



Women and Men: Hand in Hand against Violence

Strategies and approaches to working with men and boys for ending violence against women



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Introduction

Violence against women¹ (VAW) hinders the realization of a wide range of development goals, from the elimination of poverty to the fulfillment of human rights. In Arab countries, many forms of VAW exist and are perpetuated by the deep-rooted socio-cultural factors.

Ending VAW requires the collaboration of all community members. There is a growing awareness that men, in partnership with women, can play a significant role in ending VAW. This has led to an increase in programmes and activities that focus on men's roles in prevention.

Men must be key players in the evolution of the global gender equality movement. As key decision-makers at the global, regional, national, community, family, and individual levels, they hold the key to ensuring gender equality and the elimination of all forms of discrimination, including VAW. Male support for gender equality has increasingly been recognized as a critical area, especially since the 1994 Population and Development Conference in Cairo, Egypt. Involving males in their roles as siblings, partners, fathers, leaders, and decision-makers at different levels in the movement towards gender equality is a critical strategy.

Around the world, a growing number of organizations have been mainstreaming gender equality in their work and engaging men in VAW prevention efforts. A small number of organizations in the Arab region have adopted this approach, and some have implemented effective and 'creative' types of interventions.

This training resource was developed for use in Arab countries in order to teach the knowledge, attitudes, and skills needed to promote gender equality and to prevent VAW through the effective engagement of men. It explores the concepts surrounding VAW, what factors are involved, and the consequences of VAW. It presents case studies, tips, and lessons learned, drawn from different experiences and from programmes that work with men as partners in VAW prevention. As these programmes become more popular, and as more men take leadership roles on this issue, we are hopeful that the high prevalence of VAW will be significantly reduced and that all human relationships will come closer to embodying ideals of respect, mutual empowerment, growth, and development.

¹ The terms "violence against women" and "gender-based violence" are both used in the following units and both stem from the following definition as provided by Article 1 of the UN Declaration on the Elimination of Violence against Women (DEVW), which defines the term "violence against women" as:

"Any act of gender-based violence that results in, or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. (Unesco 1999 p.53)"

This introductory section focuses on the purpose of the training manual, identifies target users, provides indications on how to use the manual, provides some tips for facilitators to help make the training a success, and advises on the use of participatory methodologies during training.

Why this manual?

This manual is designed as a training tool to promote the knowledge, skills, and attitudes needed to engage men in VAW prevention. It aims to:

- **Increase knowledge about VAW**
- **Explore the causes and consequences of VAW**
- **Promote skills in effective approaches and strategies for engaging men in VAW prevention.**

The manual takes into account the cultural, religious, social, and other specificities of the Arab countries. It can be used as a guide for facilitators in providing training on VAW and engaging men in VAW prevention, and may be used as a helpful tool that provides activities and handouts needed to implement orientation and awareness-raising sessions on specific topics related to VAW. The activities described in this guide create ways in which VAW-related topics can be discussed openly in a group setting.

Thus, the manual can be used for:

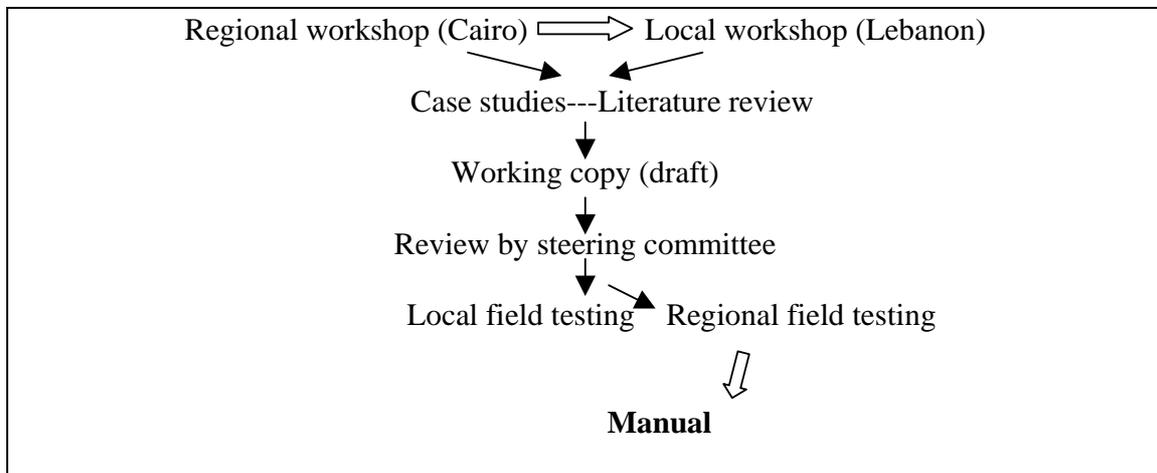
- ✓ Training staff in different organizations to develop those organizations' knowledge and skills with effective approaches and strategies for mainstreaming gender equality and VAW prevention efforts into their programmes and activities;
- ✓ Training community workers in order to provide basic skills for implementing planning strategies to promote gender and cultural change;
- ✓ Working with policy- and decision-makers, building their knowledge of effective strategies and approaches to promote gender equality and eliminate VAW.

Who can use this manual?

This training manual has been developed primarily for use by community workers and activists; HIV and AIDS programmers and implementers of health programmes; community-based organizations (CBOs) and faith-based organizations (FBOs) working in different Arab countries in the fields of culture, VAW, and women's rights; and community peer support groups for women and/or survivors of violence.

It can also be of use to others in the wider fields of gender, health, HIV and AIDS, and human rights who receive training/orientation on its use (see section below on 'How to use this manual'). If you have a passion for gender equality issues, you may find this training manual a useful tool in programming, advocacy, and mobilization efforts for your community.

How was the manual developed?



This manual is the fruit of a long process that involved a large number of different and complementary activities. Here is a summary of the main milestones in its journey:

Regional workshop: A regional workshop entitled: ‘Men and Gender-Based Equality’ was organized by Oxfam GB and KAFA in Cairo, Egypt on 11–12 April 2008. The workshop was attended by 34 participants, all members and activists in different civil society organizations (CSOs) from five Arab countries – Egypt, Lebanon, Yemen, Bahrain, and Palestine.

The workshop provided a good opportunity to present and explore different case studies on engaging men in gender equality in different domains: early marriage, political participation, and follow-up on the implementation of international conventions. It also allowed participants to discuss possible strategies and approaches to guarantee an optimal engagement of men in gender equality efforts.

The workshop aimed to:

- ✓ Promote work on multiple levels to achieve gender equality;
- ✓ Review UN reports and reports from the Arab countries;
- ✓ Present the achievements of women and their long journey;
- ✓ Develop mechanisms for communication with men on gender equality issues;
- ✓ Discuss women’s active participation;
- ✓ Discuss the participatory approach developed for men’s support of women’s issues;
- ✓ Explore possible strategies to fight violence against women.

The case studies presented during the workshop, as well as the workshop discussions, were used in the preparation of this manual.

Local workshop: A local workshop entitled: ‘Approaches of Working with Men on Gender-based Equality’ was organized by Oxfam GB and KAFA and supported by UNIFEM Jordan in Brumana, Lebanon on 27–29 March 2009. The workshop was attended by 18 participants – members and activists in different CSOs and government bodies in Lebanon.

The workshop aimed to:

- ✓ Understand the opportunities and the challenges faced in working with men on gender equality in Lebanon;
- ✓ Share the experiences of different government and non-government organizations in Lebanon in working with men on VAW prevention;
- ✓ Develop practical approaches to engage men in VAW prevention.

This workshop provided a good opportunity to share experiences and draw out lessons learned from existing experience. It allowed participants to discuss the possible practical strategies and approaches that would guarantee an optimal engagement of men in gender equality efforts, taking into consideration the existing opportunities and challenges.

As with the regional workshop, the case studies presented during the workshop, as well as the workshop discussions, provided useful material for the development of this manual.

Literature review: Besides building on positive experiences and case studies from Arab countries, development of the manual involved an extensive literature review of existing resources, tools, papers, international conventions, and other relevant material on VAW and working with men.

Review by steering committee: An advisory steering committee was established after the initiation of the project. Comments, suggestions, and feedback provided by this committee were crucial to the development of the manual.

These milestones resulted in the development of a draft working copy of the manual that required field-testing to ensure the relevance of the resource, make the needed modifications, and integrate new experiences into the draft material.

How to use this manual

This manual is self-explanatory for specialized and expert trainers on gender-related issues, including violence against women. As a prerequisite to conducting the Training of Trainers workshops, specialized trainers should conduct orientation workshops for trainers/facilitators planning to use the manual. The orientation workshop aims at familiarizing participants with the manual, its contents, its methodology, and its possible uses; thus ensuring an efficient and effective use of the time to be spent in delivering the training workshops.

The added value of the orientation sessions is in allowing the potential targeted facilitators/trainers to provide initial feedback, which can alert the trainer to adjust the actual workshops as needed. Additionally, during the orientation workshop, potential trainers/facilitators planning to use the manual will identify the target group they shall be working with, explore the extent and type of violence against women among the target group and assess the challenges (if any) related to the implementation of the activities with the target group.

Oxfam GB and KAFA plan to develop the orientation session content to be used by the trainers and these materials will be periodically placed on the KAFA website.

This manual is a step-by-step guide consisting of 11 units, each of which describes a workshop session with clear objectives, activities, and tips for the facilitator, as well as handouts and reference materials. The 11 units are interrelated in sequences; however, depending on the experience of the trainees and their knowledge of the subject, any unit or set of units could be used. For example, participants with a strong knowledge of concepts of VAW may wish to use only the units related to other areas of interest.

The features of each unit's instructions

- **Title:** indicates what the unit is about.
- **Background information:** provides theoretical and evidence-based background information on the topic of the unit.
- **A few words about this unit:** a short summary that prepares the facilitator to tell participants in his/her own words what the unit is about.
- **Duration:** time needed for each activity.
- **Unit objectives:** this section describes the aim of the unit as well as the expected results.
- **Unit agenda:** describes the unit's main activities and the time needed for each.
- **What you need:** a list of materials that the facilitator will need for the activities.
- **Opening:** the starting point of the session/unit. The opening is an introductory activity/game designed to introduce the specific session/unit.
- **Main activities:** for each unit there is a suggested activity, described step by step. In each activity, the time, material, purpose,* and steps are clearly described.
- **Closure:** a brief overview of the implemented activity, and evaluation of it and its relationship to the unit's objectives. This can be a group discussion or a dialogue with open questions. Closing may also be done by means of a short game.

A distinction should be made between the **unit objectives** and the **purpose of each activity**:

- The **unit objectives** include the general objectives that the unit aims to achieve. These should be made clear to the workshop participants at the beginning of each session.
- The **purpose** section in each activity, on the other hand, aims to clarify the aim of the activity to the facilitator.

Facilitation tips

Throughout the manual, tips are provided to assist in facilitating the sessions. Bear in mind that the different activities in the sessions are intended to encourage dialogue, personal reflection, and the sharing of thoughts and feelings regarding gender, gendered violence, and gender equality.

Remember that facilitation is about *empowering others*. The facilitator's role is to build trust and respect between the members of the group, and to encourage dialogue and learning, from which the whole group will benefit.

During preparation

To prepare a good training workshop, make sure to:

- **Choose and prepare a suitable workshop space**
Ideally the space should be comfortable, and set up to encourage participation. A circle of chairs works well – everyone can see each other and there is no automatic hierarchy in a circle. Make sure that the room has sufficient space, ventilation, and lighting.
- **Review the manual**
Familiarize yourself with this manual, with the concepts surrounding VAW, and with the different units, their structures, and objectives. Prepare well for your training session and be aware of the information you will be sharing.
- **Prepare an agenda**
Preparing the training requires identifying its objectives, the main topics, the learning styles, and the best tools to ensure that the training/learning objectives met. When setting learning outcomes and thinking about expectations, think about all the constituent parts as well as the whole.

The agenda should also:

- Reflect different learning styles of the participants
 - Vary in pace and style to maintain interest and learning
 - Contain a suitable mixture of theory and practical, experience-based sessions
 - Take into account natural highs and lows in energy (e.g. sessions immediately before and after mealtimes will be natural low points)
 - Follow a logical order to achieve learning outcomes.
- **Educate yourself on the status of VAW and gender equality in the relevant country, particularly on:**
 - Whether there is a high incidence of VAW in the area
 - The community's attitude towards VAW and how cases are handled
 - Whether women are treated with dignity and respect.

If you feel uncomfortable leading a particular session or facilitating a specific activity, you can invite someone who has more experience of the issue to lead this activity/session.

- **Know your target group: who you will train and empower**
It is crucial to know the workshop (or other activity) participants before preparing the session. This helps you in planning activities and discussions. An event targeting policy-makers, for example, would be different from one targeting men and women community members in a remote village.
- **Prepare the material needed for each activity**
Use the agenda to identify the material needed for each session. The units provide a description of the material needed to implement each activity.

During implementation

- **Acknowledge different opinions:** Each person is unique, and we need to respect and value this uniqueness, and share and learn from each other.
- **Acknowledge each participant's prior experiences, knowledge, and skills:** This involves encouraging participants to link the topics discussed to their own lives and prior experiences, building on each learner's strengths.
- **Encourage assessment and frequent reflection:** Frequent opportunities to reflect and to express and evaluate participants' experiences should be encouraged.
- **Be sensitive and keep a constant lookout for participants' moods and feelings:** You can introduce an energizer exercise whenever you feel the energy is low.
- **Use a variety of techniques, methods, and activities:** Each participant has a different learning style. Variety keeps everyone involved and reinforces learning.
- **Plan strategies for safe and effective disclosure.**
- **Avoid arguments but encourage lively discussions.**
- **Avoid judgment:** Remember that there is a 'different' opinion, not a 'wrong' opinion.
- **Listen:** Optimal learning occurs when each participant feels listened to, understood, and valued.
- **Do not feel you have to be an expert in many different topics:** If you do not know something, admit it, and think with participants about possible ways to find the answers.
- **Consider holding single-sex discussion groups:** This may be needed in some sessions where participants prefer disclosing information to same-sex individuals.
- **Encourage full participation by asking questions and listening rather than talking:** The facilitator should encourage participation without forcing it.
- **Ask open questions and encourage participants to develop their own solutions to problems or issues.**
- **Listen and encourage discussion, while keeping a focus on the main points.**
- **Process group input and summarize key points.**
- **Work well with a team and believe in the participatory team approach.**
- **Serve as a role model or guide to the participants:** Provide assistance and feedback, and practice effective communication skills.

- **Reinforce learning by preparing, maintaining, and following up on written material displayed during the training:** The unit sessions are planned to build upon one other, and the facilitator needs to keep track of issues already discussed to ensure that this is happening.
- **Allow time for questions and input from participants.**
- **Do not make vulgar or insensitive jokes.**
- **Maintain an environment that allows participants to work productively and collaboratively.**
- **Be flexible:** You need to be ready to adapt to changing circumstances in the way that you share information on VAW, abuse of women's rights, the status of the VAW epidemic, and the needs of the people in your own community.
- **Emphasize that violence and all types of abuse are not acceptable.**

Handling difficult situations

As a facilitator, you may be faced with 'difficult' participants who resist men's engagement or present different views on gender and equality that challenge what is being discussed. Here are some examples of difficult statements from participants:

'If a woman gets raped, it is because she asked for it. Look at the way some women dress in this city, as if we were in the West. So the man who raped her is not to blame.'

'My neighbour hits his wife but he loves her; it is because he is usually so stressed... We cannot say this is abuse.'

After the participant makes a difficult statement, the facilitator can respond with the following four steps:

Step 1: Ask for clarification

'I appreciate your sharing your opinion with us. Can you tell us why you feel that way?'

Step 2: Seek an alternative opinion

'Thank you. So at least one person feels that way, but others do not. What do the rest of you think? Who has a different opinion?'

Step 3: If an alternative opinion is not offered, provide one

'I know that a lot of people completely disagree with that statement. Most men and women I know feel that the only person to blame for a rape is the rapist. Every individual has the responsibility to respect another person's right to say "no".'

Or:

'I know that a lot of people completely disagree with that statement. If this man feels stressed, maybe they can work together to reduce the stress and find healthy ways to manage negative emotions...'

Step 4: Offer facts that support a different point of view

‘The facts are clear. The law states that every individual has a right to say “no” to sexual activity. Regardless of what a woman wears or does, she has a right not to be raped. The rapist is the only person to be blamed for a rape.’

Please note that even after the facilitator uses these four steps to address the difficult statement, it is very unlikely that the participant will openly change his or her opinion. However, by challenging the statement, the facilitator has provided an alternative point of view that the participant will be more likely to consider and, it is hoped, adopt at a later time.

Unit 1. Why involve men in the prevention of violence against women?

Background information

'Achieving gender equality is not possible without changes in men's lives as well as in women's. Efforts to incorporate a gender perspective into thinking about development require more than a focus on women, however vital that might be; what is also needed is a focus on men. Yet, significantly, men continue to be implicated rather than explicitly addressed in development programmes focusing on gender inequalities and the advancement of women.'

(Grieg, Kimmel, and Lang)²

Violence against women (VAW) hampers women's development and abuses many of their basic human rights. In its physical, psychological, and emotional forms, VAW is exercised in the household, in the community, and in public institutions. VAW stands as an obstacle on the way towards the realization of a wide range of development goals, from the fulfillment of human rights to the elimination of poverty.

² Gender in Development Monograph Series #10: **Men, Masculinities & Development**: Broadening our work towards gender equality. Alan Greig, Michael Kimmel, James Lang. May 2000

Statistics paint a horrifying picture of the social and health consequences of VAW:

For women aged 15–44 years, violence is a major cause of death and disability.³ In a 1994 study based on World Bank data, looking at ten selected risk factors facing women in this age group, rape and domestic violence rated higher than cancer, motor vehicle accidents, war, and malaria.⁴ Moreover, several studies have revealed increasing links between VAW and HIV and AIDS.⁵ Women who have experienced violence are at a higher risk of HIV infection: a survey of 1,366 South African women showed that women who were beaten by their partners were 48 per cent more likely to be infected with HIV than those who were not.⁶

In the Arab countries, VAW remains the gender issue that is least acknowledged and recognized by states and policy-makers. In the region's male-dominated, patriarchal society, culture, traditions, and misinterpretations of religion are used to justify the continuing gender inequality that denies women their rights in both the private and public spheres. Arab states and societies are failing to fulfill their commitments to reduce gender inequality, as stipulated in the CEDAW and Beijing Platform of Action conventions. (See CEDAW and Beijing Platform of Action conventions).

Some statistics from Arab countries

- In Egypt women are often beaten, raped, or abused for refusing to have sex with their husbands; one survey showed that 22 per cent of women have suffered injuries from domestic violence that necessitated hospitalization.⁷
- In Lebanon, of 1,415 women interviewed for one UNFPA-supported study in 2002, 35 per cent had been victims of domestic violence.⁸
- In Syria, 56 per cent of women said that they had been mistreated and cursed as punishment by male heads of household for 'mistakes' they had committed.⁹
- In Iraq, domestic violence is also on the rise, with women's organizations reporting a sharp increase in battering, forced marriage, and so-called 'honor' killings.¹⁰
- In Jordan, there is a serious issue of VAW and 'honor' killings.¹¹
- In Yemen, as many as 130 women were killed in 2007 in 2,694 incidents of violence and sexual assault.¹²

³ Parliamentary Assembly of the Council of Europe (2002). Recommendation 1582 (2002) on Domestic Violence against Women.

⁴ World Bank 1993, *World Development Report: Investing in Health*, New York, Oxford University Press

⁵ HIV/AIDS and Gender-Based Violence (GBV) Literature Review. Program on International Health and Human Rights, Harvard School of Public Health. August 2006.

⁶ World Bank (1993) *World Development Report: Investing in Health*, New York: Oxford University Press.

⁷ Violence against Women study: Overview of Services on Violence against Women. Samah Said. Carin April 2009

⁸ <http://www.kafa.org.lb>

⁹ UNIFEM study on Violence Against Women (VAW) in 2005:

http://www.unifem.org/attachments/stories/currents_2006_SyriaVAWstudyKeyFindings.pdf

¹⁰ "Gender Based Violence in Iraq – Real and Perceived – the Effects of Violence on the lives of girls, men and boys in Iraq"

¹¹ <http://www.amanjordan.org/index1.htm>

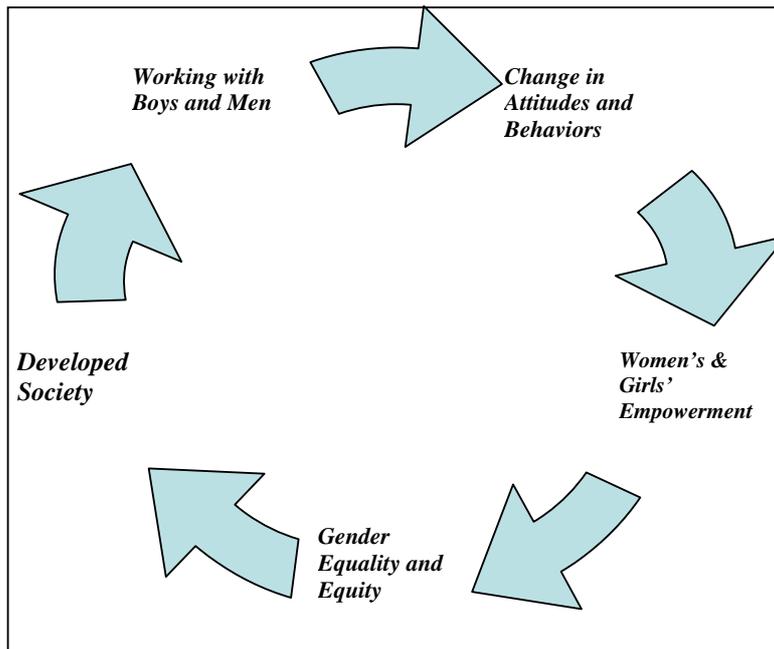
¹² As reported by the Ministry of Interior: <http://www.gulfnews.com/news/gulf/yemen/10223582.html>

Men as allies

- There is growing international consensus on the importance of engaging boys and men in VAW prevention, from the International Conference on Population and Development (ICPD) in 1994 to the Experts Meeting on Involving Boys and Men in Achieving Gender Equality at the UN in 2004. All advocate that programmes need to engage men as individuals, partners, family members, and community members in the long term.
- Excluding men has rendered many programmes aimed at gender equality ineffective in achieving their goals, due to men's resistance and non-cooperation. Such programmes approach boys and men solely as perpetrators and offenders. Girls and women are treated in such interventions as survivors or potential victims.
- It is time to shift the focus from approaching boys and men as problems that need to be addressed and obstacles to gender equality to a positive development approach that acknowledges that boys and men, like girls and women, have their own needs and are complex individuals, that they do care about what happens to their partners and their families and in their communities, and that they are a fundamental part of the solution.
- As boys and men represent half of the population and are predominantly society's 'gatekeepers', they should be considered as partners/allies in achieving the goal of gender equality. It is fundamental to work with girls and women and in partnership with boys and men to challenge the root causes of rights violations, such as unequal gender and power relations and hegemonic forms of masculinity.

Thus the participation of men is critical to the success of any VAW-prevention programme.

Violence against women: Some – not all – boys and men are part of the problem; all of them need to become part of the solution!



Working with boys and men leads to changes in attitudes and behaviors, which in turn lead to women's and girls' empowerment. Gender equality and gender equity lead to a developed society, leading to children's improved well-being.

A few words about this unit

This unit examines the importance and benefits of involving boys and men in the prevention of VAW and to answer the question: why involve boys and men in VAW prevention? It is divided into different sections that complement and build upon one other:

- Rationale/importance of involving men in VAW prevention
- Benefits of involving men in VAW prevention
- Challenges of involving men in VAW prevention.

Duration: 120 minutes

Unit objectives

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

- ✓ Identify the reasons for involving boys and men in VAW prevention
- ✓ Understand the value and impact of positively engaging boys and men in VAW prevention
- ✓ Recognize the benefits (to individual women and men/families/society) of involving boys and men in VAW prevention
- ✓ Understand the challenges of involving boys and men in VAW prevention.

Unit agenda

Session objectives and agenda	5 mins
Energizer exercise	5 mins
Brainstorming: why involve men?	30 mins
Benefits of involving men	40 mins
Challenges of involving men	20 mins
Role play exercise	15 mins
Evaluation	5 mins

What you need

- Flipchart
- Coloured markers
- Coloured cards
- Coloured sticky labels
- Masking tape
- Pens and pencils
- A4 paper
- Handouts 1–4.

Opening

Start the session by welcoming participants and by introducing yourself and your role. Introduce the topic of the unit: Why involve men in the prevention of violence against women?

Main activities

Activity 1: Session objectives and agenda

TIME: 5 minutes

MATERIALS: Session objectives flipchart, agenda flipchart, colored markers, enough copies of the agenda for all participants

PURPOSE:

- Present the unit objectives to participants.
- Present the unit's agenda of activities to participants.

STEPS:

- Introduce the unit's objectives and agenda, reviewing the prepared flipcharts. Ask participants whether they have any questions.

Activity 2: Energizer: group statues

TIME: 5 minutes

MATERIALS: None

PURPOSE: Energizer

- Encourages playfulness, laughter, and physical movement.

STEPS:

- Ask participants to move around the room, finding empty spaces, in all directions, loosely swinging their heads and necks.
- After a short while, shout out a word.
- Each participant, without talking, must strike a pose as a statue that describes the word. For example, when the facilitator shouts the word 'violence', each participant must instantly adopt a posture that embodies what violence means to them.
- Repeat the exercise a number of times with different words (e.g. 'equality', 'men', 'peace').
- Comment on the exercise, reminding participants that people have different perceptions about the same concepts and that thus, during the sessions, they will be expressing their different thoughts and ideas.

