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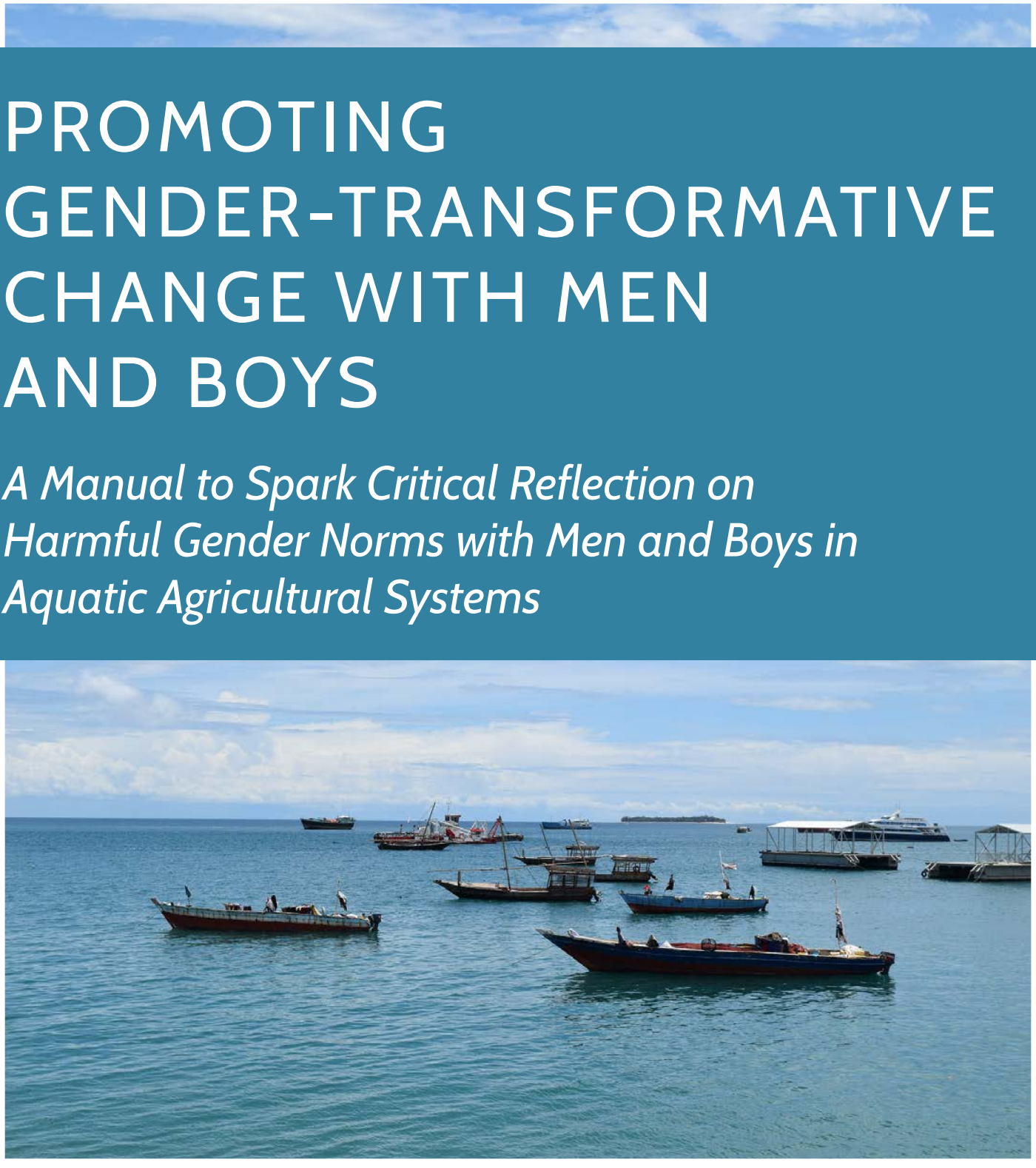
CGIAR RESEARCH PROGRAM ON Aquatic Agricultural Systems



PROMOTING GENDER-TRANSFORMATIVE CHANGE WITH MEN AND BOYS

A Manual to Spark Critical Reflection on Harmful Gender Norms with Men and Boys in Aquatic Agricultural Systems

Promundo-US and AAS led by WorldFish

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About the Authors

Promundo

Promundo, for nearly two decades, has taken a global leadership role in driving the field of evidence-based advocacy, program development, and applied research on engaging men and boys to promote gender equality, improve health, and end violence against women and children. It is an applied research institute with nearly 50 staff members, across offices in Brazil, the United States, Rwanda, Democratic Republic of the Congo, and Portugal, who work to test, evaluate, and advocate for programs and policies that promote gender justice and prevent violence. Promundo works with partners in more than 35 countries to improve the health, well-being, and rights of individuals and communities by focusing on engaging men and boys in gender-transformative approaches. Through structured group education, campaigns, and community action, men and women challenge and question violence, workplace and income inequality, and harmful stereotypes. Policy advocacy ensures that these individual and community changes have national and global impact. Promundo also carries out internationally recognized research, including rigorous evaluation, to measure the impact of this work.

For more information, visit www.promundoglobal.org.

AAS led by WorldFish

The CGIAR Research Program on Aquatic Agricultural Systems (AAS) is committed to improving the food security and well-being of poor people who depend on freshwater and coastal ecosystems for their livelihoods. AAS is led by WorldFish, an international research organization that harnesses the potential of fisheries and aquaculture to reduce hunger and poverty, in collaboration with sister CGIAR centers IWMI and Bioversity. AAS aims to reach an estimated 50 million people in Bangladesh, Cambodia, the Philippines, the Solomon Islands, and Zambia, working toward enhancing the equity of the social, economic, and political structures that influence the livelihoods of poor households dependent on aquatic agricultural systems. AAS tackles these challenges through supporting community-led, gender-transformative approaches to advance the food security and well-being of these women and men. The AAS program works in partnership with communities and other stakeholders to produce evidence on the conditions under which gender-transformative approaches do and do not produce better, long-term agricultural development outcomes.

For more information, visit www.aas.cgiar.org.

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List of Acronyms

AAS	Aquatic Agricultural Systems
CRP	CGIAR Research Program
GEM(S)	Gender-Equitable Men (Scale)
IMAGES	International Men and Gender Equality Survey
PAR	participatory action research
SRH	sexual and reproductive health
STIs	sexually transmitted infections
ToT	training of trainers
VSL	village savings and loan
WHO	World Health Organization

OVERVIEW

Introduction and Background

The CGIAR Research Program (CRP) on Aquatic Agricultural Systems (AAS) led by WorldFish aims to lift millions of people out of poverty and promote positive, transformative change in aquatic agricultural development. The AAS program recognizes that gender and power inequalities between men and women, which are reinforced at all levels of society, are key factors perpetuating poverty. Such unequal gender norms have significant implications for agricultural development. For example:[1]

- Rural women play a central role in agriculture, and hence in food and nutrition security and income generation for their households. However, because men are generally considered to be head of the household, they have most of the control over decisions governing the use of all major assets, including land, boats, livestock, and money.
- Such norms are often reinforced by policies and institutional arrangements and result in limited access to services by women. For example, most formal, rural financial institutions require collateral to access loans. Because women in many countries cannot formally own land or hold a title, they cannot access the credit offered by these institutions.
- Even though women spend a great deal of time in agricultural pursuits and provide labor and other skills, they tend not to have access to relevant information. Because extension services in most developing countries interact with the person perceived to be the head of household (most often the man) to disseminate information and knowledge, women usually miss out. In addition, women are prevented from attending trainings organized by extension agents due to their family/household responsibilities.
- Although women provide a significant amount of the labor required for agricultural production, they often lack control over the income that their labor generates. In many places, women are not considered financially savvy or capable of making major decisions.

The engagement of men and boys in agricultural development is critical to the transformation of these gender-inequitable norms and practices. As those with greater power in society, men can use their influence to ensure that women and girls have equal access to and control over resources and opportunities. As caregivers, men can teach their sons and daughters about the importance of equality. As partners, they can learn to resolve conflict with intimate partners peacefully, and to make decisions together that benefit the family as a whole. Additionally, men and boys stand to gain a great deal when harmful gender norms are challenged. Men who believe that physical force is needed to assert dominance over others, or those who believe that men should not cry or seek help, perpetuate the existence of gender inequalities that negatively affect men's own well-being. By critically reflecting on harmful ideas around masculinity, this manual intends to give men the skills and awareness they need to redefine for themselves healthier, more positive versions of manhood.

Today, there is a sizeable body of research on men and boys – particularly on health, sexuality, and masculinities – which demonstrates that meaningful participation of men and boys in efforts to achieve gender equality produces positive changes in their attitudes, perceptions, and behaviors (WHO, 2007). This manual builds upon these best practices.

1 CGIAR Research Program on Aquatic Agricultural Systems (AAS). (2013). *AAS Handbook: Harnessing the development potential of aquatic agricultural systems for the poor and vulnerable. AAS Internal Report*. Penang, Malaysia: CGIAR Research Program on Aquatic Agricultural Systems.

About the Manual

Why is a manual to work with men necessary?

AAS aims to engage men as an integral part of its gender-transformative approach to the questioning and fundamental altering of unequal power relations and structures (Kantor and Apgar, 2013). These goals require the creation of spaces for critical reflection and action focused on harmful masculinities and their effects on the lives of women, girls, and men themselves – in combination with other approaches (see "Why do we use an ecological-model perspective?"). However, thematically relevant resources (i.e. those that provide a conceptual and programmatic approach to such reflection with men and boys) have been lacking. To help fill this gap, this manual was developed by Promundo, based on experiences training in AAS country "hubs" (i.e. geographic locations providing a focus for innovation, learning, and impact through innovation research) in 2014 and informed by other resources related to the engagement of men and boys.

Why do we use an ecological-model perspective?

Changes in individual attitudes and behaviors do not happen in isolation; large social, political, and economic forces drive change around gender relations and masculinities at both the societal and individual levels. Over the past 20 years, changes in global and regional economies, shifting family structures, and patterns of migration and urbanization, among other factors, have powerfully shifted and shaped the way men and women relate to one another. For this reason, gender-transformative approaches must aim to affect change at multiple levels of society. In other words, they must take an ecological-model approach to transforming gender norms.

The AAS program utilizes an ecological approach through its "scaling pathways" model (see Figure 1). For example, in Pathway 1, the program uses participatory action research (PAR) to foster a host of agricultural

Figure 1: *The three AAS scaling pathways.*

innovations that will benefit and spread from farmer to farmer and community to community (Kantor and Apgar, 2013). This participatory action research should be paired with gender-transformative methods such as those outlined in this manual. Pathway 2 builds on the first, facilitating a transformative process by nurturing coalitions and networks that, in turn, support broader, stronger, and more equitable links between individuals, communities, and stakeholders. Supportive communities, institutions, and structures are critical to the support of individual attitudinal and behavioral change. Users of this manual are encouraged to consider ways it might be used to sensitize larger communities and those working within structural institutions to create more supportive environments for gender equality.

A theory-of-change model helps explain, from an ecological-model perspective, how gender transformation happens (see Figure 2). According to this model, men and women: (1) learn through questioning and critical reflection about gender norms; (2) rehearse equitable and non-violent attitudes and behaviors in a comfortable space; and, (3) internalize these new gender attitudes and norms, applying them in their own relationships and lives. Supporting institutions and structures, when accompanying this integral group education process, give individuals and organizations involved the tools to become agents of change for gender and social justice. Ultimately, this process contributes to achieving gender equality and to attitudinal and behavioral change.

