not intended to further the aims of any formally defined group or cause. Self-directed violence, war, state-sponsored violence and other collective violence are specifically excluded from these definitions.

Intimate partner violence (IPV)	A pattern of assaultive and coercive behaviours, including physical, sexual and psychological attacks, as well as economic coercion, that adults or adolescents use against their intimate partners. It includes a range of sexually, psychologically and physically coercive acts used against adult or adolescent women by a current or former intimate partner, without her consent. Though women can be violent toward men in relationships, and violence exists in same-sex partnerships, the largest burden of intimate partner violence is inflicted by men against their female partners
Marital rape	The different notions of what it means to be a man, including ideals about men's characteristics, roles and identities, which are constructed based on cultural, social and biological factors and change over time.
Physical violence:	Intentional use of physical force with the potential for causing death, injury or harm. It includes, but is not limited to, scratching, pushing, shoving, throwing, grabbing, biting, choking, shaking, poking, hair pulling, slapping, punching hitting, burning, the use of restraints or one's body size or strength against another person, and the use of, or threat of use of, a weapon.
Psychological violence	Behaviour that is intended to intimidate and persecute, and takes the form of threats of abandonment or abuse, confinement to the home, surveillance, threats to take away custody of the children, destruction of objects, isolation, verbal aggression and constant humiliation.
Psychological abuse	Any act or omission that damages the self-esteem, identity or development of the individual. It includes, but is not limited to, humiliation, threatening loss of custody of children, forced isolation from family or friends, threatening to harm the individual or someone they care about, repeated yelling or degradation, inducing fear through intimidating words or gestures, controlling behaviour and the destruction of possessions.
Rape	Penetration of the vulva or anus using a penis, or other body part or object, without the voluntary consent of the individual.
Sex-selection	The decision to keep a foetus until term or to abort it depending upon its sex. Most notably, in South Asia there has been a practice of engaging in sex-selective abortion, e.g., aborting female foetuses. Related term - postnatal sex selection.
Sexual abuse	Acts or threats of physical intrusion of a sexual nature, whether by force or under unequal or coercive conditions. This includes but is not limited to attempted or committed rape, any forced and non-consensual sexual act, as well as sexual behaviour that the victim finds humiliating and degrading.
Sexual and gender based violence	A term that encompasses a wide variety of abuses, including rape, sexual threats, exploitation, humiliation, assaults, molestation, domestic violence, incest, involuntary prostitution (sexual bartering), torture, unwanted or noxious insertion of objects into genital openings, and attempted rape. Some have also considered female genital mutilation and other traditional practices (including premature marriage, which increases maternal morbidity and mortality) as forms of sexual and gender based violence.

Sexual exploitation	Any actual or attempted abuse of a position of vulnerability, differential power or trust, for sexual purposes, including, but not limited to, profiting monetarily, socially or politically from the sexual exploitation of another.
Sexual harassment	Harassment of a person because of her or his sex, as by making unwelcome sexual advances or otherwise engaging in sexist practices that cause the victim loss of income, mental anguish and the like.
Sexual violence	Any non-consensual sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person's sexuality, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work.
Stalking	A pattern of behaviours, which are repetitive and unsolicited, such as unwanted attention, communication, or contact (e.g., following and spying on the victim, damaging property, threats or intrusive attempts for communication, for example).
Trafficking	The recruitment, transportation, transfer, harbouring or receipt of persons by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation (including, at a minimum, the exploitation of prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs).
Violence against women	Any act of gender based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

Between 15 and 76 per cent of women are targeted for physical and/or sexual violence in their lifetime, according to the available country data. Most of this violence takes place within intimate relationships, with many women (ranging from 9 to 70 per cent) reporting their husbands or partners as the perpetrator. Across the 28 States of the European Union, a little over one in five women have experienced physical and/or sexual violence from a partner (European Union Agency for Fundamental Rights, 2014).

Femicide

In Guatemala, two women are murdered on average each day. In India, 8,093 cases of dowry-related death were reported in 2007; an unknown number of murders of women and young girls were falsely labelled 'suicides' or 'accidents'. In Australia, Canada, Israel, South Africa and the United States, between 40 and 70 per cent of female murder victims were killed by their intimate partners. In the State of Chihuahua, Mexico, 66 per cent of murders of women were committed by husbands, boyfriends or other family members.

Violence and young women

Worldwide, up to 50 per cent of sexual assaults are committed against girls under 16. An estimated 150 million girls under the age of 18 suffered some form of sexual violence in 2002 alone. The first sexual experience of some 30 per cent of women was forced. The percentage is even higher among those who were under 15 at the time of their sexual initiation, with up to 45 per cent reporting that the experience was forced.

¹¹ UN Women. (2013). *Ending violence against women and girls programming essentials*. Received August 15, 2014 from <http://www.endvawnow.org/uploads/modules/pdf/1372349234.pdf>

Harmful practices

Approximately 130 million girls and women in the world have experienced female genital mutilation/cutting, with more than 3 million girls in Africa annually at risk of the practice. Over 60 million girls worldwide are child brides, married before the age of 18, primarily in South Asia (31.3 million) and sub-Saharan Africa (14.1 million). Violence and abuse characterise married life for many of these girls. Women who marry early are more likely to be beaten or threatened, and are more likely to believe that a husband might sometimes be justified in beating his wife.

Trafficking

Women and girls are 80 per cent of the estimated 800,000 people trafficked across national borders annually, with the majority (79 per cent) trafficked for sexual exploitation. Within countries, many more women and girls are trafficked, often for purposes of sexual exploitation or domestic servitude. One study in Europe found that 60 per cent of trafficked women had experienced physical and/or sexual violence before being trafficked, pointing to gender based violence as a push factor in the trafficking of women.

Sexual harassment

Between 40 and 50 per cent of women in European Union countries experience unwanted sexual advances, physical contact or other forms of sexual harassment at work. Across Asia, studies in Japan, Malaysia, the Philippines and South Korea show that 30 to 40 per cent of women suffer workplace sexual harassment. In Nairobi, 20 per cent of women have been sexually harassed at work or school. In the United States, 83 per cent of girls aged 12 to 16 experienced some form of sexual harassment in public schools.

Rape in the context of conflict

Conservative estimates suggest that 20,000 to 50,000 women were raped during the 1992-1995 war in Bosnia and Herzegovina, while approximately 250,000 to 500,000 women and girls were targeted in the 1994 Rwandan genocide. Between 50,000 and 64,000 women in camps for internally displaced people in Sierra Leone were sexually assaulted by combatants between 1991 and 2001, and in eastern Democratic Republic of Congo, at least 200,000 cases of sexual violence, mostly involving women and girls, have been documented since 1996: the actual numbers are believed to be far higher.



Activity 11: Standing in her shoes



Objectives

- To better understand the many ways in which women's and girls' lives are limited by men's use of violence.
- To empathise with women and girls in their experience of living in constant fear of violence throughout their lives.



Key learning points

- Both men and women experience some form of violence in their lifetime. However, men and women understand and experience violence differently. In a typical patriarchal setting (without armed conflict, political and social turmoil, or disasters), men and boys do not live their daily lives with constant concern about safety and security, as women and girls do.



Time

45 minutes



Preparation

- Flipchart and markers



Steps

1. Divide participants into two groups based on their gender (a group of men and a group of women). In case participants are only men, ask one group to do this exercise through women's perspectives. Give each group one flipchart paper. Before starting the group work, ask participants to reflect on a question privately and quietly. The question is:
"What do you do on a daily basis to be safe and to protect yourself from harm, violence and harassment?"
2. Give participants a couple of minutes, then ask them to go to their groups to work together to answer this question, and write their answers on the flipchart. Please note that most likely the men's group will not have much to say. Please make sure that their answers are not jokes. Their answers must be reasonable.

- 
3. Gather their attention and ask each group to present their work. Normally, the women's group will have many answers while the men's group will not have much on their list. After each group has presented, as a group, discuss based on the following questions:
 - i. For the men's group, do you know to what extent women and girls have to go every day to protect themselves from violence? Have you realised how much work women and girls put in, how much effort they put in, how much energy they put in, how much anxiety and stress they feel, and how much courage they need to try to be safe?
 - ii. For the men's group, what does it feel like to know about this? Do you think about your safety and security on a daily basis?
 - iii. How does fear limit women's freedom and potential?
 4. Summarise key points raised in the discussion and wrap up with the idea that violence and threat of violence are everyday facts for women. Men may not realise the extent of the stress and fear that women face on a regular basis. It is important for men to understand how fear limits women's freedom, choices and opportunities, and potential. For example, in some places, it is not safe for women to work late at night, to go to school, or to travel alone. Violence denies women's enjoyment of their rights as a human being and it constantly keeps them at an inferior status and in a vulnerable situation. Meanwhile, social acceptance of violence reassures men's power and privileges, and tells women and girls that they are not equal to men.

Note for Facilitators

1. Please note that this activity can be sensitive. Some men may get defensive and some will have strong emotional reactions to this activity. Assure the group that this activity does not blame, accuse or demonise men. It is only to help men to understand violence from a woman's perspective. At the same time, be careful around the idea of men thinking it is their job to "protect" women and girls. Perhaps that is a good intention, but that is a patriarchal attitude, because that belief reinforces that men are stronger and are therefore protectors. If this situation occurs, stress to the group the importance of men and women working together, side-by-side, to end violence. Cast them all as protectors of human rights.
2. In case there are no female participants, ask the men to think of their wives, girlfriends, sisters, mothers, nieces and female colleagues. Then imagine what these women would do on a daily basis to stay safe. Or maybe, if appropriate for the context and they feel comfortable, they can go home and ask family members.

Activity 12: Circles of influence¹²



Objectives

- To introduce participants to the social-ecological model of violence, which provides an overall framework for understanding violence against women and girls.
- To understand relationships between individual attitudes and behaviours and societal norms and practices. To recognise how actions and beliefs of individuals are interlinked.
- To create understanding that violence is supported and reinforced at all levels, and thus must be addressed at all levels.



Key learning points

- Violence against women and girls is a complex problem. There are multiple influences and factors from different levels, including individual, interpersonal/relationship, community and societal. What happens between two individuals is connected to how the whole society functions and what the society believes. There is a complex interplay between individual, relationship, community and societal factors.
- To prevent violence, the factors that put people at risk for experiencing or perpetrating violence must be carefully examined, understood and addressed. Violence prevention should include a continuum of activities that addresses all levels of the social-ecological model.



Time

60 minutes



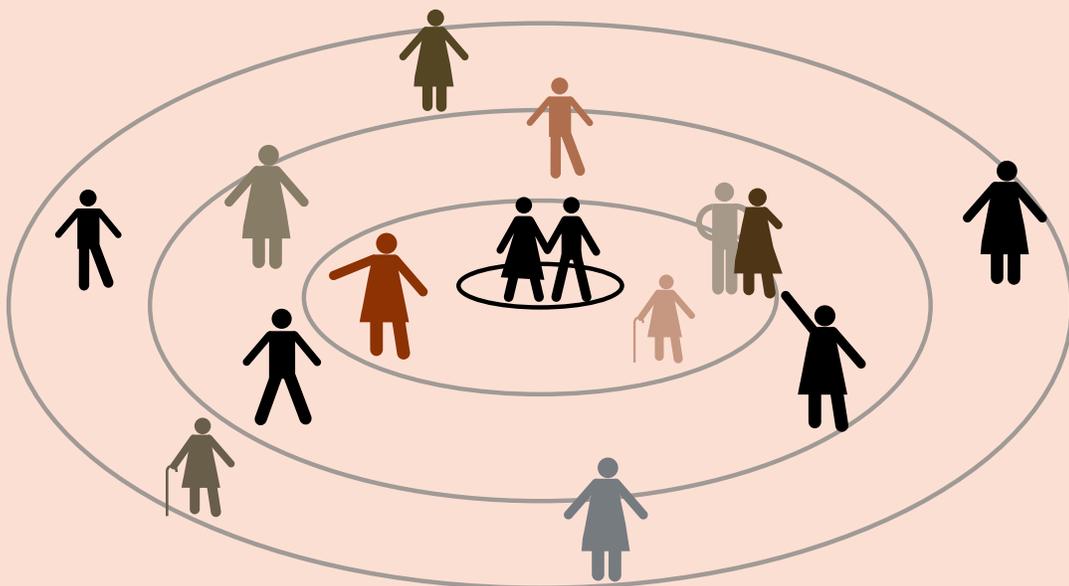
Preparation

- Prepare statement slips for each participant (Handout 10). Please note that these statements can be contextualised based on the audience of the workshop.
- Clear a space in the room and create four concentric circles on the floor using masking tape as shown in the graphic.
- Prepare a presentation of the social-ecological model of violence (Slide 6).

¹² Adapted from Lori, M. (2008). SASA! Activist Kit for Preventing Violence against Women and HIV. Uganda: Raising Voices.

Steps

1. Introduce the overall objectives of the activity to participants. In this activity, participants will take roles in society and see how each individual influences and affects violence.
2. Ask all participants to take a statement slip (one slip each). Make sure that a female participant gets Number 1 (Anny) and a male participant gets Number 2 (Anand). Tell participants to keep the slips to themselves. They should not read them out until they are asked to. Ask for those participants who get Number 1 (Anny) and Number 2 (Anand) to come forward and stand inside the innermost circle. (If the training is for a single sex group, remind participants that this is only a role-play. And to achieve our learning objective, we need both male and female characters.)
3. Introduce Anand and Anny to all participants. They are the central characters in this activity. Ask Anny and Anand to introduce themselves by reading the first sentence on their statement slips.
4. After Anny and Anand have introduced themselves, ask participants:
 - Participants with statement slips numbers 3 to 9, please stand in the next circle around Anny and Anand.
 - Participants with statement slips numbers 10 to 20, please stand in the third circle.
 - The rest, please stand in the outermost circle.



5. Ask participants to introduce themselves and read their first sentence aloud to Anny and Anand. This should be done chronologically, from the second circle to the outermost circle. One by one they will then read out their first sentences.
6. When everyone has had a chance to read, ask participants to remain where they are. Ask the following questions for a short debrief.
 - i. Who has influence on the life of Anny and Anand? Why and why not?
 - ii. Who has direct influence and who had indirect influence? Why?
 - iii. What does this activity tell us about community and social norms, and about different levels of the society?
7. After a short debrief, continue the activity. Participants will read out their second sentences on their statement cards. This time, Anny and Anand will be the last persons to read their statements. This time, participants don't have to read in chronological order. The last readers would be Anny and Anand. After everybody finishes, start another round of debriefing with the following questions:
 - i. What happened in the second round of the activity?
 - ii. If violence against Anny is to be stopped, who should be involved?
8. Summarise that:

In life, we all are influenced by many factors and many people without even realising it. We are usually influenced the most by the people who are the nearest to us. Even community members who are not as close to us can influence the way we think and act. Broader societal influences, like the media, national laws and international conventions, also affect individuals even if it is not as direct or immediate. Around all of us are circles of influence, family and friends, community members, our society, our neighbour countries, our global communities. Influences and teachings come from stories, songs, proverbs, folklores, rituals and so forth.

It is helpful to distinguish different levels to understand the ways in which these different levels work with and relate to each other. An individual's attitudes and behaviours are affected by their family and relationships, as well as by community norms and society-level factors.

In the field of VAW/G work, this is called the social-ecological model, which has four levels (bring up the graphic of the model on Slide 6):

- Individual level: Personal history, beliefs, attitudes and behaviours have connections with the likelihood of someone experiencing or perpetrating violence.
- Family/relationship level: Interpersonal relationships are associated with experiencing or perpetrating violence. Violence is used in a relationship as a way to control and maintain power imbalance relations.





- Community level: The role of community norms, culture and traditions that relate to gender and sexuality; significantly influences the way community members carry themselves and how violence is normalised and accepted.
- Society level: This refers to large-scale factors, which include the existence and enforcement of laws and policies, the role of formal and informal institutions, societal norms and beliefs, influence of patriarchal ideas and practices in people's lives as well as the impacts of social and economic changes (such as the impact of globalisation).

The activity tells us that violence against women and girls is a complex issue. There are complex layers of influence. Therefore, to address VAW/G, every actor must be involved. It requires both personal transformation and social transformation. Individuals and groups of people can work to change the factors that operate at the community and society levels that help to produce VAW/G. It is everybody's business.

Statement Slips

Please note that these are only proposed characters that may not fit all contexts. It is important that facilitators adapt, add, delete and adjust these characters to suit the local context.)