Activity 3: Why involve men in VAW prevention?

TIME: 30 minutes

MATERIALS: Flip chart, handouts

PURPOSE:

- Help participants explore their attitudes and beliefs about involving men in VAW prevention.
- Promote participants' understanding of the value of involving men in VAW prevention.

STEPS:

- Present the following lessons drawn from experiences in Lebanon and South Africa:

1. Experience of Association Najdeh: Palestinian camps in Lebanon

'... It turned out that men too have their special needs and if we do not listen and help solve their special problems, they would turn away from all that is related to women and violence.'

2. Experience from South Africa

'When participatory learning to build more gender-equitable relationships between men and women was used, both men and women reported less substance abuse, less violence, and greater communication among couples.'

- Use the examples to initiate brainstorming on the rationale of involving men. You can ask participants: 'To you, why is it important to work with men and boys to prevent violence against women? What are some of the most important reasons why men and boys should be involved in violence prevention?'
- Write participants' main points on the flipchart; encourage everyone to participate.
- Ask for volunteers to read and summarize the main points on the flipchart.
- Distribute **Handout 1. Why involve men?** Read and discuss.

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Activity 4: Benefits of involving men in VAW prevention

TIME: 40 minutes

MATERIALS: Flipchart, coloured markers, Sticky labels, pens and pencils

PURPOSE:

- Help participants identify the benefits of involving men in VAW.
- Help participants understand the benefits to women of involving men.
- Help participants understand the benefits to men of involving men.
- Help participants understand the benefits to family and society of involving men.

STEPS:

- Write down the quote ‘The creation of a new woman requires the creation of a new man.’ (Sheila Rowbotham: *A Century of Women*). Ask participants to reflect on the quote.
- Explain to participants that, during this session, they will be exploring the value of involving men, considering them as allies, and working with them. The group will also be exploring the added value to individuals (women and men), family, and society of involving men in VAW prevention.
- Divide the participants into three groups:
 - Group A: Benefits to women
 - Group B: Benefits to men
 - Group C: Benefits to family and society.
- Assign 15 minutes for the working groups: Ask participants to work in small groups to answer the following:
 - What are the benefits to women of involving men in VAW prevention (Group A)? To men (Group B)? To family and society (Group C)?
- The participants discuss the questions and each group prepares to present its work to the whole group.
- After the groups have answered the assigned question, encourage them to present their work to the whole group, allowing five minutes for each group presentation.
- Encourage a group discussion and wrap up with the learning points presented in **Handout 2. Benefits of involving men.**

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Activity 5: Challenges of involving men in VAW prevention

TIME: 20 minutes

MATERIALS: Flipchart, colored markers, sticky labels, pens and pencils

PURPOSE:

- Help participants to identify the challenges of involving men in VAW prevention.
- Help participants to reflect on the possible factors that constitute challenges to working with men in their organizations.

STEPS:

- Explain to participants that during this session they will be exploring the challenges that might be faced in working with men.
- Distribute **Handout 3. Challenges of men’s involvement: a case study from Egypt.**
- Encourage participants to read the case study and think about the possible challenges that might be faced in working with men to prevent VAW.
- Encourage participants to reflect on their own work and organizations: what are the possible challenges faced in working with men at my own organization?
- In a brainstorming session, discuss the challenges, encouraging participants to write them down on the flipchart. Highlight the common challenges.

Note to facilitator: Encourage participants to think about the challenges. The purpose here is not to come up with solutions; this will be tackled in the following units.

It is inevitable that some women will resist the idea of involving men in VAW programmes. Encourage participants to express and discuss their viewpoints freely.

- Wrap up with the learning points presented in **Handout 4. Challenges of Involving Men**, adding the additional challenges identified by participants.

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Activity 6: Role-play exercise

TIME: 15 minutes

MATERIALS: None

PURPOSE: Review and practise the topics covered in the previous exercises by:

- Exploring participants' understanding of and attitudes towards men's motivations for getting involved in VAW prevention;
- Helping participants understand the benefits of involving men in VAW prevention;
- Helping participants understand the challenges of involving men in VAW prevention.

STEPS:

- Ask for two volunteers to take part in a role-play exercise.

Note to facilitator: Encourage participation without forcing it.

- Ask one volunteer to play the **male motivator** and the other to play the **male resister**; the other participants are the **observers**. Please note that women can play men.
 - Ask the **motivator** to remember the reasons and benefits of involving men and explain that their task is to persuade the **resister** to get involved in VAW prevention.
 - Ask the **resister** to think of reasons why it is not their business to get involved, using the challenges discussed in the previous exercise.
 - Tell the **motivator** and **resister** to begin the role-play. Allow it to run for several minutes. Stop, and ask the **observers** (other participants) to give feedback to the **motivator** (and possibly to the **resister**) on how well they did.
 - Discuss with the group and sum up the learning points that are most effective for motivating men and boys to prevent violence.
-

Closure

Summarize with the participants the main activities of the unit.

Activity 7: Session evaluation

TIME: 5 minutes

MATERIALS: Flipchart, colored sticky labels

PURPOSE:

- Engage participants in evaluation of the session.

STEPS:

- On the flipchart, draw a sad face and a happy face.
- Ask each participant to think about the session, list what he/she liked about it, and to post this on the happy face; and what he/she did not like about it and to post this on the sad face.
- Keep the sticky labels anonymous.
- Read the sticky labels aloud and discuss them with the whole group.
- Encourage each participant to mention one thing he/she learned during the session.



Handout 1. Why involve men?

- ✓ Engaging men in the prevention of violence against women (VAW) supports the efforts of women's movements and turns women's issues into social issues of concern to everyone.
- ✓ Men also suffer from women's problems. Women's impairment and limitations are a burden for men.
- ✓ Men's help shortens the way for us.
- ✓ Real change cannot happen without involving men.
- ✓ Sexism, like all types of intolerance, escalates the crisis, leads to misogyny, and brings no solution to the problem.
- ✓ Finally: Men are not our enemies. We are against men's violence.¹³

Importance of involving men¹⁴

- Because they are the decision-makers in the family and in society. The decision-maker can be a father, or even a brother who controls his sister and is the decision-maker in her personal life, even if he is younger. Uncles, grandfathers, or cousins (all of them males) can also be the decision-makers in terms of a girl's education, marriage, divorce, or access to health care. In the absence of family members, religious or social authorities can play this role. These include religious leaders and figures, members of parliament, and members of local councils at the decentralized level.
- Because they have influencing capabilities. This category includes above all religious figures, tribal leaders, members of parliament, members of local councils, and representatives of executive authorities. In this regard, mosque sermons have a crucial impact, especially among rural populations, as well as the opinions of tribal leaders and social notables, such as traders and judges.
- In addition to the above categories, the media (mainly audio, followed by visual media) play an influential role in shaping trends and people's attitudes and in triggering behavioural change. Most policy- and decision-makers are men. Therefore, involving them is a must.

¹³ Adapted from Caroline Saliby, Coordinator of the Elimination of Violence against Women project at the Lebanese Women Democratic Gathering.

¹⁴ Adapted from 'Involving men', Safe Age of Marriage campaign (case study/Yemen), Houriya Mashhour, Vice-President of the National Women's Committee.

- Physicians and health-care providers have capacities for persuasion and influence. In rural areas, most – if not all – of them are males. Teachers also play this role, although a study on early marriage in Yemen showed that they have less impact than health workers, probably because their social status has declined. This is a general phenomenon in many other countries.
- Men control civil society organizations, mainly charitable and humanitarian organizations in rural areas that have a profound impact on people's lives.
- Men have greater outreach among other men. Under prevalent cultural beliefs, women's ideas are considered to be unreliable. Women's organizations are often accused of adopting international agendas and of ignoring national and religious parameters.

Handout 2. Benefits of involving men

Benefits to women

- ✓ Involving women exclusively in development programmes can lead to overload and exhaustion for them, and may entrench stereotypes of women (as ‘carers’, for example) and men (as ‘breadwinners’).
- ✓ Involving men can generate a broader consensus on issues that have previously been marginalized as of interest to women only, such as sexual and reproductive health.
- ✓ Involving men implies a sharing of responsibilities in decisions on issues that are often considered to be of interest to women only: children’s education, family planning, etc.
- ✓ Targeting men, especially those who have a powerful role within institutions, may unlock additional financial resources and improve the overall funding levels available to meet the needs of women and girls. In most Arab countries, most leaders and stakeholders in policy-making are males; if they are not adequately involved they may pay lip service to the goals of women’s rights but these goals will not be fully integrated into local, national, or international priorities.
- ✓ Involving men will give women insight into better ways to deal with their spouses, and feedback on their actions/reactions. An example from Lebanon: some women preferred talking about VAW to a male health-care worker because he could better understand the man’s point of view and could perhaps explain the behaviour of their husbands.
- ✓ Involving men would lead to a happier environment at home, and consequently fewer psychosomatic complaints and better health generally. Studies have shown a strong correlation between VAW and poor health outcomes; there is increased morbidity of many diseases including mental illnesses, as well as health-care expenses among women survivors of domestic violence. Many women report their frustration at having to tolerate abuse and to have to take anti-depressants in order to cope with their spouse’s aggressive behaviour, and wonder why men are not also part of the therapy.

Benefits to men

- ✓ The image of men will be changed to a more positive one: boys and men will no longer be perceived solely as perpetrators of violence and discrimination, but also as active agents of change and as partners.
- ✓ Violence hurts men too: some men have suffered from violence and sexual abuse, and many men have suffered emotionally, in relationships, and spiritually, from the limited notions of what it means to be a man. Gender does not denote only the female gender. Men are also gendered beings, and are affected in negative ways through the social construction of masculinity. For example, gender stereotypes put pressure on men to be strong and to be breadwinners, resulting in increased vulnerabilities of boys to become victims of sexual abuse or economic violence or to engage in activities that jeopardize their own well-being and the well-being of others in society.

- ✓ Boys and men experience violence too; but this is rarely recognized and few get the support they need to heal from their experience. Their needs can therefore be jointly addressed.
- ✓ Violence hurts men's daughters, sisters, mothers, and aunts – we all need to take a stand against it.
- ✓ Not all men are naturally hyper-masculine, aggressive, competitive, or emotionally detached. Involving men would lead to social acceptance of all forms of masculinity.
- ✓ Better communication at home leads to a happier environment, fewer medical complaints, and fewer health-related costs.
- ✓ If men are not part of the solution to violence, they are part of the problem. As men, our silence makes us complicit.

Benefits to family and society

- ✓ Better health for children: children cannot be expected to remain mentally and physically healthy when mothers, the traditional care providers, are suffering from ill health and are not allowed to go out alone to seek health advice and treatment.
- ✓ Working with boys and men leads to changes in attitudes and behaviours, in turn leading to women's and girls' empowerment. Gender equality and equity lead to a developed society, leading to healthier communities.
- ✓ When men get involved in trying to prevent VAW, they are also helping to solve other social and health problems, such as impoverished single-parent families, high incarceration rates, and sexually transmitted diseases, including HIV and AIDS. Sexual harassment, domestic violence, and rape all directly or indirectly contribute to these problems, so taking a stand against this violence will create healthier communities for everyone.
- ✓ VAW has tremendous economic costs for society, such as the costs of medical care, loss of work, and law enforcement. These costs can motivate some men to get involved in prevention activities.
- ✓ The beneficial impact of involving men and boys is likely to be felt in the longer term. Such an approach will contribute to raising the next generation of boys and girls in a framework of gender equity and equality, and respect for human rights. Society then becomes more accepting: male and female genders are no longer diametrically opposed, and a pluralistic, many-gendered world, where many shades of masculinity and femininity thrive and are accepted, is established.
- ✓ By working only with women, we may be trying to improve the lives of women while actually having little effect on the overall institutional, societal, and structural transformations needed to achieve true gender equality.

Handout 3. Challenges of men's involvement: a case study from Egypt

Particular challenges observed in Egypt include the following:

- A cultural heritage of masculinity which undermines women's status (a secondary and poor status) in the community;
- Erroneous interpretations of religion, sanctifying jurisprudence against women and limiting insight into and interpretations of religious texts;
- The emergence of extremist Salafi movements with their regressive calls to take women's status back to times of ignorance;
- Stereotypes in educational curricula restricting women's role to reproduction and undermining their productive and socio-political roles, thus promoting gender-based discrimination and leading to new generations with the same culture of masculinity;
- Stereotypes of women's role in audiovisual and print media, promoting the community's lack of trust in women's abilities and fostering a commercial image of women as a promotional and marketing commodity;
- Increased rates of illiteracy, mainly among women in rural environments;
- Customs and traditions which form an essential baseline in society. It is socially unacceptable not to observe these traditions, and in some cases they have greater influence than laws or even religion;
- The responsibilities and burdens that women have to cope with as a result of a traditional culture associated with their reproductive role within the family, and the consequent consumption of their time and energy, along with an undermining of their opportunities for active public participation;
- Lack of crucial practical activation of the state's publicly stated policy to achieve gender equality;
- Lack of resources aiming at bridging the gender gap by government at the national level, and by development agencies and donors at the international level;
- Lack of resources specifically targeting NGOs working to bridge the gender gap and a shift of support provided by international organizations to governments, thus weakening the ability of this important sector to participate in this field;
- Political and economic challenges facing the Arab region in general and leading to political prioritization of issues of resistance, land liberation, freedom of decision-making, democracy, and economics, rather than considering women's issues as a top priority;

- International double standards in dealing with human rights, mainly in the Arab region. As a result, Arab citizens have lost confidence in human rights as a standard as they are frequently violated. Another consequence is a reversion to privacy and adherence to customs and traditions, as well as viewing protection of women's rights and women's empowerment as attempts to alter the national identity.

Source: *'Case study from Egypt: Joint Work Experience between Women and Men in the NGO Coalition for Monitoring Implementation of the Convention on Elimination of All Forms of Discrimination against Women'*. Developed by Amal Mahmoud.

Handout 4. Challenges of involving men

- **Shifting priorities:** Involving men and boys in achieving gender equality may be seen as a distraction from the fundamental work of empowering women. It may be achieved at the expense of the empowerment of women and girls, and resources for supporting the latter may be undermined. Women's organizations must be observant and keep reminding policy-makers that one of the aims of involving men is to make the empowerment of women an easier goal to achieve.
- **Opposition:** Men as a group usually exercise power over women and other men and often, at an individual level, those men who support the need for gender equality may feel powerless. Using a famous figure as a role model may be a good idea, or start with men who are quite assertive.
- **Discouragement:** Changing the mindsets, values, beliefs, and stereotypes of a society is an uphill struggle. The task is very difficult, demanding persistence and perseverance.
- **Misinterpretation:** Work with men can be seen as an attempt by men to co-opt existing gender work for their own purposes. It can also be misinterpreted as an admission of failure on the part of feminist movements to achieve their goals. It is important to stress that work with men is essentially intended to make men partners and allies and to reduce gender conflict.

It is inevitable that some women will resist the idea of involving men in VAW programmes, because they are afraid that men will take control. However, when approached sensitively, the participation of men is more likely to have positive results than negative ones.

Unit 2. The prevention of violence against women: keywords and concepts

Background information

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Definition of common keywords and concepts used in the field of violence against women (VAW)

Sex: *biological characteristics* of males and females – limited to physiological reproductive functions. The term has two meanings:

- The biological classification of the two groups: male and female
- An act of sexual activity, including intercourse.

Gender: *social characteristics* assigned to men and women.

- Factors: age, religion, and national, ethnic, and social origin.
- Characteristics differ both within and between cultures.
- Gender defines identities, status, roles, responsibilities, and power relations among members of any society or culture.
- Gender is learned through socialization.
- Gender evolves to respond to changes in the social, political, and cultural environment.
- People are born female or male (sex). They learn how to be girls and boys, and then become women and men (gender).

Gender equity

The principle and practice of fair allocation of resources, programmes, and decision-making to both women and men (process of being fair to both women and men).

Gender equality

A situation in which women and men enjoy the same status and have equal opportunities to enjoy their full human rights and potential to contribute to national, political, social, and cultural development and to benefit from the results. Equality of sexes means:

- Women and men having the same rights and obligations;
- Everyone having the same opportunities in society;
- Gender equality is also about justice and about sharing responsibilities, both in the family and society.

Cross-cultural solidarity

A philosophy and an approach that allows people to operate effectively in different cultural contexts. Approaching people from a cross-cultural solidarity perspective requires an understanding of the experiences of people from different cultural backgrounds, empathy for the oppression of others, a thorough awareness of your own culture, and a critical assessment of your own privileges.

Gender socialization

Gender socialization is how we teach our children to become women and men. It relies on socially dominant definitions of what it means to be a man or a woman – such as masculine norms that equate being a man with being strong, powerful, heterosexual, successful, and entitled to privileges over women. Men may use violence towards women, children, or other men when they do not live up to these ideals or feel that they are being challenged.

Masculinities

‘Men’ and ‘masculinity’ are not the same things. Men are human beings – each individual uniquely different – whereas masculinities are stories or ‘discourses’ about men and how they should ideally behave in a given setting, and what it means to be a man in different cultural contexts around the world. The plural form ‘masculinities’ conveys the fact that there are many definitions of being a man and that these can change over time and from place to place. This plural form also suggests that men are constantly negotiating differing positions within social hierarchies – and this multiple positioning affects men’s relationship to injustice and violence.

Power

Power is understood as the capacity to make decisions. All relationships are affected by the exercise of power. When used to dominate, power imposes obligations on, restricts, prohibits, and makes decisions about the lives of others. To prevent and respond to sexual and gender-based violence effectively, the power relations between men and women, women and women, men and men, adults and children, and among children must be analyzed and understood. Exploitation and abuse occur when a disparity of power is misused to the detriment of individuals who cannot negotiate or make decisions on an equal basis.

Violence

‘Violence’ refers to the threatened or actual use of physical force or power against another person, against oneself, or against a group or community which either results in, or has a high likelihood of resulting in, injury, death, or deprivation. Violence is a means of control and oppression that can include emotional, social, or economic force, coercion, or pressure, as well as physical harm.

- Overt: physical assault or threatening.
- Covert: intimidation, threats, persecution, deception, or other forms of psychological or social pressure.

The person targeted by this kind of violence is compelled to behave as expected or to act against his/her will, out of fear.

Violence against women

Any act of violence that results in, or is likely to result in, physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivations of liberty, whether occurring in public or private life. Women around the world are usually in a disadvantaged position compared with men of the same social and economic levels.

Gender roles and identities usually involve inequality and power imbalances between women and men. Violence against women, and its acceptance within society and cultures, is one of the manifestations of this inequality and power imbalance.

Gender-based violence (GBV)

- Gender-based violence is violence that is directed against a person on the basis of gender or sex. It includes acts that inflict physical, mental, or sexual harm or suffering, threats of such acts, coercion, and other deprivations of liberty. While women, men, boys, and girls can be victims/survivors of gender-based violence, women and girls are the main victims/survivors.
- GBV is also any form of violence used to establish, enforce, or perpetuate gender inequalities and to keep in place gendered orders. It is usually a policing mechanism used primarily by men to keep women or different types of men ‘in their place’, to show who has control in a relationship, or to enforce perceptions of who holds power.
- GBV should be understood to encompass, but not be limited to, the following:
 - Physical, sexual, and psychological violence occurring within the family, including battering, sexual exploitation, sexual abuse of children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence, and violence related to exploitation;
 - Physical, sexual, and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment, and intimidation at work, in educational institutions, and elsewhere, trafficking in women, and forced prostitution;
 - Physical, sexual, and psychological violence perpetrated or condoned by the state and institutions, wherever it occurs.

Abuse

- Mistreatment of another person by threatening, coercing, beating, lying, insulting, humiliating, exploiting, or ignoring them. It can take several forms: verbal, physical, psychological, and sexual.
- Includes:
 - The misuse of power through which the perpetrator gains control or advantage over the abused;
 - Using and causing physical or psychological harm or inciting fear of that harm.

Abuse prevents people from making free decisions and forces them to behave against their will.

Rape

An act of forcing sexual acts against another's will through violence, force, threat of injury, or other duress, or where the victim is unable to decline due to the effects of alcohol or other drugs.

Sexual harassment

- Act of seeking sexual favours by use of threats, intimidation, or deceit.
- The perpetrator may be a person in a position of power.

Sexual and reproductive health (SRH)

Reproductive health is defined by the World Health Organization (WHO) as a state of physical, mental, and social well-being in all matters relating to the reproductive system at all stages of life. Reproductive health implies that people are able to have a satisfying and safe sex life and that they have the capability to reproduce and the freedom to decide if, when, and how often to do so. Implicit in this is the right of men and women to be informed and to have access to safe, effective, affordable, and acceptable methods of family planning of their choice, and the right to health-care services that enable women to safely experience pregnancy, childbirth, and sexual health.

Ally

An ally is someone in a privileged group working with others from less privileged groups toward equality and social justice. Being an ally also means being accountable to women and recognizing their leadership in the field of violence prevention.

Because men have privileges that come with being male in a society that gives them more economic, political, and social power than women, the best way for men to work as allies in this field is for them to use their gender privilege in whatever way they can to prevent violence against women. In particular, they can try to change the policies and conditions that contribute to VAW and the oppression of women.

Bystander

A bystander is a family member, friend, classmate, team-mate, or co-worker – anyone, male or female, who has some type of relationship with someone who is abusive or who is experiencing abuse. Bystanders are not the primary targets or victims of violence, but they are affected by it.

Mentors

Mentors are the care-givers, teachers, coaches, bosses, and others who help to guide boys and men toward becoming non-violent men. They may be role models as well, but what distinguishes them is the active role they play in others' lives.

Role model

Role models set examples for those around them of positive behaviours and attitudes towards women and girls. They demonstrate respectful and non-violent options through their actions. They are distinct from mentors in that they do not take an active role in others' lives.

A few words about this unit

This unit aims to establish a common ground of keywords and concepts used in VAW prevention. It defines the terminology used in the domain of VAW and provides participants with a basket of concepts that will be used in the training sessions.

The unit is divided into two sections that complement and build upon each other:

- Definition of terminology related to VAW;
- Forms of VAW.

Duration: 120 minutes

Unit objectives

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

- ✓ Define the common terms and concepts used in VAW prevention
- ✓ Identify the existing forms of violence in their community
- ✓ Understand the different forms of VAW.

Unit agenda

Opening	5 mins
Session objectives and agenda	5 mins
Defining VAW terminology	45 mins
Energizer	15 mins
Forms of VAW	45 mins
Evaluation	5 mins

What you need

- Flipchart
- Colored markers
- Colored cards
- Colored Sticky labels
- Masking tape
- Pens and pencils
- A4 paper
- Empty jar
- Handouts 1–3.

Opening

Start the session by introducing the topic of the unit: keywords and concepts used in VAW prevention. Discuss with participants the importance of setting common definitions.

Why common definitions?

While bearing in mind that there is no one correct terminology, a common terminology is important because it:

- Improves communication and clarifies misunderstandings;
- Unifies efforts and actions;
- Helps in monitoring the incidence of VAW and examining trends over time;
- Helps researchers to measure risk of victimization and protective factors in a uniform manner. These will ultimately inform prevention and intervention efforts. The issue must be defined before appropriate measures can be taken.

Main activities

Activity 1. Session objectives and agenda

TIME: 5 minutes

MATERIALS: Session objectives flipchart, agenda flipchart, coloured markers, enough copies of the agenda for all participants

PURPOSE:

- Present the unit's objectives to participants.
- Present the unit's agenda of activities to participants.

STEPS:

- Prior to the activity, prepare a flipchart sheet listing the unit's objectives.
- Introduce the unit's objectives and agenda, reviewing prepared flipcharts.

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Activity 2. Defining VAW terminology

TIME: 45 minutes

MATERIALS: Flipchart, coloured markers, empty jar, A4 paper cut into pieces,

Handout 1 on Definition of keywords and concepts

PURPOSE:

- Help participants explore their attitudes and beliefs on the concepts and definitions related to VAW.
- Promote participants' understanding of the different concepts used in VAW prevention work.

STEPS:

- Prior to the activity, prepare pieces of paper with the following terms written on them, fold them, and place them in the jar:

Sex
Gender
Gender equity
Gender equality
Cross-cultural solidarity
Power
Gender socialization
Gender-based violence
Violence
Violence against women

Sexual harassment
Sexual and reproductive health (SRH)
Abuse
Rape
Masculinities
Ally
Bystander
Mentors
Role model

- Divide participants into five or six different groups (depending on numbers). Ask each group to choose 2–3 pieces of paper from the jar, each with one of the above listed keywords.
- Ask participants in each group to discuss the keywords and agree on a brief definition of each keyword/concept. Assign 20 minutes for the group discussion.
- After the groups have discussed the keywords and concepts, ask each group to present its definitions to the whole group.
- Discuss the concepts, reminding participants that they are defining the concepts at this stage and will be studying them more thoroughly in the upcoming sessions.
- Distribute **Handout 1 on Definition of keywords and concepts**, discuss (or present in the form of a Powerpoint presentation), and sum up.

Activity 3. Colombian hypnosis¹⁵

TIME: 15 minutes

MATERIALS: Free space

PURPOSE: Energizer

- Fosters interaction and non-verbal communication, inspires fun and laughter, increases motivation and boosts co-operation.