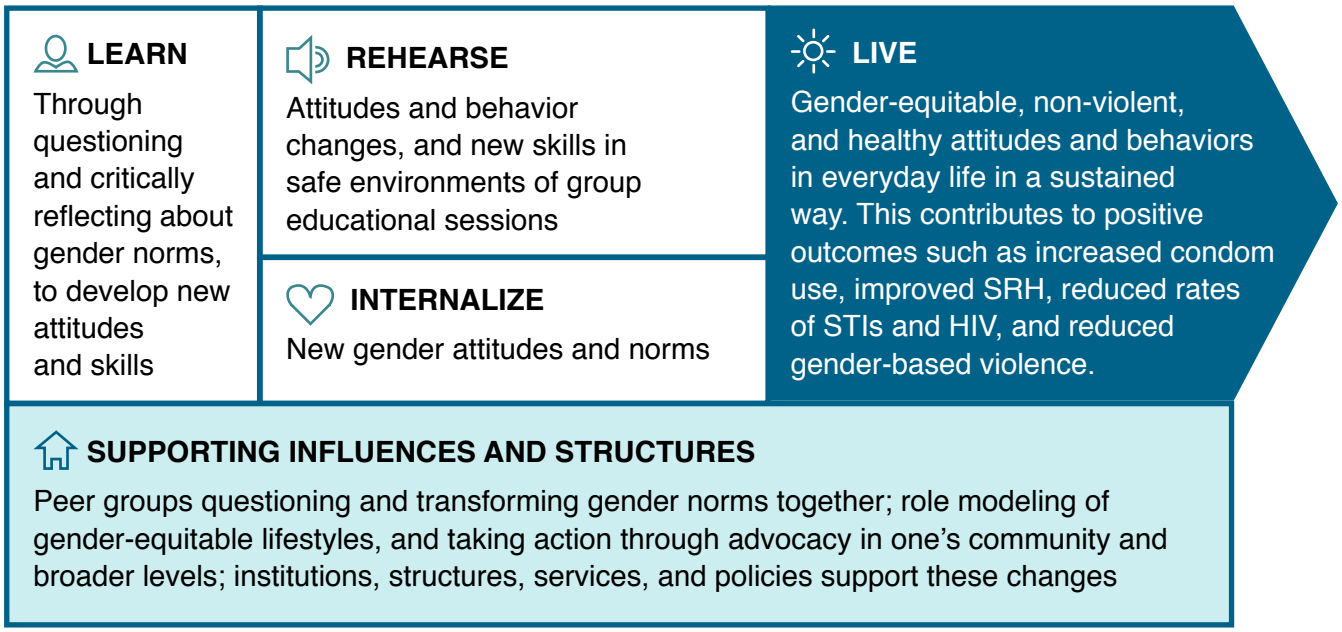

Figure 2: Promundo's theory of change.

What does the manual contain?

The manual contains 13 activity-based group sessions, as well as guidelines and recommendations for facilitation of the sessions. The sessions focus on understanding the ways in which power and gender inequalities perpetuate poverty and harm overall well-being; taking action to create more inclusive environments for women in aquatic agricultural development; promoting shared financial and household decision-making between partners; increasing negotiation and communication skills via cross-gender dialogue; promoting men's involvement in care work; and understanding how to stop cycles of violence, including economic violence. At the end of the manual, there is a tool to guide facilitators in the development of community-based campaigns, should group members wish to take action following the completion of their participation in the group.

Who is the manual for?

This manual is for action-researchers and practitioners who require resources on how to engage men and boys in gender-transformative dialogue. This may include individuals and teams from research organizations, non-governmental organizations, government agencies, and community facilitators.

What are the objectives of the manual?

The objectives of the manual are to:

- Create a space for men's critical reflection on harmful masculinities and the relationship between gender inequality and the perpetuation of poverty;
- Promote gender equality in development as a "win-win" for all;
- Stimulate men's positive attitudes toward shared household responsibilities and decision-making with women;
- Encourage men to actively promote gender equality in their own lives, in their households, and in the larger community.

How should the manual be used?

Individual sessions or sets of sessions can be used as part of, and integrated into, larger projects or change processes (e.g., micro-credit group establishment, aquaculture training courses, co-management processes, etc.). They can also be integrated into participatory action research (PAR) processes. They are a particularly good fit with the latter – or with processes that involve shared learning – because the sessions involve collaborative inquiry and self-reflection, and the learning outcomes are action-based. The sessions also complement research and other initiatives that assess impact, because effects of the sessions can be tracked by using qualitative or quantitative measures (see "Measuring Changes in Attitudes, Norms, and Behaviors").

The manual has been divided into three sections:

Section	Aim of this Section
Section I: Gender and Power Dynamics in an Aquatic Agricultural System Context	The aim of this section is to promote an understanding that ideas of manhood and womanhood are determined by society and not by biology. Through cross-gender dialogue and open, respectful debate, men and women are able to develop a deeper understanding of the ways in which gender and power inequalities harm their well-being. The section ends with the development of realistic situations to promote gender equity in agricultural development outcomes.
Section II: Household Decision-Making and Shared Responsibility	The aim of this section is twofold: (1) to analyze the areas where men and women have decision-making power at the household level and identify areas where this power can be equitably shared between partners; (2) to promote men's participation in unpaid care and domestic work.
Section III: Violence and Peaceful Communities	The aim of this section is to promote an understanding of violence, including economic violence, and to promote the skills necessary to resolve conflicts in non-violent and constructive ways. It ends with a reflection on the key messages from the previous 12 sessions.

It is important to note that this manual does not take an exhaustive look at each of the themed sections. Should the user of this manual wish to add more activity-based sessions on engaging men, additional resources are provided below. The sessions themselves can be freely adapted to reflect local needs and experiences.

Manuals and Tools for Engaging Men and Boys

Program H: Working with Young Men Series

Promundo, ECOS, Instituto Papai, and Salud y Género

This manual includes approximately 70 activities for carrying out group work with young men (aged 15-24) on gender, sexuality, reproductive health, fatherhood and caregiving, violence prevention, emotional health, drug use, and preventing and living with HIV and AIDS.

http://promundoglobal.org/resources/program-h-working-with-young-men/

Journeys of Transformation: A Training Manual for Engaging Men as Allies in Women's Economic Empowerment

Promundo and CARE International

This manual provides group education sessions for engaging men as allies in women's economic empowerment. It emerges from experiences, in Rwanda and elsewhere, that women's economic empowerment works, but that it can be made to work better and to achieve even more movement toward equality when men are engaged as allies.

http://promundoglobal.org/resources/journeys-of-transformation-a-training-manual-for-engaging-men-as-allies-in-womens-economic-empowerment/

Engaging Men and Boys in Gender Equality and Health: A Global Toolkit for Action

Promundo, MenEngage, and UNFPA

This toolkit presents conceptual and practical information on engaging men and boys in promoting gender equality and health. Specific topics include sexual and reproductive health; maternal, newborn, and child health; fatherhood; HIV and AIDS prevention, care, and support; and prevention of gender-based violence.

http://promundoglobal.org/resources/engaging-men-and-boys-in-gender-equality-and-health-a-global-toolkit-for-action/

Training Manuals Page for Engaging Men and Boys

This website presents a collection of free manuals available online for working with men and boys around sexual and reproductive health, gender equality, violence prevention, women's economic empowerment, and more.

http://gender.care2share.wikispaces.net/Training+Manuals

Further Background on Men and Masculinities

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General Guidelines for Implementing the Manual

1. Understand and "buy into" the following when seeking to engage men and boys in gender equality:[2]

- Women are equals. It is important to fully support gender equality and women's empowerment. A more equal world benefits women, men, girls, and boys.
- Men can change and have the capacity to build gender-equitable, caring, and respectful relationships with others. When women and men work together, it is possible to find peaceful solutions to conflicts between people, groups, and countries.
- Like women, many men are also made vulnerable by unhealthy beliefs about manhood. From a young age, boys and young men are punished both physically and emotionally for not conforming to harmful stereotypes of manhood.
- In order to achieve gender equality, men must be part of the solution.

2. Pick an effective facilitator.

The characteristics of an effective facilitator are similar to those required of a participatory action researcher (see pgs. 13-16 in German et al., 2010). He or she is someone who can create a safe environment where participants feel listened to and are encouraged to engage in respectful, honest discussion. In order to accomplish this, the facilitator should be trained in active listening and in how to manage group dynamics, and he or she must have a solid understanding of basic concepts of gender, femininities, and masculinities. However, a facilitator is not someone who has all the answers.

Prior to implementing these groups, it is important that facilitators engage in their own systematic process of self-reflection and awareness raising, examining and expanding their own beliefs and behaviors on these topics. One recommendation is to use the sessions in this manual to promote institutional reflection among key staff members. This self-reflection could also be done as part of a training of trainers (ToT) conducted by qualified professionals, and should include a practicum where new facilitators, with support and supervision, practice leading group sessions.

3. Decide whether to have male and/or female facilitators.

Ideally, groups should be led by two facilitators – one male and one female. This models for the group that men and women can work together respectfully. However, this is not always possible. In such cases, consider the needs of the group and the skills of your facilitator. For some groups, it may be best to have a male facilitator who will listen and serve as a model for gender-equitable behaviors and attitudes. Often, the skill and experience of the facilitator – regardless of whether the facilitator is a man or a woman – is the most important thing to consider.

4. Determine the length of the sessions.

The entire program should span anywhere from 10 to 16 weeks. Each session should be no more than two hours long in order to respect participants' time and availability.

2 Inspired by text from the MenEngage Alliance: www.menengage.org.

5. Choose the location where the groups will take place.

The venue where the groups take place should be neutral. For example, never have a meeting at a chief's house. Carry out sessions in a safe and quiet environment where others cannot listen in as they walk by. Consider arranging use of rooms in churches, community centers (if there are any), or the waiting room of a health clinic during off hours.

6. Determine the number of participants.

Groups as small as five and as large as 15 participants are recommended. If the group is larger, consider adjusting the activities to encourage more small group discussion to allow everyone space to share and voice opinions. At the same time, many of these sessions could be modified to facilitate a larger community dialogue about gender relations.

7. Decide whether to hold mixed or single-sex groups.

All of the sessions in this manual can be done with mixed or single-sex groups. That said, prior to facilitating mixed groups, it is essential that trainers and facilitators take steps to ensure the safety and security of female participants. Without proper preparation and training, there is potential for group members to (re)victimize women and girls (intentionally or unintentionally). At the same time, mixed sessions provide a unique and powerful opportunity for men and women to reflect on harmful norms together and practice more positive, gender-equitable behaviors. Creating shared spaces for reflection provides the opportunity for couples to build skills that promote positive communication, shared decision-making, and a shared family vision.

Trainers and facilitators can work together to ensure a safe space for women and girls by:

- Conducting a focus group, prior to implementation of the sessions, with women and girls from the community on what would make them feel safe and listened to in these sessions;
- Practicing effective listening skills in the ToT and building that into the sessions themselves;
- Consulting women-led NGOs that engage men and boys in their programs on how to create safe spaces in mixed-gender settings;
- Consulting other gender-transformative manuals and publications, such as those found at www.menengage.org, for additional guidelines on mixed group sessions;
- Reviewing the ground rules at the beginning of and during each session;
- At the end of each session, gathering feedback from the female participants, separately from the men, about how they felt that particular session went and how the facilitator can better manage group dynamics.

8. Engage other sources of influence.

It is recommended that mixed-gender sessions also engage with extended family members who may be in a position to reinforce negative gender norms as well as support the construction of positive ones. For example, in some cultures, mothers-in-law hold a great deal of power over many domestic decisions, including those relating to how a couple divides household chores and responsibilities, how they raise their children, and more. Consider having peer educators who can speak with these extended family members in the community, or inviting extended family members to these reflection sessions. In some settings where extended family members exert a fair amount of influence, facilitators assign "homework" to couples where they are asked to constructively dialogue directly with these family members.