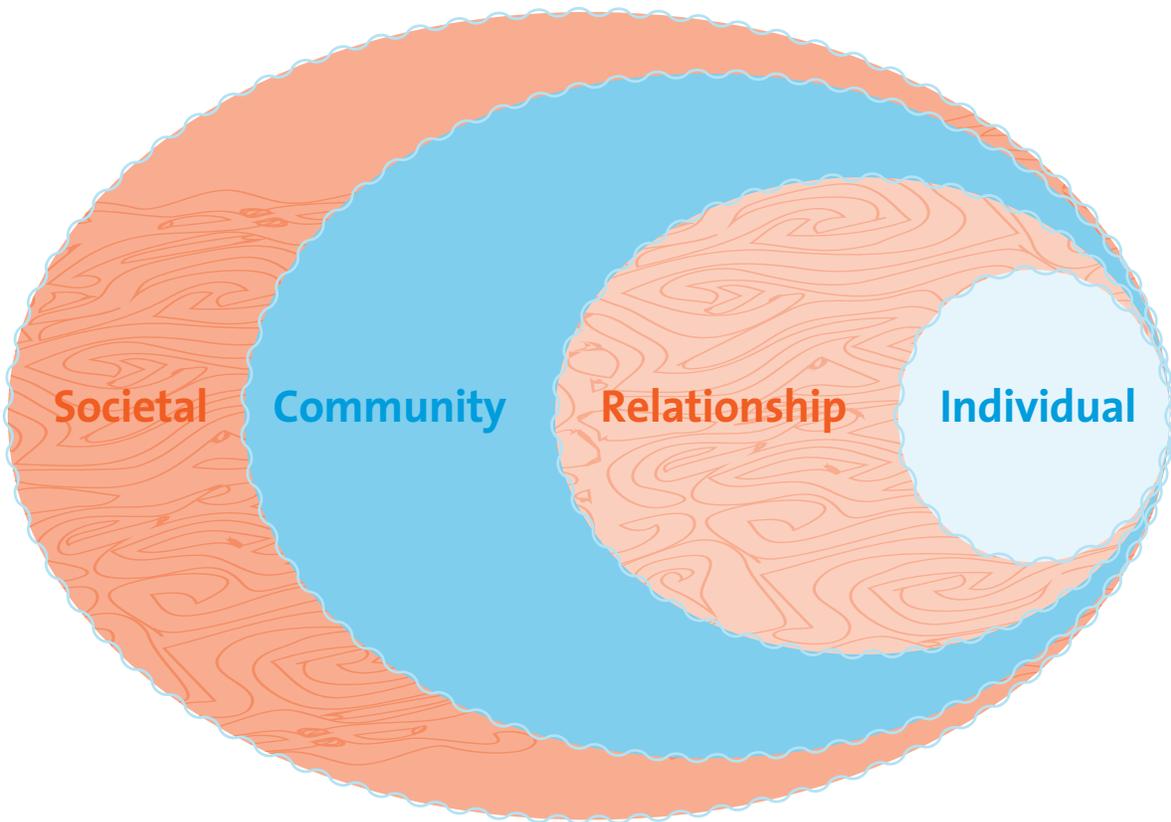
1. Anny	<ul style="list-style-type: none"> i. My name is Anny. I am married to Anand. We used to be okay. But nowadays, Anand is often angry. He shouts at me a lot and sometimes hits me. My children and I are now very scared of him. ii. My name is Anny. My husband respects me. We talk about our problems and solve them together.
2. Anand	<ul style="list-style-type: none"> i. My name is Anand. I am married to Anny. These days, our marriage is not good. My wife and I fight a lot, and sometimes I hit her. I guess this is what happens in every marriage. ii. My name is Anand. I gave a vow to Anny that I would be a good husband. I will respect her, and solve any problems within our marriage with reason and communication. I should never beat my wife or children. We are a happy family now.
3. Anny's Parent	<ul style="list-style-type: none"> i. I am Anny's parent. Wives have to listen to their husbands. Women have to "give in" for family happiness and peace. ii. I am Anny's parent. In my family, women and men are equal.
4. Anand's Parent	<ul style="list-style-type: none"> i. I am Anand's parent. Husbands can beat their wives, it is one way to teach their wives. This is how things are. ii. I am Anand's parent. Violence is not acceptable in our family. I didn't raise my children to be violent people.
5. Anny's Relative	<ul style="list-style-type: none"> i. I am Anny's relative. All women are in the same situation. We cannot complain. We have to be grateful to be married. ii. I am Anny's relative. When you have problems, you come to me. I'll help and support you. Nobody deserves being treated with violence.
6. Anand's Friend	<ul style="list-style-type: none"> i. I am Anand's friend. We like going out after work. Men should not help out at home. ii. I am Anand's friend. We sometimes go out after work, but we spend time with our families and help our wives to do household chores.

7. Family Elder	<ul style="list-style-type: none"> i. I am a family elder. You respect me and follow my advice. Men are leaders in our family. Men have to teach wives to uphold our family honour. ii. I am a family elder. In our family, peace and harmony are our values. Violence is unacceptable and will anger our ancestors.
8. Neighbour	<ul style="list-style-type: none"> i. I am your neighbour. I hear your fighting often, but it is not my business. ii. I am your neighbour. I know about your family fighting and you can come to me if you want to discuss. I will support you to get help if you want it.
9. Anny's Friend	<ul style="list-style-type: none"> i. I am Anny's friend. We discuss everything. My relationship is similar to yours. Men are the heads of household. We women have to bear it. ii. I am Anny's friend. I am always here to listen to her. I believe that family decisions should be made jointly. I know marriage counselling services that I can recommend other services where you can receive counselling, support or even report any abuse and have a safe place to stay.
10. Religious Leader	<ul style="list-style-type: none"> i. I am a religious leader. Our religious texts say that men and women are not equal. ii. I am a religious leader. Our holy scriptures teach us that violence is against our beliefs. We must not commit violence against anybody.
11. Healthcare Provider	<ul style="list-style-type: none"> i. I am a healthcare provider. My job is to provide health services and information. Violence is not my concern. ii. I am a healthcare provider. I understand links between violence and health. We now ask clients about violence and we provide sensitive services to violence survivors.
12. Food Vendor	<ul style="list-style-type: none"> i. I am a food vendor. I see her bruises but what can I do? ii. I am a food vendor. In our market seller's association we learn more about the issues and we have a system in place to make sure that violence does not occur in our markets.
13. Adolescent	<ul style="list-style-type: none"> i. I am an adolescent. Beating and hitting is normal. That is how we - young and adult - solve problems. It is also a way to grow. ii. I am an adolescent. Violence only brings harm. I am learning effective communication, healthy relationships and life skills at school so that I am respectful and can resolve problems and conflicts without using violence.

<p>14. Police Officer</p>	<ul style="list-style-type: none"> i. I am a police officer. Men sometimes get angry and can be aggressive at home. But domestic violence is not a crime. It is a family issue. ii. I am a police officer. Any form or type of violence is a crime. We take all cases seriously.
<p>15. Doctors</p>	<ul style="list-style-type: none"> i. I am a doctor. I feel inappropriate discussing sexual health! ii. I am a doctor. I am trained to provide gender sensitive information about sexual and reproductive health and rights to young people, men and women.
<p>16. District Mayor</p>	<ul style="list-style-type: none"> i. I am a district mayor. Local administrative office has nothing to do with your marriage issues. ii. I am a district mayor. I ensure that the welfare and wellbeing of my district communities. Violence against women and girls must be addressed. I am budgeting a special fund for this issue.
<p>17. Social Worker</p>	<ul style="list-style-type: none"> i. I am a social worker. We have only funding to focus on drug and substance abuse. Violence against women and girls is not an urgent issue. ii. I am a social worker. I work to promote peaceful, healthy, and happy homes and communities. Violence against women and girls is a serious issue and must be addressed alongside other social issues.
<p>18. Community Mobiliser</p>	<ul style="list-style-type: none"> i. I am a community mobiliser. It is natural that men lead community activities. Violence against women prevention is not important enough to be on our community activity list. ii. I am a community mobiliser. I mobilise volunteers and talk about violence in our community, especially violence against women and girls.
<p>19. Local Radio Reporter</p>	<ul style="list-style-type: none"> i. I am a local radio reporter. People like to hear jokes, especially dirty and sexy jokes. What is the harm? ii. I am a local radio reporter. My program reaches audiences of all ages. I have to be careful about what I say. I need to be gender-sensitive and appropriate so that I do not simply reinforce gender norms.
<p>20. NGO Staff</p>	<ul style="list-style-type: none"> i. I am an NGO staff. We only work on violence because we receive funding from donors to work on this. ii. I am an NGO staff. We understand personally and collectively that violence against women and girls is part and parcel of social injustices that we have to work on.

21. Judge	<ul style="list-style-type: none"> i. I am a judge. Domestic violence and public harassment are not so serious. We have other serious criminal activities that we need to address. ii. I am a judge. In my court all cases are taken seriously. Violence, no matter if between partners or strangers, is a crime!
22. UN Official	<ul style="list-style-type: none"> i. I am a UN official. My job is to help the Government to implement its international commitments. But it is normal that violence against women and girls is not the Government's priority. ii. I am a UN official. My job is to help the government to implement its international commitments. I work with my colleagues in any way I can to ensure that VAW/G is in our programmes and in our advocacy work with the Government and donors.
23. Parliamentarian	<ul style="list-style-type: none"> i. I am a parliamentarian. I already supported the passing of the law on violence against women. What else can I do? ii. I am a parliamentarian. We passed the law on violence against women and girls. Now we must approve funding for its implementation, monitoring and evaluation.
24. Minister	<ul style="list-style-type: none"> i. I am a minister. Violence against women and girls is not an issue in our country. ii. I am a minister. Violence against women and girls has both social and economic implications to the security and development of this country. It must be taken seriously. I will propose a national plan on violence prevention to the cabinet.
25. Donor	<ul style="list-style-type: none"> i. I am a donor. I fund education and health projects. Violence against women and girls is too sensitive. We do not want to raise this issue with our counterpart. ii. I am a donor. Violence against women and girls is a human rights violation and it is important to fund the work that promotes human rights, including the elimination of VAW/G. We need to push the human rights agenda as far as we can.
26. World Bank Economist	<ul style="list-style-type: none"> i. I am a World Bank economist. Building hydropower dams and roads is what this country needs. ii. I am a World Bank economist. The national economy cannot grow if violence prevents people being productive and economically active. The World Bank works to prevent violence against women and girls as one of its economic development strategies.
27. Human Rights Officer	<ul style="list-style-type: none"> i. I am a national human rights officer. Political violence has nothing to do with intimate partner violence. ii. I am a national human rights officer. Any violence is a violation of human rights. The national human rights commission must address both institutional and individual violence, both within and outside the household.

<p>28. TV News Reader</p>	<ul style="list-style-type: none"> i. I am a famous TV newsreader. Viewers like to see revealing and explicit images. There is no link between my work and violence against women and girls. ii. I am a famous TV newsreader. My news report must be fair and gender-unbiased. I will invite gender experts to come to my show to tell us more about this issue. I can contribute to change.
<p>29. National Actor</p>	<ul style="list-style-type: none"> i. I am a famous actor. Soap operas with violent scenes get high ratings. ii. I am a famous actor. I use my influence to convey messages to boys, girls, men and women that violence is harmful, destructive and not condonable. It is not cool.
<p>30. Magazine Editor</p>	<ul style="list-style-type: none"> i. I am a magazine editor. Pictures of violence sell well. ii. I am a magazine editor. Our magazine has a policy to protect the rights and dignity of all people in the stories and images we publish. We have a responsibility to the society.
<p>31. A female celebrity</p>	<p>For example:</p> <ul style="list-style-type: none"> i. I am Angelina Jolie. All women should look beautiful and attractive. ii. I am Angelina Jolie. I know I have influence through my work. I use my resources and network to promote gender equality and end violence against women and girls.
<p>32. A male celebrity</p>	<p>For example:</p> <ul style="list-style-type: none"> i. I am John Bon Jovi. My fans like catchy lyrics that talk about sex, women and gang fights. ii. I am John Bon Jovi. My song lyrics cannot convey harmful norms and practices. I use my influence to mobilise support to the work on gender equality promotion.
<p>33. A global politician</p>	<p>For example:</p> <ul style="list-style-type: none"> i. I am President Vladimir Putin. I provide funds to country allies to develop their mining sector. Human rights issues are national issues that we cannot touch. ii. I am President Vladimir Putin. I can persuade my country allies to improve their human rights laws and policies through my financial assistance.
<p>34. A global politician</p>	<p>For example:</p> <ul style="list-style-type: none"> i. I am President Barack Obama. World peace is important. We need to increase our armed force so that we can protect peace. ii. I am President Barack Obama. I appointed special advisors and ambassadors on gender equality to ensure that gender equality agendas nationally and globally are advanced, funded and supported.



Activity 13: Masculinity and violence against women and girls



Objectives

- To draw links between harmful forms of masculinity and violence against women and girls.
- To understand the different dimensions in which masculinity operates using violence as a tool.



Key learning points

- Masculine norms and beliefs are internalised by both men and women. Individuals and institutions are foot soldiers whose actions help maintain power imbalance and gender inequality.
- Violence against women and girls can be used as a tool to maintain male superiority and privilege.
- Violence against women and girls does not occur in a vacuum. Violence is more than an individual woman experiencing abuse from her male partner. It is not just about one man's actions, but is part of a complex system of power and control at different levels of the society.
- There is a known link between harmful beliefs about being a man and violence perpetration committed by men.



Time

45 minutes



Preparation

- Flipchart and markers
- Print out short scenarios (Handout 11)



Steps

1. Previously we learned about masculinity, what it is, how it works and why it exists. In this activity, we will try to draw links between VAW/G and masculinity.



2. Divide participants into four groups. Facilitators can come up with a creative and fun way for forming groups.
3. Explain that:
 - Masculinity works in different dimensions at different levels in our lives. Four of those dimensions are internal, interpersonal, institutional, and ideological:
 - The internal dimension refers to personal and individual beliefs and attitudes that individuals have that support or justify men's use of violence against women and girls. For example, some boys and men think that using violence is a normal way to express their love for their wife or girlfriend.
 - The interpersonal dimension refers to practices and behaviours of individuals in their interpersonal relationships with others that demonstrate control and power imbalance between men and women. For example, some men control their partners' movements and communications because they think they have the right to do it as boyfriends or husbands.
 - The institutional dimension refers to policies, practices and cultures of institutions that support and/or use violence against women and girls. For example in some countries laws do not recognise forced sex within marriage as rape.
 - The ideological dimension refers to social norms and belief systems that support men's use of violence. For example, nationalist ideologies that ask men to control "our" women or to preserve "pure blood" by disallowing local women marrying foreigners.
4. Divide participants into four groups based on these four dimensions. Each group will get a short case scenario related to violence against women and girls. Groups will discuss links between masculinity, power and control, and VAW/G. Following questions are to guide each group for discussion:
 - i. In this case scenario, how is violence used to control women and girls?
 - ii. What is the link between masculinity and VAW/G?
 - iii. Why and how does VAW/G maintain male privilege and superiority?
5. Bring participants together, and ask each group to summarise their discussions. Discuss as a group all case scenarios and links between masculinity, control and VAW/G.
6. Close the activity by stating that masculinity manifests itself in all aspects of our lives. Individuals (both men and women) have internalised masculine norms and practices. Men and women are implementers of these norms. A patriarchal society maintains male privileges by ensuring that all aspects of our lives reinforce such beliefs and practices. Social ideologies promote organised orderly and hierarchical gender systems where men have power over women and children. Institutions and individuals are hands and feet that carry out the work to maintain that power imbalance and inequality. We, women and men, are soldiers in our patriarchal system. We, women and men, use violence as a tool to keep everything in order.

VAW/G case scenarios

Please note that these are only proposed case scenarios that will not fit all contexts. It is important that facilitators adapt these case scenarios to suit the local context to reflect various forms of VAW/G in that locality.

Internal

A teenage boy believes that to be a real man, he must show that he is sexually strong and performing. Among his peers, there is a competition of how many girls he has had sex with. He learns from his peers, his older family members, and television that men with many partners are “cool” men. He always tries to find ways to trick girls at school to sleep with him to show his strength and manliness.

(Please use the below scenario in the context where it is considered unacceptable to talk about sexual relationships outside wedlock.)

Ari’s family and friends have been telling him that, as a husband, he should not do household chores or take care of the children. He has been teased by community members that he is not a real man because they say he is afraid of his wife. To regain his “dignity” and respect from his friends, he stops helping out at home, controls all household income and expenditure, controls his wife’s mobility and forbids her to see her friends and family.

Interpersonal

A male boss at a famous company makes sexual advances toward his young female assistant. The job market is tough for young people. She endures his harassments because it is extremely difficult to find employment. He is now asking her to travel with him to a mission in another province, and threatening her that if she does not have sex with him she will be fired.

Institutional

Many women working for the national armed forces experience sexual violence and assaults by their male colleagues. Despite many reports and documentation of cases, the leadership of the armed forces does not recognise the problem and often accuses survivors of lying and betraying national patriotic institutions. When violence occurs, the internal policy is to move perpetrators to another duty station and to dismiss survivors, claiming that they are not fit to serve the country.