STEPS:

- In the following exercise, ‘Colombian hypnosis’, participants work in pairs. In each pair, one of the participants acts as a ‘leader’. The leader places their open hand a few inches away from the other’s face and then moves it around slowly, and the follower must try to keep their face at the same distance from the hand, as the leader guides them through a variety of movements and positions. Encourage participants to make different movements, but not to be too harsh on the follower.
- After a few minutes, leader and follower change roles.
- Discuss with the participants how the activity made them feel, and which role (leader or follower) they preferred. Discuss.

¹⁵ Augusto Boal (1992) *Games for Actors and Non-Actors*, Routledge, p.63.

Activity 4. Forms of VAW

TIME: 50 minutes

MATERIALS: Flipchart

PURPOSE:

- Help participants identify different forms of VAW.

STEPS:

- Begin the activity with a brainstorming exercise that is initiated by asking participants to define violence and VAW (building on the discussion from Activity 2), giving some examples.
- Write down the main points on a flipchart, highlighting the different categories of VAW:
 - Sexual violence
 - Physical violence
 - Emotional and psychological violence
 - Harmful traditional practices
 - Socio-economic violence.
- Assign participants to five different groups, each representing one of the above listed categories of violence.
- Encourage them to discuss in groups the different forms of violence and to highlight the ways in which each form of violence is perpetrated.
- Ask each group to present its work to the whole group, and discuss.
- Distribute **Handout 2. Forms of violence against women**. Read it with the whole group or present it in the form of a Powerpoint presentation, and discuss.
- Distribute **Handout 3. Forms of violence against women in Egypt**, and discuss.

<p>Note to facilitator: Encourage participants in this session to focus on <u>definitions</u> and <u>forms</u> of VAW, and let them know that the next session will thoroughly tackle the causes and consequences/impacts of VAW.</p>
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Closure

Summarize with the participants the main activities of the unit.

Activity 5. Session evaluation

TIME: 5 minutes

MATERIALS: Flipchart, colored Sticky labels

PURPOSE:

- Engage participants in the evaluation of the session.

STEPS:

- Encourage each participant to answer the following questions:
 - How do you feel about this session?
 - What are the issues you learned about during this session?
 - Are the issues you learned about useful in your work?
 - What did you like about this session?
 - What are the things you did not like about the session?

Handout 1. Definition of common keywords and concepts used in the field of VAW

Use as a handout to explain the definitions of keywords and concepts presented in the background information section of this unit.

Handout 2. Forms of violence against women

The following tables have been taken from the UNHCR report ‘Sexual and Gender-Based Violence (GBV) against Refugees, Returnees and Internally Displaced Persons’¹⁶. This list is neither exhaustive nor exclusive and should be viewed as a practical tool that can help to identify various existing forms of violence against women.

Acts of violence against women have been grouped into five categories:

- Sexual violence
- Physical violence
- Emotional and psychological violence
- Harmful traditional practices
- Socio-economic violence.

Physical violence

Type of act	Description/examples	Can be perpetrated by
Physical assault	Beating, punching, kicking, biting, burning, maiming, or killing, with or without weapons; often used in combination with other forms of sexual and gender-based violence	Spouse, intimate partner, family member, friend, acquaintance, stranger, anyone in position of power, members of parties to a conflict
Trafficking, slavery	Selling and/or trading in human beings for forced sexual activities, forced labour or services, slavery or practices similar to slavery, servitude, or removal of organs	Any person in a position of power or control

Emotional and psychological violence

Type of act	Description/examples	Can be perpetrated by
Abuse/humiliation	Non-sexual verbal abuse that is insulting, degrading, demeaning; compelling the victim/survivor to engage in humiliating acts, whether in public or private; denying basic expenses for family survival	Anyone in a position of power and control; often perpetrated by spouses, intimate partners, or family members in a position of authority
Confinement	Isolating a person from friends/family, restricting movements, deprivation of liberty, or obstruction/restriction of the right to free movement	Anyone in a position of power and control; often perpetrated by spouses, intimate partners, or family members in a position of authority

¹⁶ UNHCR (2003). Sexual and Gender Based Violence against Refugees, Returnees and Internally Displaced Persons, Guidelines for Prevention and Response.

Sexual violence

Type of act	Description/examples	Can be perpetrated by
Rape and marital rape	The invasion of any part of the body of the victim or of the perpetrator with a sexual organ, or of the anal or genital opening of the victim with any object or any other part of the body by force, threat of force, coercion, taking advantage of a coercive environment, or against a person incapable of giving genuine consent (International Criminal Court)	Any person in a position of power, authority, and control, including husband, intimate partner, or care-giver
Child sexual abuse, defilement, and incest	Any act where a child is used for sexual gratification. Any sexual relations/interaction with a child	Someone the child trusts, including parent, sibling, extended family member, friend or stranger, teacher, elder, leader, or any other care-giver, anyone in a position of power, authority, and control over a child
Forced sodomy/anal rape	Forced/coerced anal intercourse, usually male-to-male or male-to-female	Any person in a position of power, authority, and control
Attempted rape or attempted forced sodomy/anal rape	Attempted forced/coerced intercourse; no penetration	Any person in a position of power, authority, and control
Sexual abuse	Actual or threatened physical intrusion of a sexual nature, including inappropriate touching, by force or under unequal or coercive conditions	Any person in a position of power, authority, and control, family/community members, co-workers, supervisors, strangers
Sexual exploitation	Any abuse of a position of vulnerability, differential power, or trust for sexual purposes; this includes profiting monetarily, socially, or politically from the sexual exploitation of another (IASC). Sexual exploitation is one of the purposes of trafficking in persons (performing in a sexual manner, forced undressing and/or nakedness, coerced marriage, forced childbearing, engagement in pornography or prostitution, sexual extortion for the granting of goods, services, assistance benefits, sexual slavery)	Anyone in a position of power, influence, and control, including humanitarian aid workers, soldiers/officials at checkpoints, teachers, smugglers, trafficking networks
Forced prostitution (also referred to as sexual exploitation)	Forced/coerced sex trade in exchange for material resources, services, and assistance, usually targeting highly vulnerable women or girls unable to meet basic human needs for themselves and/or their children	Any person in a privileged position, in possession of money or control of material resources and services, perceived as powerful, humanitarian aid workers
Sexual harassment	Any unwelcome, usually repeated and unreciprocated sexual advance, unsolicited sexual attention, demand for sexual access or favours, sexual innuendo or other verbal or physical conduct of a sexual nature, display of pornographic material, when it interferes with work, is made a condition of employment, or creates an intimidating, hostile or offensive work environment	Employers, supervisors, or colleagues, any person in a position of power, authority, or control
Sexual violence as a weapon of war and torture	Crimes against humanity of a sexual nature, including rape, sexual slavery, forced abortion or sterilization or any other forms to prevent birth, forced pregnancy, forced delivery, and forced child-rearing, amongst others. Sexual violence as a form of torture is defined as any act or threat of a sexual nature by which severe mental or physical pain or suffering is caused to obtain information, confession, or punishment from the victim or third person, intimidate her/him, or a third person or to destroy, in whole or in part, a national, ethnic, racial or religious group	Often committed, sanctioned, and ordered by military, police, armed groups, or other parties in conflict

Harmful traditional practices

Type of act	Description/examples	Can be perpetrated by
Female genital mutilation (FGM)	Cutting of genital organs for non-medical reasons, usually done at a young age; ranges from partial to total cutting, removal of genitals, stitching whether for cultural or other non-therapeutic reasons; often undergone several times during lifetime, i.e. after delivery or if a girl/woman has been victim of sexual assault	Traditional practitioners, supported, condoned, and assisted by families, religious groups, entire communities, and some states
Early marriage	Arranged marriage under the age of legal consent (sexual intercourse in such relationships constitutes statutory rape, as the girls are not legally competent to agree to such unions)	Parents, community, and state
Forced marriage	Arranged marriage against the victim's/survivor's wishes; often a dowry is paid to the family; when refused, there are violent and/or abusive consequences	Parent, family members
Honour killing and maiming	Maiming or murdering a woman or girl as punishment for acts considered inappropriate for her gender that are believed to bring shame to the family or community (e.g. pouring acid on a young woman's face as punishment for bringing shame to the family for attempting to marry someone not chosen by the family), or to preserve the honour of the family (i.e. as a redemption for an offence committed by a male member of the family)	Parent, husband, other family members, or members of the community
Infanticide and/or neglect	Killing, withholding food, and/or neglecting female children because they are considered to be of less value in a society than male children	Parent, other family members
Denial of education for girls or women	Removing girls from school, prohibiting or obstructing access of girls and women to basic, technical, professional, or scientific knowledge	Parents, other family members, community, some states

Socio-economic violence

Type of act	Description/examples	Can be perpetrated by
Discrimination and/or denial of opportunities, services	Exclusion, denial of access to education, health assistance, or remunerated employment; denial of property rights	Family members, society, institutions and organizations, government actors
Social exclusion/ostracism based on sexual orientation	Denial of access to services, social benefits, or exercise and enjoyment of civil, social, economic, cultural, and political rights, imposition of criminal penalties, discriminatory practices or physical and psychological harm and tolerance of discriminatory practices, public or private hostility to homosexuals, transsexuals, or transvestites	Family members, society, institutions and organizations, government actors
Obstructive legislative practice	Denial of access to exercise and enjoy civil, social, economic, cultural, and political rights, mainly to women	Family, community, institutions, and state

Detailed examples

Physical violence is the intentional use of physical force with the potential for causing death, disability, injury, or harm.

Physical violence includes, but is not limited to, scratching; pushing; shoving; throwing; grabbing; biting; choking; shaking; slapping; punching; burning; use of a weapon; and use of restraints or one's body, size, or strength against another person. It can include destroying a person's belongings; throwing objects at them; twisting their arm; slapping or biting them; depriving them of food, shelter, money, or clothing; hitting, punching, kicking or choking them; denying them medical treatment.

Sexual violence is divided into three categories: 1) use of physical force to compel a person to engage in a sexual act against his or her will, whether or not the act is completed; 2) attempted or completed sexual act involving a person who is unable to understand the nature or condition of the act, to decline participation, or to communicate unwillingness to engage in it, e.g. because of illness, disability, or the influence of alcohol or other drugs, or because of intimidation or pressure; and 3) abusive sexual contact.

Examples: talking about a person as a sexual object; forcing a person to have sex, including after a beating; withholding affection to punish a person; always criticizing their sexual performance; accusing them of looking at, talking to, or having sex with others.

Psychological/emotional violence involves acts, threats of acts, or coercive tactics. Psychological/emotional abuse can include, but is not limited to, humiliating a person, controlling what he/she can and cannot do, withholding information from the person, deliberately doing something to make them feel diminished or embarrassed, isolating them from friends and family, and denying access to money or other basic resources. It is considered psychological/emotional violence when there has been prior physical or sexual violence or prior threat of physical or sexual violence. In addition, stalking is often included. Stalking generally refers to harassing or threatening behaviour that an individual engages in repeatedly, such as following a person, appearing at their home or place of business, making harassing phone calls, leaving written messages or objects, or vandalizing their property.

Examples: taunting a person for fun; ignoring them or their feelings; insulting them repeatedly; yelling at them; telling them they will fail; blaming them for their faults; threatening them with violence or retaliation; threatening to hurt pets; threatening to abuse children/take custody; telling a person they must stay at home because they can't make it alone; labelling a person as stupid, crazy, ugly, etc.; blaming them for things that go wrong; withholding approval as a form of punishment; discounting a person's sense of right and wrong; denying, belittling, or ridiculing their beliefs; denying their value as an individual with wants and likes; questioning their motives

for just about everything; insulting them publicly; controlling their use of money; putting down their abilities as a wife, mother, lover, husband, etc.; following a person from place to place; checking up on them; demanding all their attention; isolating them from friends and family.

Economic abuse: Involves behaviors that control a person's ability to acquire, use, and maintain economic resources, thus threatening their economic security and potential for self-sufficiency.

Examples: controlling use of money; monopolizing income; withdrawing from financial responsibilities; interference with work by showing up at place of employment; harassing a person with frequent calls throughout the workday; harassing co-workers; destroying resources; forbidding, discouraging, and actively preventing women from working outside the home; interfering with the ability to find employment; controlling how resources are distributed or monitoring how they are used; intentionally depleting women's available resources as a means of limiting their options.

Handout 3. Forms of VAW in Egypt

Business and economy sectors

- Women's participation rate in the workforce is limited to just 23 per cent. This figure is estimated to be less than the real rate, however, because of the lack of evaluation and monitoring of women's participation in informal sectors, particularly in the agriculture sector.
- Women account for 2.7 per cent of landowners in Lower Egypt.
- Women account for 9.3 per cent of landowners in Upper Egypt.
- Women account for 6.4 per cent of landowners in border provinces.
- Women's land ownership is characterized by small land areas. Women own no more than 1.6 per cent of agricultural land in Lower Egypt and 1.4 per cent in Upper Egypt.

Health sector

Gender mortality

- This occurs because women do not have access to quality health-care services. In addition, women do not often make their own decisions in terms of timing of marriage, reproduction, or number of children. They are also victims of customs and traditions, including many harmful practices such as female genital mutilation and unsafe delivery without the assistance of midwives.

Female genital mutilation

- Female genital mutilation is a type of VAW resulting from deep-rooted cultural beliefs.
- Rates of this practice are still high. According to the latest survey, the rate was over 97 per cent, although some recent partial studies have shown a drop to around 70 per cent in the 20–40 years age group¹⁷.

Domestic violence

- A national study showed that about 35 per cent of married women aged 15–49 years had been beaten at least once since they had married, 17 per cent had been beaten three times or more during the year preceding the study, and around 28.5 per cent had needed medical care as a result of violence.

¹⁷ Demographic and Health Survey - Egypt. (1995). Calverton, MD: Macro International Inc. pp. 171

Unit 3. Understanding gender-based violence

Background information

Gender-based violence (GBV) includes any form of violence or abuse that targets men or women on the basis of their sex. Unequal power relations between men and women significantly contribute to GBV, which usually results from the abuse of power or the domination and victimization of a less powerful person (or group of persons) by a more powerful person (or group). Gender-based violence is usually intended to maintain gender inequalities and/or to reinforce traditional gender roles for both men and women. Although men and boys are also victims of GBV, especially in trafficking, conflict, and educational settings, the majority of GBV victims are female.

Gender-based violence is a violation of the universal human rights protected by international human rights conventions, including the right to security of the person; the right to the highest attainable standard of physical and mental health; the right to freedom from torture or cruel, inhuman, or degrading treatment; and the right to life.

GBV cuts across public and private spheres, including home, school, and work, and takes place during both peacetime and conflict. It includes violence that is perpetuated or condoned by the state. It is both a human rights and a development issue, with negative consequences for both women and men. It results in physical, sexual, and psychological harm to both women and men.

The impact of GBV goes beyond short-term injury and disability. It often leads to the isolation of the victims, and ultimately, to longer-term mental, medical, and economic consequences. In addition, children of both sexes raised in a violent family will be shaped by the experience. As a result, violence may be viewed as the preferred method for resolving disputes or simply for getting one's way. This 'cycle of violence' can ripple through successive generations, creating physical, emotional, and psychological scars, along with a spiral of dysfunction in each affected family. Violence can become a norm in families, communities, and societies in general.

Although gender-based violence (GBV) is one of the gravest human rights abuses in the world, and is considered to be a public health problem, it remains one of the least recognized abuses in many Arab countries. In Lebanon no official statistics exist on the problem, except one study supported by UNFPA in 2002, which showed that, of 1,415 women interviewed, 35 per cent had been victims of violence¹⁸. GBV affects a significant percentage of the female population in Arab countries and often goes unreported.

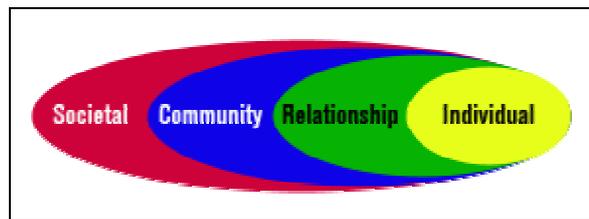
¹⁸ <http://www.unfpa.org/about/report/2002/2chapter.htm>

Why GBV: the social ecology model

GBV is deeply-rooted in different levels of our social environments, so if we are to work effectively to end violence, we must address factors at each level that contribute to the existence, rise, and perpetuation of GBV in our societies.

Factors influencing violence

Factors at the individual, relationship, community, and societal levels of our environment interact with and reinforce one another. Focusing only on specific factors at one level of the environment will not lead to a significant reduction in GBV.



The social ecology model

The social ecology model provides a comprehensive framework for understanding the different factors influencing violence. It highlights these four main levels: individual, relationships, community, and society.

1. Individual

Many aspects of an individual's attitudes and behaviours, as well as past experiences, can influence his/her risk of using violence. These include:

- Poor communication skills
- Attitudes about gender roles
- Hostility toward women
- Social isolation and depression
- Alcohol and drug use
- Violence in family background
- Coercive sexual fantasies and other attitudes and beliefs supportive of sexual violence
- History of sexual abuse as a child.

2. Relationships

People in an individual's closest social circle – peers, partners, and family members – all have the potential to shape that person's behaviour and experience. Factors that increase risk as a result of relationships include:

- Associations with people who support or tolerate gender-based violence
- Power and control conflicts within intimate relationships
- Patterns of poor interpersonal communication
- Male dominance in the relationship or family
- Economic stress

- Emotionally unsupportive family environment
- Family honour considered more important than the health and safety of the individual
- Attitudes of entitlement and male privilege
- Role models for violent behaviour
- Rigid or conflicted family roles or rules.

3. Community

Community settings such as schools, workplaces, and neighbourhoods help shape an individual's behaviour and beliefs. Factors that increase risk in these areas include:

- Social and institutional tolerance of GBV
- Attitudes and gender norms that support GBV
- Gender role socialization that promotes unequal power between men and women
- Lack of support from police and the judicial system
- Weak community sanctions against GBV
- Poverty and economic inequality
- Little or no community engagement in prevention.

4. Society

Personal relationships and community interactions are heavily influenced by broader societal forces, such as economic interests, social norms, cultural beliefs, laws and policies, and institutional practices, in addition to political and religious ideologies. Risk factors that contribute to GBV at this level include:

- Historical and societal patterns that glorify gender-based violence
- Historical and societal patterns that glorify discrimination and violence against minorities, migrant workers, homosexuals
- Traditional gender norms that support male superiority and sexual entitlement
- Cultural script of 'male honour and female fidelity'
- Religious or cultural belief systems
- Economic and social policies that create or sustain gaps and tensions between groups of people
- Negative portrayals of women in the media
- Weak laws and policies related to GBV
- Strict or weak laws and policies related to sexism and homophobia
- High levels of civil unrest, war, militarism, and emergency situations.

* **Why GBV: the social ecology model** is to be used as **Handout 2** for participants (with Activity 4).

A few words about this unit

Gender-based violence is deep-rooted in different levels of our social environment, so if we are to work effectively to end violence, we must address factors at each level that contribute to its existence, rise, and perpetuation. The ultimate goal is to stop violence before it begins. Prevention requires understanding GBV and the factors that influence it, as well as its common consequences.

This unit is designed to cover the main areas related to GBV. It is divided into three main sections that complement and build upon each other:

- Exploring GBV
- Understanding the factors affecting GBV
- Understanding the consequences of GBV.

Duration: 120 minutes

Unit objectives

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

- ✓ Define GBV
- ✓ Understand the myths and realities surrounding GBV
- ✓ Discuss the prevalence of GBV with a focus on intimate partner violence
- ✓ Discuss the cycle of violence and explore why many women remain in violent relationships
- ✓ Identify the impacts of GBV.

Unit agenda

Session objectives and agenda	5 mins
Understanding GBV: myths and realities	50 mins
‘Everyone who...’ energizer	10 mins
Understanding GBV: case studies	70 mins
Evaluation	5 mins

What you need

- Flipchart
- Colored markers
- Colored cards
- Colored Sticky labels
- Masking tape
- Pens and pencils
- A4 paper
- Handouts 1–4.

Opening

Start the session by highlighting the link between this unit and the previous one: in our last session, we worked on the definitions related to GBV and we shall explore GBV thoroughly during this session. What is GBV? Is it prevalent in our culture? What are its manifestations? What are the factors leading to GBV? ... You can encourage participants to remember the main definitions tackled in the previous session. Keep the definitions posted on the wall.

Main activities

Activity 1. Session objectives and agenda

TIME: 5 minutes

MATERIALS: Session objectives flipchart, agenda flipchart, colored markers, enough copies of the agenda for all participants

PURPOSE:

- Present the unit objectives to participants.
- Present the unit's agenda of activities to participants.

STEPS:

- Introduce the unit's objectives and agenda, reviewing prepared flipcharts. Ask whether participants have any questions.

Activity 2. Understanding GBV: myths and realities

TIME: 50 minutes

MATERIALS: Cards printed with 'Agree' and 'Disagree', colored cards, masking tape

PURPOSE:

- Help participants explore their attitudes and beliefs about GBV.
- Promote participants' understanding of GBV.
- Help participants understand the common myths surrounding GBV.

STEPS:

- Explain to the participants that in this activity they are going to explore their own views and beliefs about gender-based violence in an interesting exercise.
- Tell the group that you are going to call out a statement (these are presented in the box below). They need to decide if they agree or disagree with the statement. On one side of the room is the card with 'Agree' written on it and on the opposite side is the card with 'Disagree'. Tell the group that, when they decide, they should go and stand by the flipchart holding the card with their preferred response.

! Participants cannot stand in the middle; they need to choose one response or the other.

- Read each statement twice to ensure that all participants have heard and understood it. After the participants choose where to stand, ask one side why they are standing there. Generate responses and probe further with additional questions. When you are done with one response group, ask the same question of the other group.
- Explain to participants that, even though we may be familiar with GBV and the importance of addressing it, some of the issues may still be difficult for us to work with. *Remember that we need to look at ourselves as a product of our own cultures.* How do our own cultures feel about violence towards women and girls? Can this influence the way that we address it in our projects/programmes, or even if we address it at all? (Note that the issues of culture, socialization, and masculinity will be covered in the following unit).

Statements

- Types of gender-based violence should be defined on a country-by-country basis.
- In certain circumstances, women provoke violent behaviour.
- Gender-based violence is too culturally sensitive an issue to be addressed in health projects.
- Men sometimes have a good reason to use violence against their partners.
- The perpetrators of violence are a minority group of mentally ill men.
- Poverty or war lead to attacks on, and abuse of, women.
- Gender-based violence is caused by substance abuse such as alcohol and/or drugs.
- Gender-based violence is an inevitable part of male/female relations.
- Gender-based violence is an inherent part of maleness, or a natural expression of male sexual urges.

! Explain that all of these statements are actually myths about GBV, that attempt to explain it or justify it: such views lead to a perception that GBV is rare or exceptional, and/or that it is caused by factors outside of men's control.

Tip for the facilitator

This discussion is important because many people claim that poverty or alcohol cause GBV. Poverty, alcohol, and many other factors, often identified as causes, may contribute to the problem, but **GBV is most often caused by a perceived difference in status between women and men.** Remind participants that GBV happens in both rich and poor families and regardless of whether alcohol is consumed or not. Such factors do not cause violence – rather it is caused by the lack of value and worth given to women. That women experience GBV because society assigns them a low value and status is fundamental to how the issue will be viewed, approached, and responded to within the community.

- Explain to the group that **justifications for violence** are frequently based on gender norms, which is an issue that will be tackled in the upcoming units.

- Ask the group if they have any further questions or comments. Encourage them to remember/repeat any proverbs that reveal similar myths.
- Close with a statement about violence never being an acceptable means of interaction with another person.

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Activity 3. ‘Everyone who...’ energizer

TIME: 10 minutes

MATERIALS: Chairs

PURPOSE:

- Encourage playfulness, laughter, and physical movement.

STEPS:

- Participants sit in a circle with enough space in the middle for them to move around comfortably. Have one chair fewer than the number of participants.
- One person stands in the middle and says ‘Everyone who _____’ (e.g. is wearing red shoes, likes to dance, has a sister, is a woman, believes in women’s rights, etc.). All the participants to whom the statement relates must leave their seat and find a new one. They may not stay seated or return to the same seat. One person will be left standing and that person will call out again ‘Everyone who _____’. And the game continues.

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Activity 4. Understanding GBV: case studies

TIME: 70 minutes

MATERIALS: Flipchart, colored markers, LCD projector, Sticky labels, documentation of testimony, and individual case studies

PURPOSE:

- Help participants explore their attitudes and beliefs about GBV.
- Promote participants’ understanding of GBV.
- Help participants understand the cycle of violence and explore why many women remain in violent relationships.
- Help participants identify the impacts of GBV and violent relationships.

STEPS:

- Explain to the participants that in this activity they are going to explore their own attitudes and understanding of GBV, the factors that increase the risk of GBV, as well as the impacts of GBV.
- Present a testimony on individual cases of GBV (short film/documentary or a documented case study¹⁹) of a case of abuse in which a woman presents her story and describes her suffering and life situation.

¹⁹ For any needed assistance with documentaries or case studies, contact KAFA organization at:
<http://www.kafa.org.lb>
<http://www.youtube.com/kafalebanon>

- After presenting the case study, encourage a discussion (through a group discussion or group work where participants are split into different groups) that focuses on the following points:
 - What types of violence/abuse does the case present?
 - Is this an example of GBV?
 - What are the factors behind GBV in this case?
 - What are some general characteristics of **the ‘abused’? the ‘abuser’?**
 - What are the impacts of abuse on the woman? her family?
 - What options/solutions does a woman have?
 - Think about the myths and realities exercise (Activity 2), gender norms, and the previous discussion.
 - Are there differences in how we view GBV – our views on options to stay or go?
 - Did they affect your thinking about/reaction to this video/case study?