9. Plan what will happen when the sessions end.

First, it is important to conduct an endline evaluation to measure any shifts in attitudes, norms, and behaviors as a result of the intervention. This can be in the form of quantitative surveys and/or focus group discussions. Implementers often like to utilize both methods in order to fully understand the impact of the intervention on the participants.

When organized sessions have come to a close, encourage participants to continue meeting and providing support to one another. This will help them to fulfill their commitments to the group and serve as a source of emotional support in difficult moments. Give participants time to exchange contact information. If you can do this ahead of time, prepare a contact sheet, with names, mobile numbers, and other contact information, that you can then distribute to the entire group (with the permission of all participants). Participants may want to share what they have learned with the larger community. If this is the case, arrange a time to brainstorm, with participants, on how they might share what they have learned, mobilize the community, or start a community campaign.

Instructions for Running Each Session

1. Check in at the beginning of each session.

It is important to begin each session by warmly welcoming back the group and checking in. A check-in provides time for group participants to share any thoughts, personal experiences, and comments they have based on the discussion from the last session. Spend several minutes checking in prior to beginning the day's session.

In order to have time for the session activities, keep check-ins brief and without responses or discussion. Once the group becomes comfortable with each other and the interactive format of the sessions, check-ins can lead to extended storytelling and group discussion.

2. Review the ground rules.

Many of the sessions will ask group participants to share personal experiences. In order to create a safe space for participants, at the beginning of every session, review the ground rules that were established by the group in Session 1. This promotes trust and confidentiality within the group.

3. Run icebreakers and energizers.

Icebreakers are short activities that help build trust among participants, usually in a light-hearted way. They are a great way to open a session, allowing participants to move around, share, and become comfortable with one another.

Energizers are short activities that are most helpful when the group appears to have low energy, interest, or responsiveness to the activity. They help to change the routine, get people in motion, and relieve fatigue and boredom. They take only a few minutes.

Icebreaker example: "Who, like me..."

Form a circle and have all participants stand up.

Explain that spontaneously, one by one, participants can move to the center of the circle and ask, "Who, like me...?" They will complete the question with a detail about their family or experience of fatherhood – for instance, "Who, like me, has twins?" In this example, all of the participants who also have twins then join the participant in the center of the circle.

As facilitator, start the activity from the center of the circle by asking a "Who, like me...?" question. Then, encourage others to move to the center and ask their own "Who, like me...?" questions.

Energizer example: Get in motion

Ask group members to stand, close their eyes, and breathe slowly and deeply. Ask everyone to breathe in unison. Ask them to keep breathing together while they stretch their arms as high as possible. Ask them to jump up and down together.

4. Prepare the space.

When preparing for the session, always arrange chairs in a circle unless otherwise noted. If chairs are not available, find an area where participants can comfortably sit on the ground.

Measuring Changes in Attitudes, Norms, and Behaviors

Users of this manual will want to ensure that their gender-transformative program is having an impact in the communities where they work. Luckily, gender practitioners working in the field of masculinities have developed both quantitative and qualitative tools to measure changes in attitudes, perceptions, and practices. Experts recommend using both quantitative and qualitative tools to triangulate findings and develop a more complete picture of what changes are indeed occurring. Here are some examples.

Quantitative Measures

1. The Gender-Equitable Men (GEM) Scale

Practitioners implementing gender-aware programs often use quantitative scales to measure shifts in norms and attitudes from baseline to endline. Perhaps the best-known of these scales is the Gender-Equitable Men (GEM) Scale, developed by Promundo. It is a validated evaluation model that allows practitioners to measure the degree to which men change their attitudes as a result of the interventions. The higher the numerical score on the GEM Scale, the more gender-equitable the attitude. In the case of the GEM Scale, programs would look for an increase in scores during the lifetime of the program, indicating improving or more equitable attitudes. This score has been shown to correlate with behavior vis-à-vis the use of violence against an intimate partner, household decision-making, sexual and reproductive health decision-making, and participation in domestic and care work, among other issues.

For more information on the Gender-Equitable Men Scale, visit:
www.promundoglobal.org/gems

2. The International Men and Gender Equality Survey (IMAGES)

The International Men and Gender Equality Survey (IMAGES) is one of the most comprehensive studies ever conducted on men's practices and attitudes as they relate to gender norms, gender-equality policies, intimate partner violence, health, economic stress, and household dynamics, including caregiving and men's involvement as fathers. As of 2014, it had been carried out in more than 10 countries, including Bosnia and Herzegovina, Brazil, Chile, Croatia, Democratic Republic of the Congo, India, Malawi, Mali, Mexico, and Rwanda. Between 2009 and 2013, household surveys were administered to more than 16,000 men and 5,000 women, aged 18 to 59. Promundo and the International Center for Research on Women (ICRW) created and co-coordinate IMAGES.

IMAGES data provide insights on men's use of violence against partners, participation in caregiving, and reactions to the global gender-equality agenda, among other themes. The IMAGES questionnaire includes items from the World Health Organization multi-country study on violence against women, the Demographic and Health Surveys, the Gender-Equitable Men (GEM) Scale, and other field-tested and validated questions on men's attitudes and practices relating to gender equality.

To download the questionnaire and accompanying guide, visit:
www.promundoglobal.org/images

Qualitative Measures

There are many useful qualitative methods for exploring a community's attitudes, knowledge, behaviors, and beliefs around gender and gender equality. The most common means of triangulating qualitative findings with quantitative findings are via focus groups and in-depth interviews. However, a number of other methods for exploring individual perceptions are also used in the field. Which method is used will frequently depend on what is being explored, but here is a general list of what Promundo recommends.

1. Photovoice

Photovoice, also known as "Participatory Photography," developed by Caroline C. Wang of the University of Michigan (Wang & Burris, 1997), is a method that asks participants to present their points of view through the use of a camera lens. Photovoice participants take photos in their community around a specific topic or issue of interest, discuss them in a group with a facilitator, and develop narratives, which are often audio-recorded, to accompany the photographs. More than a research method, Photovoice is often used as a tool for advocacy and community outreach.

To access case studies in which Photovoice has been used around engaging men, visit:
www.genderjustice.org.za/photovoice

To access information on how to use Photovoice as a tool for analysis, visit:
www.photovoice.org/methodologyseries/method_05/workshops.htm
gendertoolkit.care.org/Pages/voices through photography.aspx

2. Group Education Activities

Another creative way to provoke discussion and exploration around gender is to facilitate a group activity session from a gender-transformative, group-education curriculum such as this one.

3. Focus Groups

Focus group discussions are an effective way to collect more nuanced information about people's perceptions, behaviors, and beliefs around various dimensions of gender equality. Focus groups can more deeply explore:

- What participants learned about gender, and how women, men, boys, and girls experience gender in their daily lives;
- Participants' views on the use of power to control and subjugate others, and the ways in which power and "being a man" are connected;
- Men's definitions, before and after the intervention, of what it means to be a man;
- What positive actions men will take to promote gender equality in their own lives.

Section I

GENDER AND POWER DYNAMICS IN AN AQUATIC AGRICULTURAL SYSTEM CONTEXT

Key Definitions

GENDER
The socially constructed power relations, roles, behaviors, activities, and attributes that a given society considers appropriate for men and women.

GENDER EQUALITY
The entitlement of both women and men, regardless of their biological differences, to justice and equality in the use, control, and benefit of the same opportunities, laws, goods, and services in society.

FEMININITIES
How women are socialized and the discourses and practices that are associated with the different ways of being a woman; in short, what it means to be a woman.

MASCULINITIES
How men are socialized and the discourses and practices that are associated with the different ways of being a man; in short, what it means to be a man.

PATRIARCHY
A system of society or government in which men hold most of the power and women are largely excluded from it.

"POWER WITH"
The collective strength of a community, group, or couple to find a common goal and make positive changes that will benefit all; sharing "power with" others promotes a "win-win" mentality.

"POWER WITHIN"
A person's feeling of self-worth and self-knowledge, related to a person's ability to imagine a better life and to have hope and the sense that he/she can change the world. It involves a sense of self-confidence and a feeling that a person has value because he/she exists.

Key Definitions, continued

"POWER OVER"
The exercise of authority or control over, domination or exploitation of, or command over others; having "power over" someone promotes a "win-lose" mentality.

"POWER TO"
The ability to shape and influence one's life. Together, lots of people with this kind of power can create "power with."

SEX
Physical and biological differences between men and women, including the different sex organs, hormones, etc. It can also refer to sexual contact, intimacy, touching, and all other activities that make up the richness of sexuality, including sexual intercourse.

Guiding Ideas for Section I

- From a young age, both men and women are socialized to adhere to strict definitions of manhood and womanhood.
- In patriarchal societies, gender socialization creates inequality that negatively impacts the well-being of women and girls. (See "Introduction and Background" for concrete examples.)
- For this reason, many community-based poverty-alleviation programs that focus on gender equity aim to increase women's and girls' access to resources and services.
- While many men are supportive of these initiatives, some feel threatened and insecure about the increasing attention paid to women within the international development agenda. These men think of gender equality as a zero-sum game (e.g., "When women are empowered, men lose out").
- It is important to challenge this way of thinking and introduce the idea that change is in men's own self-interest, because gender inequality disadvantages and makes men vulnerable, too (although often not to the extent that it does women and girls).
- Negative impacts on men as a result of the unrealistic expectations of manhood include:
    - Inability to cope with the demands of idealized manhood (e.g., must appear "tough" and never show fear, must have multiple sexual partners, must be heterosexual, must control and dominate others);
    - Poor mental health (such as depression and anxiety) and being societally discouraged from seeking help;
    - Poor physical health because men are encouraged to engage in risk-taking behavior such as binge drinking, abusing illegal substances, etc.
- By providing a space for men to reflect on these rigid expectations and the negative effects they cause, men can see the benefits of redefining masculinity for themselves, and, along with that, sharing power with households and communities.

Tips for Facilitator:

Many of the sessions in Section I require men and women to engage in cross-gender dialogue. This is an excellent opportunity for men to listen to women voicing their personal needs and expectations. It is also a space for men to share their own hopes and anxieties. For many, it will be the first time they have engaged in such a discussion, and it may cause some discomfort for participants (as well as for the facilitator). In some cases, there is a risk that participants may make hurtful or inappropriate comments which damage group trust. Prior to carrying out "Session 3 – The Gender Fishbowl," consult the seventh recommendation of "General Guidelines for Implementing the Manual" for suggestions on preventing this from happening. Additionally, brainstorm with participants on specific ground rules to ensure that all voices – regardless of gender – are heard and respected.

Session 1 – Gender Values Clarification

By end of this session, participants will be able to:

- Understand the objectives of the program
- Understand how to promote trust and respect in the group
- Get to know the personal gender values of their fellow group members

Recommended Time: 2 hours

Materials:

- Paper and pen to record contact information of participants (name, phone number) *(optional)*
- Flipchart and markers *(optional)*

Preparation:

On three separate sheets of paper, draw three faces: one sad face, one happy face, and one unsure face. Hang these on the wall, on different sides of the room. Alternatively, draw the faces on a dirt floor in different corners of an open space.

Steps to Running the Group

Part 1 – Welcome the Group! (15–30 minutes)

1. As group members walk into the room, greet them warmly and say, *"Thank you for coming. My name is _____. What is your name?"*
2. Hand participants a contact information sheet to keep track of attendance and to get in touch with them in the future *(optional)*.
3. Once everyone has arrived, this would be an ideal opportunity to have a community leader come and say a few introductory words about the importance of these sessions *(optional)*.
4. Thank your guest, and thank the group again for coming. Explain that this group is special because in each session, you will discuss together how to create more prosperous communities for men, women, and children. Include some more information about the basic objectives of the group as it relates to your program.