(Please use the below scenario for a context when there are no women in the armed forces)

At a recent protest against increasing illegal land grabbing and forced evictions in Country XYZ, two female rights activists were killed by the police and a dozen more were imprisoned. Police and courts facilitated the arrest and charging. The women are denied access to legal aid and lawyers, and face sexual and physical abuse from police guards in the prison. One female protestor miscarried her child in the prison. The assailants have not been charged and the women have not yet been released. The Government claims that these female protesters threaten national security and stability, and will face severe punishment.

Ideological

A conservative right-wing political party recently commented on a national television show that national identity and culture is being lost because many local women marry foreigners, saying that, “Our women are taken by foreigner men”. Also, the party is deeply concerned that the women are too liberal and “out-of-control.” It called for actions from all brothers, fathers and sons to monitor, control and teach “our” women to behave correctly.

Activity 14: Causes of violence against women and girls



Objectives

- To discuss causes and risk factors of violence against women and girls.
- To understand the complexity of violence and to dig deeper into its causes.
- To attempt to link the concepts of control, masculine power-over and violence.



Key learning points

- Gender inequality and discrimination are root causes of violence against women and girls.
- Violence is used to reinforce and maintain power imbalances between men and women and to reinforce male superiority.
- A variety of factors at the individual, relationship, community and society levels contribute to the risk of violence for women and girls.
- Causes of violence intersect with other political, social and economic factors.



Time

45 minutes



Preparation

- Flipchart paper and markers
- Coloured paper cards



Steps

1. Introduce the objective of this activity. Quickly recap key points since the first day to try to link all concepts together.
2. Divide participants into four groups. State that this is a group work activity. Each group will be asked to discuss causes of violence against women and risk factors related to violence and victimization.
3. Clarify that risk factors are those factors that increase the likelihood of someone experiencing or perpetrating violence. They are contributing factors and may or may not be direct causes. For example, substance abuse is a risk factor. Not all people who have

problems with substance abuse use or experience violence. However, studies have shown that men with substance abuse problems are likely to use violence against their partners. Another risk factor includes witnessing or experiencing violence as a child, which is strongly associated with future perpetration of violence for boys and experiencing violence for girls.

4. Ask each group to present their work in drawings. This means each group needs to draw a picture/image of causes and factors of violence against women and girls. No bullet points, sentences, or phrases are allowed. Participants need to be creative in the way they present their discussions. Even better, they may compose a song and sing it to the whole group! Give participants about 20 to 25 minutes for group work.
5. When time is up, ask all groups to hang up their creative artwork. Participants can walk around to take a look at the work. Ask each group to briefly present their work to the whole group.
6. Bring everyone back to the group and discuss.
7. Summarise that gender inequality and discrimination are root causes of violence against women and girls, influenced by the historical and structural power imbalances between men and women, which exist across all levels of the society. Violence against women and girls is related to their lack of power and control, as well as to the social norms that support male privilege and harmful practices of masculinity. Further, a variety of factors at the individual, relationship, community and society (including the institutional/state) levels contribute to the risk of violence for women and girls. And these inequalities between men and women cut across public and private spheres of life, resulting in limitations on women's rights, freedoms, choices and opportunities. These inequalities can also increase women's and girls' risks of experiencing violence. Violence against women and girls is not only a consequence of gender inequality, therefore, but also reinforces women's low status in society and the multiple disparities between women and men. Being violent is seen as natural and normal for a way to be male and men's use violence is thus often perceived to be justified because it is seen as "in their nature". So, as long that there is power imbalance between men and women, violence against women and girls cannot be eliminated.



Activity 15: Sexual harassment at the workplace¹³



Objectives

- To understand some concepts of sexual harassment in the workplace.
- To identify behaviours that can constitute sexual harassment.



Key learning points

- Sexual harassment is a rights violation that can happen anywhere, such as on the street, on transportation and at work.
- Sexual harassment violates the UN code of conduct, breaks the UN policy and violates criminal laws in some countries. It also violates reasonable standards of workplace behaviour.
- Sexual harassment is about the impact, not the intent. The key to determining what constitutes harassment is how it makes the other person feel, and if the act is unwelcome.
- Sexual harassment does not have to be aimed at a specific person and it can poison the work environment.
- Both male and female staff members can be either the injured party or the offender. Often, but not always, sexual harassment reflects broader patterns of sexism and discrimination in society.



Time

60 minutes



Preparation

- Flipchart and markers.
- The three signs: “Always”, “Sometimes”, and “Never” (Handout 12).
- Print out Slide 7 and Handout 13 on the useful link on Prohibition of Discrimination, Harassment, including Sexual Harassment, and Abuse of Authority.
- Facilitators and training organisers/commissioners should work with relevant offices and staff members to fill out important contacts as listed in Handout 14 (Where Do I Go?). Make sure to have enough copies of this sheet for all participants.

¹³ Partially adapted from UNDP’s online training module on the Prevention of Harassment, Sexual Harassment and Abuse of Authority. It should be noted that this activity is UN-specific. When it is done with non-UN agencies, the activity has to be adapted according to the agency’s rules, regulations and policies on harassment in the workplace.

Steps

1. Introduce key objectives of this activity. State that sexual harassment is a form of violence and that any women experience this form of violence at work. Sexual harassment often goes unchallenged too. It can have a devastating impact on staff members and the whole work environment.

Part 1

2. Ask all participants to stand up. We are going to do the thinking-with-our-feet activity again. There are three signs here (“always”, “sometimes”, and “never”). Facilitators will read out 11 acts or behaviours, participants will be asked to stand below signs that they think correspond to the acts/behaviours. Please note that the initial next to each act is the right answer.

Here are acts/behaviours:

- i. Unnecessary physical contact (e.g., hugging, patting) (S)
- ii. Noticing that someone is attractive (N)
- iii. Comments about someone’s body, clothing or appearance (S)
- iv. Derogatory comments about women, gays or lesbians (A)
- v. Jokes with sexual themes (S)
- vi. Offers of promotions or favours in exchange for sex (A)
- vii. Looking at someone’s body (S)
- viii. Invitations for dates (S)
- ix. Pictures of naked people on the walls, in offices or on computers (A)
- x. Questions about someone’s personal life (S)
- xi. Flirting (S)

Pause briefly to ask the reasons why they choose to stand where they are. Point out that harassment is almost never clear-cut. In most instances it falls somewhere in between. Certain behaviours can be considered harassment depending on the situation. Ask participants briefly what sexual harassment means to them.

Part 2

3. Get participants’ undivided attention and give a five-minute presentation on the definition of harassment and sexual harassment with Slide 7.
4. Note that this activity is not meant to provide full information about workplace harassment, sexual harassment and abuse of authority. Sexual harassment is merely introduced in this workshop, as it is recognised as a form of violence against women.



As UN staff members and contract-holders, we all should undergo a training or debriefing on workplace harassment and should be familiar with office prevention and response mechanisms.

5. Divide participants into four groups for a role-play. Each group will be asked to come up with a role-play to demonstrate sexual violence in the work place. If participants are not so enthusiastic about role-plays, this activity can be a group discussion.

- Group 1: Quid pro quo harassment
- Group 2: Sexual jokes and sexist remarks
- Group 3: Flirting and dating
- Group 4: Unsolicited physical contact and repeated comments on a colleague's appearance and body

6. After some preparation (around 10 minutes), ask each group to act out their role-play. After each role-play, discuss in a group using the following guiding questions:

- How does sexual harassment demonstrate power-over and control?
- How does sexual harassment limit the life and opportunity of the person who experiences the harassment?
- Does your workplace have a mechanism and/or policy to prevent and respond to sexual harassment? If yes, are you aware of it?
- What can be done to effectively prevent and respond to sexual harassment in the workplace?

7. Invite the person who is the office focal point for harassment (or representative from the human resource or operation and management office/unit/division) to give more details about the agency's specific policies on harassment in the workplace, and the agency's prevention and response mechanism. Allow time for Q&A.

8. Summarise that:

Both male and female staff members can be either the injured party or the offender. Often, but not always, sexual harassment reflects broader patterns of sexism and discrimination in society. Sexual harassment is a symptom of power-over and control.

Sexual harassment violates the UN code of conduct and violates UN policy. It also violates reasonable standards of workplace behaviour. Sexual harassment does not have to be aimed at a specific person, and it can poison the work environment. Sexual harassment can also include unwelcome sexual advances, proposals for sexual activity, suggestions for social activity outside of the workplace and offensive flirtations or suggestive remarks. Inappropriate verbal conduct can include notes, letters or e-mails that have a romantic or sexual meaning. When sexual harassment is verbal, it can take the form of generalised sexist statements, repeated requests for dates, obscene jokes, insulting remarks, inquiring about co-worker's sex life or improper comments.



Remember, sexual harassment is about the impact, not the intent. The key to determining what constitutes harassment is how it makes the other person feel and if it is unwelcome.



We have to be particularly respectful of cultural differences in our work as UN staff, both with our colleagues as well as with our partners, including the people from the local communities we serve. Unless one knows for sure that someone is comfortable with a certain type of physical touch, one should keep a respectful distance.

Staff members and non-staff personnel exhibiting disrespectful behaviours or conduct (such as inappropriate physical contacts, inappropriate sexual jokes, derogatory comments, for example) may be subject to appropriate administrative, disciplinary or contractual measures as appropriate.”

Note for Facilitators

1. It is highly recommended this activity be conducted jointly with designated staff members from the office of human resources.
2. It is important to recognise that this activity is only one of many aspects of workplace harassment and abuse of authority. UN staff members should be able to access a full training on discrimination and harassment, including sexual harassment and abuse of authority.
3. Prior to the training, it is important that facilitators work with relevant staff members to prepare this session and gather as much information as possible regarding useful contacts that participants should know (see Handout 13). It is a list of contacts of officers who are tasked to handle harassment cases, and list of further sources of information.
4. The designated staff member(s) should inform participants about what mechanisms are in place in the office to prevent and respond to sexual harassment, workplace harassment and abuse of authority.



Sexual Harassment in the Workplace¹⁴

(This should be handed out to the participants to keep for reference.)

- Staff Rule 101.2 (d) provides that “any form of discrimination or harassment, including sexual or gender harassment, as well as physical or verbal abuse at the workplace or in connection with work, is prohibited.”
- Harassment is any improper and unwelcome conduct that has or that might reasonably be expected or be perceived to cause offence or humiliation to another.
- Harassment may be present in the form of words, gestures or other actions that annoy, alarm, abuse, demean, intimidate, belittle or cause personal humiliation or embarrassment to another, or cause an intimidating, hostile or offensive work environment.
- Sexual Harassment is understood as any unwelcome sexual advance, request for sexual favour, verbal or physical conduct or gesture of a sexual nature, or any other behaviour of a sexual nature (including pornography, sexually-coloured remarks) that has or that might reasonably be expected or be perceived to cause offense or humiliation to another.
- Sexual harassment may occur when it interferes with work, is made a condition of employment or when it creates an intimidating, hostile or offensive environment. Sexual harassment normally implies a series of incidents.
- Behaviours that can be considered as sexual harassment:
 - Suggestive comments or sexual remarks;
 - Exhibiting materials of a sexually-oriented nature, such as pornographic screensavers;
 - Crude or obscene language or gestures, or telling sexual jokes;
 - Repeated comments of a sexual nature about a colleague’s personal appearance;
 - Persistent and unwelcome invitations to social activities;
 - Deliberate and unsolicited physical contact, or unwelcome close physical proximity;
 - Sexist language that is humiliating to women or men.
- Quid pro quo (something for something) harassment refers to a situation in which a staff member offers something to another staff member in exchange for sexual favours. It occurs when employment benefits and favours are made contingent on the provision of sexual favours. And the rejection of a sexual advance or a request for sexual favours can result in employment detriments.
- Sexual harassment is about the impact, not the intent.

¹⁴ UN. (2008). Secretary-General’s bulletin on prohibition of discrimination, harassment, including sexual harassment and abuse of authority. Retrieved August 17, 2014 from <http://www.un.org/womenwatch/osagi/fpsexualharassment.htm>

Resources to UN documents on Prohibition of Discrimination, Harassment, including Sexual Harassment, and Abuse of Authority

(This should be handed out to the participants to keep for reference.)

Please visit this website <http://www.un.org/womenwatch/osagi/fpsexualharassment.htm> for useful documents related to prohibition of discrimination and harassment, including sexual harassment, and abuse of authority.

Prohibition of discrimination, harassment, including sexual harassment, and abuse of authority

Discrimination, sexual harassment and harassment are defined in SG's bulletin [ST/SGB/2008/5](#)

Discrimination is any unfair treatment or arbitrary distinction based on a person's race, sex, religion, nationality, ethnic origin, sexual orientation, disability, age, language, social origin or other status. Discrimination may be an isolated event affecting one person or a group of persons similarly situated, or may manifest itself through harassment or abuse of authority.

Harassment is any improper and unwelcome conduct that might reasonably be expected or be perceived to cause offence or humiliation to another person. Harassment may take the form of words, gestures or actions which tend to annoy, alarm, abuse, demean, intimidate, belittle, humiliate or embarrass another or which create an intimidating, hostile or offensive work environment. Harassment normally implies a series of incidents. Disagreement on work performance or on other work-related issues is normally not considered harassment and is not dealt with under the provisions of this policy but in the context of performance management.

Sexual harassment is any unwelcome sexual advance, request for sexual favour, verbal or physical conduct or gesture of a sexual nature, or any other behaviour of a sexual nature that might reasonably be expected or be perceived to cause offence or humiliation to another, when such conduct interferes with work, is made a condition of employment or creates an intimidating, hostile or offensive work environment. While typically involving a pattern of behaviour, it can take the form of a single incident. Sexual harassment may occur between persons of the opposite or same sex. Both males and females can be either the victims or the offenders.

For further information please see [ST/SGB/2008/5](#) and [ST/SGB/2005/20](#).

Secretary General Bulletins / SGBs on prohibition of discrimination, harassment, including sexual harassment, and abuse of authority

[Prohibition of discrimination, harassment including sexual harassment, and abuse of authority, ST/SGB/2008/5](#)

[Prevention of workplace harassment, sexual harassment and abuse of authority, ST/SGB/2005/20](#)

[Special measures for protection from sexual exploitation and sexual abuse, ST/SGB/2003/13](#)

Guidelines on prohibition of discrimination, harassment, including sexual harassment, and abuse of authority

[Conflict resolution in the United Nations Secretariat, ST/IC/2004/4](#)

UN System Policies on prohibition of discrimination, harassment, including sexual harassment, and abuse of authority

- **Food and Agriculture Organization of the United Nations (FAO):**
 - [Policy on the prevention of harassment](#)
 - [Administrative Circular: Policy on the prevention of harassment](#)
- **International Atomic Energy Agency (IAEA):**
 - [IAEA sec-note informal grievance procedure-nominations](#)
 - [IAEA harassment policy document](#)
- **International Labour Organization (ILO):**
 - [Sexual harassment policy and procedures](#)
 - [Staff Union Bulletin](#)
 - [Action Plan for Gender Equality 2010-15 -- Phase I](#)
 - [Action Plan for Gender Equality 2010-15 -- Table II](#)
 - [Politique et procédures en matière de harcèlement sexuel](#)
 - [Política y procedimientos en materia de acoso sexual](#)
 - [Boletín del Sindicato sobre acoso sexual](#)
 - [Bulletin Syndical harcèlement sexuel](#)
 - [ILO Collective Agreement](#)
- **Office of the United Nations High Commissioner for Refugees (UNHCR):**
 - [UNHCR's Policy on Harassment, Sexual Harassment, and Abuse of Authority](#)
- **United Nations Children's Fund (UNICEF):**
 - [Prohibition of harassment, sexual harassment and abuse of authority](#)
- **United Nations Development Programme (UNDP):**
 - [Workplace Harassment & Abuse of Authority](#)
- **United Nations Educational, Scientific and Cultural Organization (UNESCO):**
 - [Anti-harassment policy](#)
- **World Intellectual Property Organization (WIPO):**
 - [Office Instruction 17/2006: Statement on harassment at work](#)
 - [Office Instruction 31/2009: The WIPO joint grievance panel](#)
 - [The WIPO joint grievance panel - Annex A: The informal approach](#)
 - [The WIPO joint grievance panel - Annex B: Joint grievance panel procedures](#)
 - [Office Instruction 32/2009: The Office of the Ombudsman](#)
 - [Office Instruction 46/2009: The WIPO joint grievance panel](#)
- **The World Bank:**
 - [The World Bank: Eradicating Harassment in the WB Group](#)

Where Do I Go?

(Training organisers/commissioners and facilitators would need to work with and consult relevant offices/units/divisions to fill out the below form for specific agency contacts.)