! Every individual is unique; every survivor is a unique individual with a unique background and previous life experiences. Every survivor too has a unique experience. Many survivors have similar stories about abuse and suffering but, despite these similarities, it is important to remember that each survivor may perceive their situation differently or have a different opinion about what happened. Remember to respect survivors’ perspectives.

- Write down the participants’ responses on the flipchart and distribute **Handout 1. GBV throughout a woman’s life; Handout 2. Why GBV: the social ecology model; Handout 3. Who is involved: characteristics of abuser and abused; and Handout 4. What is the impact of GBV?**

GBV in relationships

GBV in relationships is usually characterized by a vicious cycle consisting of three phases. The first is a series of minor incidents of abuse, verbal or physical, that increase tension between the spouses/partners. The second phase is an incident of major violence that may leave the affected individual in a state of emotional shock lasting from a few minutes to a few days. In the third phase, the ‘abuser’ becomes apologetic and loving, and often swears that the violence will not occur again. There may be threats of suicide or of escalation of the use of power (beating, divorce, taking away children, etc.) if the survivor plans to leave, and typically she/he remains in the marital home. Regardless of the circumstances of the original incident, the cycle is likely to be repeated, sometimes with increasing severity.



Closure

Summarize with the participants the main activities of the unit.

Activity 5. Session evaluation

TIME: 5 minutes

MATERIALS: Flipchart, colored sticky labels

PURPOSE:

- Engage participants in the evaluation of the session.

STEPS:

- Ask participants to start a group discussion, each expressing his/her feelings and/or impressions related to the unit. Encourage them to use verbal and non-verbal techniques in expressing their opinions. If needed, give them cues (their feelings, what they liked most, what they did not like, etc.).

At the end of the session, you can ask participants:

- Which activity did you like most?
- What do you think about the activity?
- How do you feel after the activity?
- What is the value of this activity?

Handout 1. GBV throughout a woman's life

Phase	Type of violence specific to life-cycle stage
Pre-natal	Pre-natal sex selection (female foeticide).
Infancy	Female infanticide; differential access to food and medical care.
Childhood	Female genital cutting; differential access to food, medical care, and education; incest; sexual molestation; child commercial sexual exploitation; violence and abuse in and around school; early marriage.
Adolescence	Harmful initiation rites; incest; commercial sexual exploitation; violence and abuse in and around school and the workplace; early marriage; economically coerced sex; courtship violence; rape as a weapon of war; 'honour' crimes.
Adulthood	Abuse of women by intimate partners; marital rape; dowry abuse and murder; partner homicide; psychological abuse; sexual abuse in the workplace; sexual harassment, rape, 'honour' crimes; abuse of women with disabilities; abuse of widows, elder abuse; battering during pregnancy; coerced pregnancy (rape during conflict); traumatic fistula (induced by particularly brutal sexual assault).

Adapted from: Heise, L. (1994) 'Violence Against Women: The Hidden Health Burden'. World Bank Discussion Paper. Washington, D.C.: World Bank

Handout 2. Why GBV: the social ecology model

Use the two-page section on ‘Why GBV: the social ecology model’ in the background information section of this unit for this handout.

Handout 3. Who is involved: characteristics of ‘abuser’ and ‘abused’

There are no definite characteristics for ‘abusers’ and ‘abused’; however, below are some common characteristics that are prevalent in relationships where GBV exists. It is important to keep in mind that these factors **do not** represent excuses for violent behaviour; they are merely presented as guidelines for early recognition and intervention.

The ‘abusers’ share some common characteristics, including:

- Rigid sex role stereotypes
- Low self-esteem
- High need for power and control
- Tendency to minimize or deny their problems or the extent of their violence
- Tendency to blame others for their behaviour
- Jealousy and possessiveness
- ‘Dr Jekyll and Mr Hyde’ character (others see abuser as a good husband, father, and provider)
- Presence of violence in the family of origin
- Drug and alcohol abuse (not causative but associated).

The ‘abused’ share some common characteristics, including:

- Low self-esteem
- Tendency to try to justify the batterer’s/abuser’s behaviour
- Strong belief that the abuser will change
- Guilt
- Isolation; the abused is usually kept away from friends and family or resources for help
- Denial of the extent of the problem in order to survive, suppression of anger because it is dangerous
- Has learned that society condones violence, either in childhood home or in attempt to get help.

Abused women: any woman is at risk of abuse. Although women between the ages of 12 and 30 years appear to be at highest risk, women of any age may be victimized. Women with mental illness or physical disabilities and immigrant women appear to be at increased risk.

Handout 4. What is the impact of GBV?

GBV has many negative consequences on the 'abused' and her environment. Here are some impacts of GBV:

a. Health/somatic impacts

- Direct: traumatic injuries
- Higher morbidity
- Higher mortality
- Chronic: may be exacerbated or poorly controlled in victims/survivors who are being abused
- Pains: headache, back, abdomen, sleep disturbance, muscular pains/aches, hand tremors, etc
- Chronic illnesses: joint pain (arthralgia), hypertension, diabetes, pulmonary conditions such as asthma
- Mental health: anxiety, depression, difficulty in concentrating, fatigue, substance abuse, decreased concentration, insomnia, sleep disturbances, panic attacks and other anxiety symptoms, eating disorders, abnormal use of sedatives, painkillers, tranquilizers, etc., suicide
- Genito-urinary and gastrointestinal symptoms: menstrual irregularity, infertility, infections, sexual dysfunction, chronic pelvic pain (dyspareunia), sexually transmitted diseases, vague gynaecological problems (e.g. pelvic heaviness, cramps, itching), irritable bowel syndrome, decreased appetite
- Pregnancy complications: miscarriage, premature labour, low birthweight babies, sporadic or late pre-natal care, teen pregnancy.

b. Emotional impacts

- Distress and guilt
- Worry and fear
- Emotional rollercoaster
- Low self-esteem and decreased sense of self-worth
- Loss of control
- Despair
- Spiritual doubt.

c. Relational impacts

- Loss of trust
- Generalizations about others
- Critical feelings about others
- Alienation from family, friends, and workmates
- Loneliness.

d. Intellectual impacts

- Amnesia
- Confusion
- Disturbed perception of time

- Difficulties in concentrating and making decisions
- Flashbacks (intrusive thoughts of past violent events).

e. Behavioural impacts

- Irritability/impatience
- Strong reactions to small changes in the environment
- Tendency to cling to people
- Splitting up of daily activities
- Inability to perform familiar activities.

f. Impacts on children

- Dishonesty and embarrassment: making excuses for friends
- Feeling overwhelmed by the situation, leading to poor school performance and avoidance of friends
- Feeling helpless because they feel a need to help solve the problem, but end up getting hurt
- Confusion: parents may try to get children to take sides; at home they learn that hitting is wrong, at school they learn that it is used to solve problems
- Fear for themselves and all family members
- Isolation and insecurity, making excuses not to go back home
- Sense of powerlessness, because they can't stop the abuse
- Guilt, believing that they somehow caused the abuse
- Anger, blaming their mother that it may somehow be her fault
- Anger at their father for hurting their mother
- Acquisition of violent communication skills
- Bullying and violence
- Childhood exposure to parental partner violence increases risk of ischaemic heart disease.

Unit 4. Sex, gender, and masculinities

Background information

Instead of just focusing on each case of violence or on individual men's acts of violence against women, the entire culture that creates current male roles and identities – defined as 'masculinity' – needs to be analyzed and challenged. This means recognizing the various pressures placed upon men that may result in violent reactions, as well as the need for men to take responsibility for their actions.

Predominantly, gender power relations have left a legacy whereby women are more likely to be disadvantaged relative to men, have less access to resources, benefits, information, and decision-making, and to have fewer rights both within the household and in the public sphere. In the past, these concerns and the struggle for gender equality have often been narrowly perceived as 'women's issues' and gender programmes have been designed to focus only on women.

One way to bring men's gender more fully under the microscope is through the examination of masculinities. Masculinities are different definitions concerning what it means to be a man in different cultural contexts around the world. The plural form 'masculinities' conveys the idea that there are many definitions for being a man and that these can change over time and from place to place. This plural form also suggests that men are constantly negotiating differing positions within social hierarchies – and this multiple positioning affects men's relationship to injustice and violence.²⁰

'Men' and 'masculinities' are not the same thing. Men are human beings – each individual uniquely different – whereas masculinities are stories or 'discourses' about men and how they should ideally behave in a given setting. Men are human beings, and as such as are social and gendered beings. An exploration of masculinities helps us to understand men as gendered beings, and it can also help us understand the varying ideals about manhood that inform men's behaviors and how these are related to the use of violence.

Masculinity is a complex phenomenon. Masculinity is often associated with characteristics such as aggressiveness, competitiveness, dominance, strength, courage, and control. These characteristics result from a combination of biological, cultural, and social influences, and relate to our understanding of power in society as a whole. Although it is difficult to determine the extent to which each of these factors has influenced current gender inequalities and causes of violence against women (GBV), an understanding of all three provides a framework within which to challenge and change the status quo.

²⁰ Lang, J. 'Men, Masculinities and Violence'. Speech presented at the International Conference on Eradicating Violence against Women and Girls, Berlin, Germany. 2002.

By focusing on masculinity, the concept of gender becomes visible to and relevant to men. It makes men more conscious of gender as something that affects their own lives as well as those of women, and is a first step towards challenging gender inequalities and eliminating violence against women.

Violence by men is a key determinant of the inequities and inequalities of gender relations that both disempower and impoverish women. Violence is a fundamental dimension of human poverty. Yet men's 'natural aggression' is often invoked as a defining characteristic of an essential gender difference and as an explanation for gendered hierarchical arrangements in the political and economic contexts of richer and poorer countries alike.

It is suggested that changes in economies, social structures, and household composition are resulting in 'crises of masculinity' in many parts of the world. The 'de-masculinizing' effects of poverty and of economic and social change may be eroding men's traditional roles as providers and limiting the availability of alternative, meaningful roles for men in families and communities. Men may consequently seek affirmation of their masculinity in other ways – for example, through irresponsible sexual behavior or domestic violence.

The global economy and rising long-term male unemployment have changed men's roles and challenged their identity as breadwinners. Parallel changes in women's roles – increasing participation in the public arena and in paid work, and recognition of women's human rights – are also challenging the traditional division of labor and models of femininity. Since femininity and masculinity are determined in tandem and to some extent in opposition to one another, such changes in women's roles also challenge concepts of masculinity.

At as early as two years of age, children understand their gender identity. From about three years of age, children begin to avoid actions and activities they believe to be inappropriate for their sex simply because it is appropriate for the other. It is therefore important to address the issue of gender equity at an early stage in children's lives in order to address emerging gender inequalities.

A few words about this unit

Understanding masculinity, gender roles, and the socialization process means recognizing the various pressures placed upon men that may result in violent reactions. This unit focuses on sex, gender, and masculinity and on the role of culture in shaping male gender roles.

The unit is divided into the following sections:

- Difference between sex and gender
- Masculinity and the role of culture
- Costs of achieving the 'masculine' role.

Duration: 130 minutes

Unit objectives

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

- ✓ Differentiate between 'sex' and 'gender'
- ✓ Explore masculinities
- ✓ Understand how boys are trained to be men
- ✓ Connect the male role to the enforcement of the power system
- ✓ Identify the costs of male socialization and the playing out of dominant masculine roles.

Unit agenda

Session objectives and agenda	5 mins
Exploring masculinity	60 mins
Costs of male socialization and playing out dominant masculine roles	60 mins
Evaluation	5 mins

What you need

- Flipchart
- Colored markers
- Colored cards
- Colored sticky labels
- Masking tape
- Pens and pencils
- A4 paper
- Handouts 1–4
- Laptop and LCD projector.

Opening

Start the session by highlighting the role of society in shaping gender roles and consequent behaviors and attitudes. In this session, we will be exploring how our cultures create current male roles and identities – defined as ‘masculinity’. This will allow recognition of the various pressures placed upon men that may result in violent reactions.

Main activities

Activity 1. Session objectives and agenda

TIME: 5 minutes

MATERIALS: Session objectives flipchart, agenda flipchart, colored markers, enough copies of the agenda for all participants

PURPOSE:

- Present the unit objectives to participants.
- Present the unit’s agenda of activities to participants.

STEPS:

- Introduce the unit’s objectives and agenda, reviewing the prepared flipcharts. Ask whether participants have any questions.

Activity 2. Exploring masculinity

TIME: 60 minutes

MATERIALS: Handouts, flipchart, colored markers, selected clips from the TV series ‘Bab el Hara²¹’, laptop, LCD projector.

PURPOSE:

- Help participants differentiate between sex and gender.
- Promote participants’ understanding of gender roles and the role of culture in shaping these roles.
- Understand how boys are trained to be men.
- Connect the male role to the enforcement of the power system.

STEPS (there are three alternative exercises, all of which can be used):

Alternative exercise 1

- Divide the participants into two groups.
- Ask both groups to discuss the roles of a girl and a boy in their community, from birth to 25 years of age. Ask them to think about how boys and girls are expected

²¹*Bab al-Hara* or "The Neighborhood’s Gate" airs during [Ramadan](#) and forms part of the emerging modern tradition of the Ramadan [soap opera](#). It is considered one of the most popular [television series](#) in the [Arab world](#). The show has sparked debate on *gender roles* in the Arab world. Link: <http://www.youtube.com/watch?v=tSWoYDOeUhl>

to behave, the taboos that surround them, how each is treated by society, the importance and value placed on the individual, and so forth. For example, during childhood, the girl may be made to wear dresses, take care of younger siblings, do household chores, be quiet most of the time, and even have less food to eat than the boy.

- Ask each group to draw three columns on the flipchart, and to title Column 1 'Age', Column 2 'Girl', and Column 3 'Boy'. The lives of a boy and a girl are compared in five-year increments. In Column 1 the first entry would be 0–5 years, Column 2 would provide a description of a girl's life during these years and Column 3 a boy's life during these years.

Alternative exercise 2

- You can screen a relevant video to reinforce the presentation and discussions. Use the TV programme 'Bab el Hara' to initiate and provoke discussion. Participants can be asked to reflect on the effects of culture and the gender roles presented in the series. Explain that gender is socially constructed, justified, maintained, and perpetuated.
- Divide participants into groups to discuss how the socialization agents (family, rites of passage, school, religion, media, workplace, language, folklore, etc.) construct gender.

Emphasize the following:

- Girls are often taught to behave in a different way from boys. Sex is determined biologically, but gender refers to the social role that the culture and community impose on individuals.
- The sex of a person is biological and fixed, but gender is imposed by society and can change. Sex is what we are born with, while gender is how society says we should behave, based on our sex.
- As communities and cultures change and grow, so do the rigid expectations of how we should behave, based on our sex.
- The behaviour of men and women is socially developed and not determined biologically. In this way, the culture in which boys and girls grow up, with the differing opportunities offered for each, determines their quality of life.
- Part of our work is to create awareness in our community that these different expectations and roles may often be unfair and may impose unjust restrictions on women and girls. They arbitrarily assign to women and girls a lower status than to men and boys, as seen in the gender lifelines.
- Participants can make use of **Handout 3. The context of gender equality in Yemen** to compare and reflect on gender roles in their own countries.

Alternative exercise 3

- Distribute **Handout 1. Which is it: sex or gender?** to the participants.
- Ask participants to read each statement and identify whether it is about 'sex' or 'gender'. Discuss.

Note to facilitator: The importance of this session is to ensure that participants have a working definition of the basic concepts on gender. Please note that while there are many concepts that are relevant to gender training, you may not always cover all of them, depending on the time available to you. It is therefore necessary to select the most important and central ones, e.g. the distinction between ‘gender’ and ‘sex’. The facilitator can refer to Handout 2 for additional elaboration.

In all the above-listed exercises, the following is an example of possible responses:

Examples of possible responses by the female group ‘A woman is....’	Examples of possible responses by the male group ‘A man is....’
Disciplined Faithful Loyal Insecure Strong Incomplete without marriage Dependent Decent A follower A listener Properly dressed Cool and calm Tolerant Has to share rights with siblings Expected to make sacrifices Accountable Sex object Homemaker Pleasing Submissive Religious Beautiful Mother (nurturer)	Responsible Powerful Sexual Competitive Not accountable Breadwinner Not emotional Fighter Winner Not expected do any domestic work Has to play and watch sports Task-oriented Has to marry a girl and bring her home Egotistical and macho



Activity 3. Costs of male socialization and playing out dominant masculine roles

TIME: 60 minutes

MATERIALS: Flipchart, colored sticky labels

PURPOSE:

- Identify the costs of male socialization and the playing out of dominant masculine roles.

STEPS:

- Divide participants into working groups. Ask each group to reflect upon, brainstorm, and identify the different costs of male socialization.
- In our Arab countries, what are some of the costs of the ‘masculine roles’? How are they manifested? How do they affect men themselves? Women? Men’s families?
- Ask the groups to present their work and encourage a group discussion.
- Use **Handout 4. Costs of achieving a masculine role** for further discussion.
- Emphasize that some men want to defend their privileges and power because they fear the loss of authority and economic benefits that they perceive gender equality would involve. Encourage a discussion.
- Examine the consequences of such ‘masculine’ attributes as:
 - Inability to express emotions
 - Male ‘privilege’ not to participate in childcare
 - Risk-taking behaviour, including substance abuse, reckless driving, and male-to-male violence
 - Rejection of ‘weakness’ within themselves and others.

Closure

Summarize with the participants the main activities of the unit.



Activity 4. Session evaluation

TIME: 5 minutes

MATERIALS: Flipchart, colored sticky labels

PURPOSE:

- Engage participants in evaluation of the session.

STEPS:

- Ask participants to start a group discussion, each expressing his/her feelings and/or impressions related to the session.

At the end of the session, you can ask participants:

- Which activity did you like most?
- What do you think about the activity?
- How do you feel after the activity?
- What is the value of this activity?

Handout 1. Which is it: sex or gender?²²

- Women give birth to babies, men don't.
- Little girls are gentle and boys are tough.
- In one case, when a child brought up as a girl learned that he was actually a boy, his school marks improved dramatically.
- Among Indian agricultural workers, women are paid 40–60 per cent of the male wage.
- Women can breastfeed babies, men can bottle-feed babies.
- Most building site workers in Britain are men.
- In Ancient Egypt, men stayed at home and were weavers. Women handled family business. Women inherited property and men did not.
- Men's voices break at puberty, women's do not.
- In one study of 224 different cultures, there were five in which men did all the cooking, and 36 in which women did all the house-building.
- According to UN statistics, women do 67 per cent of the world's work, yet their earnings amount to only 10 per cent of the world's income.

²² Adapted from S. Williams (1994) 'The Oxfam Gender Training Manual', Oxfam GB.

Handout 2. Sex, gender, masculinities: What are the implications of these definitions?

‘Gender roles limit what both males and females can do. In effect, these sex roles enslave us, forcing us to be what others want us to be.’²³

- We are born male and female; we become men or women through society. Sex tells what we are biologically, but gender dictates what we are supposed to do socially: it tells us what role we are expected to play in society, what clothes we should wear, how we should sit, what parts of our body to shave and what parts we can expose, what type of jewellery to hang from where, how to laugh, what sex to be attracted to, whether it’s OK to cry and in what circumstances, how to hold a cigarette, what types of jobs are appropriate, and whether we walk through a door first or second.
- We look at the world through gender-colored glasses; accordingly, we may see major differences even when there are few. We even expect to see those differences: we expect them in terms of biological attributes and in terms of behavior and emotions. Boys’ and girls’ roles are usually associated with their respective future social, productive, and reproductive roles. Girls are often trained as passive, submissive, and emotional human beings, expected to make sacrifices, whereas in most cultures boys and men are expected to be physically strong and sexually successful, to be risk-takers and decision-makers, to provide financially for their wives and children.
- However, most of the things we assume are fundamentally different about men and women are only average differences. With respect to physical differences, for example, many so-called secondary sex characteristics, such as height, amount of body hair, or percentage of muscle or body fat, admit to no hard and fast line between males and females. Within any one racial group, the average man is taller than the average woman, but that does not mean every man is taller than every woman. Furthermore, women from Northern Europe and much of Africa, for example, tend to be taller than men from Asia. Some Mediterranean women have more body hair than some Scandinavian men.
- In large part, masculinity is defined as what is not feminine. In the eyes of many men and women, masculinity means being in control, having mastery over yourself and the world around you. It means taking charge. The ways we do this are sometimes mundane (ordering in a restaurant or guiding a woman through a doorway, monopolizing the driving, or keeping control of the TV remote control) and sometimes profound (household decisions are frequently taken by men, most of the worlds’ political, corporate, and religious leaders are still men, etc.). These are some enduring and pervasive features of masculinities.

²³ From Clayton E. Tucker-Ladd, *Psychological Self-Help*, Chapter 9 ‘Society establishes gender roles for men and women’. Clayton Tucker-Ladd & the Self-Help Foundation 1996-2005.

- A boy is supposed to achieve the goal of masculinity; once done, he is promised a sense of power, pride, confidence, mastery, control, and invulnerability. Any non-conformity to the rules of this masculinity risks making him the target of brutality and ridicule. So, in subtle and not so subtle ways, boys and men practice hiding or minimizing their gender non-conformities, because they are told that is not how men are: how they dress, walk, talk, use their hands, express emotions, relate with other males, and talk about and behave toward females, and so forth are all carefully scrutinized so that they will not reveal any deviance from the prescribed rules for being a man. They would not want to be standing alone feeling shame about their difference. So they deny parts of themselves in order to feel safe and accepted within a dominant culture that demands of them to: 'Be a man!'

However, there are a number of different masculinities:

- When asked what masculinity is, men give a variety of answers: 'It means you're responsible, that you can provide, look after the family and all that' (a middle-aged father); 'It's being tough. No one is going to push me around or make a fool of me' (a lawyer); 'It means you are entrusted by God to understand His mysteries' (a religious man); 'It means you're no girl' (a teenage boy). Think also of how men's fashions are changing.
- Each ethnic and social group builds its own definition of masculinity, even though there are many men within each group who do not fit the definition. Usually among working-class men, a standard for masculinity stresses physical strength, being good with your hands, and being able to provide for your family. Among middle-class men, the definition of masculinity is a bit different: toughness may still be a virtue, as is support of a family, but verbal and mental toughness are celebrated and rewarded more than physical strength.
- Our ideas of masculinity relate to our life situations. For example, a particular form of masculinity may come to symbolize resistance and endurance by a group who lack power in the dominant society and are subject to particular forms of discrimination, whereas for the other group it symbolizes control and dominance.
- In the 1980s there was a reappraisal of fatherhood. A new version of masculinity arose – the man who might be tough and a success in the world, but who is also an active and nurturing father ('the New Man'). Popular advertising images today show athletic guys cuddling babies and middle-aged men hugging their fathers; movies and sitcoms have popped up with fathers, bungling and otherwise, looking after babies and raising children.
- So how can we define masculinity when cultural notions of it change so quickly, when it takes on such widely differing forms that it is hard for any man to keep up? The elusiveness of masculinity means that it is difficult for a man to feel totally and permanently confident that he has made the masculine grade. In the biological sense, being a male is simple – roughly half of humanity does it without effort – but being masculine, living up to society's image of manhood, is virtually impossible.

Fitting into a box

- The process of fitting people into a box or stereotyping begins with the process of raising boys and girls. We work hard to know what it is to be a girl or a boy. We learn and study to play the part that society expects us to. It is a whole process of learning. We learn from our immediate family, school, peers, media, cinema, books, comics, and so forth – it is all around us. Values of patriarchy are so embedded in our culture that non-verbal messages make us conform just as well.
- By the time of adolescence, and even before that, we learn to be in a box. The image of a box is appropriate: we get a sense of belonging; get to be part of a crowd. We become a real man or a woman. It validates our sense of belonging; it wins us friends and makes us popular. Moreover, fitting in a box gives a man an impersonal characteristic, and a tangible reward i.e. power. On the other hand, not fitting into a box means isolation and confusion. Men who don't fit in are often labelled 'sissy', 'foufou', etc., which sends the signal that the worst thing you can be as a man is a woman. It also defines masculinity as not being feminine.
- This creates immense pressure; a self-conscious struggle for a man to fit into a box, which can make him violent.

In conclusion, gender stresses differences that are few and ignores similarities that are many. Gender obscures similarities between men and women and masks individual differences within gender. This leaves us thinking that the image of masculinity and the image of femininity that we grew up with represent our biological essence. Therefore gender, not sex, is at the heart of our sex-role stereotypes: our stereotypes of masculinity are linked to our stereotypes of femininity.

Gender is systematically constructed, maintained, justified, and perpetuated according to the existing relational ideology.

- **Systematic:** because it is orderly and follows an ideological blueprint of what a woman or a man in a particular society should be.
- **Constructed:** because it is deliberate action that combines various factors.
- **Maintained:** in the sense that there are structures in place to ensure its longevity.
- **Justified:** in that it can always be explained away.
- **Perpetuated:** in that it is reproduced in later generations.

The process of construction is life-long and carried out through units and processes such as the family, school, religion, media, workplace, language, and folklore.

Handout 3. The context of gender equality in Yemen²⁴

Yemen is one of the least developed countries in the Middle East, with 47 per cent of its population living below the poverty line. People experience poverty differently due to class, race, age, disability, and particularly gender. In general, the position of Yemeni women is shaped by social, traditional, and cultural factors that mostly marginalize and restrict their participation in social, economic, and political development.