Part 2 – Ice Breaker Activity, "Who, Like Me?" (10 minutes)

5. Use the activity "Who, Like Me" as the first exercise of the session, conducted as follows:
   - Have all participants stand up and form a circle.
   - Explain that spontaneously, one by one, participants can move to the center of the circle asking the question, *"Who, like me...?"* They will complete the question with a detail about their family situation or another personal detail. For example, *"Who, like me, has two children?"* In this example, those men who also have two children would then join the man in the center of the circle. Those who moved to the center of the circle would then return back to their places in the larger circle.
   - As facilitator, after explaining the activity, start the activity from the center of the circle by asking the question, *"Who, like me...?"*

- Encourage others to move to the center and ask their own questions, *"Who, like me...?"*
- Thank everyone for participating, and ask them to sit back down.

6. Explain that in this community, men have more similarities with each other than differences. In this group, personal experiences and stories will be shared. For this reason it is important to establish ground rules so everyone knows how to respect others in the group.

Part 3 – Establishing Ground Rules (15 minutes)

7. Ask participants to name rules that the group should have in order to maintain an atmosphere of openness and respect. Write their responses on a sheet of flipchart paper. Ensure that the following rules are included in the list:
   - **Confidentiality** – What is said in this group, stays in this group.
   - **Use only "I believe/I think" statements** – Do not assume that your viewpoint is shared with everyone else in the group.
   - **Practice empathy** – Put yourself in the other person's shoes.
   - **Speak one at a time** – Do not speak over each other. Everyone's viewpoint is important so we need to make sure everyone is heard.
8. Make sure everyone agrees on the ground rules before proceeding to the next activity.

Part 4 – Gender Values Clarification (1 hour)

9. This activity uses the happy, sad, and unsure faces that you drew in preparation for the session. Explain to the group that you will read aloud a few sentences one by one. After each sentence is read, they should walk to the side of the room that best represents what they **personally** think: if they agree with the sentence, they should walk to the side of the room with the "happy face." If they disagree, they should walk to the "sad face." If they're unsure, they should walk to the "unsure face."
10. To begin, everyone should stand in the middle of the room.
11. Read out any **one** of the sentences below. Repeat it to make sure everyone understands:
    - *"Men are better leaders than women."*
    - *"A man should feel ashamed if he cannot earn enough money to support his family."*
    - *"Sometimes a woman deserves to be beaten."*
    - *"A woman's primary role is to take care of the home and children."*
    - *"A strong man does not cry."*
12. Ask people to think about the sentence and then walk to the corner that best represents their own personal view.
13. Once everyone has chosen a corner, select members from each group to volunteer why they agree or disagree with the statement.
14. Do not respond to their statements with your own opinions. **Do**, however, draw attention to any patterns you see in their responses. Are there more men on one side versus the other? If a majority of respondents have similar views on a particular sentence, ask if there is anyone who disagrees, or anyone who is unsure. Also, allow other participants to pose questions to one another.

    The point of this exercise is not to come to an agreement, but for participants to hear new and challenging perspectives.

15. With the remaining sentences, repeat Steps 11 to 14 as time allows.

16. If there is time, ask others to create new sentences.

Close

Thank participants for their time and participation in today's session. Explain that the last exercise asked everyone to share their personal opinions. Over the next several sessions, you will explore as a group why it is important to think more deeply about many of the statements discussed today – statements such as, "A man should feel ashamed if he cannot earn enough money to support his family" – and figure out where these kinds of beliefs come from.

It is important that men and boys question some of these ideas because they can sometimes cause a lot of harm to the people we care about, as well as to themselves. On the other hand, some notions about manhood, such as those about being responsible and respectful, are positive ones that we want to pass onto our own children and family members.

Remind participants, *"In this session, we also established rules for respecting each other and maintaining confidentiality. We will review these rules every session in order to build trust and safety in the group."*

Key messages

As a last step, ask participants to volunteer three to five key messages from today's session. Write these on a flipchart marked "Session 1," or on Post-it notes.

Session 2 – What is Gender?

By end of this session, participants will be able to:

- Know the difference between gender and sex
- Remember how they learned to become men and women through socialization
- Understand how some gender norms can negatively influence the lives and relationships of men and women

Recommended Time: 2 hours

Materials: None

Preparation: None

Steps to Running the Group

1. Ask participants to recall that in the last session they were asked to share their views on men's and women's roles through the "Gender Values Clarification" activity. Explain that today they will explore how these perceptions about men and women are formed in our society.
2. Ask participants, *"What is the difference between the words 'gender' and 'sex'?"*
3. After participants volunteer a few responses, explain that by the end of this activity they will better understand the meaning of these two words.
4. Tell the group to close their eyes and think back to a time when they were growing up. They should imagine themselves when they were five years old. Ask them to imagine:
   - What they were doing (e.g., playing outside, helping with household chores, being disciplined)
   - How they were dressed
   - Who they were playing with
5. Ask, *"What is the earliest memory you have where you realized that the people around you were treating you **differently** because you were a boy [or a girl]?"*
6. Once everyone has had a chance to think about these early memories (about 2 minutes) ask participants to break into small groups of three or four.
7. In these small groups, ask participants to share only what they wish about these early memories of being a boy [or a girl]. They should then prepare a 5-minute role-play that reflects one or more of the participants' stories. This role-play will be presented in front of the larger group.
8. Once everyone has presented their role-plays, thank everyone for sharing these personal memories and experiences.
9. Facilitate a discussion using the following questions:
   - *"How did you feel sharing your memories with the group?"*
   - *"As adults, how do the following factors influence our ideas of what it means to be a man or a woman?"*
     - Family and friends
     - Culture and tradition
     - Religion
     - Media
     - Politics

- *"How do these ideas influence the roles women and men play in agriculture?"* (E.g., women cannot paddle canoes or control how crop earnings are spent; decision-making bodies at the community level, such as those concerned with land management, are largely or entirely made up of men.)
- *"How can some of these ideas negatively affect women's lives? How about men's lives?"*
- *"In many places around the world, women are beginning to take on positions of power and influence previously only held by men. What would it be like for a man to take on some of the roles or characteristics assigned to women, such as cooking, or showing emotions such as pain and sadness? Would it be easy or hard? Why?"*
- *"Why is it important to challenge harmful gender roles in our own lives?"*
- *"Are all gender norms bad?"*

10. In your own words, explain the following concepts:

- ***Sex*** is a word that means the biological characteristics of men and women. For example, women have a vagina and men have a penis. These characteristics determine whether a person is male or female.
- ***Gender*** does **not** mean "woman" (a common misunderstanding). It is how we **learn** to become boys and girls, and then men and women. As the role-plays show us, we all learn from a very early age what it means to be a man or a woman. We learn this from our family members and our friends, from the media, in the workplace, and in many other places.

Close

Many of the differences between men and women are determined by our society and not by our biology. Starting from childhood, men and women receive different messages about how they should act and treat each other. These messages then become internalized over time and influence how men and women act, how they think, and what they believe. In many communities, it is not culturally acceptable for women to own or inherit land (though national policies may dictate otherwise). These cultural restrictions limit women's economic potential and perpetuates the feminization of poverty. In caregiving, men are often raised to equate fatherhood with income generation, limiting their capacity to connect emotionally with their children and partners. In short, gender norms can have a negative impact on the lives of both men **and** women.

However, some gender norms are helpful. For example, the norm that married people should only have sex with each other can help to prevent conflict in a relationship, and can prevent the spread of sexually transmitted infections like HIV.

In the end, it is important to define for ourselves what it means to be men and women, and change those stereotypes and/or beliefs which are harmful to our own and others' well-being.

Key messages

As a last step, ask participants to volunteer three to five key messages from today's session. Write these on a flipchart marked "Session 2," or on Post-it notes.

Session 3 – The Gender Fishbowl[3]

By end of this session, participants will be able to:

- Understand, through cross-gender dialogue, how men and women are personally affected (positively and negatively) by gender socialization

Recommended Time: 2 hours

Materials: None

Preparation:

Take extra care to ensure that the views of women are respected in this session. For many men, this may be the first time that they are actively listening to the voices and experiences of women. Go over the ground rules before starting this activity, emphasizing the importance of respect. They can demonstrate this respect by:

- Keeping phones off
- Avoiding side conversations
- Not laughing
- Staying in one's seat for the entire conversation

Steps to Running the Group

1. Explain to the group that they will do an activity called "The Gender Fishbowl." The purpose of this activity is for men and women to learn about the others' experiences of what it is like to be a man or woman. Brainstorm with participants ways that men and women can show respect to one another in this cross-gender dialogue exercise. If needed, use the points listed in the "Preparation" section to start the brainstorm.
2. Divide the men and women into separate groups.
3. Ask the women to sit in a circle in the middle of the room. Ask the men to form an outer circle around the women and sit facing in. Alternatively, if you feel that such an arrangement may be uncomfortable for women, consider separating the group into two separate circles. If there is a second facilitator, one may facilitate the group with men and the other with women. If there is no second facilitator, ask someone from one of the groups to facilitate the group discussion and provide them with the list of questions in Step 6.
4. Explain to the group that women are now the "fish," and the men are the "bowl." Say that the "bowl's" job is to stay silent and listen to the women's, or "fishes'" answers to the questions below.
5. Once the women finish discussing the questions in Step 6 for about 20 to 30 minutes, close the discussion. Then, have men and women switch places.

   Alternatively, if the men and women held separate discussions, ask them to come back together, and, going through each question, to share the reflections from their respective group. Then skip to Step 7.
6. Say that the men are now the "fish" and the women are the "bowl." Facilitate a discussion with the men using the questions on the following page.

3 Adapted from Journeys of Transformation: Promundo and CARE International in Rwanda. (2012). *Journeys of Transformation: A training manual for engaging men as allies in women's economic empowerment*. Washington, DC, USA and Kigali, Rwanda: Promundo and CARE.

Questions for women

- *"Reflect back on your experiences of being a girl. What was the most difficult part? What did you like?"*
- *"What is the best part about being a woman? What is the hardest part?"*
- *"What do you find difficult to understand about boys and men?"*
- *"What would you like men to know to better understand women?"*
- *"What are ways men can support and empower women?"*
- *"Imagine yourself and your family five years from now. What are your hopes and dreams for the future?"*

Questions for men

- *"Reflect back on your experiences of being a boy. What was the most difficult part? What did you like?"*
- *"What is the best part about being a man? What is the hardest part?"*
- *"What do you find difficult to understand about girls and women?"*
- *"What would you like women to know to better understand men?"*
- *"What are ways men can support and empower women?"*
- *"Imagine your family five years from now. What are your hopes and dreams for the future?"*

7. Reflect on the activity once both groups have had a chance to discuss the questions in their fishbowl. Ask the following discussion questions:
   - *"How did you feel being the fish?"*
   - *"How did you feel being the bowl?"*
   - To the men: *"Did you learn anything new by listening to the women?"*
   - To the women: *"Did you learn anything new by listening to the men?"*
8. At the end of the discussion, draw attention to any patterns that you saw in the differences between men's and women's responses. For example, often women remember that, when they turned a certain age, they were told to stay at home to help their elder sisters or mothers to cook and clean. The men, as boys, may have been forced to leave school in order to help with seasonal agricultural tasks, causing them frustration and anxiety. Ask participants what they think about these differences and what they say about gender expectations.

Close

Thank everyone for their meaningful participation and for being respectful to one another. If they were not respectful, remind them of what they can do to improve.