	Name	Contact Details
Head of Agency/ Office		
Operations Manager/Director		
Human Resource Manager/Officer		
Focal Point for Harassment		
Focal Point for Ethics		
Focal Point for Security		
Focal Point for Staff Wellbeing		
Legal Adviser		
Learning Specialist/ Officer		
Staff Representative (Council or Union)		

	Name	Contact Details
Staff Counsellor		
UN DSS		
Ombudsperson for the Agency		
Ethics Office		
Office that Oversees Audit & Investigation		
Designated UN Doctor		
Other Useful Contacts		

Other useful contacts (information as of August 2014)

Focal Point for Women in the UN System	Ms. Aparna Mehrotra 1 646 781 4510, aparna.mehrotra@unwomen.org	
Office of the Ombudsman www.un.org/en/ombudsman	UN Secretariat in New York	1 917 367 5731, ombudsmediation@un.org
	Funds and Programmes in New York (UNDP/UNFPA/UNICEF/UNOPS/UN Women)	1 646 781 4083/ 1 212 963 1745 ombudsmediation@fpombudsman.org
	UNHCR	41 22 739 7770, ombuds@unhcr.org

	Bangkok Regional Office	Ms. Susan John 66 2 288 1276 ombudsmediation@un.org
	Entebbe Regional Office	Ms. Gabrielle Kluck 198 - 5090 or 5092 (Intermission), ombudsmediation@un.org
	Geneva Regional Office	Mr. Louis Germain 41 22 917 3760, ombudsmediation@un.org
	Kinshasa Regional Office	Mr. Youssoupha Niang 1 212 963 0103 ext. 5470 or 39 0831 24 5470 175 5470 (Intermission: MONUC), ombudsmediation@un.org
	Nairobi Regional Office	Mr. Nicholas Theotocatos 254 20 762 6714, ombudsmediation@un.org
	Santiago Regional Office	Mr. José Martínez-Aragón 562 210 2721, ombudsmediation@un.org
	Vienna Regional Office	Mr. Gang Li 43 1 26060 4571, ombudsmediation@un.org
The UN Ethics Office www.un.org/en/ethics	1 646 781 4150 / 1 212 909 7840 Helpline), ethicsoffice@undp.org	
	UNDP Ethics Adviser	1 646 781 4150 1 212 909 7840 (Helpline), ethicsoffice@undp.org
	UNFPA Ethics Adviser	Ms. Neela Jayaratnam 1 212 297 50 44, jayaratnam@unfpa.org
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Feedback day 2



Objectives

- To wrap up the second day and summarise key learning points of the day.
- To gain feedback from participants about Day 2.



Time

15 minutes



Preparation

- Print head/heart/hand cards (Handout 15) for participants. Each participant should get one head, one heart and one hand.
- A big flipchart divided into three parts: top for head, middle for heart and bottom for hand..

Steps

Part 1

1. Recall all activities that have been done today. They are:
 - Activity 9: Voting with our feet - true or false
 - Activity 10: Understanding VAW/G
 - Activity 11: Standing in her shoes
 - Activity 12: Circles of influence
 - Activity 13: Masculinity and VAW/G
 - Activity 14: Causes of VAW/G
 - Activity 15: Sexual harassment in the workplace
2. A recap of what we did in each activity since participants may be rather overwhelmed at this point due to exhaustion and the packed agenda. Summarise key points of each activity and establish links between activities so that participants can see and understand the flow of ideas and concepts.



Part 2

1. Inform participants that the second day of the workshop is now complete. It is important for the facilitators' and organiser's team to get some feedback from participants.

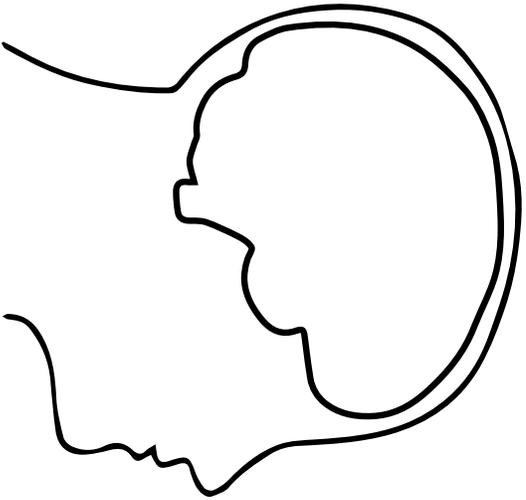


2. Distribute head/heart/hand cards to participants and ask them to write a few words on each card, answering these questions:
 - Head: What new things did you learn today?
 - Heart: How are you feeling regarding the workshop?
 - Hand: What can you do with today's learning?
3. Give participants a few minutes to write down some words on the cards, then ask them to place the head card at the top of the flipchart, the heart card in the middle and the hand card on the bottom.
4. Read out key words that are written on these cards. Try also to group similar thoughts and feedback and ask for volunteers to discuss their feedback in more detail for the group

Head, Heart, Hand

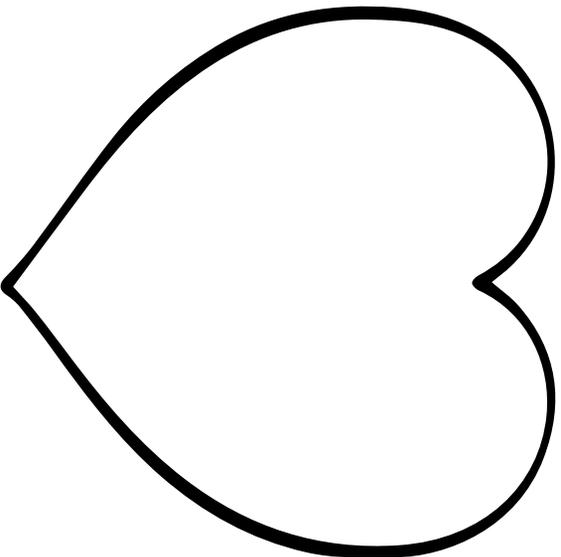
Head

What new things did you learn today from the workshop?



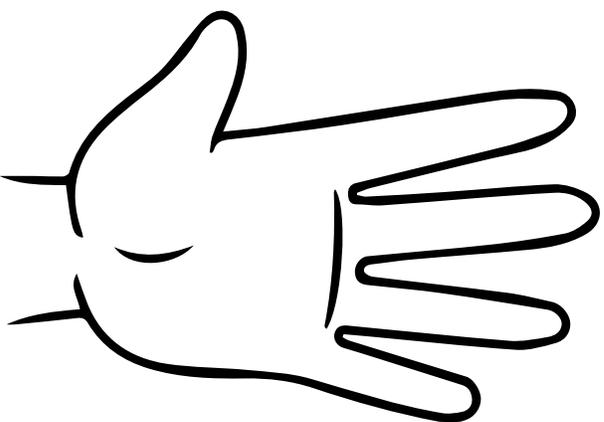
Heart

How are you feeling (related to the workshop)?



Hand

What can you do with today's learning?



Day 3

TOWARD
PERSONAL
TRANSFORMATION



DAY 3

Activity	Time	Handouts Required
Activity 16: Generational Change	45mn	
Activity 17: Male Privileges and their Costs	45mn	
Activity 18: Asking Myself	20mn	Handout 16: “Looking Within” Worksheet
Activity 19: Why Should I Change?	45mn	
Activity 20: Swimming against the Tide	30mn	
Activity 21: A New Man	60mn	Handout 17: Examples of Positive Manhood Initiatives
Activity 22: Personal and Organisational Values	45mn	
Activity 23: A Non-violent World	30mn	
Activity 24: I Am Committed	20mn	Handout 18: Personal Commitment
Course Evaluation	15mn	Annex 1: Pre-and-Post Test and Annex 2: End-of-Training Survey

Activity 16: Generational change¹⁵



Objectives

- To explore changes in gender roles and norms over the generations.
- To identify the factors that influence change.



Time

45 minutes



Preparation

- Flipchart and markers

Steps

1. Welcome participants to Day 3 and quickly recap the previous day's topics, which include:
 - Violence against women and girls - what it means, what are its causes and contributing factors, and what are the levels of influences.
 - Masculinity and VAW/G.
 - Sexual harassment in the workplace.
2. Explain that for the previous two days, the group has talked a lot about power imbalance and human rights violations, including violence against women and girls, as well as harmful practices of masculinity. In Day 3 we will ask several questions to help us think about actions - what we can do in a humble way toward bringing about change. Now introduce the main theme of the day, which is exploring incremental steps for positive changes for each individual. This day will start with brainstorming changes in gender roles and norms over the generations.
3. Divide participants into four groups. Each group will be assigned to one of the following four settings: (1) family, (2) community/society, (3) work and (4) law and policy.



¹⁵ Adapted from Regional Learning Community for East and Southeast Asia, Transforming Masculinities towards Gender Justice, 2013



4. Ask the groups to draw pictures depicting (i) similarities and (ii) differences in gender roles and norms (the way men and women believe, think, behave and act) between their generation and their parents' generation in relation to their assigned settings. After 15 minutes, ask each group to present and explain their drawings, focusing on the following key questions:

- What has changed about gender roles over the generations?
- What changes are considered positive and negative?
- Why have these changes occurred? (Important factors and forces.)

5. After group presentations and discussions, summarise that:

Gender roles and norms are constantly changing. From our parents' generation to our generation, we have seen differences in teachings and practices about how to be a man and how to be a woman. Some changes are positive, some are not. Some are progressive, some regressive. Social norms on masculinity and femininity change over time and this signifies that changes can happen.

Activity 17: Male privilege and its costs



Objectives

- To explore privileges that men gain from a gender-inequitable society and to understand how male privilege is linked with violence.
- To understand the costs of the harmful forms of masculinity, to both men and women.



Key learning points

- Privilege refers to an advantage or benefit that is not available to everybody. “Male privileges” are special rights and advantages that men have in a society simply because they are men. Privilege is what men think they are entitled to.
- Male privilege may appear to be normal and natural, and is often invisible or unquestioned. It can be seen in different aspects of our lives. Although privileges are enjoyed by individual men or groups of men, they are typically systematic, institutional and structural. In many places, male privilege is reinforced by laws and policies, for example, unequal retirement ages between men and women, access to divorce, land inheritance and impunity.
- Violence against women and girls is used as a tool to assert male power and privilege over women’s and girls’ bodies and spirits. It is a way to maintain men’s special status in a given society.



Time

45 minutes



Preparation

- Flipchart and markers
- A TED-talk video by Jackson Katz, “Violence against Women - It’s a Men’s Issue”. (http://www.ted.com/talks/jackson_katz_violence_against_women_it_s_a_men_s_issue#t-315088)

Steps

1. Open the session by writing the word “privilege” in large print on a flipchart and asking participants what they think this word means. After listening to their answers, explain that:

Privilege refers to an advantage or benefit that is not available to everybody.

Male privilege is any special rights, status, advantages, benefits, treatments or entitlements granted to, or perceived by, men in a society simply on the basis of them being male. This special treatment and status are usually not available to women or transgender persons.

There are groups of people that experience advantages and privileges that are not available to others. In a gender-inequitable society, men and boys - simply by virtue of being born male - have privileges over women and girls. Obviously this is somewhat of a generalisation and human life is more complicated than that: there are other factors involved, including class, race, ethnicity, age, financial status and so on. And international agreements and national constitutions do also state that women and men are equal. However, in almost all aspects of life, men enjoy more advantages than women.

2. Ask participants to brainstorm about all the privileges, advantages and entitlements that men have or believe that they should have. After hearing their answers, tell them that they will now be divided into four groups:
 - Group 1 discusses and gives examples: “How do men exercise their male privilege in daily life? Are men aware of their privileges?”
 - Group 2 discusses and gives examples: “What are the costs and constraints of male privilege to men and boys? Are men aware of these?”
 - Group 3 discusses and gives examples: “What are the costs and constraints of male privilege to women and girls? Are men aware of these?”
 - Group 4 discusses and gives examples: “How does male privilege contribute to violence against women and girls? Are men aware of these?”

Ask participants if they prefer to work in a mixed gender group or a single gender group. They should feel comfortable in the discussions. If they prefer to work in a single gender group, groups 1 and 2 should be men and groups 3 and 4 should be women. In case there are transgender participants, invite them to nominate themselves which group they would like to join.

3. After time is up, bring all groups together to share their discussions and allow some time for Q&A and dialog.
4. Summarise:

In South Africa, during Apartheid, laws and policies gave advantages and benefits to white people, and in some countries today, certain ethnic groups are more



powerful than others. In many parts of our world today, policies and practices - explicitly or implicitly, systematically or informally - also give similar advantages and privileges to men (particularly to heterosexual men) simply because they are male. This is called “male privilege”. It is what men get from simply being male.

Male privilege appears as if it’s natural and normal - “it is how it is, or should be”. And men often forget about or are unaware of their privilege. For example, it may seem normal that boys and men do not have skills for cooking or housekeeping. Or it is a “normal” norm that men inherit their parents’ property, or in many societies it is also considered natural and acceptable that men are promiscuous.

Male privilege is thus created and reinforced in all aspects of our lives. It is internalised by men and women as well as by institutions. For example, in some places, men can go out drinking with friends after work because at home they are not expected to prepare dinner. In other places, men are granted divorces more easily than are women. And because male privilege is seen as “natural”, it is taken for granted and goes unnoticed. And those who benefit from privilege often do not realise these advantages. For instance, men hardly feel worried that they may be sexually harassed or assaulted in public spaces.

Many women and girls also unwittingly support, or they have internalised, male privilege because the gender-inequitable society teaches them to do so.

Male privilege has costs for both men and women, though. For example, in many places, it is more acceptable for men to explicitly express their sexual desires. That can encourage men to have risky sexual behaviours, which can expose them to sexually transmitted infections. Men are also not burdened with childcare, which can deprive them of the opportunity to build close emotional connections with their children. These benefits and costs of male privilege are also distributed unevenly among different groups of men based on other factors too, such as race, ethnicity, age, caste, class and economic status.

Precisely because privileges are benefits and advantages, it is very difficult to challenge these. No one would want to give up privilege and many use it to their advantage without questioning or realizing how it affects others. And violence is often used as one of the many ways to keep and maintain privilege. For example, beating establishes power hierarchy and control, and rape is seen by some men as simply them exercising their entitlement to women’s bodies.

5. If time permits, show the video by Jackson Katz (17:40), who points out that violence against women is a men’s issue and that violent behaviours are tied to definitions of manhood. Although the video is not about male privilege, it is an interesting talk for reflection. Facilitators can start the video at 05:17 to save time. The video is subtitled, and please note that the language can be technical and sophisticated, and may not be so easy to follow for some participants.



Activity 18: Asking myself¹⁶



Objectives

- To guide participants in reflecting on how they use their power or privilege.



Time

20 minutes



Preparation

- Print out the worksheet (Handout 16), one for each participant.

Steps

1. Tell the group that this is a personal, private, confidential and individual exercise in self-reflection.
2. Explain that facilitators will read out each statement and then pause, allowing participants to reflect on the statement. Please tick either “always”, “sometimes” or “never” for each statement on the worksheet, which will not be collected or shared with others. Once the exercise is completed, participants dispose of the worksheet as they see fit. It is important that participants exercise complete honesty in their answers and that they not sit close to each other, to assure that everyone feels comfortable. If the workshop space is small, and participants have to sit close to one another, then they do not have to tick on the worksheet but rather make a mental note of their answers.
3. Hand out the worksheet now and ask participants to do this exercise quietly and privately. There is no talk or discussion.
4. After completing the worksheet, ask participants the following questions for debriefing:
 - i. How did you feel completing the worksheet?
 - ii. What does the exercise tell you about your use of power and privilege in your daily life?
 - iii. Is it difficult to be honest with yourself? Do we reflect on our actions and behaviours on a regular basis?



16 Adapted from Lori, M. (2008). SASA! Activist Kit for Preventing Violence against Women and HIV. Uganda: Raising Voices.



5. Participants may share their thoughts on these questions. Remind them that they do not need to share details, however. Then thank them for completing this exercise and acknowledge that it is difficult and that it can be emotional. Also, respect those who do not want to share their answers.
6. Summarise for the group that it is important to regularly reflect on our words, attitudes, behaviours, actions and practices. We may think that the way we conduct ourselves on a daily basis is normal, is who we are, and does not hurt anybody. But it is important to spend some minutes to examine honestly if what we say or do can reinforce power imbalance and inequality - whether intentionally or unintentionally. We are all part of the power hierarchy: sometimes we enjoy some privileges and sometimes we experience inequality. And none of us is innocent in this. We all play a role in this power-imbalance game, and if we work for change, it all has to start within ourselves.
7. If participants need a break, allow them to take a break before starting the next session.

Looking Within Worksheet

(Some of these statements may not be appropriate in some contexts or cultures, especially the ones marked with asterisks. It is important that facilitators refine statements to fit the context where the training is delivered. Facilitators can add more statements as appropriate to specific contexts).