Gender disparity is significant in many different spheres. Young girls have less access to education and women are under-represented in decision-making positions. Women have less access to credit and the labour market, and in rural areas are forced to work as unpaid labour on family farms. Fertility rates are high, with large families. This can be attributed to factors associated with religious beliefs and a preference for boys to help parents in old age, among other factors.

In Yemen, women are socialized to be obedient, powerless, voiceless, with fewer capacities compared with men, and to be prepared for playing the ideal role of 'good wife and mother'. They contribute a vast amount of invisible, uncounted labour through their reproductive roles in child-rearing, as carers for the sick and elderly, and in performing household work such as cleaning, cooking, fetching water, etc.

The discourse on gender power relations is closely associated with poverty. Poor women who are economically dependent on their male counterparts, with less education and fewer skills, are the ones who 'silently' accept men's domination, because they have no other alternative. Economically independent women in urban areas feel less threatened by their male counterparts, because they have space for choice.

Unequal gender power relations are reinforced and perpetuated in households by mothers, fathers, and elderly relatives, both female and male, and are transformed into individual and community behaviour. Such relations are reflected in social institutions and structures, such as the school curriculum which shapes and reinforces stereotypes for girls and boys. Females in Yemen hardly ever engage in social community activities or sports, apart from at women-only gatherings. Men are visible and dominant both in public and in private life. Women's space is more in the private sphere, with less power and less recognition of their reproductive role.

The process of socialization in the household builds up patriarchal institutions and enforces gender roles and responsibilities, reinforcing unequal power relations between men and women from birth and all through the life cycle. Unequal power relations extend into the wider community and into government institutions, and are reflected in their policies and practices. Males and females are born free but raised according to expected gender roles. Males are socialized within a restricted framework of 'masculinity', which expects them to be strong, dominating, earners and breadwinners, and guardians of their female counterparts (mothers, sisters, wives, daughters, and other female relatives).

²⁴ Magda Mohammed El Sanousi. (2004) 'Strategies and Approaches to Enhance the Role of Men and Boys in Working for Gender Equality: A Case Study from Yemen'. Gender Equality and Men, Learning from Practice. Oxfam GB.

Handout 4. Costs of achieving a masculine role

- The ideas of masculinity combine to create a mask, a shell, which protects men against the fear of not being ‘manly’. It protects them from harm as they set out on what men before them have defined as the basic quest of manhood, the acquisition of power. With this power comes the capacity to control: perhaps themselves, perhaps others, perhaps the social and physical environment in which we live. Power can be exercised intelligently and sensitively, or by brute force. Men fight in the schoolyard, compete for marks or prestige jobs, play the power games of business and politics, act like experts on sports, cars, music, or academic trivia. In their relationships with other men and with women, most men try to establish some authority or control, even if they don’t always dominate. The urge for power is a mask and armor. Men exercise control not only over women and children, but also over other men, based on divisions of class, race, nationality, religion, sexual orientation, age, and physical and mental ability.
- Because of prevailing perceptions that equate masculinity with toughness and invulnerability, men may be unwilling to seek health care when it is needed. This has been observed in many countries.
- Men have defined child-care as ‘women’s work’; they have devalued such work, and have made sure that they do not have to spend much time doing it. In a sense this is a privilege, because it means that most men have only one job compared with most women, for whom work never seems to stop. It means that fathers are able to relax at night, or pursue leisure interests or sports. And yet, how often do we hear older men talking about having worked their whole lives for their families but that now they are retired, with their children gone, they don’t even know them? The very thing that was a source of privilege has become a source of alienation and emotional pain.
- Men may be threatened by women’s economic and professional progress, especially when the social definitions of masculinity include being the ‘breadwinner’ and being ‘strong’. This creates more anxiety and conflict with the other gender. Achieving gender equality is a solution. Equality does not mean that women and men will become the same, but that their rights, responsibilities, and opportunities will not depend on whether they are born male or female.
- Some men want to defend their privileges and power because they fear the loss of authority and economic benefits that they perceive gender equality would involve. Some men may resist gender equality because of a belief in inherent male supremacy. Most difficult to address is the fact that change towards gender equality will require new patterns of masculinity and thus may be perceived as a threat to identity for men. Change is particularly difficult when men and boys also face a range of problems related to unemployment, educational difficulties, economic restructuring, communal violence, and social exclusion and alienation. It is important to recognize that achieving change in gender relations is a complex process, one that is likely to face difficulties and provoke resistance.

Unit 5. Men, masculinity, and violence

Background information

Across the world, most acts of violence are carried out by men. However, violence is **not** a natural condition for men, or a natural part of being a man, and not all men are in a position of power or use violence. There is a widespread view that men are ‘naturally’ prone to violence because of their genetic inheritance, and a dominant impression that males are born violent. Some people claim that men are made more aggressive by their hormones, especially by testosterone. Others think that it is a matter of the ‘male brain’ working in different ways than the female brain.

However, although many men are not violent, when violence does occur, it is mostly men who commit it. Compared with women, men are overwhelmingly involved in all types of violence. It is mostly men who commit acts of personal violence – against women and girls, as well as towards other men and boys. Men are also most often implicated in other types of ‘organized’ or institutional violence, as both perpetrators and victims. Around the world, militaries consist of only men or mostly men. Men fight more than women – in wars, in the home, in the schoolyard, and on the street. Men own guns and weapons more often than women do, and are imprisoned and murdered more frequently than women. It is also a fact that men control more resources and power than women.

Cultural and social norms often socialize males to be aggressive, powerful, unemotional, and controlling. This contributes to a social acceptance of men as dominant. Similarly, expectations of females are that they be passive, nurturing, submissive, and emotional. This reinforces women’s roles as being weak, powerless, and dependent upon men.

A few words about this unit

This unit tackles the issue of men and violence. It builds on the previous units in understanding violence against women and the role of culture in shaping masculinity. Throughout this unit/session, the link between men and violence is explored and the question asked: what is the connection between being violent and being male?

Duration: 140 minutes

Unit objectives

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

- ✓ Identify some of the socialization processes involved in shaping boys into men that may encourage men to use violence or may sanction the use of violence
- ✓ Recognize that violence is not a natural condition for men, or a natural part of being a man
- ✓ Identify alternative ways to ‘be a man’.

Unit agenda

Session objectives and agenda	5 mins
Connection between being violent and being male	60 mins
Energizer: who are you?	10 mins
Evaluation	5 mins

What you need

- Flipchart
- Colored markers
- Colored cards
- Colored sticky labels
- Masking tape
- Pens and pencils
- A4 paper
- Handouts 1–3.

Opening

Start the session by encouraging participants to remember the topics discussed during the previous session. Tell participants that in this session we will be exploring the link between masculinity, culture, and violence: what is the connection between being violent and being male?

Main activities

Activity 1. Session objectives and agenda

TIME: 5 minutes

MATERIALS: Session objectives flipchart, agenda flipchart, coloured markers, enough copies of the agenda for all participants

PURPOSE:

- Present the unit objectives to participants.
- Present the unit's agenda of activities to participants.

STEPS:

- Introduce the unit's objectives and agenda, reviewing the prepared flipcharts. Ask whether participants have any questions.

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Activity 2. Connection between being violent and being male

TIME: 60 minutes

MATERIALS: Handouts, flipchart, coloured markers

PURPOSE:

- Understand the connection between being violent and being male.
- Identify some of the socialization processes involved in shaping boys into men that may encourage men to use violence or may sanction the use of violence.
- Recognize that violence is not a natural condition for men, or a natural part of being a man.

STEPS:

- Show the connection between this activity and Activity 2 in Unit 4 (Exploring masculinity). Ask participants to work in small groups (or facilitate a discussion group) and discuss the following:
 - What is the link between ‘being a man’ and ‘being violent’?
 - In what ways does our Arab culture encourage men to use violence or sanction the use of violence? Examples?
 - How does the role played by media and/or religion affect violent behaviour by men?
 - How does the role played by policy and legislation affect violent behaviour by men?
- Use **Handout 1. Men and violence**, **Handout 2. Facts and myths about violence against women**, and **Handout 3. Many ways to be a man** to encourage discussion.
- Emphasize that the link between being male and being violent is a product of society and history, not of biology. It is manhood or masculinity which creates this intimate link between men and violence.
- Encourage participants to think about possible alternative ways of encouraging young boys not to use violence.

Activity 3. Energizer: who are you?

TIME: 10 minutes

MATERIALS: None

PURPOSE: Energizer

- Encourages playfulness, laughter, and physical movement

STEPS:

- Explain the rationale of the exercise: to communicate non-verbally.
- Divide the participants into two groups.
- Ask each group to choose and agree upon an occupation (farmer, cook, driver, etc.) and then to mime activities related to this occupation in front of the other group, who must guess what the profession is.
- Tell participants that they should remain silent and use only body movements, gestures, facial expressions, etc. to describe the occupation.

- The other group must guess the occupation that has been chosen from the activities that are mimed.
- Comment on the activity, focusing on the importance of non-verbal communication.

Closure

Summarize with the participants the main activities of the unit.

Activity 4. Session evaluation

TIME: 5 minutes

MATERIALS: Flipchart, colored sticky labels

PURPOSE:

- Engage participants in evaluation of the session.

STEPS:

- On the flipchart, draw a sad face and a happy face.
- Ask each participant to think about the session and write something he/she liked about it and to post this on the happy face, and something he/she did not like about it and to post this on the sad face.
- Keep the sticky labels anonymous.
- Read the sticky labels aloud and discuss them with the whole group.

At the end of the session, you can ask participants:

- Which activity did you like most?
 - What do you think about the activity?
 - How do you feel after the activity?
 - What is the value of this activity?
-

Handout 1. Men and violence

- The link between being male and being violent is a product of society and history, not of biology. It is manhood or masculinity which creates this intimate link between men and violence. Ideas of 'natural masculinity' are a way of excusing men's violence; boys and men who are violent are in part acting out the dictates of what it means to be a 'normal' male.
- Cultural and social norms often socialize males to be aggressive, powerful, unemotional, and controlling. This contributes to a social acceptance of men as dominant. Similarly, expectations of females are that they be passive, nurturing, submissive, and emotional. This reinforces women's roles as being weak, powerless, and dependent upon men.
- The socialization of both men and women has resulted in an unequal balance of power, an unequal power relationship between women and men.
- In many societies, children learn that males are dominant and that violence is an acceptable means of asserting power and resolving conflict.
- The dominant model of masculinity offers to boys and men qualities such as aggressiveness, control, and a sense of entitlement to power, as well as a series of myths that justify men's violence and men's power.
- To be a man, a male needs to shape a personality that can always control and dominate his social and natural environment. The ability to dominate becomes a core feature of masculinity. Men must develop the ability to act on, to do to, to control, and manipulate the world around them, and not to succumb to 'weakness' or receptivity.
- A widely held idea of masculinity is that men are strong and emotionally robust. Males are taught to adopt an aggressive and violent masculinity, to be repressive of empathy and extremely competitive: i.e. boys don't cry, they fight.
- Men are then taught to use violence as a means of problem-solving and control; this is culturally sanctioned, both implicitly and explicitly, in different ways throughout the world.
- Boys growing up are inducted into many rituals of violence. They are told stories about legendary heroes who kill many opponents. They are given toy soldiers, toy guns, toy tanks and warplanes, and battle games. Boys are invited to play games of ritual combat such as football, in which the physical ability to overcome an opponent in a contest of strength, skill, and aggression is the point of the game. Huge publicity, and a lot of money, is given to the young men who do this most successfully.

- Boys and young men are invited to engage in virtual combat, through the marketing of video games and their online derivatives. Many of these games are extremely violent symbolically. Boys and young men are the main group to whom Hollywood 'action' movies are addressed. The world of work is presented to them through an idealization of the 'aggressive' business executive whose ruthless drive and capacity to outsmart and defeat his competitors are the marks of success.
- Mass media circulate particular icons of masculinity and celebrate particular patterns of conduct. Media do not fix individual behaviour, but do shape self-understandings and repertoires of conduct. The central images of masculinity are the murderous hero, the specialist in violence: fictional characters such as Rambo, the Terminator, James Bond, Superman, or Spiderman, i.e. physically strong men who used force to conquer the bad guys. Violence is seen as a legitimate and normal way to resolve conflicts, protect reputation, and punish others
- In many cases, women, as mothers and mothers-in-law, unwittingly perpetuate violence by socializing boys and girls to accept male dominance and by acquiescing throughout life to male demands.
- In many cases, mothers teach their daughters to accept the roles that society assigns them, and they punish deviant behaviour to ensure their sexual and social acceptance.
- By the time they become adults, much of the violence that young men have experienced is male-male violence. The rules of male-male violence by which they have to abide are: (1) take the pain and the punches; (2) never walk away. Following these rules is a way to preserve masculine reputation, to avoid being seen as a 'sissy' or a 'fag'. Boys and young men see male-male violence as funny, entertaining, and also legitimate.
- In addition, men's use of personal violence permits and legitimizes the use of other types of organized violence – and vice versa. It becomes a vicious cycle of violence, a culture of violence into which men and women are socialized.
- At the same time, men are taught to be emotionally robust, to block the avenues of emotional release. The expression of fear, hurt, and sadness, for example, through crying or trembling, is physiologically and psychologically necessary because these painful emotions fester, especially if they are not consciously felt. The failure to find safe avenues of emotional expression and release means that a whole range of emotions are transformed into aggression and hostility. Men become 'pressure cookers'. A man feels sad or hurt or angry, and he strikes out. Violence therefore becomes the 'natural' and the only way of expressing emotions that is 'allowed' culturally for men.

- In any act of violence, whether a street fight, a violent display of temper, or a vicious assault, individual men are acting out relations of sexual and social power, are expressing emotions that they may not know how to express otherwise. Although the violent man is to be held responsible, he alone is not to blame, however, for these actions are a ritualized acting-out of our social relations of power: the dominant and the submissive, the powerful and the powerless, the active and the passive, the masculine and the feminine.
- However, men may experience power and powerlessness at the same time: being powerless in relation to an employer, for example, but powerful in relation to a sister, wife, or family. This is why many men explode only in a situation where they feel secure and where they can feel confident of winning and of ascertaining their masculinity. This explains why so much violence occurs in families, against those whom men love. The family provides an arena for the expression of needs and emotions not considered legitimate elsewhere. It is one of the few places where men feel safe enough to let go, to unwind, to express emotions, and to demand that their needs be met.
- Accordingly, this culture of masculine violence becomes a problem of family violence because of: 1) the underlying inequality of men and women: in a society that is patriarchal, men are given power and privileges that they will have to defend; 2) a long history of gender relations, from which many men feel a sense of entitlement to respect, deference, and service from women. If women fail to give these, some men will see it as bad conduct that ought to be punished. Some will see it as a challenge to their dignity or authority, to which the appropriate response is smashing the opposition.
- Many aspects of an individual's attitudes and behaviour, as well as past experiences, can influence the risk that he will use violence. These include:
 - Witnessing violence against women as a child
 - Experiencing sexual abuse or child abuse
 - Lack of positive role models
 - Sense of entitlement and control over women
 - Social isolation and depression
 - Alcohol and drug use
 - Attitudes and beliefs supportive of sexual violence
 - High potential for aggression and violence
 - Perception of violence as an accepted way to safeguard individual interests
 - Violent behaviour as an integral part of a positive self-image
 - Fear of losing control over situations
 - Lack of self-confidence/low self-esteem.

Handout 2. Facts and myths about violence against women

Violence against women and girls is subject to many myths that are used to justify the acts, exonerate perpetrators, or rationalize violent behavior. On the other hand, there are key facts that need to be made clear so that perpetrators of violence and those seeking justice for victims have some weapons to use against perpetrators. The following are some of the myths and facts about violence against women:

Myths	Facts
<ul style="list-style-type: none"> • Men are made more aggressive by their hormones, especially by testosterone. • Some women ask for or provoke men to rape, batter, or abuse them through their own behavior. • Women who dress in revealing clothes are asking for trouble and should not complain if they are violated. • Rapists are psychopaths or crude, uncultured, and uneducated men. • Violence is a crime that is culturally condoned, but is punishable by law. • Violent behavior is a mark of masculinity. • All men are naturally violent. • In some cultures violence is an expression of a man's love. • Commercial sex workers cannot be raped. • Marital rape is not possible. • Women say 'No' when they mean 'Yes'. 	<ul style="list-style-type: none"> • Male violence is a result of distorted and degraded humanity. • Most men are not violent and even those that are can change. • Violence is a crime that should not be justified or rationalized. • Rape refers to sex without consent, whether it is committed by a husband or any other man. • When women say 'No' they mean it and men must respect these feelings. • Men must take responsibility for their violent actions. • Many women and girls are raped by men who are close to them, their partners, husbands, fathers, priests, friends, and colleagues.

Handout 3. Many ways to be a man²⁵

Despite the strict rules, tests, and codes of masculinity, boys can learn that there are many ways to be a man. What can we do to encourage them?

- **Develop authentic relationships.** By establishing meaningful, open relationships in which boys do not feel judged for their beliefs and interests, and in an open atmosphere that stimulates (but does not force) conversations, boys begin to trust in others and in themselves.
- **Change the daily reality for boys.** Fortunately, there are day-to-day ways that adult role models can affect boys' images of themselves. Fathers giving a hand with the housework is one example.
- **Challenge the myth of the tough guy.** While respecting the fact that this mythology is important to boys, experts also recommend that boys are exposed to other kinds of role models and values. When boys see men serving their communities in positive and different ways, it shows them that there many ways to be a productive man.
- **Show boys that it's OK to feel your feelings.** Boys begin to turn off their emotions in the process of transforming themselves into the kinds of hypothetical males they want to be. We need to begin to share the reality that men do cry and that this has nothing to do with their masculinity. We need to explain to boys that developing their emotional lives will allow them to be better men, to be well-rounded, more mature, and better able to raise a family and keep a job, etc.
- **Demonstrate what it means to be a real man.** If boys see through examples that their fathers and other authority figures care about and are actively engaged with their families, and live by their own standards of masculinity, they will begin to see that men are not defined by society's rules, but by the kinds of people that we are inside.
- **Support boys who don't fit in.** The rules of masculinity are tough on boys who simply do not share traditional boy interests or fit the traditional mould. It is necessary to support these boys, acknowledge and value their interests without criticism, and discuss their fears that they won't fit in.

²⁵ Adapted from 'The PBS Parents Guide to Raising Boys'. www.pbs.org/parents/raisingboys/index.html

Unit 6. Deciphering violence

Background information

The lives of men are just as strongly influenced by gender as those of women. Societal norms and practices about ‘masculinity’ and expectations of men as leaders, husbands, or sons create demands on men and shape their behavior. Men are too often expected to concentrate on the material needs of their families, rather than on the nurturing and caring roles generally assigned to women. Socialization in the family and later in schools promotes risk-taking behavior among young men, and this is often reinforced through peer pressure and media stereotypes.²⁶

Violence is an important way for some boys and men to prove or exercise their manhood. Being violent is a means of demonstrating one’s toughness, dominance, prowess, or bravery – either through bullying other boys, aggressive sport, or putting down other boys and men, or through violence directed at girls and women.

Domestic violence committed by men within families and homes can be understood in the context of power inequalities dictated by existing gender norms. It can be seen as a development of the dominant-submissive power relations that exist in ‘normal’ family life, and which are reinforced by society.

A few words about this unit

This unit explores violence against women (VAW) through the concepts of masculinity, gender roles, gender equity, and equality.

Duration: 120 minutes

Unit objectives

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

- ✓ Apply the concepts of masculinity, gender roles, and violence to VAW
- ✓ Identify the motives behind the use of violence
- ✓ Understand that violence is a shared experience
- ✓ Understand the misconceptions regarding VAW.

Unit agenda

Session objectives and agenda	5 mins
Exploring VAW	45 mins
Stand up if...	20 mins
Violence in my life	45 mins
Evaluation	5 mins

²⁶ <http://www.unfpa.org>

What you need

- Flipchart
- Colored markers
- Colored cards
- Colored sticky labels
- Masking tapes
- Pens and pencils
- A4 paper
- Handouts 1–2.

Opening

Start the session by telling participants that scholars and trainers alike often refer to ‘gender roles’. This is a concept that is today relatively widely used and discussed in the public sphere; the existence of rigidly defined gender roles and the damage that these can cause to individuals is most often taken for granted. Nevertheless, participants come from backgrounds where the difference between gender and sex is not acknowledged and where the different roles accorded to women and men are considered to be something ‘natural’ or ‘biological’. This unit addresses the problematic effects of rigidly defined gender roles in society and aims to raise awareness about them.

Main activities

Activity 1. Session objectives and agenda

TIME: 5 minutes

MATERIALS: Session objectives flipchart, agenda flipchart, colored markers, enough copies of the agenda for all participants

PURPOSE:

- Present the unit objectives to participants.
- Present the unit’s agenda of activities to participants.

STEPS:

- Introduce the unit’s objectives and agenda, reviewing the prepared flipcharts. Ask whether participants have any questions.

Activity 2. Exploring VAW

TIME: 45 minutes

MATERIALS: Handouts 1 and 2, flipchart, colored markers

PURPOSE:

- Apply the concepts of masculinity, gender roles, and violence to VAW.
- Identify the motives behind the use of violence.
- Understand VAW.

STEPS:

- Facilitate a brainstorming session on VAW and men’s use of violence, encouraging participants to generate ideas and share them with the whole group.

Or:

- You can divide participants into small groups, and ask each group to think about the following:
 - Why do men resort to violence?
 - Is violence a means of communication?
- Encourage a group discussion, using the flipchart to write down highlights of the groups’ discussion points.
- Distribute **Handout 1, Understanding VAW** and **Handout 2. Gender equity and gender equality**. Give participants some time to read them, explain gender equity and gender equality and their impacts, then encourage a discussion.



Activity 3. Energizer: stand up if...

TIME: 20 minutes

MATERIALS: None

PURPOSE:

- Help participants realize the effects of socialization on gender roles.
- Encourage physical movement.
- Show the abusive content of being taught to ‘act like a man’ or ‘act like a lady’.

STEPS:

- Explain the rationale of the exercise: to show the abusive content of being taught to ‘act like a man’ or ‘act like a lady’.
- The facilitator may delete some statements if needed in the case of limited safety of disclosure.
- In turn, all men in the room and all women in the room are instructed to stand when each of the following statements that applies to them is read out, take note of who else is standing, and take note of their feelings. Then they sit down again, and the next statement is read out. All participants have the right to pass, but are asked to take note of their feelings if they do. The facilitator may delete some statements because of the limited safety of disclosure.

Remind participants of the ground rules, stressing confidentiality and privacy, and the need to ensure that this place is a safe space for expression and sharing.

The exercise

Ask male participants to please stand up silently if...:

- You have ever worried you were not tough enough.
- You have ever exercised to make yourself tougher.
- You were ever told not to cry.
- You were ever hit to make you stop crying.
- You have ever been told to act like a man.
- You have ever been hit by an older man.
- You have ever been forced to fight, or were in a fight because you felt you had to prove you were a man.
- You ever saw an adult man you looked up to or respected hit or emotionally brutalize a woman.
- You have ever been physically injured by another person.
- You have ever been injured on a job.
- You have ever been physically injured and hid the pain, or kept it to yourself.
- You were ever sexually touched in a way you didn't like by an older person.
- You ever stopped yourself from showing affection, hugging, or touching another man because of how it might look.
- You ever hurt another person physically.
- You ever got so mad that, while driving, you drove fast or lost control of the car.
- You ever drank (or took other drugs) to cover your feelings or hide pain.
- You ever felt like simply killing or hurting yourself?

Ask female participants to please stand up silently if...:

- You have ever been afraid you were not pretty enough.
- You ever felt you were not feminine enough.
- You ever changed your diet or exercised to change your body size, or body shape, or weight.
- You ever felt less important than a man.
- You ever pretended to be less intelligent than you are to protect a man's ego.
- You were afraid to speak or felt ignored because the men were doing all the talking.
- You ever felt limited in what careers were open to you.
- You ever earned less than a man for doing equal work.
- You ever limited your activity or changed your plans to go somewhere out of fear for your physical safety.
- You routinely or daily make plans for, or limit, your activity because of fear for your physical safety.
- You ever stopped yourself from hugging, kissing, or holding hands with another woman for fear you might be called a lesbian.
- You have ever been afraid of a man's anger.
- You have ever been hit by a man.

At the close of the exercise, the group processes their feelings about the experience. **Make sure to remind participants of the ground rules, stressing confidentiality and privacy, and the need to ensure that this place is a safe space for expression and sharing.**

Activity 4. Violence in my life

TIME: 45 minutes (may vary depending on group size and themes discussed)

MATERIALS: None

PURPOSE:

- Recognize that violence is a human experience we all have a share in.
- Recognize that most of the time it is wrong to assume that, just because people we know do not talk about such experiences, violence has not happened to them.

Tips for the facilitator

This activity addresses two common phenomena related to violence. The first is that some people believe that violence is something that happens to a few people out there, but certainly not to him/her or anybody he/she knows. However, if we consider worldwide statistics, which state that every third woman experiences serious sexual harassment by the age of 18, or that every fifth woman has at least one intimate relationship in which she is physically abused, it is clear that this cannot be true. The second is that some people are very conscious of being victims or survivors of violence, but believe that they are a unique case.

It is important that the facilitator emphasizes the ground rules to guarantee a safe space for expression and sharing. The activity aims to identify violence in people's lives and does not aim to provide counseling or therapy.