Explain that the purpose of this session was for them to understand the personal experiences of what it is like to be a man or woman. This provides opportunities to more deeply understand the difficulties (and benefits) of being a man or woman, and hopefully transform our practices so that the harmful aspects are not perpetuated. For many men, this could be the first time that they are hearing how burdensome care work is for women. For many women, this could be the first time that they are hearing men express fear and anxiety with regards to the pressures of manhood.

Thank the men for keeping their ears open to the women. This is something – men listening actively to women – that must happen more outside of this group, because women provide unique and valuable perspectives. Also acknowledge how difficult it is for men to talk openly, and share personal experiences and feelings, because of harmful beliefs about what it means to be a man. Thank them for having the courage to do so.

Key messages

As a last step, ask participants to volunteer three to five key messages from today's session. Write these on a flipchart marked "Session 3," or on Post-it notes.

Session 4 – The Man Box (Masculinities)[4]

By end of this session, participants will be able to:

- Recognize the challenges men face in trying to fulfill societal expectations about gender roles, understand the costs of harmful masculinities, and perceive that it is possible to change

Recommended Time: 2 hours

Materials:

- Flipchart
- Markers
- Tape

Preparation: None

Steps to Running the Group

1. Draw a box on a flipchart and ask participants to shout out what comes to mind when they hear the phrase "act like a man." In other words, what are some of the messages boys (and men) are given when they are told to "act like a man?"

   Ask, *"What messages do your society and community send to a boy when he is told to be a man? This is not a list of things you think are true, but of what a boy is really being told when he hears 'act like a man.'"*
2. Write all the words and phrases on the flipchart as they are spoken. Keep repeating the phrase *"act like a man"* with different tones of voice to encourage participants to think of more words.
3. Discuss where these messages come from (i.e. who is the messenger)? Do the messages or delivery differ if they come from a man or a woman (e.g., mother, father, teacher, sibling, peer, etc.)?
4. Outline the box around the list and say, *"This is the man box."*
   - Ask the group if this seems familiar.
   - Ask the group to share any experiences or feelings they have in relation to the messages they have been given (or seen men close to them given) about what it means to be a man.
5. Explain that the "man box" refers to gender roles and expectations of how men, women, boys, and girls must behave. As has been discussed in the past several sessions, these expectations come from family, peers, society, media, stories, etc.

   You may want to discuss masculinities and dominant masculinity, and start to define the dominant masculine roles from the list of "act like a man" messages.
6. Ask the group, *"What **advantages** are there for men who follow these rules and fit inside the box?"* Write the advantages down on a flipchart. Examples may include:
   - Being acknowledged, recognized, or respected by other men and by women
   - More sexual partners
   - More success in your job

4 Adapted from activities developed by Men's Resources International for Concern Worldwide's Change Maker Training in Liberia, 2013.

7. Ask the group, *"What can happen to a man or boy who does not fit in this box or who chooses to step out of the box?"* Write these responses around the outside of the box. Examples may include:
   - People may make fun of you (name calling)
   - Other men/boys may want to fight you (threats of violence)
   - Women may not want to become intimate with you
8. Conclude that there are real consequences when individuals do not conform to these societal expectations of gendered roles.
9. Ask the following questions:
   - *"What are the behaviors and roles that lie outside the 'man box?'"*
   - *"Are they 'feminine?'"*
   - *"How do they differ from what is inside the box?"*
10. Ask, *"Are there any **disadvantages** to staying **within** the box?"* In other words, what does it cost individual men, women, and communities to live inside the box? On a separate flipchart, write down "disadvantages to staying in box." Examples may include:
    - Men face pressure to conform that impacts physical and mental health ("switching off feelings," feelings of confusion).
    - Men resort to using violence to resolve conflict and control/dominate others (e.g., limiting women's and girls' access and opportunities through early marriage, not allowing them to have a say in how income is spent).
    - Men die younger than women from suicide, from alcohol and drug abuse, and from engaging in other kinds of risk-taking behavior.
    - Men feel unloved because they cannot build bonds of affection (e.g., children are afraid of them).
    - Sometimes men run away, abandoning their families, because they cannot cope with the limitations of the box.
11. Ask, *"Are there any **advantages** to stepping **out** of the box?"* Write on a separate flipchart. The main message here should be that men are able to lead happier and more fulfilled lives when they step out of the box. They can define for themselves what it means to be men!
12. Comment about how this exercise shows us the ways in which men are trained to fit into a box by **rewarding** certain kinds of behaviors and **punishing** other kinds of behavior.
13. Ask, *"Can you think of examples of men in your own lives who do not conform to the messages inside the box? How are they able to move beyond the box?"*
14. Discuss what the participants can do to change their own behaviors and attitudes (or those of other men) and be role models for other boys and men.

Close

From boyhood, men are trained to be masculine in a way that leads to unhealthy behaviors and attitudes. Those men who adhere to these rules are rewarded by society while those who decide to step out are punished. However, there are also great benefits for those who choose to step out. For example, those men who provide educational opportunities to both sons and daughters increase their potential to earn income in the future; those men who decide together with their partners how income should be invested, saved, and spent are often in a much better position economically than those men who do not practice such behavior.

Video link

End this session by showing the MenCare Rwanda film available at: www.men-care.org/resources/mencare-rwanda-film-landuwaris-story. This 12-minute film shares the emotional journey of a man, Landuwari, and his partner, Theresa, as they come to understand the benefits of sharing the work at home, and of supporting women's economic empowerment and girls' education.

Key messages

As a last step, ask participants to volunteer three to five key messages from today's session. Write these on a flipchart marked "Session 4," or on Post-it notes.

Session 5 – Persons and Things[5]

By end of this session, participants will be able to:

- Identify the ways in which power is negatively used to control and influence others, and the negative impacts it has on their own lives and the lives of those whom they care about
- Explore ways to shift from having "power over" others to having "power with" others

Recommended Time: 2 hours

Materials: None

Preparation: None

Steps to Running the Group

1. Ask participants to recall the "man box" activity. In that activity, they explored how using power to control others is a big part of showing that you are a man. In this session, participants will now explore this concept of power and its effect on the lives of individuals, especially women and girls.
2. Split the group in two. One group will be asked to be "persons." The second group will be asked to be "things." Read the following directions out loud:

   "Things" group: "Things cannot think, feel, or decide. They will do what the 'persons' group tells them to do. They must ask the 'person' in front of them before they can do anything."

   "Persons" group: "Persons can think, feel, and decide. Persons can tell their partner in the 'thing' group what to do."

   Consider modeling the activity first by showing how a "person" may treat his or her "thing." If participants require more concrete instructions, one option is to direct the "persons" group to signal with their hands what they would like the "things" to do. For example, the "persons" may use their hands to show "things" must move forward or backwards, jump up and down, move to one side, or turn around. They can also use words to tell them what to do.
3. Give the groups about five minutes to do the exercise.
4. In the end, ask the two groups to sit down and use the questions below to reflect on the activity.
5. Use the following questions to generate discussion:
   - *"'Things' group, how did the people from the 'persons' group treat you? How did you feel? Why? How would you prefer to be treated?"*
   - *"'Persons' group, how did you treat the people from the 'things' group? How did it feel to treat someone like a thing?"*
   - *"Were there people from the 'things' group or the 'persons' group who did not agree to do what they were told? If so, why? If not, why not?"*
   - *"Every day, do other people treat you like 'things?' Who treats you like that? Why do they treat you like that?"*

5 Adapted from Promundo's Program HIMID Toolkit: Promundo, Instituto Papai, Salud y Género, and ECOS. (2013). *Program HIMID: A toolkit for action. Engaging youth to achieve gender equity.* Rio de Janeiro, Brazil and Washington, DC, USA: Promundo.

- *"What are the results of a relationship where one person treats another person like a 'thing?'"*
- *"How do communities perpetuate these kinds of relationships where some people have power **over** others?"* (E.g., in some communities, women cannot have control over the use of land, or are limited in terms of their access to services, such as training.)

6. Explain that power is, in fact, neutral, though in this activity we focused on the negative uses of power – uses in which some people have power over others. But power can also be used positively. For example, men can share **power with** women to facilitate equal access to opportunities, resources, and benefits that will lift them out of poverty and promote well-being. Individuals also have the **power to** make positive changes in their own lives and in their communities.
7. Ask, *"How can this activity help you think about and make changes in your own communities, and in your relationships with others?"*

Close

In this activity, the concept of power was discussed. In it, we discussed the ways in which power can be used negatively to control others, such as men controlling how money is spent at the household level. However, it is important to understand that power is not absolute. For example, a man may feel powerful if he is in his home, but may feel powerless if he is in a meeting with his supervisor. A woman can also feel powerful if she is in front of her children, and powerless if she is unable to leave an abusive relationship.

In our daily lives, we must think about what actions we can take that promote sharing **power with** others. Within all of us, we have the **power to** transform our communities for the better.

Key messages

As a last step, ask participants to volunteer three to five key messages from today's session. Write these on a flipchart marked "Session 5," or on Post-it notes.

Session 6 – I Can Do That! Gender Equality Solutions

By end of this session, participants will be able to:

- Identify (and carry out) realistic and actionable community-based solutions to promote gender equality within agricultural development

Recommended Time: 1 to 1.5 hours

Materials:

- Audiovisual equipment such as a projector and speakers
- WorldFish Gender Transformation short film: www.worldfishcenter.org/content/gender-equality-now

Preparation: None

Steps to Running the Group

1. Ask participants to recall that in the last session they discussed how some people have **power over** others. This kind of power negatively affects the well-being of everyone in our communities – women and men, boys and girls. In today's session, participants will brainstorm ways to promote a **"power with"** approach in agricultural development.
2. Play the 3-minute WorldFish Gender Transformation short film.
3. Ask participants to describe the main messages from the film. These include:
   - Some gender norms negatively impact the lives of girls and women by limiting their access to formal education, services such as training, and resources such as land and equipment.
   - Limiting women's contributions to agricultural development perpetuates poverty and hunger.
   - Agricultural development programs will be more successful if they challenge gender inequality.
   - Policies must be developed to promote equitable access to resources and opportunities.
   - Gender equality does not only benefit women and girls, but also men and boys.

   Write these messages on flipchart paper.
4. Next, ask participants to think about their own community. List what gender norms and power dynamics need to change in order for both men and women to benefit economically from agricultural development. This can either be done in small groups or all together. Examples may include:
   - **Cultural practices:** Early marriage; some of the teachings in initiation ceremonies; unequal control over land between men and women
   - **Household decision-making:** Unequal control over how money is spent, saved, and invested and over how land is used; lack of men's involvement in care and domestic work; women not being allowed to attend meetings without permission from their partners; high rates of domestic violence
   - **Community level decision-making:** Men dominating decision-making committees; lack of opportunities for women to access educational opportunities and training

- **Agricultural practices:** Belief that it is culturally inappropriate for women to carry out certain activities usually considered the domain of men

You may find that some participants balk at the idea of challenging some of the norms, saying that they are part of their culture and cannot be changed. Ask if anyone has a different view. After receiving a few comments, affirm that culture and tradition form an integral part of a community's identity – but that, at the same time, they are not static; they do evolve over time. The purpose of this exercise is not to say that tradition and culture are bad, but rather to identify beliefs that are actually **harmful** to men and women, and challenge those.

5. Break participants into groups of three to five and ask them to prepare and perform a short role play that addresses at least one of the harmful beliefs, as well as the following questions:
   - *"**Who** needs to change?"* (E.g., male or female policy makers, husbands, wives, male church leaders, village chiefs, women's rights groups)
   - *"**How** would this change happen? What is the solution?"* (E.g., identification of gender-equality champions, men-talking-to-men group discussions, training on gender equality, community campaigns)
6. Write the key messages from each role-play (who needs to be involved, how the change will happen) on flipchart paper.
7. Discuss the following questions:
   - *"Are the solutions presented realistic? Why or why not?"*
   - *"Who needs to be involved to carry out these solutions?"*
   - *"What is one (or more) solution(s) you can carry out this week?"*

Close

In this session, solutions were developed to address gender inequalities and power dynamics within our communities. It is especially important for men to use their power and privilege to speak to other men about these solutions.