Statement	Agree	Somewhat	Disagree
I shout or raise my voice when I get angry or become argumentative.			
I decide how the household income is spent.			
I get angry or feel frustrated if my partner refuses to have sex with me*.			
I monitor my partner's mobile phone and email.			
I feel I can have several sexual partners*.			
I do not greet people who have less status than me.			
I do not see any harm in making funny jokes about sex*.			
I feel that some racial stereotypes are true, and I often make comments about them.			
I feel like it is important to win an argument.			
I often call children or people with less status than me stupid, ugly, dirty, etc.			
I make all the important decisions at home or in my family.			
I easily shout at my domestic worker (if I have a domestic worker).			
I feel that it is okay for couples to have some verbal and physical fights.			

Statement	Agree	Somewhat	Disagree
I can buy sex if I want to*.			
I think it is okay to beat children if they are naughty or do not listen.			
I ask my partner or my family members to report to me about where they are all the time.			
I do not cook at home, and do not need to do household chores			
I do not prepare the table for dinner or serve food for my partner or my family members			
I do not need permission from anyone to go out*.			
I feel that poor people or people with disabilities are lazy and not so smart.			
I cannot stand it when people do not treat me nicely and friendly.			
I think it is right that my children will bear my surname.			
I think it is normal that my partner should bear my surname.			
I think it is understandable that sons should inherit parents' properties.			
I can make decisions on safe sex (using a condom)*.			
I make the decision how many children we should have, when we have them, and how.			
I slap or beat my partner, children or family members.			
I kick or throw things at home when I get very angry or upset.			

Activity 19: Why should I change¹⁷



Objectives

- To identify multiple interests in challenging privilege.
- To discuss what can be motivations for joining the struggle for gender equality.



Key learning points

- Male privilege is the special treatment, entitlement, benefits and status that men gain or are perceived to have, and it is difficult to challenge this privilege. Why would one want to give up one's privileges? However, taking a long-term perspective, gender equality benefits all individual men and women, and society as a whole. A society can never be sustainably peaceful and prosperous if men and women are not equal.
- Both men and women wittingly or unwittingly support male privilege and they need to understand why male privilege should be challenged. Male privilege has costs particularly for women and girls and it is in men's interest because gender equality concerns personal wellbeing of all individuals, of those with whom men have relationships, and of men's communities and societies.
- All human beings are human regardless of gender, ethnicity, class or age and therefore should enjoy the same treatment, entitlements, benefits and status. (Universal Declaration of Human Rights)



Time

45 minutes



Preparation

- Flipchart and markers



Steps

1. Introduce the key objectives. For this activity, we are going to discuss why we would change and for what purpose? Divide participants into four groups. Each

¹⁷ Adapted from Regional Learning Community for East and Southeast Asia. (2013). Transforming masculinities towards gender justice: Foundational knowledge for action. Retrieve August 21, 2014 from <http://www.partners4prevention.org/resource/regional-curriculum-transforming-masculinities-towards-gender-justice>

group discusses the different reasons why they would need to change their gender-inequitable attitude, beliefs and practices. And particularly important, why men would need to change their dominant masculinity.

2. Following are guiding questions for each group to prepare their role-plays:

Group 1: Personal well-being

- How would challenging male privilege and gender inequality benefit individual men and women?
- What do men gain from gender equality?

Group 2: The well-being of those we care about

- How would challenging male privilege and gender inequality benefit our loved ones?

Group 3: Collective interests

- How would challenging male privilege and gender inequality benefit our community and society?

Group 4: Human rights for all

- How would challenging male privilege and gender inequality advance human rights for all?

3. After time is up, each group will have five minutes to present. Now debrief with the whole group and after all of the groups have completed their activities, summarise that:

Although male privilege benefits men in many ways, there are costs that men have to bear. Around the world, men have lower life expectancy; high death rates from accidents, homicides, suicides; higher levels of drug and alcohol abuse; and high rates of sexually transmitted infections. Health issues and risk behaviours are linked to men's conformation to dominant masculinity about being tough, strong and invulnerable. Male privilege provides men with special rights and status, but that comes with costs to themselves and to women and children. Men will not be able to find long-term, sustainable happiness and peace if women always struggle and are treated unjustly. In the long run, challenging male privilege allows men to free themselves from the rigidity of masculinity so that they can be free-spirited and follow their own hearts and minds. Men should be celebrated and respected because of their good deeds, merit and actions, not because of their sex. That is how real men enjoy "self dignity".

Also, giving up male privilege will renew men's relationships with women to be built upon fairness. Men do not live alone or by themselves, they live in



communities and societies, in relationships with others. They have mothers, wives, sisters, daughters, aunts, nieces, female colleagues and female friends, and the quality of their relationships with these people will be damaged if those who are in the relationships do not receive fair treatment and respect. Men's lives are damaged too by the system of gender inequality and power imbalance, because women and girls with whom they are in relationships with struggle. One example: many fathers want their daughters to live a life free from fear, violence and inequality.



Social security, economic development and social prosperity will also remain vulnerable and unsustainable if half of the population is forever oppressed. For example, economic development will be stagnant if half of the population (women) is not able to work, is not allowed to go to school, is paid less than men, faces violence or is burdened with reproductive roles and household responsibilities. It is therefore in men's best interest to challenge male privilege for the sake of peace and security for their communities.

Finally, one must realise that gender inequality must end simply because it is the right thing to do ethically and morally. As citizens of this planet, we all each have an ethical responsibility to do whatever we can to ensure that every individual's human rights are enjoyed, fulfilled and respected. As long as gender inequality persists, male privilege and dominant masculinity must be challenged.

Activity 20: Swimming against the tide



Objectives

- To recall courageous moments, stories of courage or incidents when people challenged injustice.
- To re-discover how one is doing gender differently.
- To revive the inner sense of activism and of justice.



Key learning points

- Gender fluctuates and varies. It is diverse, fragile and flexible and all individuals have stories and experiences related to assuming different gender expressions in their lifetime.
- Standing up against injustice is difficult, but it has been done countless times in the history of humanity. Individuals do have internal agency and strength to stand up for gender equality and fairness between men and women.
- Individual responses to discrimination and violence against women and girls - in a private or public - are not easy. Actions require courage, skills and knowledge.



Time

30 minutes



Preparation

- Flipchart and markers



Steps

1. Quickly recap key learning points from previous activities. Introduce the objectives of this activity. For this activity, participants will be asked to work in pairs. If participants are more comfortable working with someone of the same sex then facilitate that for them.
2. In pairs, share:
 - Personal stories of when you assumed a different gender role or expressed your gender differently, e.g., when you did not conform to gender norms and roles. (Provide some details, such as what happened, what you did, how others reacted, what the result was and how you felt?)
 - Personal stories of courageous moments or times when you stood up for fairness even if others did not support you. (Provide some details, such as the

context, what happened, what you did, how others reacted, what the result was and how you felt?)

- What (or who) inspires you to stand up for justice and to break gender norms and rules?
- Personal stories of when you witnessed violence against women or girls (if any). (Recall what your reaction was, what you did or did not do and why, and how you felt?)

3. Remind participants that stories shared here should be kept strictly confidential and if any participant prefers not to share a story, that needs to be respected.
4. After each person has completed their turn, ask all participants to come back to the group. Ask for a few volunteers to share their stories.
5. Summarise the discussion along these lines:

It is hard to express gender differently. This is because disobedience of gender norms often incurs sanction or punishment. However, since gender is not determined by birth, many rules and norms are against our free spirit and our nature, we - men and women, boys and girls - do break gender rules from time to time. It is easier in some spaces of our lives than others. Some men are more gender equitable at home than at work. Some men are less macho when they are with their mothers or daughters, for example. For some women, it may be easier to challenge dominant masculinity in the workplace than in the home, where there is a strong pressure to be a good wife, mother or daughter.

Masculinity changes over time, it varies from setting to setting and it fluctuates. What were considered masculine characteristics in past decades may not be applicable now. For example, in some countries, heterosexual men would not wear colourful clothes (e.g., pink shirts or bright pants) in the 70s, but now it seems to be normal. During the 80s, men pushing baby trolleys were not commonly seen in the public. Now, nobody questions that.

For individuals, we make choices and decisions about how we want to re-enact our gender. Most of the time, we follow gender norms because we have been raised to do so, and we are aware of possible consequences of not following rules and norms. However, we do rebel against these restrictions when we can, when we want to, or when we desire to. We test and try. Sometimes we succeed, sometimes we fail. But let's remember that we still do things differently.

What we need to find, search for, nurture and support is our own inner sense of justice and fairness. We all understand discrimination, oppression, inequality, injustice, violence and hopelessness from our life experience and from the experience of others. We are all activists regardless how big or small our acts are and it must be recognised that swimming against the tide is extremely challenging, that it is easier to just give up and go with the flow, especially when the current is massively stronger than us and we know that we would lose. However, there are moments when we stand up for something that we think it is right. It takes courage and it can be difficult, but it can happen. It is important to continue to be inspired. That is why our heroes and inspiring stories can encourage us and keep our activist fire alive. Transformation is not easy. It requires courage, skills, knowledge, practice and support.



Activity 21: A new man



Objectives

- To identify positive forms of masculinity.



Key learning points

- There are various ways of being a man. The narrative of harmful masculinity can change. Positive, peaceful and gender-equitable forms of masculinity exist and should be promoted.



Time

60 minutes



Preparation

- Flipchart and markers

Steps



1. Spend some time recapping all of the key learning points from the first session and take a moment to reiterate the linkages between harmful forms of masculinity and gender power imbalance and violence against women and girls. State that, for this activity, participants will be asked to identify what a gender-equitable man can look like.
2. Ask participants to form four groups and ask each group to come up with a graphic presentation of a new man with positive masculinity. Guiding questions for the group work include:
 - What is this new man like? Describe him in different settings (home, office, church/temple, community centre, public place).
 - In reality, does this new man exist? Describe and give examples.
 - What should and can be done to promote positive ways of being a man?
3. Ask each group to present their work of art. Allow Q&A and group discussion.



4. Facilitators do not need to summarise much from this exercise, as the key learning objective of this activity is very straightforward - to initiate thinking about positive ways of being a man. Facilitators only need to be careful for any input that can sound patriarchal (such as men should protect women, or men should lead the transformation). It is important to ensure that women have strong voices in defining positive manhood. This can mean that any processes - whether informal or formal - that aim to bring changes should involve men and women in defining changes collectively. For example, laws and policies should be developed through meaningful consultation with men's and women's groups to ensure that men's and women's perspectives are equally taken into account. Community activities are led jointly and equally by men and women. Or both husbands and wives have equal say and dialogue in how to raise a child.

Here, facilitators can introduce a few initiatives from around the world about building positive manhood, such as MenCare, Positive Fathers and Real Men campaigns.

Activity 22: Personal and organisational values¹⁸



Objectives

- To define sets of values that are important to individuals and important for organizations.
- To set values that guide individuals' actions and practices, and guide organization's approaches.



Key learning points

- Values help guide the way we live our lives as individuals. They influence our decisions and actions and they also guide our interactions and relationships with other human beings.
- For organisations, values are a foundation. They guide organisational culture, structure, operations, programmes and initiatives.
- If peace and equality are our values, our actions must be grounded on these values. What we - as individuals and organisations - do, act, say, and believe should align with our core values of advancing peace, justice and equality.



Time

45 minutes



Preparation

- Flipchart and markers



Steps

1. Start the activity by asking participants how they understand the term, "values".
2. Explain that this activity will involve reflection and discussion about both personal and organisational values in the context of the organisations for which we work.
3. Sum up this brief discussion by emphasising that values are principles that guide actions, decisions and beliefs. Values give reasons and purposes of our actions, and in principle should determine and guide our actions and decisions.

¹⁸ Adapted from Regional Learning Community for East and Southeast Asia. (2013). Transforming masculinities towards gender justice: Foundational knowledge for action. Retrieve August 21, 2014 from <http://www.partners4prevention.org/resource/regional-curriculum-transforming-masculinities-towards-gender-justice>

4. Remind the group that strong organisations also need values to guide their culture, structure and operations. Strong organisations need to foster a common set of values among staff members, and put these organisational values into practice in all aspects of their work. If staff members do not agree with these values, it would be very difficult for staff members to work with, and for, that organisation.
5. Ask participants to form a row with their backs to facilitators. Tape a card to the back of each participant. Each card has different words related to values, such as “honesty”, “integrity”, “respect”, “tolerance”, “diversity”, “accountability”, “transparency”, “democracy”, “equal participation”, “justice”, “professionalism”, “empowerment”, “dignity” and “equality”. Participants cannot see what is written on their back but it is their task to discover this. They can do so by walking around the room and asking each other questions about what is written on each other’s backs, without saying the exact words on the cards. From interactions among each other, participants have to guess the word on their own back. The only rule is that their peers cannot tell them directly what is written on the card.
6. Allow between 5 and 10 minutes for this, then ask participants to form pairs to discuss the value cards on their backs and to what extent they think these values are important to their lives and their organizations.
7. Bring value cards to the front and tape them on the wall. Once all of the cards are taped on the wall, ask participants to add any additional important values that are missing from those that are posted on the wall. Discuss this set of values, using the following questions and inviting participants to answer using examples from their own experience:



- Why are these values so important for us as individuals and for our organisations?
- How are these values important for promoting gender equality and ending violence against women and girls?
- What does it mean if our actions and decisions do not follow these values?
- What are the ways that individuals and organizations can check that our actions are following our values?

8. Summarise the discussion. Emphasise that, as individuals and organizations, we have purposes for our existence. Our attitudes, beliefs, decisions and actions are based on our values - what we think is important. In general, everybody seeks love, peace, security, freedom, respect and dignity. However, we need to examine our actions and practices to determine whether or not they are leading us to love, peace, security, freedom and dignity. If we say that peace is very important to us, but our actions do not contribute to peace, that means we fail to follow our values. Organisationally, if we are set up to advance human rights for all, we need to carefully look at our programmes and operations to ensure that every step and action we take is guided by human rights principles, and that actions - both individual and collective - do not replicate the power imbalance that creates inequality between men and women.

Activity 23: A non-violent world



Objectives

- To imagine a society where violence is not acceptable and where all individuals can fully exercise human rights.
- To discuss how violence against women and girls can be prevented and responded to.



Key learning points

- Violence against women and girls can be prevented. Ending VAW/G requires multi-dimensional efforts, active participation and commitments from all parties, from the individual to the institutional level.



Time

30 minutes



Preparation

- Flipchart and markers

Steps

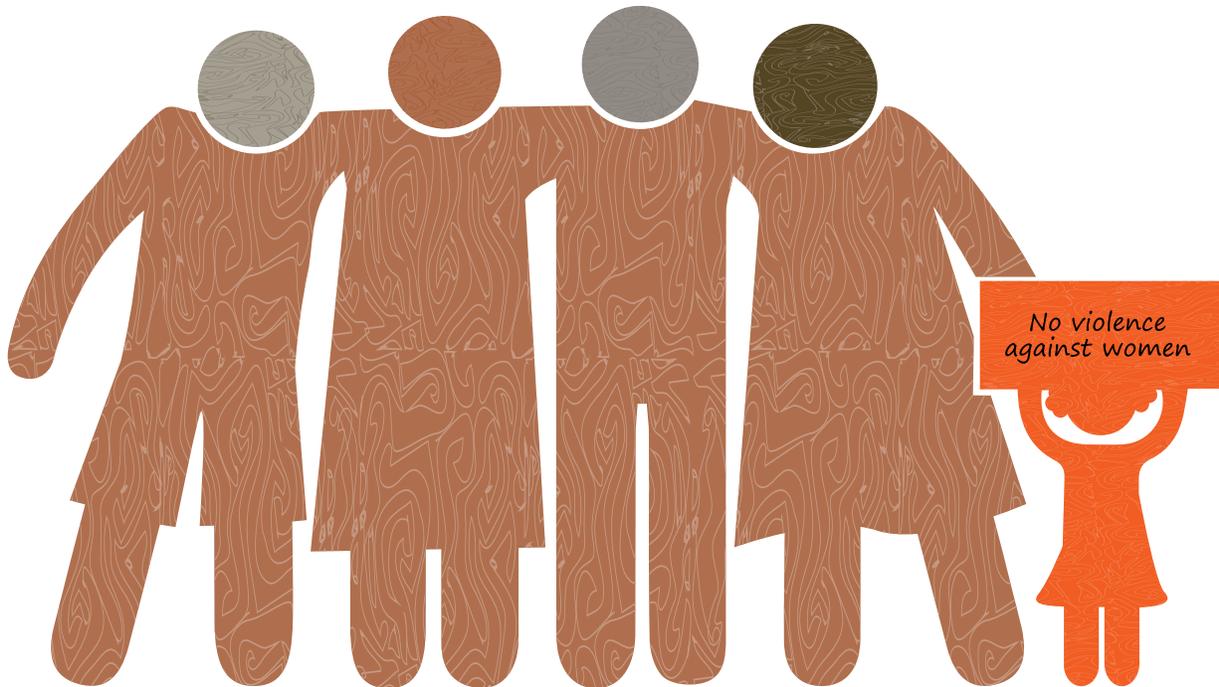
1. Start the activity by recalling Activity 10, on understanding VAW/G. In that activity, participants created role-plays about VAW/G in four settings as the followings:
 - i. Intimate partner violence (IPV) or domestic violence;
 - ii. Sexual harassment and gender based discrimination in the workplace;
 - iii. Harassment in public spaces; and
 - iv. Gender bias and acceptability of violence in the media.