STEPS:

- Explain to the participants that what comes now is a very personal encounter with the issue of violence. Ask them to think of one occasion when they have experienced violence (and wouldn't mind sharing it with this group).
- Participants are asked to disclose:
 - The incident
 - Who was violent toward her/him
 - How she/he reacted to that
 - How the experience affected her/him then and later, and how she/he feels/thinks about this experience now as it is told to the group.
- Remind participants of the group rules that have been agreed in the first session, with a special emphasis on confidentiality, safety, and the right not to talk. Explain (again) that confidentiality in this case also means that whatever has been said in the room stays in the room, and that participants are not allowed to ask each other questions about it outside the session (e.g. in the coffee break) or refer to the contents of the stories disclosed in any further discussions. Ask participants who would rather not disclose a story to say so, rather than staying silent. Explain that it is everybody's own responsibility to know their own limits, meaning in this case to choose a story that she/he believes is safe for her/him to tell in this group.

- Allow a few moments for reflection before asking who would like to start.
- For some participants, it will be easy because this is routine for them, because they work with their stories, etc. But for others, this might be the first time they have been asked to be so candid. Observing participants therefore is very important: rather than going around the group in turn, people should feel free to speak up whenever they feel comfortable. The facilitator can encourage participants by means of eye contact.
- Thank each participant after each story is disclosed.
- Further questions to ask:
 - What did this exercise tell you about yourself?
 - What did this exercise tell you about violence?

Tips for the facilitator

This activity puts participants into an emotionally challenging situation: therefore the responsibility of the facilitator to stick to the group rules that ensure safety is crucial

Although participants are asked to choose a story that is safe enough, sometimes they will only know that it is not so once they have started to tell it. Therefore, think through whether you can keep your balance in a situation where one or more participants may become upset or even start to weep.

Facilitate a debriefing session in which participants are encouraged to share feelings and discuss different types of violence experienced.

Closure

Summarize with participants the main activities of the unit.

Activity 5. Session evaluation

TIME: 5 minutes

MATERIALS: Flipchart, colored sticky labels

PURPOSE:

- Engage participants in evaluation of the session.

STEPS:

- On the flipchart, draw a sad face and a happy face.
- Ask each participant to think about the session and write something that he/she liked about it and to post this on the happy face, and something he/she did not like about it and to post this on the sad face.
- Keep the sticky labels anonymous.
- Read the sticky labels aloud and discuss them with the whole group.

At the end of the session, you can ask participants:

- Which activity did you like most?
- What do you think about the activity?
- How do you feel after the activity?
- What is the value of this activity?

Handout 1. Understanding VAW

- Gender norms lead to reinforcement of patriarchal structures and the rule of boys and men in society. Hence, boys and men often do not consider girls and women to be equal as human beings, which leads to the development of patterns of violence. Domestic violence is linked to men's inability (real or perceived) to fulfil traditional gender roles or to live up to society's expectations of what it means to be a 'real man' – i.e. being the breadwinner and the household decision-maker. The situation is also aggravated by rapid shifts in the division of gender roles, where men can no longer play the role of the main breadwinner in the family. They fear that they may cede control of family issues to their wives, a belief that in turn aggravates family conflict.
- In the changing social and economic context of growing male unemployment or underemployment, coupled with rising numbers of women entering the workforce, some men are feeling increasingly powerless, while at the same time still feeling entitled to power (in the form of status, money, a job, women). As a result, some men turn to violence against women and children because it is one of the few remaining ways in which they can display power over others and 'feel like a man'. Domestic violence may be about men seeking the power they believe is rightfully theirs.
- Men also resort to violence when they feel threatened or when women do not do what they expect, according to their perceived gender roles. Men learn, through the shaping of their masculinities and manhood, to channel their frustrations and anxieties into violence. In such contexts, domestic violence committed by men is a product of possessiveness.
- Society has also endowed men, through codes of gender roles and norms, with the right to punish 'their' women; hence the belief that violence is a legitimate form of punishment and the importance to men of maintaining and exercising status and authority over women. An example of this is so-called 'honour' crimes.
- Many young men grow up observing the perpetration by males of rape, domestic violence, and child assault – often by a father, male care-giver, or male relative. Witnessing domestic violence can reinforce the idea that it is OK or normal to mistreat women in this way. In these homes, children are likely to learn that violence is an appropriate form of conflict resolution and stress management, that violence has few socially negative consequences, and that victims of such violence must at best tolerate this behaviour and at worst examine their own responsibility in provoking it. An example of this is blaming the victim in cases of rape; many men find it acceptable to force a girl into sex if she has 'led him on', or if she gets him sexually excited.
- When men feel they are not in control of their environment or they feel shunted around by the demands of life, they start feeling that they have not 'made the grade' as a man. Society has provided them with a way of compensating for these feelings: it had linked them up with someone who is defined as even less powerful. For some men, asserting their dominance in their relationship with their wife becomes a means of reasserting their sense of self-worth and manhood.

- On the other hand, having had to suppress their emotions all through manhood, many abusers simply may not be able to recognize the harm they are doing to their sons, daughters, lovers, or wives. They may realize they are doing wrong, but may not be able to feel the hurt. Hence the tendency to play down violent episodes and to keep repeating the cycle of violence.

Violence as communication

- Violence can be looked at as a way of communication between a couple and an attempt to keep the relationship going. Women's roles have been changing rapidly, and men are not yet prepared to accommodate these changes. They continue to deal with women according to the patterns they have learned while growing up: Men may be looking for women who don't exist any more, while women may be seeking men who don't exist yet. This creates tension, frustration, and anxiety, and subsequently violence, as this is how men learn how to deal with such emotions. Through violence, men try (intentionally or subconsciously) to make women fit the stereotyped image they have of them so that they can communicate better.
- Violence may be a distorted image of concern, of love, or of caring, particularly for people who have grown up in violent homes or who are survivors of violence.
- Through violence, boys and men communicate to the world around them their manhood and their masculine status. However, the problem is not that men are assertive or aggressive in some situations, for these are important and sometimes positive human traits; the problem is that aggression is not usually balanced by receptivity, reciprocity, connection, and passivity.
- Violence is also an important way in which men are kept within the boundaries of manhood. Having to affirm themselves through violence, men find themselves ultimately entangled in a circle of violence, which can cause them suffering, although they are not allowed to express it.

Misconceptions

- It is commonly assumed that domestic violence is caused by alcohol or drug abuse. This is not true. The perpetrator is sober in about half of all domestic violence cases. Also, not all alcoholics or binge drinkers resort to violence when angered or frustrated. It is the way that the perpetrator sees himself and his rights that leads to the violence; alcohol or drugs help in bypassing the barriers or restrictions. If a man abuses his family and also tends to have difficulty with controlling his alcohol consumption, he needs to recognize that he has two separate problems.
- It is commonly assumed that violence is unintentional, that it is a trait that cannot be changed, and the violent person has no control of his emotions. This is not true: violence is a learned behaviour – it is the way people learn to deal with frustrations, worries, and threats, communicate anxiety or feelings of loss of control, resolve conflicts, etc. Violence provides a quick-fix solution that is relatively easy to administer, yet the consequences are tremendous and long-term. Improving communication is a healthier and longer-lasting solution.

- It is commonly assumed that violent persons are mentally sick. This is not true either. Violent persons are individuals who have learned, while growing up, to deal with stress, frustrations, and emotions through violent outbursts. Violence is the only way for them to try to regain control when they feel they are losing it.

Handout 2. Gender equity and gender equality²⁷

Gender equity is the process of being fair to women and men. To ensure fairness, strategies and measures must often be available to compensate for women's historical and social disadvantages, which prevent women and men from otherwise operating on a level playing field. Equity leads to equality.

Gender equality requires equal enjoyment by women and men of socially valued goods, opportunities, resources, and rewards. Where gender inequality exists, it is generally women who are excluded or disadvantaged in relation to decision-making and access to economic and social resources. Therefore a critical aspect of promoting gender equality is the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives.

Gender equality does not mean that men and women become the same; only that access to opportunities and life chances is neither dependent on, nor constrained by, their sex. Achieving gender equality requires women's empowerment to ensure that decision-making at private and public levels and access to resources are no longer weighted in men's favour, so that both women and men can fully participate as equal partners in productive and reproductive life.

²⁷ www.unfpa.org

Unit 7. What men and boys can do (I)

Background information

Mere recognition of injustice is not enough to end it: **recognition must be accompanied by action.** Paulo Freire, in his *Pedagogy of the Oppressed*²⁸, defines solidarity with the oppressed as an act of love. Solidarity with the oppressed can be established and maintained when we stop regarding those who are oppressed as an abstract category, and see them as persons who have been unjustly dealt with – when we stop making pious, sentimental, and individualistic gestures, and risk an act of love.

Men's roles in and responsibilities for ending violence range across a spectrum, from men changing their relationships with their intimate partners to male-dominated institutions changing the way they function in order to better confront issues of gender and power.

Growing interest and attention is given to the participation of men in combating violence against women (VAW). Gender hierarchies and inequalities both reflect and perpetuate VAW. However, the critical factor is the role that men can play in exploring the intersection of culture and violence against women. In all regions of the world, culture has been used by individuals and institutions to support beliefs, norms, practices, and institutions that legitimize and perpetuate violence against women. What is of note is that no culture is static, and that no culture is immune to historical or political change. **The role that men can play is therefore in creating a culture that says 'no' to violence against women.** It is important that men start to critically explore and challenge the history and construction of claims that use culture as a justification for violence against women. Men must examine who has constructed or is constructing such cultural beliefs, and whose interests are served by these claims. Men should question whose cultural views and values are being privileged, and why?

A few words about this unit

This unit explores the role that men can (and should) play to end VAW and contribute to a culture of gender equality. In this and the following units, participants will reflect on each man's possible contribution to VAW prevention.

Duration: 60 minutes

Unit objectives

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

- ✓ Identify the different roles that men and boys can play to eliminate domestic violence
- ✓ Identify some of the barriers that might prevent some men from playing this role.

²⁸ Freire, Paulo. *Pedagogy of the oppressed*. [New York]: Herder and Herder, 1970.

Unit agenda

Session objectives and agenda	5 mins
Roles men can play to combat VAW	50 mins
Evaluation	5 mins

What you need

- Flipchart
- Colored markers
- Colored cards
- Colored sticky labels
- Masking tape
- Pens and pencils
- A4 paper
- Handouts 1–3.

Opening

Start the session by emphasizing that the mere recognition of injustice is not enough to end it: **recognition must be accompanied by action.**

Since men's roles and responsibilities for ending violence range across a spectrum, there are a number of roles that a man can play to fight VAW. We shall be examining these different roles in this session.

Main activities

Activity 1. Session objectives and agenda

TIME: 5 minutes

MATERIALS: Session objectives flipchart, agenda flipchart, coloured markers, enough copies of the agenda for all participants

PURPOSE:

- Present the unit objectives to participants.
- Present the unit's agenda of activities to participants.

STEPS:

- Introduce the unit's objectives and agenda, reviewing the prepared flipcharts. Ask whether participants have any questions.
- Start by asking the participants if they know of examples of men who are engaged in preventing VAW. What do these men do?

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Activity 2. Roles men can play to combat VAW

TIME: 50 minutes

MATERIALS: Handouts 1 – 4, flipchart, colored markers

PURPOSE:

- Examine the different roles a man can play to combat VAW.
- Differentiate between the possible roles a man can play to combat VAW.
- Identify some possible barriers that might prevent some men from playing this role.

STEPS:

- At the beginning of the exercise, highlight the following:
 - There are already some men who are against violence against women and young girls. However, they are not speaking out publicly. Others may be willing to participate in the fight against violence, but don't know how.
 - Men and boys can be involved either on a personal level or according to the role they play in society.
 - Throughout this exercise, we will be focusing on the individual man (who could be anyone), exploring the possible roles that a man can play to combat VAW.
- Encourage participants to think of ways to change. If they are men, how can they change themselves? Explain that men and boys can do one or more of the following:
 - Work on themselves
 - Serve as mentors or good role models
 - Take action as a neighbour/friend/bystander
 - Be allies.
- Write down these four categories on the flipchart.
- Divide participants into four groups, and ask them to work in small groups on one of the listed roles. Encourage them to come up with examples from their own lives and to identify some challenges (if any) that might hinder this role. Ask them to give:
 - Examples of situations where they did/can play one of these roles;
 - Challenges faced/factors that might hinder playing this role.
- Ask the groups to present their work. Discuss, using **Handouts 1–3** (or using a PowerPoint presentation prepared from the handouts). Go back to **Unit 1, Handout 4. Challenges of involving men** when working on VAW prevention.
- Highlight the importance of men working on themselves first i.e. helping themselves to help others: 'You must be the change you wish to see in the world'. – Mahatma Gandhi.
- Highlight the importance of men asking themselves the most basic questions:
 - Am I in any way controlling or abusive?
 - If yes, how can I change?
 - Do I want to be involved?
 - What can men do to change societal attitudes and behavioral patterns?

Closure

Summarize with the participants the main activities of the unit.

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Activity 3. Session evaluation

TIME: 5 minutes

MATERIALS: None

PURPOSE:

- Engage participants in evaluation of the session.

STEPS:

- Encourage participants to share their impressions about the session, using verbal or non-verbal means of expression. You can ask them to express their feelings indirectly by choosing any element of nature they identify with, and to explain why they chose this element. An example would be: 'a bird' ... 'because I feel like flying'.

At the end of the session, you can ask participants:

- Did you like the activity?
- How do you feel after the activity?
- What was the value of this activity?

Handout 1. What can men do to combat VAW?

‘You must be the change you wish to see in the world.’ – Mahatma Gandhi

Gender inequalities and consequent VAW can be put to an end:

- If men take a lead in positively influencing their peers through education and direct actions of fighting against their peers’ violence towards women;
- If all men can understand the serious implications on social welfare and human development of the current levels of violence against women and children;
- If the current ills in society are talked about openly and appropriate measures to eradicate impunity are taken;
- If men can lend a helping hand to their sisters in creating a safer living environment where there is no violence whatsoever;
- If positively-minded men can take a lead in promoting positive human values geared towards gender equality and tolerance within families and in society at large.

Men’s roles in, and responsibilities for ending, violence range across a spectrum: there are many things a man can do to resist VAW. On a personal level, the roles can be to:

- Work on themselves
- Serve as a mentor or a good role model
- Take action as a neighbour/friend/bystander
- Be an ally.

Work on themselves

This is the most difficult but the most important and essential step. It involves men engaging in self-criticism. Men can:

- Begin by asking the most basic questions: ‘Am I in any way controlling or abusive? If yes, how can I change?’;
- Play an active role in parenting and nurturing their children;
- Abandon the culture of violence as a proof of their masculinity.

It is also a process of self-reflection and asking about:

- The beliefs about power that men grow up with, their essential ‘authority’ over women, and the sense of their cultural entitlement to services that women ‘should’ provide them;
- The way in which men handle emotions (especially those that are censored or repressed, such as fear or sadness), which are often transformed into anger;
- The social and cultural validation of violent responses, which are often seen as a legitimate ‘correction’ of female behaviour;
- The different costs of dominant masculinity in various aspects of health, sexuality, and family life.

At the end of the process, men should ask the questions:

- ‘Do I want to be involved?’
- ‘What can men do to change societal attitudes and behavioural patterns?’

Violent men should be encouraged to examine their motivations for violence and to adopt practical strategies, including:

- Recognizing that violence and abuse can not be justified by anger but by the desire to hurt or dominate;
- Acknowledging that violent behavior damages relationships with partners and children;
- Learning how to communicate effectively (listen well, use 'I' statements instead of 'you' statements, be non-judgemental);
- Adopting self-talk and time out: One important part of an anger control plan is "self-talk". Self-talk is the conversation you have with yourself inside your head, in other words your thoughts in response to a situation. Therefore, it is important to recognize individual signs of anger, and use strategies such as self-talk and stress management.

Serve as a mentor or role model

- Role models set examples for those around them of positive behaviours and attitudes toward women and girls. Thus a man or a young boy who resorts to non-violent ways of resolving conflict with family members can influence those around him positively. Role models demonstrate respectful and non-violent options through their actions. They are distinguished from mentors in that they do not take an active role in others' lives.
- Mentors are the fathers, uncles, care-givers, teachers, coaches, bosses, community leaders, religious leaders, and others who help to guide boys and men towards becoming non-violent men. People look up to them. They may be role models as well, but what distinguishes them is the active role they play in others' lives. A guiding principle may be: 'Practice what you preach and show people that it works.'
- Being a mentor or role model is a vital and effective way to teach others., following the maxim: 'I hear and I forget, I see and I remember, I do and I understand.'

Be a neighbour, friend, bystander

- A bystander can be anybody – neighbour, friend, classmate, co-worker, teammate, or even someone unknown to you.
- A bystander may not react to the violence observed, adopting an attitude of 'it's not my problem'. This may be a safe option, but it allows violence to continue.
- On the other hand, a bystander can speak out against the violence witnessed, pointing out that it is socially unacceptable behaviour. They are saying: 'The victim does not have to be my sister, friend, or neighbour before I condemn her victimization.'
- Men/young boys as bystanders can prevent, interrupt, or intervene in abusive situations.

Be an ally

- An ally is someone in a privileged group working with others from less privileged groups toward equality and social justice. Because men have privileges that come with being male in a society that gives them more economic, political, and social power than women, the best way for men to work as allies in this field is for them to use their gender privileges in whatever ways they can to prevent VAW. In particular, they can try to change the policies and conditions that contribute to VAW and the oppression of women. Being an ally also means being accountable to women and recognizing their leadership in the field of violence prevention.
- According to his role in society, an ally can play an important role by helping in the development of a greater awareness of gender issues among men; encouraging increased involvement in the care of children; promoting programmes for men on parenting and responsible sexual behaviour; or increasing knowledge on gender issues among professionals and in the school curriculum.
- It is important to have men as allies: men have a number of privileges in society, and they have numerical strength in positions of authority, in public life, and in decision-making.
- An ally recognizes and helps to affirm the numerous benefits of gender and social equality in their own lives and in the lives of women around them, and provides support to empowering movements.
- An ally can be active in influencing policy and legislative changes.
- By challenging stereotypical models of masculinity, an ally can seek to engage other men in reducing VAW.

Handout 2. Areas for action

Commitment and patience are two essential components of any attempt to change violent behaviour by men. It cannot be done overnight and may require several generations of intense work. The end result, however – a world where no one uses violence to control other people's behavior – makes the means seem worthwhile.

We must work with men, as both perpetrators and victims, in order to address those masculinities that glorify violence:

Family

Since the family is the first instrument of socialization for both girls and boys, it should be the first place that a boy is given the freedom to express his emotions, is taught to resolve conflict peacefully, and learns to see girls as equals in every respect. How a family treats its female members will have as much effect on the development of masculinity as how boys themselves are treated and taught.

Studies have shown that fathers who are positively engaged in the lives of their children are less likely to be depressed, to commit suicide, or to be violent towards their wives. They are more likely to be involved in community work, to be supportive of their partners, and to be involved in school activities. When fatherhood is privileged as a central aspect of masculinity, everybody benefits.²⁹

However, in most cultures, children are taught from a young age that a man's role in the family is that of provider and protector. Child-care, by contrast, is seen as a woman's business.

By seeing women and girls through their daughters' eyes, men have begun to think about aspects of gender inequality, such as sexual harassment, inheritance law, and mobility, that might not have concerned them before. Studies from a range of settings find that fathers contribute about one-third to one-quarter of the time that mothers do to direct child-care. Yet as increasing numbers of women enter the labour force, many women are being left with a double work burden – being expected to earn an income in addition to carrying out their existing domestic chores and child-care responsibilities.

Education

Education is another important conduit of gender socialization. The attitudes that a boy is exposed to at school can either challenge or reinforce existing gender stereotypes.

Media

The media has an increasingly influential role to play in changing gender stereotypes. Just as movies, television, and print media perpetuate traditional or negative gender stereotypes, the media's centrality in our daily lives means that it can be a crucial channel for change.

²⁹ 'The Effects of Father Involvement: A Summary of the Research Evidence', Newsletter of the Father Involvement Initiative – Ontario Network, Volume 1, Fall 2002.

Handout 3. Obstacles hindering men from actively resisting violence

Men resist change...

- The initial reaction to any change is resistance.
- Men may be threatened by women's economic and professional progress. Fears arise of roles reversing, of women bossing them around, or of women taking equivalent gender revenge.
- Men may resent what they see as attention and resources being given disproportionately to women.
- Men may be reluctant to give up what they consider is rightfully theirs.
- Some men can begin (by conviction, under pressure, or as part of an institutional programme) to change. After a time, men develop an acceptance of gender equity perspectives and a minority even becomes role models for other men. However, this process is not linear. Some men may start to change, but find it too stressful because of internal or external pressures and later fall back into previous attitudes and privileges. Persistence and thorough follow-up are important.
- The real proof of change is practice: encountering men who will progressively emerge with attitudes tending to gender equity, family democratization, and coherence in what they say and what they do in their family, and their institutional and community work.

Men resist seeking help...

Some men may feel the need to ask for help to overcome their violent behaviour, but they do not do so. Reasons may be:

- Acceptance of violence: the man feels 'entitled' by society to dominate his family members and is allowed to solve problems with violence; therefore, he may not believe he needs help. He may blame the victim for 'provoking' his behaviour or for not accepting it.
- Notions of masculinity: the idea of what it means to be a man, for many men, includes silence and strength. A man may avoid seeking help because he does not want to look 'weak' or feminine.
- Ignorance/lack of knowledge: men may not know where to go; resources are also scarce.
- Fear: men may feel ashamed. Men who stand up as advocates for women are at times ridiculed and are often lonely voices – more efforts should be made to support and connect them.

Unit 8. What men and boys can do (II)

Background information

Since masculinity is constructed, and ‘female’ and ‘male’ roles are historically created, then they can also be changed. The current situation is not a permanent, uniform, or irreversible state of being. **This change can be brought about by men, women, girls, and boys.**

Many men too suffer from socially constructed gender stereotypes and hence have much to gain from a gender-equal society. Such stereotypes put pressure on them to be ‘tough’ and to be the ‘breadwinner’, resulting in conditions that are often harsh and that may involve injury, violence, crime, or imprisonment (for example, occupations such as military service, policing, fire-fighting, etc.).

Achieving gender equality requires systemic changes in policy and modes of social interaction at all levels of society: home, workplace, school, public services, media, and so on. Men continue to occupy positions of power and privilege in patriarchal social systems, and without their active involvement a gender equitable society will neither be achievable nor sustainable. Thus, when men take an active role in promoting gender equality, the whole of society benefits.

Combating violence is not a struggle of men and boys against girls and women, or vice versa, but a struggle of all men, women, and children against the root causes of discrimination, inequality, and oppression.

There have been many innovative efforts to engage men in the struggle to end violence against women (VAW). Initiatives need to engage men as allies, using positive and relevant messages that also address their specific concerns. By highlighting the costs of gender inequality, as well as the benefits of gender equality – both for men as individuals and as members of families and communities – programmes can support men to reflect on, and ultimately resist, harmful constructions of masculinity.

The conceptual theoretical framework of equal partnership between men and women is as follows:³⁰

- 1) Establishing **shared goals** – such as ending violence against women, improved livelihoods, better governance, or ending poverty – and understanding that both men and women have a role to play in achieving these goals.
- 2) Fostering **co-operation** – with the understanding that working together is more effective than working in isolation. The division of labour, however, will reflect differing positions of power and voice.

³⁰ Magda Mohammed El Sanousi. (2004) ‘Strategies and Approaches to Enhance the Role of Men and Boys in Working for Gender Equality: A Case Study from Yemen’. Gender Equality and Men, Learning from Practice. Oxfam GB.

3) Understanding **complementary roles** – a division of labour will present different tasks that will fall along traditional power and gendered lines. Men and women articulate agency, willingness, and efficiency to perform separate tasks.

A few words about this unit

This unit complements the previous one and aims to explore the role that men can (and should) play to end VAW and contribute to a culture of gender equality. Along with the next unit, it presents possible VAW prevention initiatives on the micro, meso, and macro levels.

Duration: 120 minutes

Unit objectives

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

- ✓ Identify appropriate approaches that are helpful in getting men involved and engaged in addressing VAW
- ✓ Understand some approaches and methodologies adopted by different VAW prevention interventions.

Unit agenda

Session objectives and agenda	5 mins
Case studies on engaging men	110 mins
Evaluation	5 mins

What you need

- Flipchart
- Colored markers
- Colored cards
- Colored sticky labels
- Masking tape
- Pens and pencils
- A4 paper
- Handouts 1–7.

Opening

Start the session by emphasizing that achieving gender equality requires systemic changes in policy and modes of social interactions at all levels of the society: home, workplace, school, public services, media, and so on. In this unit, we shall be exploring what men can do on the meso level.

Meso level: Development of educational programmes and materials, especially for youth; improved crisis intervention and more holistic service provision; monitoring and combating negative media stereotypes. Campaigns should ensure that services and resources are available.

Activity 1. Session objectives and agenda

TIME: 5 minutes

MATERIALS: session objectives flipchart, agenda flipchart, colored markers, enough copies of the agenda for all participants

PURPOSE:

- Present the unit objectives to the participants.
- Present the unit's agenda of activities to the participants.

STEPS:

- Introduce the unit's objectives and agenda, reviewing the prepared flipcharts. Ask whether participants have any questions.

.....

Activity 2. Case studies on engaging men

TIME: 110 minutes

MATERIALS: Handouts 1 and 5, flipcharts, colored markers

PURPOSE:

- Explore the different and most appropriate forms, strategies, and approaches to encourage men's engagement in VAW prevention efforts.
- Identify the major challenges and obstacles that might be faced while engaging men.
- Apply the tips for addressing and engaging men (**Handout 1**).