Note

Consider developing a community campaign, together with group participants, at the end of these 13 sessions. Use the solutions presented in this session to inform this activity.

Key messages

As a last step, ask participants to volunteer three to five key messages from today's session. Write these on a flipchart marked "Session 6," or on Post-it notes.

Section II

HOUSEHOLD DECISION-MAKING AND SHARED RESPONSIBILITY

Key Definitions

ACTIVE FATHERHOOD
When men take a motivated interest in the lives of their children and support their partner by engaging in caregiving and domestic work.

CAREGIVER
A key figure, such as a significant other or other family member, who provides unpaid assistance in caring for an individual, whether it is a young child, a disabled person, a sick or elderly person, or another person in need of care.

Guiding Ideas for Section II

- While Section I focused on gender, masculinities, power, and how these play out in men's and women's everyday lives, Section II focuses on transforming specific practices related to (1) household decision-making, and (2) men's participation in caregiving.
- Many women's economic empowerment interventions, such as village savings and loan (VSL) programs, find that household decision-making continues to be dominated by men, and that efforts that focus solely on women's economic empowerment with the goal of improving family well-being may inadvertently reinforce norms that women are caregivers and invested in their families, while men are assumed negligent.
- Global time-use studies affirm that, although women now make up half of the world's food producers and an increasing proportion of the paid workforce, men's sharing of largely invisible, unpaid household responsibilities has not kept pace.
- For this reason, it is important to combine interventions focused on increasing women's economic empowerment with efforts to promote men's involvement in unpaid care and domestic work.
- Not only does promoting men's involvement in care and domestic work benefit women, it also benefits men themselves. Research shows that caregiving provides a channel through which men can express their emotions (Barker et al., 2012), and promotes a multi-dimensional definition of fatherhood rather than one based solely on financial support.

- For many men, fatherhood is a positive entry point to talking about gender equality, women's and girl's empowerment, and shared household decision-making.

Tip for Facilitator

The global MenCare Campaign (now active in more than 35 countries), co-coordinated by Promundo and Sonke Gender Justice, is an excellent resource from which to download positive images of men engaged in caregiving tasks. Hang MenCare posters up on the wall, or play a MenCare films during one of the sessions to promote these positive messages. For additional sessions on fatherhood and caregiving, download Program P (for older men) and Program H (for young men).

For more information on Program P, visit: www.promundoglobal.org/program-p

For more information on Program H, visit: www.promundoglobal.org/program-h

Session 7 – Who Decides? Household Decision-Making[6]

By end of this session, participants will be able to:

- Understand the positive and negative ways in which household decision-making power can be used, and how this power is divided between men and women

Recommended Time: 2 hours

Materials:

- Flipchart
- Colored markers

Preparation:

Be aware that this exercise may provoke strong feelings, especially from men. This exercise aims to show the extent and impact to which men have power over women (and vice versa) at the household level, and to promote the practice of shared power in the family. The attitude of the facilitator – neutral – is important. If men react defensively, make it clear that the purpose of this discussion is to explore and learn, not to judge.

Be aware that some men may think that they need to have power over women. If this is the case, invite others who may disagree to share what they think. If needed, step in and emphasize that it is important to work together to achieve a world where power is shared and used in positive ways within families and between partners.

Steps to Running the Group

1. Ask participants, *"Have you ever made a decision? What decision was it? How did you arrive at that particular decision?"* Invite one woman and then one man to share their story.

   Ask each person, *"Did you consult with anybody when you made your decision, such as your husband [or your wife]? What did you do if your husband [or your wife] did not agree?"*

2. Close the introductory discussion by saying that this session will focus on decision-making differences between men and women at the household level.
3. Hang a flipchart on the wall with a table drawn as shown on the following page.
4. Ask participants to reflect on the question, *"Where do you have power?"* They should think about where they have the **final say** in each of those categories. Consider having separate women-only and men-only discussion groups. If this method is preferred, **ensure you have two copies of the table, one for each group**.
5. With men using one color marker and women using another, ask them to mark with an "X" the categories where they have the final say.

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6 Adapted from Promundo's Journeys of Transformation and Oxfam and GADC's Gender Roadmap Guidebook:
Promundo and CARE International in Rwanda. (2012). *Journeys of Transformation: A training manual for engaging men as allies in women's economic empowerment*. Washington, DC, USA and Kigali, Rwanda: Promundo and CARE.
Oxfam and GADC. (2014). *The gender roadmap guidebook: A couple-based gender-transformative model to address unequal power relations*. Phnom Penh, Cambodia: Oxfam in Cambodia and Gender and Development for Cambodia.

Tasks	Men	Women	Someone Else (optional, e.g., mother-in-law or another family member)
Select rice/crop for cultivation			
Buy a machine			
Buy an animal (pig, chicken)			
Buy food			
Buy clothes			
Spend money on leisure activities (drinking, gambling)			
Buy a bike (mode of transportation)			
Sell the land			
Sell the house			
Arrange the house			
Lend money to a relative			
Approve your child's marriage			
Change jobs			
Attend a community meeting in the village			
Visit the family			
Decide the number of children to have			

6. After everyone has marked the category where they have the most power, reflect on the results with the group. If carrying out the activity in separate women- and men-only groups, bring the two groups together to share their results.
7. Discuss the following questions:
   - *"Which areas are dominated mostly by women? Which by men? Why?"* (i.e., What do expectations about being a man or a woman have to do with it?)
   - *"Is there a difference between men's use of power and women's use power? If so, what is it?"*
   - *"How do some men (and women) use their power to control things like money, land, and other resources?"*
   - *"Can women also perpetuate men's control of power over these things? How?"*
   - *"If power is not shared, how can this negatively affect the family?"*
   - *"What are the benefits for families of sharing power?"*

Close

It is important to reflect on how the use of power impacts the well-being of women and men alike. Power has many different faces and meanings. In and of itself, power is neutral. Each of us has the ability to use power in positive ways — to share it among partners and spouses so that everyone can make decisions together.

Key messages

As a last step, ask participants to volunteer three to five key messages from today's session. Write these on a flipchart marked "Session 7," or on Post-it notes.

Session 8 – Men and Women as Partners[7]

By end of this session, participants will be able to:

- Identify the decisions over which men and women would like to have more influence
- Increase men's and women's skills in cross-gender dialogue and in working together as partners in everyday decision-making

Recommended Time: 2 hours

Materials:

- Table from Session 7 with men's and women's responses filled in
- Flipchart
- Colored markers

Preparation: None

Steps to Running the Group

1. Ask participants to recall that in the last session they discussed the areas in which men and women had the most decision-making power. Review the table from Session 7. This session will now focus on identifying areas where both men and women would like to have more influence.
2. Separate men and women into two groups and ask each group to answer the following questions:
   - *"In what areas would you like to have more shared decision-making? Why?"*
   - *"What can men/women do to encourage more shared decision-making?"*

   Provide at least 10 minutes for discussion.
3. Ask each group to come back and share their reflections. Remind the participants to listen with respect. They can demonstrate this respect by:
   - Keeping phones off
   - Avoiding side conversations
   - Not laughing
   - Staying in one's seat for the entire conversation
4. Ask the men's group to go first by reporting their answers to the first question, "In what areas would you like to have more shared decision-making?" Write the key words and phrases from their reflections on flipchart paper.
5. Then ask for their answers to the second question, "What can men/women do to encourage more shared decision-making?" Write the key words and phrases from their reflections on the flipchart paper.
6. Ask the women's group to go next, repeating Steps 4 and 5.
7. Encourage more partnership in decision-making by asking the following questions:

7 Adapted from activities developed by Men's Resources International for Concern Worldwide's Change Maker Training in Liberia, 2013.

- To the men: *"Look at the list made by the women and pick one thing that you will do in your daily life to support shared decision-making."*
- To the women: *"Look at the list made by the men and pick one thing that you will do in your daily life to support shared decision-making."*

8. Ask participants to stand in a circle and share with the group how they will promote more shared decision-making in their families.

Close

Though changing practices may not be easy at first, families prosper when men and women share household decision-making responsibilities with one another.

Key messages

As a last step, ask participants to volunteer three to five key messages from today's session. Write these on a flipchart marked "Session 8," or on Post-it notes.

Session 9 – Objects, Plants, Animals, People[8]

By end of this session, participants will be able to:

- Be more aware of the various forms caregiving can take in their daily lives, and the different ways in which we care for objects as well as individuals

Recommended Time: 1 hour

Materials:

- Four large plastic garbage bags (Note: The bags can be replaced with boxes, envelopes, or any other available containers)

Preparation: None

Note for Facilitator

The previous sessions focused on the ways in which gender influences the roles men and women play and the decisions they make. This session marks an introduction to the discussion of gender-equitable caregiving and parenting. To begin thinking more about what it means to give care, or to take care of something or someone, this exercise is designed to highlight the different forms that caregiving can take in participants' daily lives, including forms they may not have thought of before.

Steps to Running the Group

1. Explain to the group that they will do an activity called "Objects, Plants, Animals, People." The purpose of this activity is for men and women to learn about and reflect on the different forms of caregiving (i.e. caring for others) that people perform in their daily lives.
2. Divide the participants into five groups.
3. Give a bag to each group and tell them it is a present from Santa Claus.
4. Tell the groups that they should imagine that the bags are filled with a specific thing or person:
   - Group 1 will imagine a bicycle or a car
   - Group 2 will imagine a dog
   - Group 3 will imagine a plant, flowers, or a tree
   - Group 4 will imagine a girl
   - Group 5 will imagine a boy
5. Ask the groups to open the respective bags and carefully take out what they have been given.
6. Encourage the participants in each group to tell a short story about what they were given by asking them to discuss the following questions:

8 Adapted from Promundo's Program H: Instituto Promundo, ECOS, Instituto PAPAI, and Salud y Genero. (2002). *Program H: Working with young men series.*

- *"How big is this bicycle or car? What color is it?"*
- *"How old is this person? What is his/her name?"*
- *"What breed is the dog? Is it male or female?"*
- *"How big is this plant? Does it have flowers or fruit?"*

Ask more questions to help groups develop a full picture of what is inside their bag.

7. Next, to continue the story, ask each group to imagine that this object/animal/person has a problem: for example, the bicycle or car is broken, the plant is dying, the boy or girl is sick, or the dog doesn't want to eat.
8. Ask each group to imagine how they would react. Encourage them to act out what they would do.
9. When each group has finished, ask them all to form a large circle and open the discussion.
10. Use the following questions to guide a discussion and encourage reflection on the different ways men and women take care of objects and people in their day-to-day lives. The conversation will help participants to better understand the process of giving care, as well as the differences between caring for different types of objects and caring for a girl and a boy.

    Ask the group:

    - *"Are there any differences in the ways we care for a plant, a boy, a girl, a bicycle/car, or a dog? What are they? Why?"*
    - *"Which is the easiest to care for? Why?"*
    - *"Which is the hardest to care for? Why?"*
    - *"Which is the most pleasant to care for?"*
    - *"Which is the most unpleasant to care for?"*
    - *"What happens if you don't care for the bicycle? Plant? Dog? Boy? Girl?"*
    - *"Are we born knowing how to care for people and things, or do we learn later?"*
    - *"Do men and women care for things/people in the same way?"*
        - *"How do men care for things/people?"*
        - *"How do women care for things/people?"*
        - *"Why do these differences exist?"*

Close

Regardless of gender, men and women both have many opportunities in their lives to provide care, and this activity shows the various forms caregiving can take – including taking care of both people and objects. Men taking on greater roles in caregiving is essential, not only for women to engage in income-generating activities outside of the home, but also for men to connect emotionally with children, their partners, and others.