For this activity, participants will be divided into four groups. Each group will be assigned one setting and asked to prepare a role-play that demonstrates how violence can be prevented or responded to in that scenario. For each setting, participants can come up with creative but realistic/doable ways or strategies to

prevent violence against women and girls. In other words, what can be done to prevent such violence in the given context?

2. After 15 minutes of preparation, allow two to three minutes for each group to act out their role-play. After all groups have completed their role-plays, get their attention for a debriefing. Collect input from the group about how they envision a non-violent society or a society where violence is not tolerated. Concluding the activity by stating that gender inequality can be reversed and violence against women and girls can be prevented. It is not an empty dream: steps can be taken little by little and incrementally. There are realistic and doable actions that are carried out by men and women to better the lives of individuals. Ending VAW/G requires multi-dimensional efforts, active participation and commitments from all parties, from the individual to the institutional. Change can and does happen at all levels.



Activity 24: I am committed



Objectives

- To identify humble actions that individuals can take as a very first step toward self-transformation.
- To identify resources available for personal transformation.



Time

20 minutes



Preparation

- Print out Handout 17 for every participant.
- Paper and markers

Steps

1. Explain that after better understanding more about the gender power imbalance and how that leads to violence against women, knowledge comes with a responsibility. It means nothing to have knowledge and do nothing about it. In fact, it is harmful and unethical when knowledge and understanding do not lead to action. This activity will be the last of this workshop and it will call for action and commitment.
2. Distribute Handout 17 to all participants and ask them to write down their commitments. Should they need support in understanding the handout, please provide some explanation. Or, should participants not feel comfortable with writing, facilitators can help them to put their ideas into bullet points or short sentences. Participants may also use drawings.
3. Tell participants to write down their personal commitments on the Handout. They do not have to fill in all the boxes but they are asked to fill in whatever they are comfortable with. Remind them that this is not a test. Next, each participant will be asked to share their commitments with one other member of the group. Explain that this sharing of commitments is crucial in asking for support from others in following through on personal commitments to change and in formalising the commitments.



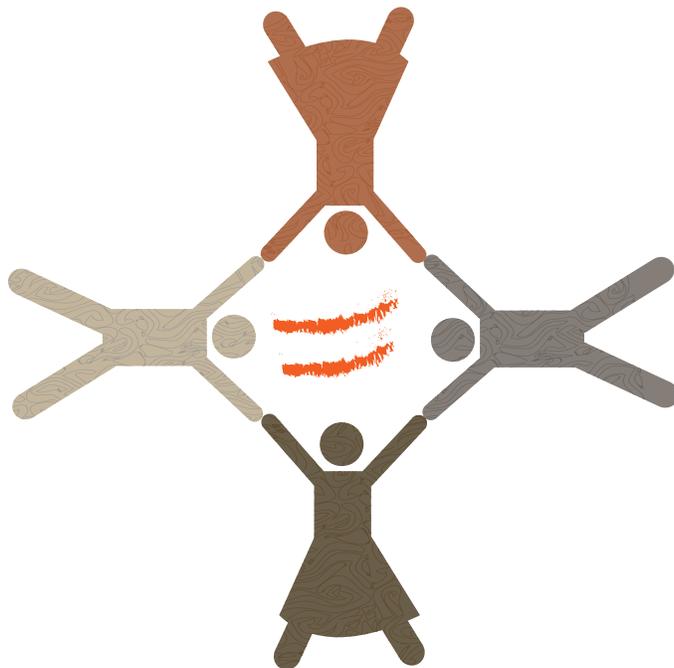


4. Give sufficient time and support to participants to fill in the form.
5. When time is up, ask participants to pair up and spend the next 10 minutes sharing with each other their personal commitments that they have written down.
6. Ask for a few volunteers to share their commitments with the whole group, if any. Before ending this activity and the workshop, the final question that the whole group needs to discuss is:
 - What can we do as a group to help each other to follow through on these commitments? (This question is particularly important for agencies. It is an opportunity to ask for support from senior management and request follow-up training.)
7. Encourage responses and listen to how they will continue to support each other on this journey. There should be a mechanism for continued learning and transformation.
8. Distribute the Violence Contact Card (Handout 18) to all participants and distribute Violence Safety Plan (Handout 19) to female participants only. For Handout 18, it is recommended that the contact details be identified prior to the training. However, if that cannot be done, it can be an exercise for participants to identify these contact details.
9. End the session by thanking everyone for their dedication, hard work, honesty, participation, attention and patience for the whole workshop. Recognise that it can be a tiring and emotionally draining workshop. Congratulate them for their achievements as individuals and as a group and hand out the Post Test (Annex 1) and End-of-Training Survey (Annex 2) for course evaluation.

(If resources are available and participants agree, facilitators can make a copy of these commitment cards and mail them to participants six months later as a reminder. Obviously, if this is going to be done, participants must put their names and addresses on the cards.)

Personal Commitment

<p>• Be the change I want to see in the world (What are concrete things that I can change in the short-term and medium term to make me more gender-sensitive or equitable?)</p>	
<p>• Be a strong ally (How can I support the work to enhance human rights of men and women and the work to end violence?)</p>	
<p>• Learn more & know more (How and where can I learn more about gender issues? Where are resources and support available?)</p>	
<p>• Prevent & respond to VAW/G (What can I realistically do to prevent and respond to VAW/G? For example, what would I do if I witness VAW/G?)</p>	



Violence Contact Card

Emergency Call Number	(Phone)
Violence Hotline/Helpline	(Phone)
Sexual Assault Hotline	(Phone)
Child Abuse Hotline	(Phone)
Ambulance Number	(Phone)
Violence Support Centre or Women's Crisis Centre	(Phone and address)
Child Protection Services	(Phone and address)
Police Station	(Phone and address)
Police Station with VAW/G Help Desk	(Phone and address)
Safe House or Shelter	(Phone)
Hospital	(Phone and address)

Legal Aid Centre	(Phone and address)
Violence Counselling Centre	(Phone and address)
Social Work Centre	(Phone and address)
Services Centre for Youth	(Phone and address)
Services Centre for Seniors	(Phone and address)
Taxi	(Phone)
Pharmacy	(Phone and address)
Bank	(Phone and address)
Embassy or Consulate (if you are a foreigner)	(Phone and address)
Migrant Support Centre	(Phone and address)
Support Centre for People with Disabilities	(Phone and address)
Support Centre for People Living with HIV/AIDS	(Phone and address)

Domestic Violence Escape/Safety Plan

(For female participants only)

(Please note that the below handout is only a proposed escape/safety plan, thus it is neither comprehensive nor exhaustive. It primarily concerns domestic violence. When possible, please work with international and national EVAW/GBV experts in the country to refine this safety plan. Different forms of violence require different escape/safety plans)

Do I have a safety plan?

- Know at least three safe places that I can escape to (and develop a “code word” to be used with these contacts).
- Know all places in the house that I should stay out of because these are places where weapons are kept or where I may be trapped (e.g., the kitchen, the bathroom).
- Know the escape route (doors/windows that I can use to escape, road that I can take).
- Know the closest pay phones in the neighbourhood, and any safe place that I can make phone calls.
- Try to memorise all important phone numbers and addresses (see Handout 19).
- Teach children to use the phone in an emergency.
- Give children a “code word” that signals when they should make an emergency call.
- Prepare an emergency pack.
- Plan how you might get out (e.g., taking out the trash, going to a convenience store, walking the pet, picking up the kids).
- Rehearse and practice the escape plan.
- Review the safety plan regularly.
- Take a self-defence course.
- Do not establish routines (e.g., change travel routes, shop and do banking at different places).
- Keep updated photos of everybody in the family.
- Learn about your legal rights and options.
- Familiarise myself with legal proceedings (e.g., restraining order, court order, witness testimony, evidence of injuries and bruises).

<p>What should be in my emergency pack?</p> <p>In the emergency pack, try to take as many of these items as possible. It is always recommended to prepare this emergency pack under any circumstances (good or bad). Make copies of all important cards, documents and keys, and leave them with a trusted family member or friend. Hide your pack in a place that will be unlikely to be found and keep updating it regularly.</p>	<ul style="list-style-type: none"> • Cards (ID, driving license, ATM, credit card, insurance card, office ID) or certified copies of these documents • Important documents (passport, birth certificate, marriage/divorce certificate, rental agreement, utility bills, car registration, bank book, court order) or certified copies of these documents • Important documents for your children (ID, passport, birth certificate, immunisation and medical records, school registration) or certified copies of these documents • Clothes, school uniforms, books, favourite toys, baby formula • Money (cash) • Mobile phone and charger • Telephone numbers of family, friends, colleagues/employers • Other important contacts (see Handout 19) • Keys to house, car and/or office • Clothes and basic foods • Medication, toiletries and personal hygiene items • Computer (laptop or tablet) • Whistle • _____ • _____
<p>What about my children?</p>	<ul style="list-style-type: none"> • Teach children not to get in the middle of a fight. • Take children away from the violence. • Give the school administration a copy of the court order if available and tell them not to release children to anyone without talking to you first; use a password to make sure that it is you on the phone and provide them a photo of the abuser (when applicable). • _____
<p>What about my work?</p>	<ul style="list-style-type: none"> • Know the office policy on emergency leave. • Know what resources and support are from the office in case of emergency. • Inform employers/co-workers about the situation and ask them not to disclose your whereabouts to the abuser/ • _____
<p>What about my pet?</p>	<ul style="list-style-type: none"> • Know at least two places where you can leave your pet(s). • Know the contact number of animal shelter/clinic. • _____

For more useful examples of safety planning tools, please visit: <http://www.endvawnow.org/en/articles/1429-tools.html?next=1430>

I. Annex 1: Pre and post test

Please fill out the below in order to assess the learning curve this course will be or has been stipulating.

1. Inequalities between men and women are a result of
 - a. Special abilities that men have and women do not have.
 - b. Power imbalance between men and women.
 - c. Biological differences between men and women.

2. All human rights are equally important because
 - a. One right cannot be fulfilled without other rights.
 - b. They are not related and not connected.
 - c. Governments have said so.

3. Violence against women and girls is a violation of human rights because
 - a. It is against the law.
 - b. It prevents women and girls to fully exercise and enjoy their human rights.
 - c. It is committed by men.

4. Gender is not fixed because
 - a. Western ideas promote different diversities.
 - b. Men and women are taught how to be a man and a woman by families, communities and societies.
 - c. It is natural.

5. Masculinity refers to
 - a. A way of living for men or a way of being male as defined by the society.
 - b. A natural way of being male because of men's nature.
 - c. Men and boys.

6. Masculinity can change because
 - a. Feminism is a Western principle.
 - b. It is different from place to place and time to time.
 - c. There are medications for changing male hormones.

7. Violence against women and girls is
 - a. An effective way to correct behaviours.
 - b. Non-existent in developed countries.
 - c. One of many acts that keep a woman or a girl under the control of others.

8. Marital rape is a form of sexual abuse and violence against women because
- It is not consensual and it is an act that results in physical, sexual and psychological suffering for women.
 - It happens at home.
 - The woman has been unfaithful.
9. National laws and policies that allow only sons to inherit properties are an example of
- Institutional violence against women and girls.
 - Discrimination.
 - All of the above.
10. Using violence against women and girls is one of many ways to
- Educate them.
 - Maintain male power, privileges and entitlements.
 - To set standards of appropriate behaviour.

In your own opinion:	Agree	Partially Agree	Disagree
A woman should not move out of the domestic sphere. It is her role to be at home.			
There are times when a woman deserves to be beaten.			
It is a woman's responsibility to avoid getting pregnant. Men don't have to take care of reproductive issues.			
A man should have the final word about decisions in his home.			
I would never have a gay or lesbian or transgender friend.			
When women get rights they are taking rights away from men.			
When a woman is sexually assaulted, she usually did something careless to put herself in that situation.			
In any rape case, it is a question whether the victim is promiscuous, has a bad reputation or even fought back.			
Gender equality threatens cultures, traditions and identities. They should remain as they are.			
A society can be peaceful and prosper even when men and women are not equal.			
Women who carry condoms on them are easy.			

II. Annex 2: End-of-training survey

What was your main motivation to take this training? (Please mark with an “x”)

For my personal interest.	
To learn more about gender-related issues.	
To learn more about human rights.	
Because this course is mandatory.	
Other reasons. (Please specify)	

Is this course relevant/useful for your work? (Yes/No. If no, please tell us why not.)

Did this training meet your expectations? (Yes/No. If no, please tell us why not.)

Which module have you learned the most from? (Please mark with an “x”).

Module 1. Gender Power Relations and Masculinity	
Module 2. Masculinity and Violence against Women and Girls	
Module 3. Toward Personal Transformation	

How would you rate... (please mark with an “x”):

	1	2	3	4	5
	Very poor	Poor	Good	Very good	Excellent
a. The training in general.					
b. The length of, and time invested in, each topic.					
c. The overall facilitation.					
d. The exercises and activities in the training.					
e. The logistical arrangements (timing, breaks, administrative assistance).					
f. The facilities, catering and technical equipment.					
g. The complementary learning materials (reading, audio-visual tools, flip charts, presentations).					

Regarding the content of the training, how would you rate the following? (Please mark with an “x”.)

	1 Too complex	2 Quite complex	3 Appropriate	4 Quite basic	5 Too basic
a. The content of this course is...					
b. The concepts presented in this course are...					
c. The language of this course is...					
d. The examples and case studies provided are...					

What would you suggest to improve this training?

How did you know about this course?

What topics would you like to receive more training on? (Please mark with an “x”.)

a. Gender mainstreaming	
b. Gender analysis and indicator development	
c. Gender responsive budgeting	
d. Gender responsive evaluations	
e. Gender based violence	
f. Gender and migration	
g. Gender and political participation	
h. Gender, peace and security	
i. Gender sensitive communications	
j. Including a gender perspective into operations and administrative processes	
k. Other (Please specify)	
l. None	

III. Annex 3: feedback from facilitators

In order to improve the work of the UN Women Training Centre, we seek to hear opinions and thoughts from facilitators who use this guide. We believe that facilitators can provide us with in-depth knowledge about the training process that has just

been delivered and useful feedback to improve the quality and results. Please answer the below questions in a frank and constructive manner and send your response to info.trainingcentre@unwomen.org. We look forward to your feedback!