STEPS:

- Before starting this exercise, ask participants what they think are important points that need to be kept in mind when addressing men. You can start by giving some examples.
- Present and discuss the tips for addressing men (**Handout 1**).
- Divide participants into small groups. Present an overview of different case studies on engaging men in VAW prevention (**Handout 5**). Each case study, gives an overview of the organization, its mission, and resources available for working towards gender equality. The objective is attaining gender equality through male engagement.
- Encourage each group to work on their case study, focusing on the following:
 - In each of the cases, how can we best engage men?
 - What are the entry points? What resources can we use?
 - What might be the challenges? How to overcome them?
 - What might be men's reaction? Women's reaction?
- Encourage participants to brainstorm and to come up with a selected activity, target group, location/setting, ways of addressing men (media, invitation letter, flyer, poster, etc.). Participants need to keep in mind the tips discussed previously:
 - Does the language seem gender-sensitive? Will it be accepted by men? By women?
- Encourage the groups to present their work.

- Thank the groups for their efforts, and then point out (and encourage the other participants to provide constructive criticism by pointing out) any potential gaps/shortcomings in the strategies and approaches adopted.

Closure

Summarize with the participants the main activities of the unit.

Activity 3. Session evaluation

TIME: 5 minutes

MATERIALS: None

PURPOSE:

- Engage participants in evaluation of the session.

STEPS:

- Encourage participants to share their impressions about the session, using verbal or non-verbal means of expression. You can ask them to express their feelings indirectly by choosing any element of nature they identify with, and to explain why they chose this element

At the end of the session, you can ask participants:

- Did you like the activity?
- How do you feel after the activity?
- What was the value of this activity?

Handout 1. Tips for addressing men

- ✓ Highlight the fact that many men do not use physical or sexual violence; however, they have been silent about that violence, and through their silence have allowed the violence to continue.
- ✓ Men are sensitive to blame and prejudice, and therefore proactive communication and positive role modelling is important when targeting men. They may feel defensive and hostile because they perceive that they are being targeted as perpetrators. Accordingly, it is important to use the language of responsibility rather than of blame. Language that leaves men feeling blamed for things they have not done or for things that they were taught to do, or feeling guilty for the violence of other men, will alienate men and boys and encourage a backlash. Rather, men and boys must be challenged to take responsibility for change and to focus on the positive benefits to all. The potential for defensiveness can be reduced by approaching men as partners in solving the problem rather than as perpetrators of the problem.
- ✓ Successfully reaching men requires constantly navigating through their fear of losing control. It can be useful to address men as leaders in their contexts or communities, inviting them to use their leadership role to promote non-violence, or to address men as bystanders to other men's violence. Put across the message: 'You have the power to end violence against women in your community.'
- ✓ Avoid using generalizations and stereotypes when discussing men.
- ✓ Stress that men are both privileged and damaged by gender roles and sexism, and acknowledge that men can be victims too.
- ✓ Enable men to reflect on the personal 'costs' of violence.
- ✓ Create alternative peer groups which do not support violence, such as sports clubs. This is not only so that men will be organized to take action, although this is important. It is also that in challenging patriarchy, men working in such groups begin to shift their relationships with other men.
- ✓ Promote positive forms of masculine identity based on non-violence and care.
- ✓ The use of male facilitators, men's and boys' voices, is very effective.
- ✓ Men assess their masculinity through the eyes of other men, boys measure their masculinity through the eyes of other boys and men. It is critical to mobilize the voices of males to speak to other men and boys. They must also be involved to help design the message to their peers.
- ✓ Create a politics of compassion, and work with men and boys to develop their emotional lives and a language of emotions. In working to end the oppression of women, it is necessary to be empathetic and compassionate with men and boys.

- ✓ Approaches that appear to be ‘top down’ have a high likelihood of failure. It is better to work from the ground up, identifying local traditions, norms, and masculine characteristics that are conducive to ending violence, while at the same time not allowing ‘culture’ to be an excuse for the violence of individuals.
- ✓ Use of a language of inclusive personal pronouns: ‘we’ instead of ‘you’.
- ✓ Prepare the ground: promoting positive parenting, addressing the media, challenging discriminatory laws.
- ✓ Reaching particular age groups requires finding specific entry points.

To be effective, we must understand what, at different ages, are the specific links of men and boys to gender issues. Speaking with teenage boys about domestic violence is important, but speaking with them about building healthy relationships is an even more effective way to make the same points, because it actually speaks to their most pressing concerns.

When addressing young men, it is important to be **empowering** and not dictatorial; to use the ‘**coolness**’ factor, because it is prestigious for them to belong to the group; and to provide a **platform** for them to express themselves and to talk about topics that are sometimes very painful. The element of **fun** is vitally important.

- Find ways to measure men’s attitudinal and behavioural changes and the effectiveness of the initiative employed.
- Ensure that interventions are comprehensive and intensive in terms of duration and depth:
 - Support the interventions with culturally sensitive quotes and references.
 - Work with community ‘gatekeepers’ to gain their support.
 - Support boys and men, and get them organized.
- Explore and highlight the concrete actions that boys and men can take to advance gender equality. Some of these may include:
 - Making a commitment to specific changes in their families and personal relations;
 - Telling other boys and men in their communities about their experiences with the programme;
 - Working as peer educators, whether on an informal basis or in a more structured way;
 - Presenting the programme to other organizations in their communities;
 - Mentoring a young man or a boy;
 - Effecting change within their faith-based organizations.

Whatever we do, the primary aim should be to work to end violence and discrimination against women and girls, to achieve gender equality and equity, and to promote the human rights of women and girls.

Handout 2. Fields and levels of intervention

Micro level

- Awareness-raising of women and men
- Strengthening self-confidence of girls and their ability to negotiate and defend their interests
- Breaking down aggressive and dominant/possessive behavior patterns among young and adult men
- Alternative concepts of masculinity
- Raising awareness of local/traditional and religious authorities
- Co-operation between traditional and modern authorities
- Psychological support/counseling for victims of violence
- Legal counseling and legal aid
- Social help and shelter homes for victims
- Promoting self-help among victims of violence
- Inter-generational training/support programmes.

Meso level

- Supporting lobbying organizations for human and women's rights
- Increasing the presence of law enforcement agencies and improving their services (police force, criminal justice system, civil and family courts, etc.)
- Strengthening concerted action and alliances among the judiciary system, police, community institutions, and local authorities
- Innovative prevention programmes in schools and religious institutions
- Training and upgrading for strategic professional groups: decision-makers, police force, judges, health service staff, journalists, teachers
- Strengthening government institutions in various sectors and building counselling capacities of NGOs.

Macro level

- Integrating violence prevention into relevant policies: security, justice, women/gender, health, education, youth, good governance
- Aligning religious and common law with modern legal norms and international law
- Criminal legislation against domestic and sexual violence
- Implementing international agreements and action plans on equal rights for men and women and the eradication of violence against women
- Establishing databases and information systems, national statistics
- Establishing national monitoring and evaluation systems
- National and international exchange of innovative prevention programmes and research approaches.

Handout 3. Points for action

Education

Making school curricula more gender-sensitive, or providing gender training to teachers, does not automatically bring about change in gender relations, if teachers continue to use the same stereotyped teaching methods as before. It is therefore important to work with the whole educational system through a gender and diversity lens, and to address the power relations that exist in the classroom (gender and diverse background) as well as gender relations in the overall society.

How can we create a learning environment where girls and boys from various backgrounds have the same opportunities to learn, express themselves, and develop according to their full potential?

It is important to work with the individual child but at the same time to challenge discrimination and patriarchy through the education system. Teaching methods that suit both boys and girls and methods that encourage non-traditional and non-violent forms of masculinity and femininity need to be introduced, e.g. where boys are encouraged to show their feelings, express themselves, and solve their conflicts verbally. Gender- and diversity-friendly structures (including toilets) for both girls and boys have to be adopted, and values of diversity and gender equality have to be promoted through quality education.

Advocacy campaigns

There is a need to address issues of gender and masculinities through advocacy initiatives aimed at government in relation to gaps in legislation, policies, and action plans for promoting gender equality.

Media messages have a profound impact on boys and men. Television, movies, and advertising continue to glorify the role of 'the man' through action movies and TV programmes, violent video games and toys, pornography, and much more. Media education and advocacy campaigns can play a very important role in: 1) eliciting change in existing media, and 2) using media to transmit alternative messages.

Changing existing media: This is accomplished mainly through lobbying governments, standards councils, television networks, and manufacturers to make their products less violent, or to develop and enforce quality control legislation.

Transmitting alternative messages: A number of non-government organizations have begun to use media to broadcast messages of non-violence and respect.

Creating slogans and messages (the following tips are pointers to keep in mind when creating the slogans and underlying messages for a campaign. In general, slogans and messages should be):

- Targeted for a specific group
- Focused on a specific problem
- Action-oriented
- Simple and to the point – ‘less is more’ for ads and posters
- Appropriate to the target group and the actions you hope they will take/understanding they will gain
- Easy to understand – use local languages and common terms
- Attractive and interesting
- Prominently visible – people tend to remember most clearly the first and the last things they read, so don’t bury the message in the middle of your materials
- Repetitive (research has shown that people are more likely to believe a message and understand it if they hear it from more than one source)
- Reinforced through the use of a combination of media (i.e. a multiple channel, multimedia approach).

Handout 4. Strategies and approaches to engaging men in VAW prevention³¹

Strategy	Approaches
Understanding the dynamics of gender power relations at macro level and among different social groups	<ul style="list-style-type: none"> • In-depth gender analysis and mapping of different forms and magnitudes of gender power relations. • Consider external factors that affect the map of gender power relations and impacts resulting from changes in the external environment.
Understanding the socialization process at different levels (household, society) and how it relates to external factors	<ul style="list-style-type: none"> • Dialogues between women and men, boys and girls among different social groups on how socialization is reproduced and by whom. • Explore positive characters of men to support gender equity and understand the threat they face and how to overcome it.
Awareness-raising for boys and men to promote gender equality	<ul style="list-style-type: none"> • Use youth forums and media, and use language acceptable to men and boys (Islamic codes, humanity and morals, family welfare) to build on their positive attitudes as supporters of women and girls. Focus on how gender equality and justice will promote the welfare of all family members (men, women, boys, and girls). • Reflect gains at all levels (family, community) and establish common goals through dialogue between boys and girls and the role of boys in supporting gender equality. Make the most of the role of religious leaders. • Consider the vulnerability of boys and the needs that restrict them from an effective role in promoting gender equity. Establish counseling phone lines and support boys and men who experience violence from other men or society at large because of their gendered role. • Complement direct work with boys with working with parents and influential members in the family (e.g. older relatives).

³¹ Magda Mohammed El Sanousi. (2004) 'Strategies and Approaches to Enhance the Role of Men and Boys in Working for Gender Equality: A Case Study from Yemen'. Gender Equality and Men, Learning from Practice. Oxfam GB.

Strategy	Approaches
<p>Building partnership between women's organizations and key male policy-makers</p>	<ul style="list-style-type: none"> • Establish dialogues with women's groups and organizations to encourage their understanding and acceptance of men as holding power that could support gender equity. • Women's organization's should use discourses that are accepted by policy-makers and key male actors, and avoid discourses that challenge men's identity, which they may see as a threat. • Men should trained to change the attitudes of other men and to influence change using appropriate and accepted dialogues (e.g. building on Islamic codes and morality in the context of Yemen). • Women's organizations should consider all levels of partnership and accept adopting a process of partnership with men. • Women's organizations should promote the building of trust and work to influence laws, regulations, media, and school curricula to be gender-sensitive and to challenge gender stereotypes.

Handout 5. Case studies on engaging men

Group one: case study – media

A media outlet wants to engage men in discussing the issue of gender equality and violence prevention. This media channel considers that women have been negatively portrayed through different media throughout history: whether in stories, TV programmes, news or films, women are usually given roles that emphasize stereotypical images of them in society. Many television presenters are males, for example.

Based on the above, discuss the following:

- As a media outlet, how can we ensure the best participation/involvement of men?
- What are the key issues? What are the resources we can use?
- What are some potential challenges? How can we overcome them?
- What are some possible reactions by men? What are some possible reactions by women?

Group two: case study – listening centre in a development organization

An organization working in the field of development in Lebanon, implementing health and education programmes, is intending to work on the issue of violence against women and to integrate it into its programmes. The organization considers that violence against women affects a large number of females, but this is usually not registered or talked about. Lebanon has a patriarchal system where men dominate politics and are considered to be the heads of the family.

The organization is aiming to increase men's engagement to end violence against women, through different programmes that deal with violence, such as debates, lectures, and different services targeting women. After succeeding with women through its various activities, the organization is starting to consider and to plan for opening a listening centre targeting men.

A listening center provides a safe space for clients to express their emotions and thoughts, learn healthy coping strategies, and generally feel better. It provides a series of services to clients under full confidentiality and according to two fundamental principles which are: empowerment and support of self-independence.

Based on the above, discuss the following:

- How can we ensure the best participation/involvement of men?
- What are the key issues? What are the resources we can use?
- What are some potential challenges? How can we overcome them?
- What are some possible reactions by men? What are some possible reactions by women?

The below case studies were presented during the local workshop entitled: 'Approaches of Working with Men on Gender-based Equality' and organized by Oxfam GB and KAFA and supported by UNIFEM Jordan in Brumana, Lebanon on 27–29 March 2009.

Case study

Lebanon: Ministry of Social Affairs (MoSA), Women's Affairs Unit (March 2008-Lebanon)

- The planning aspect of engaging men in the work of the Women's Affairs Unit is still weak. There seems to be no set plan for action.
- The ratio of men to women working as trainers and social workers in the Women's Affairs Unit is extremely unbalanced, with women far outnumbering men.
- In its community outreach work, MoSA targets both men and women, assisting anyone who is in need.
- One difficulty in engaging men is in the incompatibility of MoSA's working hours with the working hours of most men. Working hours in the ministry are from 8am to 2pm, which makes it difficult for any man who may be in need of help to seek it if he has prior work obligations.
- The primary area in which MoSA engages with men is through training.
- It attempts to target men in the social and cultural locations where they typically spend time, such as clubs.
- The evolution of work on VAW in MoSA began with work on family violence and then progressed to marital violence.
- When addressing men in its work, the Unit adapts its terminology in order to decrease men's defensiveness. Rather than use the word 'violence', for example, staff use 'difficulties' or 'problems'. They do not speak of 'family violence', but rather 'family difficulties' or 'family problems'.
- MoSA is integrating gender-sensitive topics into its training for its workers, in partnership with social training centres.

Lessons learned

- The credibility and widespread geographical outreach of MoSA make it an important and excellent organization for work on engaging men.
- There are already men working within MOSA, which is an important factor in engaging with other men.
- Being a government division, it is easier for MoSA to communicate and to work with officials elsewhere within the government on engaging men.
- MoSA needs to work on organizing awareness sessions that are available in the afternoon.

- The diversity of programmes that MoSA runs in its various centres allows for greater outreach to men. For example, men benefiting from other services that MoSA provides can be familiarized with the need to engage men in ending violence against women (EVAW) activities and in work on this issue.
- The connections that many people in communities have with MoSA, because of the services it offers, mean that they will be more accepting of the same organization when the concept of engaging men in EVAW is introduced. The loyalty that people have to the organization will allow a ‘foot in the door’ approach to be applied for awareness activities.

Case study

Lebanon: female representation in the media

- There are few examples of positive female leadership in the media today (Maghy Farah, Suaad Ashi,...).
- The media, and society as a whole, should not focus on differentiating between males and females. The focus should be on all members of a larger society.
- When gender-related issues arise, specifically those of gender equality and EVAW, the position of women portrayed in the media is usually that of the victim. The media accentuate the fact that women are being taken advantage of, and also that they are the only ones working towards the EVAW cause.
- The media tend to depict women in their most extreme roles: there is no depiction of the ‘average’ woman in society. This is not the case for men.
- When it comes to visual media, the preference is usually for male speakers, presenters, and guests when the issue is of a serious nature. This is especially true when the topic is related to politics.
- In order to discuss women’s issues, these must first be embedded into a wider social issue before it is possible to narrow the topic down to that of VAW.
- Historically, and still today, women have typically been depicted negatively in the media. In literature, news, television shows, and any other form of media, women are often portrayed in roles that contribute to a negative stereotype of them in society.
- Attempts to present issues of abuse are often met with resistance by executives at media outlets, as such issues do not usually attract the ratings they need to earn revenue. However, when an episode of ‘Kalam en Nas’ (‘The Voice of the People’) included a storyline about the new Protection of Women from Family Violence Bill (despite initial reluctance to include it), the programme-makers received more phone calls from viewers with something to say about the topic than they had ever had before.

- Both males and females are under pressure in Lebanese society. This is because divisions in society are not based strictly on gender lines but rather on those who are ‘authorities’ and those who are ‘followers’. ‘Followers’ can be both males and females.
- Woman’s issues and societal issues are not two different topics: they are one and the same. If it is possible to start addressing issues such as gender equality, VAW, and EVAW in terms of their impact on society as a whole, perhaps men would feel more personally involved, which would make the goal of engaging them easier to achieve.
- There needs to be more regular communication between organizations working on EVAW and the media. If they are aware of each another’s activities, media coverage of these issues is likely to increase, which will lead to increased awareness of them.
- Achieving representation in the media calls for new approaches to issues of gender equality. A project that is currently being undertaken by KAFA with its partner Oxfam GB is a new and unique concept in Lebanon and the Middle East. The project aims at mainstreaming gender equity and equality within media programmes. Awareness campaigns, TV spots and TV programmes are developed and aired using different forms of media outlets. The media should definitely be utilized in raising awareness of such campaigns, aimed at engaging men. Exposure in the media for projects like this can help to change the negative stereotype attached to women’s rights activists groups.
- Issues of EVAW and gender equality need not be addressed in the media only through special topic shows, but should be addressed more regularly within the regular reporting of social issues. This is especially true for shows that have a large male audience. Embedding these stories and reports in such shows will familiarize men with the topic, raise awareness of GBV, and eventually help to engage men in working actively on EVAW.
- Linking issues of gender equality and EVAW specifically to political issues and coverage is especially important in reaching a male audience and, in the process, engaging men.

Case study

Association Najdeh

- Association Najdeh is an NGO that works on development and education projects in and around Palestinian refugee camps in Lebanon. According to its yearly planning estimates, the organization hopes to target 10 per cent of men as direct beneficiaries of its work.
- Males already account for 11 per cent of beneficiaries of the NGO's listening centres. Men come both as victims of abuse and simply to speak about their problems (seeking catharsis).
- The organization recruits males through vocational training programmes in schools and local clubs.
- In awareness-raising sessions, its trainers begin discussing ERAW by starting with a discussion on family violence, and then moving specifically on to ERAW.
- The questions that males and females ask, and the issues that they raise concerning ERAW, are different. The goals, however, are the same. They mainly focus on the need to end domestic violence and to promote a culture of understanding, acceptance and respect.
- The challenge of males lacking commitment towards ERAW is a problem. More focus may be needed on understanding the stresses and concerns that men have in general, as well as those they may have in relation to actively working on ERAW.
- The local social context guides whether awareness-raising sessions are segregated by gender or are mixed.
- The Najdeh Association does not have any male trainers, but it does work with younger males.
- For a trainer, the most important aspect in engaging men is to let them know that they are listening and to be respectful of their perspectives and roles in ERAW.
- In Palestinian camps, the suffering of entire families is the overriding issue. This can be used to point out the similarities both of the goals that men and women have and the obstacles they face in achieving them. Identifying a joint (overarching) goal will increase co-operation between men and women on a number of issues, including ERAW.
- It is encouraging that the association has already begun working with men in the camps. Once it has gained more experience, it will be easier to engage with men.
- The NGO's work with younger males is crucial in engaging men. If the process of socialization can include ERAW as part of the male gender role, then partnership between men and women will increase in future work on ERAW.
- The Palestinian camps are much smaller than typical Lebanese communities. This makes it more feasible to engage men on ERAW in these areas.

Case study

Palestinian Women's Humanitarian Organization (PWHO) – Palestinian camps in Lebanon

- This NGO works mainly on addressing the family as a single unit through women. By working with women, this organization aims at promoting healthy family relations.
- On International Women's Day in 2008, PWHO invited Nidal Ahmadi, a prominent media role model, to speak. In the invitations, it specifically addressed males by stating that their dialogue and input would enrich the discussion. This resulted in a high male turnout.
- PWHO has a man as the coordinator for activities in its centre for the elderly.

Lessons learned

This is an excellent real-life example of how, when respect and importance are given to the male point of view on EVAW, males will want to become involved. In fact, in this case the discussion was only scheduled to last for 90 minutes but carried on past the four-hour mark. Utilizing such an approach can be highly effective in engaging men on EVAW.

Handout 6. Fighting violence against women in South Sudan³²

Decades of under-development and conflict have left South Sudanese women – in the words of the late John Garang – ‘the poorest of the poor and the marginalized of the marginalized’. It is in this context that violence breeds against women and girls.

Almost all of southern Sudan’s key development indicators are the lowest in the world.³³ Severe gender disparity is manifest in access to education and health and differential life expectancy. Only 5 per cent of births are attended by skilled health staff and maternal mortality is high.³⁴ In contrast with common demographic patterns around the world, and in spite of the impact of war on the male population, there are more elderly men than women in the region.

Few reputable VAW studies have been carried out in southern Sudan. However, although studies may have been limited in terms of sample size and statistical analysis, they have nevertheless produced evidence of extensive domestic violence, early/forced marriage, wife inheritance, property ownership, child custody, arbitrary incarceration, female genital mutilation, and sexual harassment and assault. Prolonged conflict has exacerbated and created new security risks, especially for women and children. These include disruption of community and family structures, breakdown in conflict resolution mechanisms, the presence of arms and vigilantes, prevalent trauma, increased alcohol consumption, weak security institutions, poor law and order, and tensions between people who have been displaced and those who have stayed put.

Towards a National Action Plan (NAP)

The Government of Southern Sudan (GoSS) – the autonomous regional government established as a result of the January 2005 Comprehensive Peace Agreement (CPA), which ended Sudan’s protracted North–South conflict – has recognized the need to tackle VAW. The CPA provides for affirmative action and support to women to become part of the reconstruction process. Sudanese women delegates to the April 2005 Oslo Donors Conference identified VAW as a key priority area and proposed mechanisms to protect women and girls from exposure to violence. The constitution of southern Sudan affirms the need to equally protect the rights of women and men.

An Inter-agency VAW Working Group was set up in January 2006. Led by UNFPA, UNDP, and UNIFEM, it brings together representatives from other UN agencies (the UN Mission in the Sudan (UNMIS), OCHA, UNHCR, and UNICEF), GoSS ministries of Gender, Social Welfare and Religious Affairs, and southern Sudanese women’s associations. The group has been discussing strategies for developing coherent

³² By Lona James Elia (lona.elia@undp.org), who works for UNDP South Sudan’s Good Governance and Equity in Political Participation Programme.

³³ With the sole exception of the adult literacy rate, which in Niger is even lower.

³⁴ New Sudan Center for Statistics and Evaluation and UNICEF (2004) ‘Towards a Baseline: Best Estimates of Social Indicators for South Sudan’.

programming to address VAW issues in southern Sudan by exchanging information, minimizing duplication, and implementing collaborative activities.

As an initial step in the process of developing the NAP, the Working Group scheduled preliminary consultations with key government, military, and NGO stakeholders in the southern cities of Wau, Malakal, and Juba. Participants repeatedly noted that southern Sudan may have few resources to address VAW but has a committed corps of women's organizations and a committed government.

The process of developing the NAP is in its infancy. Key challenges to be overcome include the lack of VAW-related legislation at GoSS and state levels; continued preference to settle VAW cases via customary local procedures, which rarely promote the best interests of women or girls; lack of technical support to assist the Inter-agency Working Group; and lack of targeted funding to support any sustained activities related to VAW in southern Sudan.

Handout 7. KAFA (Enough) Violence and Exploitation: a case study from Lebanon

The ‘16 Days of Activism against Gender-Based Violence’ awareness campaign

In 2005 KAFA took part in the international campaign ‘16 Days of Activism against Gender-Based Violence’. It launched an awareness campaign targeting students (both girls and boys) at ten private and public universities in different regions in Lebanon, using seminars that tackled the issue of domestic violence against women and children from the psychosocial and legal points of view. It also distributed a CD to students containing all Lebanese Personal Status Codes and Civil Codes.

In 2006, KAFA again took part in the campaign, with its ‘Silent Witness Exhibition’ caravan. During the 16 days, the caravan moved around three community centres affiliated to the Ministry of Social Affairs (MoSA) and located in different areas of Lebanon (Ghobeiry, Tarik Jdideh, and Chiyah) and to the Lebanese University, Faculty of Public Health in Fanar. Each location hosted the exhibition for around 4–7 days, during which time debates were held with local communities on the issue of violence against women, and a film was shown that documented the exhibition and its continuing tour around Lebanon.

The Lebanese campaign focused on domestic violence and specifically on sexual violence and how justification is made for crimes against women and so-called ‘honour’ crimes, not only in the traditions of various communities, but also in legislation. The aim of the project was to raise awareness and to advocate for the adoption of a law on domestic violence in Lebanon.

‘Zoom in... Zoom out’: a look at women’s situations in close-up and worldwide (the Gender Game)

This educational game was originally developed in Sweden and has been used in different educational associations, schools, and NGOs. It offers the chance to travel around the world and look at women’s situations through a camera lens that zooms in and shows the situation in close-up, but also zooms out and looks at the situation worldwide. It raises questions regarding health, development, economy, politics, history, violence, religion, etc. that reflect women’s situations and inequalities that are measurable in many different ways.