Key messages

As a last step, ask participants to volunteer three to five key messages from today's session. Write these on a flipchart marked "Session 9," or on Post-it notes.

Session 10 – The Baby is Crying[9]

By end of this session, participants will be able to:

- Have a better understanding of the difficulties and the rewards that are both found in caring for children

Recommended Time: 1 hour

Materials:

- A doll (Note: The doll can be replaced by a ball or any other available object)

Preparation: None

Note for Facilitator

This activity is designed to continue the conversation on caregiving, particularly addressing the challenges and frustrations that can arise when caring for a baby. Caring for a newborn can be an exciting but also an exhausting and stressful period in mothers' and fathers' lives. Babies cannot express themselves with words, so they cry. Some babies cry a lot, while other babies cry less. Many times, babies do not even know why they are crying! The most important things a parent can do are to provide physical affection (e.g., holding, cradling, and rocking the child), and try his or her best to figure out what the baby needs.

It is important to remember, for this activity, that men are capable of caring for babies and can satisfy all their babies' needs (except for breastfeeding). The roles of motherhood and fatherhood are formed by society; with enough practice, any man or woman can become an excellent caregiver.

Steps to Running the Group

1. Explain to the group that they will do an activity called, "The Baby is Crying." The purpose of this activity is for men and women to have a better understanding about the difficulties and rewards in caring for children.
2. Invite all the participants to sit in a circle.
3. Give the following instruction: *"Let us imagine that this doll is a child."*
4. Ask the group: *"Is it a boy or a girl? What is his/her name?"*
5. Say that the child is crying a lot.
6. Ask the group to imitate the sound of a baby crying.
7. Pass the doll to one of the male participants and ask him to calm the child. The rest of the group continues crying.
8. After two minutes, if the baby (the group) is no longer crying, ask the participant to pass the baby on to the next person and proceed in the same way.
9. Pass the baby on to at least three participants.

9 Adapted from Promundo's Program H: Instituto Promundo, ECOS, Instituto PAPAI, and Salud y Genero. (2002). *Program H: Working with young men series.*

10. Afterward, open up the discussion, exploring the comments of the group and their doubts in relation to childcare.
11. Use the questions below to further explore the feelings that commonly occur when a child is crying, and to explore some of the frustrations and solutions that may arise while caring for a baby.

    Ask the group:

    - *"What did you feel when the baby would not stop crying?"*
    - *"Have you gone through a situation like this in your own life?"*
    - *"What did you think was wrong with the baby? Why do babies cry? What can we do to get them to stop crying?"*
    - *"Is it easy or difficult to care for a baby?"*
    - *"Do women have greater skills or abilities in caring for babies? Why or why not?"*
    - *"Who do you think should be responsible in a family for soothing a crying baby? Why?"*
    - *"What would be the benefits for men if they were to take on a fair share of the responsibility in caring for children? What would be the benefits for women?"*
    - *"What is one thing men can do now to more equitably share the care burden in your home?"*

Close

Childcare is a less complex activity than we usually think, but more tiring and time-consuming than we often imagine. It is important to remember that both men and women can be successful and nurturing caregivers for their babies, and that this is not something rooted in biology. We learn to care for babies through practice and by consulting with those who are more experienced, peers and parents as well as professionals such as doctors, nurses, and community health volunteers. When men take on a greater share of the caregiving responsibilities, opportunities open up for women to work outside the home and contribute income to the household. Additionally, it allows men to form emotional and long-lasting connections with their children.

Key messages

As a last step, ask participants to volunteer three to five key messages from today's session. Write these on a flipchart marked "Session 10," or on Post-it notes.

Section III

VIOLENCE AND PEACEFUL COMMUNITIES

Key Definitions

GENDER-BASED VIOLENCE
Any harm that is perpetrated against a person's will; that has a negative impact on the physical or psychological health, development, and identity of the person; and that is the result of gendered power inequities that exploit distinctions between males and females, among males, and among females.[10]

SEXUAL VIOLENCE
Any contact, act, or behavior perceived to be sexual in nature that is perpetrated against someone's will, or without his or her explicit consent. *Examples of sexual violence: rape; having sex with your partner when he/she does not want to; sexual harassment; child marriage.*

ECONOMIC VIOLENCE
The refusal to share control over economic resources, creating a dependence of one person on another financially. *Examples of economic violence: not providing money, food, clothes, or medicines; preventing employment opportunities; making women and girls do all the housework; controlling all the money in the home.*

EMOTIONAL/PSYCHOLOGICAL VIOLENCE
Trauma to the victim caused by acts, threats of acts, and coercive or manipulative behavior. Psychological/emotional abuse can include, but is not limited to, humiliating the victim, controlling what the victim can and cannot do, withholding information from the victim, deliberately doing something to make the victim feel diminished or embarrassed, isolating the victim from friends and family, and denying the victim access to money or other basic resources.[11] *Additional examples of emotional/psychological violence: name calling, threatening, yelling at, intimidating.*

PHYSICAL VIOLENCE
The intentional use of physical force with the potential for causing death, disability, injury, pain, or harm.[12] *Examples of physical violence: pushing, beating, pinching, slapping, scratching, biting, choking, using a weapon.*

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10 Ward, J. (2002). *If not now, when? Addressing gender-based violence in refugee, internally displaced and post-conflict settings*. New York: Reproductive Health for Refugees Consortium, Women's Commission for Refugee Women and Children, and the International Rescue Committee. Retrieved from https://www.womensrefugeecommission.org/resources/239-refugee-protection/240-if-not-now-when-addressing-gender-based-violence-in-refugee-internally-displaced-and-post.
11 Centers for Disease Control and Prevention. *Intimate Partner Violence: Definitions*. Retrieved from http://www.cdc.gov/violenceprevention/intimatepartnerviolence/definitions.html.
12 Ibid.

Guiding Ideas for Section III

- Men are naturally caring and have the potential to be consistently loving to the women, children, and other men in their lives.
- However, as explored in previous sections, due to gender socialization, men are trained to act out harmful masculine behaviors such as violence.
- All men have been affected by violence, whether as victims, perpetrators, and/or witnesses.
- Men may use violence as a way to control and dominate those around them. This is one way in which men perform or "act out" harmful masculinities.
- Men are eager to reclaim the ability to emotionally connect with the people about whom they care deeply. Reflection on the relationship between masculine norms and behaviors/attitudes is a concrete approach.

Session 11 – The Cycle of Violence[13]

By end of this session, participants will be able to:

- Understand how men's use of violence is a product of harmful masculinities, and negatively impacts family economic and overall well-being
- Recognize the many different forms of violence, from small to big
- Identify how violence impacts the lives of the victim, the witness, and the user of violence
- Reflect on their own personal experiences of violence

Recommended Time: 2 hours

Materials:

- A piece of long string, or a dirt floor where the facilitator can draw one long line
- A large piece of paper hung on a wall, and markers

Preparation:

This session can trigger strong, emotional reactions from participants. While some may express relief at sharing their personal experiences, others may choose not to comment at all, and keep to themselves. Participants should never be forced to participate. Talking about being the user of violence can be even more difficult. Some men may want to justify their use of violence. However, it is important to emphasize that violence is **never** okay. Men (and women) have the responsibility to pay attention to and gauge their emotions and walk away whenever they feel too angry or upset.

Before beginning this session, have on hand information about resources where men and women can seek counseling.

Steps to Running the Group

Part 1 – Violence Brainstorm (10 to 15 minutes)

1. Write the word "violence," in large letters, at the top of the large piece of paper, or simply say the word out loud to the group.
2. Explain that everyone will now brainstorm together the different kinds of violence that exist in their communities.
3. As participants call out different kinds of violence, you can either write them on the large piece of paper, or repeat what the participant says back to them.
4. If the group names general types of violence, like "physical," or "sexual," ask for specific examples. Be sure to include more subtle forms of violence, such as a man who touches a woman without her consent, or a man who uses money to control members of his family.

   Do not allow group members to debate or discuss these. The focus should be on making a long list.
5. If participants are having a hard time, point out that violence can be physical, sexual, emotional, economic, or mental. Be sure to include a subcategory for types of "economic violence" on the list. (See chart on following page for examples.)

13 Adapted from activities developed by Men's Resources International for Concern Worldwide's Change Maker Training in Liberia, 2013.

6. After getting a long list, draw a long line on the ground, or lay a long piece of string on the ground.
7. Tell the group that this line represents all the different kinds of violence.
8. Walk to one end of the line and say that this represents "big" acts of violence, like murder and war. Walk to the other end, and say that this end represents "small" acts of violence, like using your words, your tone of voice, or your facial expression to humiliate or intimidate someone.
9. Ask for one volunteer to give an example of one kind of violence from the list, and where they think it fits on the line. Allow the group to discuss whether they agree or disagree. The point of this exercise is not to come to an agreement, but rather for participants to hear and debate various perspectives on what constitutes violence.

Examples:	
Physical	Killing another person, pushing another person, beating your partner, pinching
Sexual	Rape, having sex with your partner when she does not want to, sexual harassment, child marriage
Mental/ Psychological	Name calling, threatening someone, yelling, intimidating someone
Economic	Making women and girls do all the housework, controlling all the money in the home

10. Ask for a few more volunteers to name an example of one of the types of violence and then say where they think it fits on the line of "big" to "small" acts of violence.
11. Ask the group:
    - *"Is there anything on this list that you hadn't realized could be considered violence?"*
    - *"What about economic violence?"* (Name a specific example of economic violence.) *"Why is this also classified as violence?"*
    - *"What are the consequences of economic violence on women?"*
    - *"What would you do differently if you understood that all the acts listed on the flipchart were violence?"*
12. Say to the group, *"Often we do not even recognize that the small, subtle acts of violence are really violence."*

Part 2 – Violence: A Role-Play (1 hour)

13. Ask everyone to sit down in a circle.
14. Explain that the group will now do a short role-play of a small act of violence. Ask for someone to name a specific small act of violence that is not physical.
15. Ask that volunteer to stand up and demonstrate the body position of the **perpetrator** of that small act of violence, and ask them how it feels to be in that position. Thank them and ask them to sit down.
16. Ask for a second volunteer to demonstrate the body position of the **victim** of that act of violence. Ask them how it feels to be in that position. Thank them and ask them to sit down.
17. Next, ask for a third volunteer to demonstrate the body position of a **witness** to that act of violence. Ask them how it feels to be in this position. Thank them and ask them to sit down.
18. Ask participants, *"What are the effects of violence on you, if you are a victim of violence?"*
19. Ask participants to think about their experiences of being a perpetrator of violence. Ask, *"What are the effects of violence on you if you are a perpetrator of violence?"*
20. Ask participants to think about their experiences of being a witness to violence. Ask: *"What are the effects of violence on you if you witness violence?"*

21. Use the following questions to generate discussion and reflection:

- *"Some people say that violence is a cycle, or like a disease that is passed down from one generation to the next. Based on this discussion, why do you think that this is so?"*
- *"Why do some men use economic violence against women? What does power have to do with it?"*
- *"Why do some men use violence against other men? What does power have to do with it?"*
- *"What is one thing you've learned from this activity that you can apply to your own life?"*
- *"Who is one person you can share this new knowledge with? What will you tell this person?"*

Close

When people hear the word, "violence" they think of physical violence. But there are many kinds of violence besides physical – economic, emotional/psychological, and sexual. Sometimes, violence does not even have to happen in order to be effective; for many people, the threat of violence (which is, itself, a form of emotional or psychological violence) is enough to have a negative impact on their lives. Everyone who uses violence is using their power to control others who are less powerful.