1. How did you come to collaborate with UN Women?
2. How would you rate your collaboration with UN Women (very good/ good/average/bad/very bad)? Please elaborate.
3. What are three highlights of this training?
4. What are three things that can be improved?
5. In your opinion, was the training successful or unsuccessful? Please elaborate.
6. What were the main aspects you feel participants learned most? What are training aspects that contribute to effective learning?
7. Additional comments:

IV. Annex 4: interesting resource materials

Gender & Masculinities						
Name	Organization	Type	Region	Link/Documentation		
Breaking the Boys Code of Masculinity	TED Talks	Video	North America	https://www.youtube.com/watch?v=VDpujXgD7Rs		
A Call to Men	TED Talks	Video	North America	https://www.youtube.com/watch?v=td1PbsV6B8o		
Unmasking Masculinity: Helping Boys Become Connected Men	TED Talks	Video	North America	https://www.youtube.com/watch?v=LBdnjqEoiXA		
The Representation Project: Rewrite the Story	The Representation Project	Video	North America	https://www.youtube.com/watch?v=mPAmjWtHHYs		
Diane Abbott on masculinity and role of men in society	BBC UK	Video	Europe (United Kingdom)	http://www.bbc.com/news/uk-politics-22556628		
Tough Guise: Violence, Media & the Crisis in Masculinity	Media Education Foundation	Documentary	North America	http://topdocumentaryfilms.com/tough-guise/		
Transforming Masculinities Towards Gender Justice: Foundational Knowledge for Action	Regional Learning Community for East and Southeast Asia (RLC)	Toolkit	Asia	http://www.partners4prevention.org/resource/regional-curriculum-transforming-masculinities-towards-gender-justice		
Study Guide to Understanding Masculinities: Culture, Politics and Social Change	South Asian Network to Address Masculinities	Study guide	Asia	http://www.partners4prevention.org/resource/understanding-masculinities-culture-politics-and-social-change-study-guide		
Media Portrayals of Men and Masculinity - Introduction	MediaSmarts	Teacher's resources	North America	http://mediasmarts.ca/gender-representation/men-and-masculinity-introduction		
Gender Training for United Nations Peacekeeping Personnel	Factive	Article	Global	http://www.factive.com.au/download/The%20absence%20of%20masculinity%20in%20gender-training%20for%20UN%20peacekeeping%20personnel.pdf		
Men Matter! AIDS, Gender and Masculinities	Swedish International Development Cooperation Agency (SIDA)	Toolkit	Global	https://www.k4health.org/sites/default/files/HIVaids%20and%20Gender%20Rttns_Men%20Matter%20C%20AIDS%20C%20Gender%20C%20Masculinities.pdf		
Masculinity for Boys: Resource Guide for Peer Educators	UNESCO	Resource Guide	Global	http://unesdoc.unesco.org/images/0014/001465/146514e.pdf		

Gender & Masculinities						
Name	Organization	Type	Region	Link/Documentation		
The Other Side of Gender: Including Masculinity Concerns in Conflict and Peacebuilding	United States Institute of Peace	Policy Brief	North America	http://www.usip.org/sites/default/files/resources/PB75-Other_Side_of_Gender.pdf		
Masculinities, Social Change and Development	World Bank	Background Paper	Global	http://siteresources.worldbank.org/INT/WDR2012/Resources/7778105-1299699968583/7786210-1322671773271/Greene-et-al-masculinities.pdf		
Masculinities, Power and Change	Nordic Journal for Masculinity Studies	Research Paper	Global	http://www.xyonline.net/sites/default/files/Lorentzen,%20Masculinities,%20power%20and%20change%202011.pdf		
Men's Story Project	Men's Story Project	Website (videos of poetry)	North America	http://www.mensstoryproject.org/		
Hegemonic Masculinity: Rethinking the Concept	Sage Publications	Research Paper	Global	http://www.engagemen-me.org/sites/default/files/Hegemonic%20Masculinity-%20Rethinking%20the%20Concept%20(R.%20W.%20Connell%20and%20James%20W.%20Messerschmidt).pdf		
Constructions of masculinity and their influence on men's well-being: a theory of gender and health	Social Science & Medicine	Research Paper	North America	http://pingpong.ki.se/public/pp/public_courses/course07443/published/1295951502373/resource/4292165/content/courtenay[1].pdf		
Masculinity, Son Preference & Intimate Partner Violence	ICRW and UNFPA	Study	Asia and the Pacific (South Asia)	http://www.wluml.org/sites/wluml.org/files/Masculinity%20Study_WEB%20Version.pdf		
Boyhood is a Battlefield: The Dangerous Expectations of Early Masculinity	Salon	Article	North America	http://www.salon.com/2014/06/28/boyhood_is_a_battlefield_the_dangerous_expectations_of_early_masculinity/		
Masculinities: Male Roles and Male Involvement in the Promotion of Gender Equality	Women's Commission for Refugee Women and Children	Resource Packet	Global	https://www.google.com.do/search?q=masculinities&dq=masculinities&aqs=chrome..69j57j69j59ljzj1o13-2848j0j9&source=chrome&es_sm=93&ie=UTF-8		
Violence against Women and Children						
Violence Against Women - It's a Men's Issue	TED Talks	Video	North America	https://www.youtube.com/watch?v=KTVsfCRxe8		
Feminicidio / Femicide	CIFCA and Grupo Sur	Video	Latin America and the Caribbean	http://www.youtube.com/watch?v=2KMsCEXntBY&feature=share&list=PL4ABogCdOrDFNiAx6X8E1rmi2lFzjFXMZ&index=5		
Egypt: Epidemic of Sexual Violence	Human Rights Watch	Video	North Africa and Middle East	http://www.youtube.com/watch?v=VZmDhwD3axw&list=PL4ABogCdOrDFNiAx6X8E1rmi2lFzjFXMZ&feature=share&index=20		

Gender & Masculinities

Name	Organization	Type	Region	Link/Documentation
Marta - Stop Violence Against Women	UNDP	Video	Latin America and the Caribbean (Brazil)	https://www.youtube.com/watch?v=iwRZxbcAcal&list=PL4ABogCdOrDfNiAx6X8Elrmizf2jfXmZ&index=28
101 East - it's a man's world	Aljazeera	Video	Asia and the Pacific (Cambodia)	http://www.youtube.com/watch?v=yMuQboN9qlQ&feature=share&list=PL4ABogCdOrDfNiAx6X8Elrmizf2jfXmZ&index=35
Violence against women is holding us all back	UNICEF	Video	Global	http://www.youtube.com/watch?v=EuekyWoCEFo&list=PL4ABogCdOrDfNiAx6X8Elrmizf2jfXmZ&feature=share&index=33
CSW 57: Elimination and prevention of all forms of violence against women and girls	UN Women	Video	Global	http://www.youtube.com/watch?v=CqLjAXmm1_4&feature=share&list=PL4ABogCdOrDfNiAx6X8Elrmizf2jfXmZ&index=34
Summary Report: Why Do Some Men Use Violence Against Women and How Can We Prevent It?	UNDP, UNFPA, UN WOMEN & UNV	Research Paper	Global	http://www.partners4prevention.org/resource/summary-report-why-do-some-men-use-violence-against-women-and-how-can-we-prevent-it
Where Men Stand: Men's roles in ending violence against women	White Ribbon Foundation of Australia	Research Paper	Oceania	http://www.xyonline.net/sites/default/files/Flood,%20Where%20Men%20Stand%20-%20Men's%20roles%20in%20ending%20violence%20against%20women%202010.pdf
Involving Men in Efforts to End Violence Against Women	Domestic Violence Network Forum	Background Document	Global	http://www.ncdsv.org/images/Flood_InvolvingMeninEffortstoEndVAW_3-18-08.pdf
Global and regional estimates of violence against women: Prevalence and health effects of intimate partner violence and non-partner sexual violence	World Health Organization	Executive Summary	Global	http://www.who.int/reproductivehealth/publications/violence/9789241564625/en/
Violence against women: an EU-wide survey	European Union Agency for Fundamental Rights	Report	Europe	http://fra.europa.eu/sites/default/files/fra-2014-vaw-survey-main-results_en.pdf
The UN Multi-country Study on Men and Violence	Partners for Prevention	Report	Asia and the Pacific	http://www.partners4prevention.org/about-prevention/research/men-and-violence-study
Stopping Violence Against Women Before It Happens: a Practical Toolkit for Communities	National Rural Women's Coalition	Toolkit	Global	http://awava.org.au/resources-2/rural-violence-prevention-toolkit

Gender & Masculinities						
Name	Organization	Type	Region	Link/Documentation		
In Her Shoes Toolkit for Reflecting on Violence Against Women in Sub-Saharan Africa	Raising Voices	Toolkit	Africa (Sub-Saharan Region)	http://raisingvoices.org/innovation/creating-methodologies/in-her-shoes/		
We Need to Be Able to Talk: Manual for Workshops looking at machismo and its link to HIV/AIDS and sexual abuse	Puntos de Encuentro	Manual	Latin America and the Caribbean (Nicaragua)	http://sidoc.puntos.org.ni/publicacionesptos/docs/we-need-to-be-able-to-talk_352.pdf		
Engaging men in sexual assault prevention	Australian Centre for the Study of Sexual Assault	Research Paper	Oceania	http://www.aifs.gov.au/acssa/pubs/wrap/wrap14/wrap14.pdf		
Broadening Gender: Why masculinities matter	CARE International Sri Lanka	Research Paper	Asia and the Pacific (Sri Lanka)	http://www.partners4prevention.org/resource/broadening-gender-why-masculinities-matter		
Girlfriend Abuse as a Form of Masculinity Construction among Violent, Marginal Male Youth	Youth Services Bureau of Ottawa	Research Paper	North America	http://people.stfx.ca/accamero/gender%20and%20health/other%20readings%20available/other%20readings/girlfriend%20abuse%20and%20the%20construction%20of%20masculinity.pdf		
Toward Personal Transformation						
Yaari Dosti: Young Men Redefine Masculinity	Instituto Promundo, ECOS, Instituto PAPA! & CORO	Training Manual	Asia	http://www.popcouncil.org/uploads/pdfs/horizons/yaaridostieng.pdf		
Engaging with Boys and Men to Address GBV and Masculinities: A Training Module	Rozan	Training Module	Asia	http://www.partners4prevention.org/resource/engaging-boys-and-men-address-gbv-and-masculinities-%E2%80%93-training-module-rozan		
Men and Masculinities: Promoting Gender Equality in the World of Work	ILO	Working Paper	Global	http://www.ilo.org/wcmsp5/groups/public/---dgreports/---gender/documents/publication/wcms_232755.pdf		
Engaging Men in Gender Equality: Positive Strategies and Approaches	BRIDGE	Overview and Annotated Bibliography	Global	http://www.bridge.ids.ac.uk/vfile/upload/4/document/1109/bh15%20.pdf		
Genders at Work: Exploring the role of workplace equality in preventing men's violence against women	White Ribbon Foundation of Australia	Research Paper	Oceania	http://www.whiteribbon.org.au/uploads/media/Research_series/WRB-470_Genders_At_Work_Paper_v03.pdf		
Transforming Caribbean Masculinity	TED Talks	Video	Caribbean	https://www.youtube.com/watch?v=FyVqKydor9U		

Gender & Masculinities

Name	Organization	Type	Region	Link/Documentation
Healthy Masculinity Action Guide	Healthy Masculinity Action Project	Guide	North America	http://www.mencanstoprpe.org/images/stories/PDF/Handout_pdfs/healthy-masculinity-action-guide-web.pdf
Engaging Boys and Men in Gender Transformation: The Group Education Manual	The ACQUIRE Project	Training Manual	Global	http://www.acquireproject.org/archive/files/7.0_engage_men_as_partners/7.2_resources/7.2.3_tools/Group_Education_Manual_final.pdf
Engaging Men	Partners in Social Change	Research Papers	Global	http://www.wcsap.org/sites/wcsap.huang.radicaldesigns.org/files/uploads/documents/EngagingMen2011v2.pdf
Involving Young Men as Allies to End Violence against Girls Toolkit	Rogers Park Young Women's Action Team	Toolkit	Global	http://www.rogersparkyvat.org/engaging-young-men/toolkit/
Engaging boys and young men in the prevention of sexual violence: A systematic and global review of evaluated interventions	XY Online	Global review	Global	http://www.xyonline.net/content/engaging-boys-and-young-men-prevention-sexual-violence-systematic-and-global-review-evaluate
Policy Approaches to Involving Men and Boys in Achieving Gender Equality and Health Equity	World Health Organization	Policy Brief	Global	http://www.xyonline.net/content/who-policy-brief-policy-approaches-involving-men-and-boys-achieving-gender-equality-and-health
Engaging Men and Boys in Gender Equality and Health	Promundo and MenEngage Alliance	Toolkit	Global	http://www.promundo.org.br/en/sem-categoria/engaging-men-and-boys-in-gender-equality-and-health-download/
A Training Manual on Masculinities and Engaging Men to End Gender Based Violence	African Women's Development and Communication Network	Training	Africa	http://ke.boell.org/2013/12/05/training-manual-masculinities-and-engaging-men-end-gender-based-violence
Good Practice Brief on Male Involvement in GBV Prevention and Response	Sonke Gender Justice Network	Practice Brief	Africa	http://www.bridge.ids.ac.uk/go/global-resources-database/browse-by-theme/gender-relations/men-and-masculinities&id=66517&type=Document
Engaging Boys and Young Men in the Prevention of Sexual Violence	Sexual Violence Research Initiative & Promundo	Research Paper	Global	http://www.svri.org/menandboys.pdf
Evaluation Study: Working with men and boys on prevention of GBV	Rozan	Research Paper	Asia	http://www.partners4prevention.org/resource/evaluation-study-working-men-and-boys-prevention-gbv-rozan
Men to Men: On Working with Men to Combat Gender Based Violence	African Women's Development and Communication Network	Toolkit	Africa	http://ke.boell.org/2013/05/02/men-men-strategy-toolkit-working-men-combat-gender-based-violence-o

Gender & Masculinities

Name	Organization	Type	Region	Link/Documentation
New Face of Masculinity: Eliminating Stereotypes and Adopting New Standards	UN Women - Bosnia Herzegovina	Video	Europe (Balkan Region)	http://www.youtube.com/watch?v=lubvjXXP_go&feature=share&list=P14ABogCd0rDFN1Ax6X8E1rm1zFjfxMZ&index=32
Men Speak Up: A toolkit for action in men's daily lives	White Ribbon	Toolkit	Oceania	http://www.whiteribbon.org.au/uploads/media/450%20White%20Ribbon%20-%20Policy%20Report%20Food%20(web)%20-%20111220.pdf
The Gift of Fatherhood	MenCare South Africa	Video	Africa	http://vimeo.com/97159996
Mobilising Men in Practice Challenging sexual and gender based violence in institutional settings: Tools, Stories, Lessons	Institute of Development Studies	Research Paper	Global	https://www.ids.ac.uk/files/dmfile/MobilisingMeninPracticeonlinefinal.pdf
Men are changing: Case study evidence on work with men and boys to promote gender equality and positive masculinities	International Planned Parenthood Federation	Report	Global	http://www.xyonline.net/sites/default/files/PPF%20Men%20are%20changing%202010.pdf
What Men Have to Do with It: Public Policies to Promote Gender Equality	International Centre for Research on Women and Instituto Promundo	Policy Report	Global	http://www.xyonline.net/sites/default/files/ICRW.%20What%20men%20have%20to%20do%20with%20it%2010.pdf
Men and the Prevention of Gender based Violence: A Conceptual Framework for Policy Change	Partners for Prevention	Discussion Paper	Global	http://www.xyonline.net/sites/default/files/Greig,%20Men%20and%20the%20Prevention%20of%20GBV%20-%20A%20conceptual%20framework.pdf
Allowing Men to Care	USAID	Case Study	South Africa	http://www.icrw.org/files/publications/AIDSTAR-One_CaseStudy_Gender_FatherhoodProject_SouthAfrica.pdf
Youth Work with Boys and Young Men as a means to prevent violence in everyday life	Council of Europe	Seminar	Europe	http://www.coe.int/t/dg4/youth/Source/Resources/Publications/Youth_wk_boys_prevent_violence_en.pdf

COMPLEMENTARY
TRAINING RESOURCE
MATERIALS



Activity 25: Act like a Man/Lady



Objectives

- Recognize that gender is socially politically and economically constructed.
- Understand the gender binary system.



Time

90 minutes



Preparation

- Board or wall, flipchart, markers
- Projector, screen and laptop computer
- PowerPoint presentation

Steps

1. Introduce that Theme 1 “Doing Gender” focuses on building an understanding that gender is a practice, and the way in which our gender practices are shaped by the “gender binary” system.
2. Form participants into two mixed-sex groups, one group for “act like a man” and another for “act like a lady.”
3. Both groups are asked to draw a Gender Box, using pictures and/or text to answer these questions:
 - What should a “man”/”lady” look like? (stereotypical images)
 - What should a “man”/”lady” act like? (social norms around behavior)
 - What are the consequences to men and women if they step outside of their gender boxes (if they reject these gender norms/stereotypes)?
 - What are the costs & benefits of being inside and outside the box for women and men?
 - How are these norms/stereotypes related to gender-based violence?
 - How are these gender norms/stereotypes changing?
 - What forms of resistance are we seeing to these (patriarchal) gender norms/stereotypes?



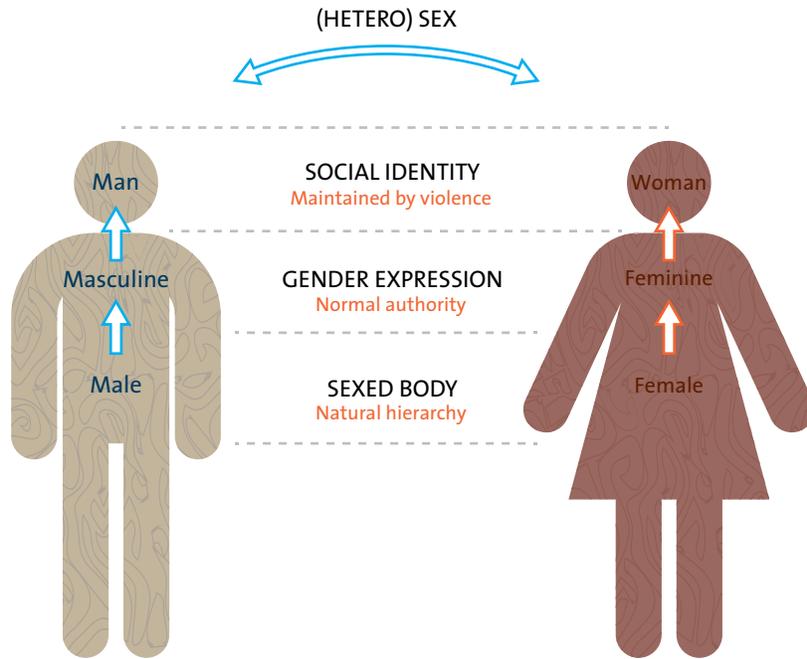


4. Group findings are presented
5. Plenary discussion on Gender Binary and GBV, highlighting the key questions:
 - Why should men reject the gender box?
 - What do men gain by rejecting the gender box?
 - What do men lose by rejecting the gender box?

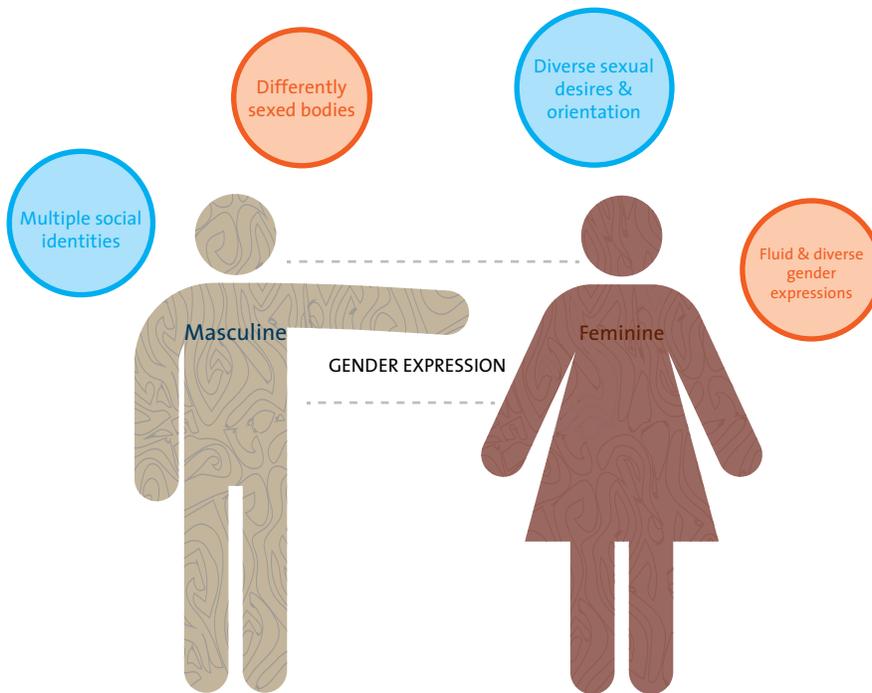
Debriefing



- Gender Binary system insists that there are only two Gender Categories (Boxes): the Male/Masculine/Man Box and the Female/Feminine/Woman Box.
- It is the artificial division of the society that creates a social boundary disallowing people from crossing the socially constructed gender roles.
- It creates a “natural” hierarchy claiming that male bodies are superior to female bodies.
- To reinforce the hierarchy, masculinity is seen as superior to femininity normalizing authority of men over women
- The Gender Binary system is a foundation of patriarchy - it privileges the Male/Masculine/Man Box over the Female/Feminine/Woman box.
- Men gain patriarchal power and privilege from staying in their Gender Box, but also themselves suffer the costs of patriarchal masculinity.
- One of many critics to the framework of engaging men and boys to transform masculinities is that the work seeks to change men’s gender expression but still maintains the gender binary system. The work with men and boys seeks to promote greater gender equality by changing men’s gender expression, often promoting practices that are labelled “feminine” in many societies (e.g. being nurturing, or doing care work). However, positive and peaceful practices do not need to be labelled as “masculine” or “feminine”. They should be practices carried out by anyone despite sex and gender.
- Another way to promote gender justice is to challenge the gender binary system and recognize and promote the multiplicity, diversity and fluidity of sexes, genders, and identities.



Masculinities framework - seeking to change men's gender expression (but keeping the gender binary)



Gender(s) Justice approach-gender self-determination and hierarchy

Activity 26: Gender Practice/Performance



Objectives

- Recognize masculinities and femininities as sets of practices that are multiple and fluid, and are performed consciously and sub-consciously.



Time

60 minutes



Preparation

- Draw two axes on the floor marking “less masculine” on one end and “more masculine” on the other end. On the other line of the axis, make “less feminine” on one end and “more feminine” on the other end as the below picture.



Steps

1. Ask participants to position themselves in relation to the masculine and feminine axes, by reflecting on their own gender expression in three different contexts:
 - In professional life?
 - In public space?
 - At home?
2. For each context, invite participants to explain their reasons for their position. Why they perform particular gender expression in particular context.



Debriefing

- Masculinity is not just for man and femininity not just for woman.
- Gender is not fixed in time and not tied to sex and body. Gender is fluid. Gender is selected and carefully and strategically perform to maintain privilege or assure safety or dignity.
- Men and women ‘do’ multiple masculinities and femininities, depending on the context we are in. Our gender practices/expressions reflect our own internal feelings about our gender identity and the pressures we feel in different contexts to conform to socially expected gender expressions.
- We make choices about our gender - based on context, safety needs, social norms.

Activity 27: Gender-Sexuality Lifelines



Objectives

- Reflect on personal gender identity and personal experience with gender.



Time

90 minutes



Preparation

- Markers and paper

Steps

1. Start with brainstorming with participants on what they understand by sexuality
2. Introduce the activity with rationale for looking at links between gender and sexuality (including discussion of sexualized GBV) and explain the importance of participants managing their own safety in terms of personal disclosure
3. Explain that the group will be divided into two single-sex groups and get an agreement on this separation.
4. Each participant is asked to draw his/her personal gender-sexuality lifeline/timeline from birth to the age of 25 years, identifying key moments and messages when he/she learned or became aware about gender, sexual practices and sexuality. Remind that this should be done quietly by each individual.
5. After 10 minutes of personal work, participants are asked to share their lifelines in pairs.
6. After 10 minutes, participants form groups of four to discuss how gender and sexuality is learnt and understood, how that shapes participants' gender identity, and how that influences participants' relationships with oneself and others.
7. In plenary, ask participants to share their thoughts. Also ask participants to reflect how gender formation and socialization is different for young people nowadays, and what challenges and opportunities this presents in terms of the work on gender justice and GBV.
8. End with summary of key points



Debriefing

- The gender binary system is heteronormative - it says that people should be heterosexual (only have sexual relationship the someone from the 'opposite' gender).
- The gender binary system creates double standards in many societies demanding men to be sexually active while controlling women's sexuality. These (hetero)sexual double standards define dominant notions of masculinity and femininity.– Masculinity is associated with sexual activity/virility for men and femininity is associated with sexual passivity/innocence for women.
- Boys and girls learn from an early age about these (hetero)sexual double standards.
- The expectation that men should want and have lots of sex often creates a sense of male sexual entitlement, which is associated with sexual violence.
- The way and approach each individual learns and comes to understand about one's own gender identity and sexuality shapes his/her relationship with his/herself and others, his/her connection with bodies and mind of his/herself and of others.
- Political, economic, social, and technological changes affect gender-sexual socialization. With changes, there are both opportunities and challenges for men and women to 'do' sexuality and gender differently.



Facilitator's Note

Be aware that sharing sexuality is very personal and requires a safe environment. Forming single-sex groups should be done with an agreement of participants. If there is an indication that there are survivors/victims of violence or if the cultural norms suggest that participants are more comfortable talking about their sexual experience with people of the same sex, consider the segregation of group. If participants feel comfortable in a mixed group, a separation according to sex might not be necessary.

Activity 28: The Masculinity of Violence



Objectives

- Introduce and the 4 I's framework (internal , interpersonal , institutional , and ideological) as a tool for analyzing violence and masculinity.



Time

60 minutes



Preparation

- Four tables
- Markers and flipcharts

Steps

1. Introduce that this activity will use the World Café format. Prepare 4 tables with colorful markers and flipchart papers.
2. Appoint one host for each table who will host and facilitate group discussion. The hosts will remain at the assigned tables. Other participants are free to choose what table they want to go to. Each table is assigned with one I framework (internal, interpersonal, institutional, and ideological).
3. The question for discussion is: How do practices of masculinity operating at this (I) level help produce gender-based violence?
4. After 15 minutes for discussion, participants are asked to rotate to other tables while the hosts do not rotate.
5. The second question for the second round of discussion is: How are practices of masculinity at each (I) level linked to each other to produce GBV? After 15 minutes for discussion, participants are asked to rotate to other tables while again the hosts do not rotate
6. The third question for the final round of discussion is: What are opportunities for transforming practices of masculinity at this (I) level to prevent and respond to GBV? After 15 minutes, each hosts have a few minutes to present results of group discussions. Then all are invited back to large group plenary debriefing.



Debriefing



- Violence is constitutive of masculinity (ideas, expressions, norms). Masculinity is produced and manifested through violence across all levels from internal to ideological. Masculinity is complex as it is deep-rooted and internalized as well as idealized.
- When working to address GBV, practices of masculinity operating at each (l) level must be transformed. Masculinity and violence is often portrayed as individual practices, thus a private matter. However, it must be understood that masculinity and violence is produced and reinforced by institutions and ideologies.

Activity 29: Understanding Power, Oppression, and GBV



Objectives

- Raise awareness of how patriarchal masculinity is interwoven with other power over systems (capitalism, racism, caste, class, etc.), thereby showing the importance of intersectional analysis of multiple oppressions and how they interact to shape patterns and dynamics of GBV.
- Understand how systems of power and GBV manifest themselves in personal lives.



Time

90 minutes



Preparation

- Markers and flipchart papers

Steps

1. Share with participants the objectives of this activity.
2. Divide participants into 3 gender-mixed groups.
3. Ask each group to use the storytelling method to look at the workings of structural “power over” systems in personal lives. Explain that power can be understood and used in different ways: “power over”, “power with”, “power within”, and “power to”. This activity is concerned with how “power over” is used to maintain unequal and oppressive social relations, and specifically how patriarchal masculinity is interwoven with other “power over” systems (e.g. capitalism, ethnic discrimination, racism, caste). Remind the group that it is important to look at the ways in which “power over” systems operate at the personal and structural levels, and that the forces structuring “power over” systems can be economic, social and political.
4. The groups are asked to develop a case study on how patriarchal masculinity is interwoven with other “power over” systems affects:
 - Group 1. vulnerability to GBV
 - Group 2. impunity for GBV
 - Group 3. trauma of GBV



The groups have 20 minutes to prepare the case study. Groups are asked to specify the key issues the case study is highlighting and implication for prevention (group 1), accountability (group 2) and healing (group 3), and develop guiding questions to bring out key issues.

5. Each group then presents its case study, followed by a plenary discussion on the workings of interwoven “power over” systems.
6. End with summary of key learning points.

Debriefing



“Power over” systems maintain unequal and oppressive social relations. “Power over” systems operate at the personal and structural levels. Forces structuring “power over” systems can be economic (e.g. neo-liberalism), social (e.g. fundamentalisms, media sexualization) and political (militarism, ethnic conflict). Patriarchal masculinity is interwoven with other “power over” systems (e.g. capitalism, ethnic discrimination, racism, caste). These “power over” systems affect GBV vulnerability, impunity and trauma in complex ways. “Power over” systems privilege us according to the positions we have in them.

To address gender-based violence, it is important to address vulnerability of women and men, end impunity of violence through holding perpetrators and systems accountable, break the silence and foster healing processes including improving access to services.

Facilitator’s Note

Explain that a case study needs to describe a scenario that usually involves several characters. It is important to remember that participants from different contexts and cultural backgrounds will have different experiences and difference interpretations of the concepts of vulnerability, impunity and trauma.

Samples of Case Studies Created by the Groups

- **Case Study 1:**

A migrant family recently migrated to another country. The head of the family (the husband) could not find a job. The circumstance forced the wife to go out and look for a job, and she successfully had one as a domestic worker. Since married, he was the sole breadwinner of the family. But with this change, she became the sole provider and he became a home care taker. In addition, his status as a migrant put him in the lower social class. The situation exposed the family to social-economic vulnerability, as well as threatened his leadership in his family and masculinity

- **Case Study 2:**

The case study was about a secretary who was raped by a senator. She could not have access to proper legal channels and the institutions would not do anything to address the crime as he was a powerful politician.

- **Case Study 3:**

A high ranking woman police officer from a prominent family does not support sexual harassment or assault cases despite the fact that she is a woman. The idea that because she comes from a hyper masculine institution she has to assimilate and also she might believe that her privilege comes from her exceptionality.

Activity 30: Privilege and Accountability



Objectives

- Introduce the issues of impunity, privilege (power over) and accountability to participants
- Encourage participants to reflect on their own experience of privilege
- Show how privilege can be challenged and emphasize the need for accountability in terms of the positions of power individuals have



Time

60 minutes



Preparation

- Pens and papers



Steps

1. Introduce that privileges are benefits based on location in systems of power. Being ignorant of the implications of our privileged location is part of the privilege. Becoming and staying conscious of implications of our privileged location is a first step in refusing complicity. It is important to be aware of multiple privileges.
2. Ask participants to quietly and individually reflect upon following questions:
 - How do you become aware about your privilege in the system(s) of power over?
 - Think of an example when you chose to benefit from this privilege and were complicit with power over systems. Why did you do this?
 - Think of an example when you choose not to benefit from this privilege and challenged power over systems. Why did you do this?
3. After 10 minutes, discuss in pairs.
 - What help you to refuse privilege and challenge power over systems?
4. After 10 minutes, discuss in groups of four.
 - How could you help men and boys to refuse privilege and challenge power over system based on the reflection of your own experience?
5. Start the plenary discussion.

Debriefing



- Being accountable for our privileges from “power over” systems is hard, there are few examples of letting go of privileges and proactively being accountable to one’s own actions. Being accountable means not being complicit with the “power over” systems that privilege us. This is about “being the change we want to see in the world”. Being accountable for privilege and “power over” is key to building “power with” and working for great/social justice. It is important to identify the ways that we can support each other to be more accountable around our privilege and less complicit with systems of “power over”.

Activity 31: Working with Men on Male Privilege



Objectives

- Understand multiple strategies to challenge male privilege in every-day life situations.



Time

60 minutes



Preparation

- Writing materials needed for role-play

Steps



1. Divide participants into four groups.
2. Each group has 20 minutes to create a role play on how to talk to people about addressing issues of male power/privilege in order to prevent and/or respond to GBV.
 - Group 1: talking to a socially/economically marginalized man
 - Group 2: talking to women who accept/support patriarchal masculinity
 - Group 3: talking to a man who experiences homophobia
 - Group 4: talking to a socially/economically powerful man.
3. Each group gets 15 minutes to present and discuss their role plays.



Debriefing

- Experiences of male privileges and power-over are shaped by men's locations within hierarchies of power (social, economic, and political). The intersectional analysis of men's experiences of power/subordination can be used to work with men and women for greater social justice. Gender justice links to social justice.

Activity 32: Being an Ally



Objectives

- To explore how to encourage men to be allies in promoting gender justice



Time

60 minutes

Steps



1. Divide the participants into groups according to gender and ask participants to reflect on the following
 - What does “being an ally” mean to you?
 - What should men do to be better allies to women in the struggle for greater gender justice?
 - “He” group: What can men do to support other men to be better gender justice allies?
 - “She” group: What can women do to encourage and /or push more men to be better gender justice allies?
2. Discuss in the plenary the issue of what being an ally is and how women and men can become allies.

Debriefing

To be an ally, one should nature qualities including:



1. Listening deeply and attentively particularly to women and girls and LGBPTQI
2. Seeking to understand more about gender issues and to continuously learn
3. Sharing care work and household chores with women and girls in the family
4. Continuing to reflect about gendered self, actions, beliefs, and attitudes
5. Refusing complicity
6. Questioning privilege of oneself and of others

7. Watching for the 'ego' of being the "real" man
8. Holding oneself and others accountable
9. Speaking publicly against gender-based violence, discrimination and inequality

Facilitator's Note

The facilitator might introduce the idea of what men will gain in being an ally in changing a system that already privileges them and open the discussion of the need for a social change to redefine a new idea of masculinity that does not oppress women. Ask the participants what it takes to make more gender equitable men.

Activity 33: Making a Commitment to Gender Justice



Objectives

- To reflect and draw personal commitment to taking actions for gender and social justice.



Time

30 minutes



Preparation

- Pens and papers



Steps

1. Introduce the notion of making a personal commitment to practice gender justice and discuss why making a personal commitment is important. The talk must be walked, words need to be turned into actions.
2. Ask each participant to sit quietly to write a letter to him/herself listing actions or activities that he/she can do within one year to promote gender and social justice. In the letter, participants should state:
 - State the commitment and actions clearly and in a simple language;
 - Say why this commitment is important personally, and what happened during this workshop that led to this commitment; Describe how you will support yourself to achieve this commitment.
 - Identify a person(s) who you will ask to support you and how you will seek support from them;
 - Identify a person(s) who you will ask to hold you accountable & how you want them to do this;
3. Explain that the letter will be mailed back to each participant to remind them of their commitment.