When we understand the full range of violence, from big to small, we can see that most of us have been victims, witnesses, and even perpetrators of violence, at some time in our lives.

Often, economic violence is used against women in order to control the choices and decisions they make. These experiences are damaging to women at that moment and can affect them physically, mentally, and socially for the rest of their lives. People with more power and privilege have a responsibility to speak out against this violence so that it is no longer invisible and no longer goes unpunished.

Using violence is **never** okay. Men (and women) have the responsibility to pay attention to and gauge their emotions and walk away whenever they feel too angry or upset. We will talk more about how to do this in the next sessions.

Remind participants about where they can go to seek services, if they would like to.

Key Messages

As a last step, ask participants to volunteer three to five key messages from today's session. Write these on a flipchart marked "Session 11," or on Post-it notes.

Session 12 – What Do I Do When I Am Angry?[14]

By end of this session, participants will be able to:

- Recognize when they are angry, particularly when discussing important household decisions
- Express their anger in a non-destructive way

Recommended Time: 1 hour

Materials:

- Blank pieces of paper and pens or pencils for everyone in the group *(optional)*

Preparation: None

Steps to Running the Group

1. Introduce this activity by explaining that making important decisions with one's partner, particularly around money matters, can sometimes provoke anger. Many of us confuse anger and violence, thinking that they are the same thing. Make it clear to the group that anger is a natural and normal emotion that every human being feels on occasion, even with one's partner.

   Violence, however, is a behavior, a way to express anger. But there are many other ways to express anger – and more positive ways – than by using violence. It is important to learn how to express our anger without reacting reflexively and without allowing it to bottle up inside of us. When we allow anger to build up, we tend to explode. Additionally, healthier ways of expressing anger can lead to better results or ensuring everyone "gets what they want."

2. Explain to the group that you will now talk about how to react to anger.

3. Ask participants to relax and close their eyes. Say, *"Think of a finance-related situation when you were angry.* ***What happened?*** *Don't say it out loud. Just think about it."* Give them a few minutes to think silently.

   Alternatively, pass out sheets of paper and pens to everyone in the group. Ask that they write one or two sentences about a finance-related situation when they felt angry.

4. Say, *"In this situation, try to remember what you were* ***thinking and feeling****."*

   Alternatively, they can write down one or two thoughts or feelings they remember experiencing when they were angry.

5. Say, *"Very often, when we feel angry, we react with violence. This can happen even before we realize that we are angry. Some men (and women) react immediately: shouting, throwing something on the floor, hitting something or someone. Sometimes, we can even become depressed and silent. Think about the incident where you felt angry.* ***How did you demonstrate this anger? How did you behave?****"*

   Alternatively, they can write a sentence or a few words about how they reacted.

6. Divide participants into groups of four, or five at the most. Ask them to share what they wrote or thought about in the group. Allow 20 minutes for this group work.

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14 Adapted from Promundo's Program HIMID Toolkit: Promundo, Instituto Papai, Salud y Género, and ECOS. (2013). *Program HIMID: A toolkit for action. Engaging youth to achieve gender equity.* Rio de Janeiro, Brazil and Washington, DC, USA: Promundo.

7. After 20 minutes, ask each group to brainstorm:
   - Negative ways of reacting when we are angry.
   - Realistic, positive ways of reacting when we are angry.

   They may choose to write these down, or simply discuss them.
8. Ask each group to write out their lists and then ask each group to present their answers.

Note for Facilitator

It is likely that, on the list of positive ways of reacting, you will find **(1) take a breath of fresh air, or count to 10; and (2) use words to express what we feel without offending**. It is important to stress that to "take a breath of fresh air" does not mean going out to a bar and drinking lots of alcohol, or getting in a vehicle and driving around at high speed exposing oneself to risk.

To take a breath of fresh air is simply getting out of the situation of conflict, and away from the person who is making you angry. One can count to 10, breathe deeply, take a walk, or do some kind of physical activity, trying to cool down and keep calm. One should also explain to the other person that he/she will go outside to take a breath of fresh air because he/she is feeling angry. They can say: *"I'm really angry, and I need to take a breath of fresh air. I need to do something like go for a walk so I don't feel violent or start shouting. When I've cooled down and I'm calmer, we can talk things over."*

To use words without offending or intimidating is to do two things, (1) to tell the other person why you are upset, and (2), to say what you want from the other person, without offending or insulting. For example:

*I am angry with you because*_____.
I would like you to _____.

9. Discuss the following questions:
   - *"When discussing money matters or other household issues, is it difficult for men and women to express their anger without using violence? If so, why?"*
   - *"Very often we know how to avoid a conflict or a fight without using violence, but we do not do so. Why?"*
   - *"Is it possible to 'take a breath of fresh air' to reduce conflicts? Do we have experience with this? How did it work out?"*
   - *"Is it possible to use words without offending or intimidating, especially when making household decisions? How?"*

Close

In general, boys and men are socialized not to talk about their feelings. When men are sad or frustrated, they are discouraged from talking about it. Very often by not talking, the frustration or anger builds up until it is expressed through physical aggression or shouting. Money matters are often at the center of many disagreements between couples. In the event of conflict, use words, but don't offend or intimidate.

Key messages

As a last step, ask participants to volunteer three to five key messages from today's session. Write these on a flipchart marked "Session 12," or on Post-it notes.

Session 13 – The Spider Web (Closing Session)

By end of this session, participants will be able to:

- Recall the key messages from the previous 12 sessions
- Make a commitment to live out gender equality in their own lives

Recommended Time: 2 hours

Materials:

- A good-sized ball of string or colored yarn
- Copies of participant contact information, one for each participant
- The flipchart sheets or Post-its from the "key messages" of the previous 12 sessions

Preparation:

If you have not already done so, tape or pin up the "key messages" from the previous 12 sessions on the wall.

Review the recommendations for closing the group listed at the end of this session. Pick the appropriate activity from the list or come up with your own.

Steps to Running the Group

1. Thank the participants for the time they have spent sharing and exchanging personal experiences with one another. Say that in these sessions, participants were able to gain new knowledge and awareness about how gender influences the roles, practices, and attitudes men and women have in society. While some of these expectations are good, others are harmful and negatively impact the lives of both men and women. With this new awareness and skill, participants have the ability to challenge these norms and determine for themselves what it means to be a man or woman. Transforming these gender norms in a positive way benefits the families, communities, and societies we live in.
2. Bring the group's attention to the "key messages" from the last 12 sessions. Ask a few people to volunteer to read the key messages from each session.
3. Ask participants to volunteer how they feel about all they have reflected upon, discussed, and debated during these sessions. Are there any key messages that are missing from these sessions?
4. Next, have participants sit in a circle on the ground or in chairs. Going one-by-one, have each person complete the following phrase: *"My favorite memory from the group was…"* If someone feels uncomfortable sharing, tell the participant that he or she does not have to volunteer a response.
5. After everyone who wants to has had a turn to complete the above phrase, explain that you will now do one last activity together, but that you encourage this group to continue meeting in order to support one another's transformation.
6. Ask participants to stand up in the same circle.
7. Holding the ball of string, ask participants to think about how they would complete the following phrase: *"Something I did while participating in this group that I feel proud of is…"*

8. You will start, and then, holding tightly onto the end of the string or yarn, toss the ball to another person in the circle. This person will volunteer one thing they feel proud of, and then, holding the string taut, toss the ball to another member of the group. This will continue until everyone has spoken.
9. Once everyone has had a turn, a spider web will have formed. Explain that this web represents the sum of all the positive actions this group has taken to promote equality within their families and communities. If each participant continues to perform these positive actions into the future, this will translate into long-lasting transformation for their families and communities.
10. Ask if anyone would like to share any last thoughts or feelings.

Close

Now we have the opportunity to take what we have learned and practiced together into our communities, our households, and our relationships. The changes within ourselves create a ripple that affects everyone around us.

Recommendations for ways to end this session

(1) Cut the spider web into pieces to make bracelets for each of the participants to remind them of their commitments.

(2) Present certificates of completion to each participant in a graduation ceremony.

(3) Invite a local leader to close the session with remarks about the importance of gender equality.

(4) Pass out printed copies of contact information for all participants so that they can continue to stay in contact with one another.

(5) Engage participants in the development of a community campaign using Annex #1.

Annex 1

STEP-BY-STEP GUIDE TO CREATING A CAMPAIGN TO ENGAGE MEN

This activity is designed to get you thinking about how to create a campaign that incorporates a gender-transformative perspective. Go through each step carefully with your group. Although this exercise is aimed at developing and testing community campaigns targeting men, the same process can be applied for campaigns targeting other groups, including women, girls, and boys.

STEP 1: Needs Assessment

Conduct formative research in your communities to get an accurate picture of what the prevalent attitudes and behaviors around gender looks like in your community. Use these discussions to answer the following questions:

1. What are some of the attitudes and behaviors of men and women around gender roles in farming, fishing, caregiving, domestic work, etc.?
2. What are men's hopes and their fears?
3. What are the main obstacles to being a more gender-equitable man?
4. What do men want to know about how to improve their own and others' well-being?

STEP 2: Develop a Profile of the "Typical Man" in Your Community

On a piece of flipchart paper, draw your group's idea of the typical man. He will represent the target of your campaign. What does he look like? On that same flipchart write down answers to the following questions:

1. What is your typical man's name?
2. Where does he live?
3. How many children does he have?
4. What are his attitudes toward caregiving and fatherhood?
5. What does it mean to him to be a good husband/partner?
6. What types of education and services would he benefit from?

Feel free to think of more than one typical, target man. For example, think of one type of man who is already a good father, but just needs better education, and another type who needs a lot of convincing that involved fatherhood is a good thing.

While this exercise will require your group to generalize the target group, it is not intended to diminish the diversity among men, but rather to **help you develop messages and strategies that would be attractive to, and appropriate for, the target population as a whole**.

STEP 3: Map Sources of Influence and Information

This involves identifying and understanding the different sources of influence and information that shape men's attitudes and behaviors around masculinity, violence, alcohol, and fatherhood. These can be groups of people, such as peers and families; the workplace and school; politics; or media, such as television and radio.

STEP 4: Define Sub-Themes for the Campaign

Within the themes of "being a man," it is necessary to identify sub-themes – such as girl's education, supporting women's economic empowerment, etc. – which will form the basis of the campaign.

These sub-themes should be defined based on your professional knowledge of what is going on in your community.

STEP 5: Develop Basic Campaign Messages for Each of the Campaign Themes

This is the step that often requires the most creativity and time.

Remember that campaign messages which are positive and action-oriented are often more attractive and inspiring than those which criticize men and/or only focus on the negative consequences. Feel free to use MenCare for inspiration. For example, "You read to me before I go to bed. You are my father."

STEP 6: Define Strategic Media and Social Channels

Building on the profile and mapping of the influences/information, the next step is to define which media (e.g., radio, television, newspapers, billboards) and social channels (e.g., peer educators) would be most strategic when it comes to reaching men and boys and/or secondary audiences with messages that promote positive models of masculinity and fatherhood.

Keep in mind how easy or difficult it will be for men to access these different channels, and the **financial feasibility** of utilizing these channels.

STEP 7: Pre-Test with Men and Secondary Audiences

This is where we confirm whether or not the campaign messages are clear and relevant enough to mobilize men, women, and youth as intended. Involving men and secondary audiences in the campaign development process helps to ensure the relevance and impact of those messages. Nevertheless, it is still necessary to undertake extensive pre-testing to ensure that messages are widely understood. This can be done through one-on-one interviews and/or focus groups with men. It is also important to pre-test messages with secondary stakeholders to ensure that they are acceptable and appropriate and will not generate a backlash against your campaign.

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