Conferences, workshops, lectures, seminars, training programmes

Advocacy programmes

The Interior Security Force (ISF) has been involved in the fight against VAW through partnership in an advocacy campaign entitled ‘Towards protection of women from family violence’, which was aimed at drafting a law specifically to protect women in Lebanon.

Assisting victims programme

Few men or boys who have been victims of violence have been assisted by KAFA's Listening and Counselling Centre, so it has adopted a number of approaches and strategies for working with men and boys:

- Media campaigns to inform men of the laws concerning violence against women and girls VAWAG, to entreat men not to be violent, and, in some cases, to entreat men to say something to men who are violent;
- Diverse programmes to work with or 'treat' men who use violence against women, from anger management to counselling programmes, as part of an integrated community response. Some of these are voluntary and some are court-mandated, and they vary greatly in their approach and efficacy;
- Programmes in schools, including guest speakers and classroom exercises, usually aimed simultaneously at boys and girls;
- Programmes aimed at teaching men better parenting skills, which usually deal with issues of violence in a secondary way;
- Activities and campaigns to actively involve men in speaking out against violence, including public rallies and marches.

No Excuse! (initiative aiming at reducing the risk of post-conflict family violence)

The project was designed in an interactive way to achieve the following goals:

- Deal with effects resulting from the Israeli Attack, especially on women and young girls, and reduce the prevalence of dating violence;
- Empowering women within their communities and families through learning how to detect early signs of violence, what to do if they are victims of violence, and highlighting their personal strengths and capacities to build their own plans of action in order to break the cycle of violence.

Unit 9. What men and boys can do (III)

Background information

If gender equality is essential for sustainable development, then why are so few men in development organizations working on gender issues? How can development organizations engage male staff more actively in gender equality work? What is the role of development organizations in promoting personal commitments to gender equality among staff?

In addition to working with individual men, with development organizations, academic institutions, and media, it is important to establish legislation that makes all forms of violence against women (VAW) a crime and to prosecute perpetrators. Justice sector institutions and relevant actors, including police officers, prosecutors, judges, public defenders, policy-makers, and law enforcement agencies, play a vital role in combating VAW and providing access to justice. In addition, it is essential to engage government officials, community leaders, and the general public in a dialogue about VAW issues and the negative consequences of violence on the family and community.

A few words about this unit

This unit complements the previous one and aims to further explore the role that men can (and should) play to end VAW and contribute to a culture of gender equality. It focuses on possible VAW prevention initiatives on a macro level: efforts to engage policy-makers, government institutions, police officers, and justice sector institutions will all be explored.

Duration: 120 minutes

Unit objectives

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

- ✓ Identify appropriate approaches that are helpful in getting men involved and engaged in addressing VAW
- ✓ Understand approaches and methodologies adopted by a number of VAW prevention interventions.

Unit agenda

Session objectives and agenda	5 mins
Case studies on engaging men	110 mins
Evaluation	5 mins

What you need

- Flipchart
- Colored markers
- Colored cards
- Colored sticky labels
- Masking tape
- Pens and pencils
- A4 paper
- Handouts 1–3.

Opening

Start the session by emphasizing that achieving gender equality requires systemic changes in policy and modes of social interaction at all levels of society: home, workplace, school, public services, media, and so on. In this unit, we will be exploring what men can do on the macro level. Efforts to engage policy-makers, government institutions, police officers, and justice sector institutions will be explored in this unit.

Main activities

Activity 1. Session objectives and agenda

TIME: 5 minutes

MATERIALS: Session objectives flipchart, agenda flipchart, colored markers, enough copies of the agenda for all participants

PURPOSE:

- Present the unit objectives to participants.
- Present the unit's agenda of activities to participants.

STEPS:

- Introduce the unit's objectives and agenda, reviewing the prepared flipcharts. Ask whether participants have any questions.
-

Activity 2. Case studies on engaging men

TIME: 110 minutes

MATERIALS: Handouts, flipcharts, colored markers

PURPOSE:

- Explore the different and most appropriate forms, strategies, and approaches to encourage men's engagement in VAW prevention efforts.
- Identify the major challenges and obstacles that might be faced while engaging men.
- Apply tips for addressing and engaging men.

STEPS:

- Before starting this exercise, encourage participants to remember the tips for addressing men, presented in the previous unit.

- Divide participants into small groups. Present an overview of different case studies on engaging men in VAW prevention (**Handout 1**). For each case study, give an overview of the organization, its mission, and resources available for working towards gender equality. The objective is attaining gender equality through male engagement.
- Encourage each group to work on their case study, focusing on the following:
 - In each of the cases, how can we best engage men?
 - What are the entry points? What resources can we use?
 - What might be the challenges? How to overcome them?
 - What might be men's reaction? Women's reaction?
- Encourage participants to brainstorm and to come up with a selected activity, target group, location/setting, ways to address men (media, invitation letter, flyer, poster, etc.). Participants need to bear in mind the tips discussed previously:
 - Does the language seem gender-sensitive? Will it be accepted by men? By women?
- Encourage the four groups to present their work.
- Thank the groups for their efforts, and then point out (and encourage the other participants to point out) any potential gaps/shortcomings in the strategies and approaches adopted.

Closure

Summarize with the participants the main activities of the unit.

Activity 3. Session evaluation

TIME: 5 minutes

MATERIALS: None

PURPOSE:

- Engage participants in evaluation of the session.

STEPS:

- Encourage participants to share their impressions about the session, using verbal or non-verbal means of expression. You can ask them to express their feelings indirectly by choosing any element of nature they identify with, and to explain why they chose this element. An example would be: 'a bird'... 'because I feel like flying...'

At the end of the session, you can ask participants:

- Did you like the activity?
- How do you feel after the activity?
- What was the value of this activity?

Handout 1. Case studies

Group one: case study – municipality

Municipality X is interested in working to eliminate violence, specifically domestic violence. The municipality is implementing a number of different projects and activities that target adolescents and youth in order to promote health, by conducting awareness-raising sessions and workshops. It is implementing these projects in partnership with numerous local organizations.

Based on the above, discuss the following:

- How can we ensure the best participation/involvement of men?
- What are the key issues? What are the resources we can use?
- What are some potential challenges? How can we overcome them?
- What are some possible reactions by men? What are some possible reactions by women?

Group two: case study – Ministry of Interior/Interior Security Forces (ISF)

The Lebanese Ministry of Interior is aiming to promote its work to end domestic violence by engaging men in violence prevention; this will help to promote gender equality. The Interior Security Forces (ISF) - part of the police forces in Lebanon - is a government organization composed mainly of males, which enjoys a lot of power and influence. The ISF trains its employees on different topics, including human rights, abuse, and child trafficking.

Based on the above, discuss the following:

- How can we ensure the best participation/involvement of men?
- What are the key issues? What are the resources we can use?
- What are some potential challenges? How can we overcome them?
- What are some possible reactions by men? What are some possible reactions by women?

The below case studies were presented during the local workshop entitled: 'Approaches of Working with Men on Gender-based Equality' and organized by Oxfam GB and KAFA and supported by UNIFEM Jordan in Brumana, Lebanon on 27–29 March 2009.

Case study

Lebanon – Internal Security Forces

- There are only two female employees in the ISF, both of whom are nurses in the organization's laboratories.
- Issues addressed in the training of employees include human rights education, issues of family violence, sexual abuse, and trafficking of children.
- Laws currently in place prevent ISF officers from intervening when cases of domestic violence are made known to them.
- It is currently being suggested that the ISF should create a department specifically for crimes of family violence and abuse.
- The ISF hopes to develop its work and alliances with NGOs who deal with issues of VAW, gender equality, and EVAW in order to establish a proper database, training on these issues for employees, and a helpline for victims of domestic violence.
- The ISF is a male-dominated government institution. As such, its staff would be very persuasive as male advocates for gender equality and efforts towards EVAW. They have many similarities with the males targeted, have credibility as employees of a government institution, and have authority. All of these traits could help make IFS highly influential advocates and partners in engaging men on EVAW.

Case study

Syndicate of Lawyers – Women’s Committee, a national professional body

- The issue and goal of gender equality is written into the text of the Lebanese Constitution itself.
- An important point in advocating for and raising awareness about engaging men in EAW is that is a constitutionally valid goal.
- The Syndicate of Lawyers – Women’s Committee was set up four years ago (2004), initially with an entirely female composition. Then, of their own accord, men began to join the committee and to support women in their causes.
- The Committee provides training for lawyers and judges on CEDAW principles and gender issues.
- Men in the Syndicate of Lawyers are partners and allies: they give lectures on EAW, they represent victims of domestic violence in court, they help in co-ordinating and planning projects on EAW, and they are a creative force in proposing ideas for projects undertaken by the Women’s Committee.
- The mixed-gender environment of the Syndicate of Lawyers is an excellent starting point for engaging men on issues of EAW.
- These men, being highly intelligent, educated, and respected in society, make ideal role models for men’s forums.
- Younger members joining the syndicate, or university students taught by its members, can be introduced to the concept of engaging men in EAW. This makes it possible to reach future leaders of society and policy-makers at a younger age.
- It would be valuable to recruit male members of the Syndicate of Lawyers as members of the steering committee for KAFA’s project ‘Engaging Men in GBV prevention’. They could help to articulate planning concepts and aid with implementation, and would be role models as men engaged in EAW work.
- It sometimes seems that when the topic of EAW is first presented to men, it is not taken very seriously. Later, however, when respect for male partnership is communicated, men become more engaged with the cause.
- In times of economic crisis, woman’s issues are usually given less attention. Members of the Syndicate of Lawyers working on EAW can provide legal knowledge and experience that will be valuable in continuing to focus attention on the cause of EAW and gender equality.
- The logical mode of communication that lawyers are trained to use is very similar to the logical, unemotional modes of communication that men are socialized to use.

Case study

Yemen

Key points about the coalition

- The coalition worked with its members to co-ordinate the activities of various organizations in order to invite parties to allocate a quota for female candidates, or at least to increase the number of female candidates. The target was to have at least 1,000 female candidates, or 15 per cent of the total number. This was done between 25 May 2005 and 18 August 2006.
- The work approach consisted of holding regular meetings at members' or supporters' sites, along with ensuring the widest possible media coverage.
- The coalition used the premises and resources of the Cultural Development Programmes Foundation (CDPF) for its secretarial work. The CDPF appointed an employee to follow up this work and provided communication tools, as well as the www.mugtama.net website to document and disseminate the coalition's news. The coalition also co-operated with the law office of Nabila Al-Mufti when needed.
- On 17 August 2006, the Women's Department at the Supreme Elections Committee organized a seminar to discuss the standpoint of parties that did not support female candidates. When candidates' names were announced it became clear that the number of female candidates from all parties was very limited – less than 1 per cent of the total – which caused general anger among women. Participants called for a protest demonstration on 20 August. With the support of the Yemeni Women's Union and the Women's National Committee, the coalition organized and participated in this peaceful demonstration to ask the parties to fulfil their promises to nominate female candidates.
- On 25 August 2006, the coalition issued two statements calling on political parties and civil society activists to resume their support for female candidates and to stop violence and pressure against candidates. The statements also called for monitoring of violations and parties' support for female party members.
- On 30 August 2006, the coalition participated in an expanded meeting of CSOs and international donors organized by the Women's National Committee to establish mechanisms to support female candidates. This meeting decided that there was a need to financially support independent female candidates.
- On 31 August 2006, the coalition established a financial committee to support independent female candidates, after all promises of support from parties and international donors had been withdrawn.

- The coalition collected donations from people from different political organizations and from its own members. A joint financial committee was established between the Women's National Committee, the Yemeni Women's Union, and the Sisters Arab Forum for Human Rights (SAF), in order to support independent female candidates. The CDPF and the law office monitored the distribution process. The distribution of funds was launched at the Yemen Times newspaper building.
- The coalition maintained its support for female candidates by communicating with political parties to invite them to support their candidates, as well as by documenting and monitoring violations against female candidates at the political, institutional, social, and family levels.

As the elections approached, meetings held by almost all stakeholders increased in frequency. The election of women was one issue subject to political speculation and promises by political parties and affiliated organizations. The coalition noted that all Yemeni actors were participating in and contributing to this endeavour.

At a meeting held by the Yemeni Women's Union on 19 July 2006, a statement targeting political parties was issued in order to reflect concerns regarding declining support for women's candidacy. The following points were addressed at the meeting:

- The efforts of various parties to secure successful participation, with sufficient numbers of candidates in local elections; the conference of the Women's National Committee and its efforts to achieve a quota for women; the efforts of organizations training female candidates and of the Women's Parties Network; and the unfortunate decline of previously declared commitments.
- According to a report on the training efforts of female candidates carried out by the Yemeni Women's Union, 142 women likely to be running for local elections had been trained (submitted by Arwa Al-Aryani, Coalition Training Director).
- According to a report on training efforts undertaken by the SAF, the forum trained 35 women nominated by their parties, assuming that they would be running for local elections, and planned to train 42 more women in the following week. It was noteworthy that the Yemeni Gathering for Reform made no nominations for the second session (the report was submitted by Forum Chairperson, Amal Bacha).
- On the shortcomings that needed to be addressed in order to achieve the training and success of 1,000 women in the local elections, and to reach the rate of 15 per cent of total candidates, it was noted that there was a need to increase training sessions for potential female candidates, and to support women's co-ordination networks between political parties, in order to be informed about activities and difficulties encountered. Invitations were sent to a number of organizations, including the US National Democratic Institute and the Women's Department at the Supreme Elections Committee, to request information about their training programmes.

- The Parliament's negative attitude towards women was discussed. The Parliament had not amended election laws in any way that would secure women's participation in the Supreme Elections Committee, or their access to positions within the Committee, despite the fact that most members of Parliament had been partly elected by Yemeni women who thought that they would represent them and address their issues.
- At the end of the meeting, all organizations and individuals agreed to disseminate the statement and to send it to all concerned parties, newspapers, and websites, as part of their campaigning. Further meetings were also arranged.

The coalition concluded its agenda by conducting an evaluative study to assess women's experiences in local elections. A public survey of different political viewpoints was also carried out in partnership with SAP.

It was agreed at the launch of the coalition that it would be wound up by the end of the local elections or that it would evaluate its work and institutionalize itself in a legal and organized manner. However, this did not happen, as only seven to nine women attended its meetings, as in a harmonized working group.

Handout 2. Case study: Bahrain

Bahrain Women's Society: enhancing women's political participation

Gender profile

The issue of women's political rights in the Kingdom of Bahrain has long been a national concern, and organizations working on women's issues have played an important role in advancing their claims. The importance of women's participation in the Bahraini Parliament is reinforced by their distinguished track record as pioneers in official positions in the Gulf region. The first female judge, minister, member of parliament, and ambassador in the Gulf region have all been Bahrainis.

Bahraini women in the political sphere

- The international agenda has played a major role in influencing the local agenda and policies. A substantial shift in the political field began with the Amiri Decrees No. 36 and 43 in 2000, to form the Supreme National Committee to prepare a draft National Action Charter. The Committee included two female members nominated by the King, and they played a significant role in discussions and in drafting the Charter's articles.
- Both Bahraini women and men above the age of 21 were entitled to participate in the referendum on the Draft Charter.
- The referendum saw a large turnout of women voters, with women accounting for 49 per cent of the total turnout. This figure reflected the positive involvement of Bahraini women in their new role in political development.
- Article 5 of the Bahraini Constitution provides for the right to equality (see Appendix 1).
- There are 24 ministries and government institutions in Bahrain. Table 1 shows women's participation rates in key positions. See Appendix 2 for more details.

Table 1. Bahraini women in key positions

Position	Number of female candidates	2002 results	Number of female candidates	2006 results
Parliament (by election)	8 out of 191	–	18 out of 231	1
Municipal Council (by election)	31 out of 306	–	5 out of 171	–
Shura Council (by nomination)	–	7	–	11
Female ministers	–	2	–	1
Female judges	–	1	–	3

Women holding diplomatic positions outside Bahrain: as of August 2005, there were 27 female employees working for the General Diwan (Bureau), in diplomatic positions ranging from appointed minister through consultant, first secretary, and second secretary, to third secretary. These employees are qualified to work for Bahraini missions abroad, depending on their professional performance and experience, and on ministry needs.

- In 2006, Sheika Haya Bint Rashed Al Khalifa was appointed President of the United Nations General Assembly, as of the September 2006 session. Nominated by the Asian Group, she was the third woman to hold this position in the history of the UN.
- In April 2007, Appointed Minister in the General Diwan of the Ministry of Foreign Affairs Mrs. Bibi Sayed Sharaf Al-Alawi was appointed President of the Bahraini Diplomatic Mission in the People's Republic of China, with the title of Extraordinary Appointed Ambassador.

Women in the workforce: According to 2005 government statistics, women account for 11 per cent of the Bahraini workforce in the private sector and 42 per cent of the workforce in government institutions. A 2006 report by the Central Informatics Organization showed an annual increase of 5.7 per cent in women's participation in the labour market over the past three decades. It also showed that the rate of overall economic activity by Bahraini women has grown five-fold over the past three decades.

Internal and external factors affecting women's political participation

The challenges to women's participation can be summarized as follows:

- Cultural challenges
- Social challenges
- Political challenges
- Personal challenges
- Distribution of electoral constituencies and voters' selection criteria.

Cultural challenges

- Low levels of education have a negative impact on women's political participation.
- Low levels of participation by women in political seminars and conferences adversely affects the cultural self-development that enables women to participate politically.
- There is a prevalent belief that the role of women is restricted to humanitarian and social work, and that women's involvement in political issues is less important.

- Educational curricula do not offer any kind of political subject, which hinders the creation of a political culture supportive of women.
- Women students do not take part in elections at universities.
- The media role of civil organizations decreases women's political awareness.

Social challenges

These include:

- Social heritage based on customs and traditions;
- Religious constraints, which have a significant impact on people's thinking and are the result of a limited and erroneous interpretation of certain concepts;
- Stereotypical roles: women have to manage numerous responsibilities as a result of the prevalent traditional culture, including reproductive, economic, and family roles. Women are always busy, and have no time or energy left for political, cultural, or self-empowerment issues;
- Masculine attitudes are dominant in the family context. The lack of family support weakens the argument for a political role for women;
- Lack of financial resources to support women's electoral campaigns;
- Reluctance of men to overcome custom and tradition and to accept women's attendance of the recently launched women's public councils;
- The recent parliamentary and municipal role for the Bahraini society.

Political challenges

- The Bahraini Constitution provides for women's rights to vote and to be elected, and for equality in citizenship rights between men and women. At the international level, on 18 June 2002 the Government of Bahrain signed the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

However, the implementation and enforcement of legislation are still gender-based, and women's citizenship rights are compromised. For instance, there is no civil status act, and few women hold leading positions in the government or in civil society.

- Women's associations and political organizations do not adequately support women, and there is no adequate institutional organization to set plans and strategies to support and empower women in this field.
- Women's issues are not seen as a priority by legislators. Women's rights are considered to be marginal, rather than fundamental issues, with poverty, unemployment, and other issues deemed to be of greater public concern. Therefore, women's issues are under-represented in legislators' agendas.
- Political authorities have not responded to requests from NGOs to implement a policy of positive discrimination.

Personal challenges

- Women tend to lack self-confidence in their own capabilities. This leads to a general lack of confidence amongst women, as studies on elections have clearly shown. Women tend not to focus on public issues as much as they do on their role in their families and homes. As for decision-making, many women are content to leave this to males, either husbands, fathers, or brothers.
- Weakness of political rhetoric: political speeches by women that are focused solely on solving women's problems tend to give a negative impression to the wider community. It was clear from several electoral programmes that, although women's rights are a tough issue to deal with, other public issues were being overlooked. Women cannot fulfil a political role without modifying the language of their speeches to include all aspects of life and people's wider social, political, economic, and cultural concerns.

Distribution of electoral constituencies and voters' selection criteria

- This is a major factor in women's failure in elections. See Appendices 3–5.

What are the gains? Are there any losses?

Positive trends

- Increased representation of Bahraini women in the Shura Council by nomination.
- Women's involvement in politics as an integral part of political reform.
- Establishment of the Supreme Council for Women and the Women's Union.
- Increased role of NGOs.

Negative trends

Although there has been some progress in terms of active participation at the government level, participation by Bahraini women is still slow and disorganized. There is also a clear frustration among women and abstention from political participation; the number of female candidates in the second session of the municipal and parliamentary elections provides evidence of that.

Women face additional specific challenges, including:

- Lack of the support to access decision-making positions;
- Negative impression by some party leaders of women's political, organizational, and communication skills;
- Lack of women's knowledge concerning their political rights and responsibilities.

Gains for Bahraini women in elections, from 2002 to 2006

Despite the disappointing results of the 2002 and 2006 elections, there were many new developments affecting the situation of Bahraini women and many positive outcomes, including:

- **Experience in political activity:** Despite the low number of female candidates in both elections there was a clear difference in the quality of women willing to participate in the political field in terms of educational background, professional experience, performance in electoral campaigns, and the establishment of coalitions.
- **Confidence in women's abilities:** This was clear, given the number of people who voted for female candidates in the second round.
- **Increased official representation of women:** The number of women in decision-making positions increased significantly. The Supreme Council for Women played a major role in enhancing women's social and political status in terms of support and empowerment.
- **Rules and legislation:** Some state laws were amended. New rules were developed in order to provide women with their rights to services granted by the government, such as housing vouchers, social allowances, etc. In addition, a multi-level lobbying force was formed to enact a civil status act that would contribute to family stability and thus to community development.

Factors that contributed to change

- The role of political leadership in promoting Bahraini women's participation in political development, through the establishment of the Supreme Council for Women;
- Appointment of women to leading positions by political leaders;
- The launch in April 2005 of a programme aimed at enabling Bahraini women to participate politically, in particular in the 2006 municipal and parliamentary elections. This was carried out by the General Secretariat of the Supreme Council for Women, in collaboration with the United Nations Development Programme (UNDP), as a national strategic plan to improve the situation of Bahraini women. It provided advocacy and technical support for women with the ability and the desire to participate in political activities, while reaffirming principles of full neutrality;
- A Dinar 3,000 (\$7,957.50) grant, provided by the Supreme Council to support the electoral campaigns of female candidates. Logistical and technical support centres were also launched in provinces of Bahrain to provide female candidates with legal, media, constitutional, and political advisory services;
- In-kind support by UNDP, which paid all expenses related to female candidates' electoral centres and provided support for their media campaigns;
- Political and social blocs in which the role of women was emphasized. The active involvement was highlighted of women in non-profit organizations and in some NGOs, where women chair the board of directors;

- Political organizations supportive of women's movements;
- Mobilization of women's organizations and women's participation in the social, political, and economic fields, which has helped to change perceptions regarding women's stereotypical roles in society.

Role of the Bahrain Women's Society in promoting gender equality

The organization conducted a number of workshops on women's citizenship rights, as expressed in national laws and international conventions, from a gender perspective. The objective was to change the stereotypical perception of women's roles, and the participation of some men in these workshops helped to promote this change.

At the policy level, a number of workshops were organized in order to change the legal status of women in terms of labour laws and female citizens' right to pass on their nationality to their children. This work is still ongoing.

Through the development programme, the Bahrain Women's Society targeted housewives with the aims of enhancing their self-confidence, promoting their role in society, and clarifying their roles in the community, so that they could teach their children these concepts in order to change stereotypical perceptions of gender roles.

In youth care, some awareness programmes were launched in order to teach children a different culture, offering them a new rhetoric and new aspirations to obtain their rights. In addition, children were trained about candidacy and election mechanisms.

Approaches to working with men and boys

The parliamentary and municipal elections were a relatively recent experience for both genders. The second round was characterized by the quality of the female candidates, many of whom had remarkable social and cultural backgrounds. However, the social status quo and the experience of the first session implied a particular need to support women, for the reasons described above. Hence, efforts were divided between two main bases: the first comprising CSOs and the second consisting of the Supreme Council for Women. The latter worked on implementing a special programme dealing with women's political empowerment, while adopting the following strategies:

- An alliance was formed with political organizations so that every party would gain votes according to the geographical distribution of constituencies – a win-win strategy. There was no gender-based discrimination in this alliance: parties co-operated in participating in candidates' seminars and boards for both genders, in addition to hosting candidates as speakers in electoral boards.
- Communication between candidates and voters involved organizing mixed hosting boards of both men and women, regardless of whether candidates were male or female. These events featured presentations, seminars, and discussions about local issues.
- Electoral boards were open throughout the preparation period. If a female candidate was absent, the campaign manager took over her responsibility.

- Female candidates were keen to participate in men's electoral boards, and to invite men to attend their own electoral boards as speakers or participants. The objective was to break down the stereotype that women cannot participate in politics due to their numerous responsibilities. In addition, candidates tried to motivate men's boards to allow women to participate in them.
- The Supreme Council's programme focused on workshops, along with presentations and seminars. These events were attended by female candidates and their campaign managers (most of whom were men). The programme was organized to attract participation by both men and women, with trainers, facilitators, and speakers of both genders. Four major training programmes for 85 women were launched, and included the following:
 - Leadership and decision-making skills;
 - Strategic planning and negotiation skills;
 - Women and political work;
 - Electoral campaign management.

The programme covered progressively global, regional, and local experiences, thus enabling female participants to acquire extensive knowledge about the challenges and difficulties they were likely to encounter in their electoral campaigns.

- Women's participation in men's work groups was very poor, or limited to close personal contacts or members of political organizations. Women did not help men in this particular field due to numerous reasons connected with custom and tradition.
- Female candidates organized workshops to train their campaign teams, which significantly contributed to the harmony and organization of the teams.
- The team working with female candidates comprised men and women, volunteers and paid staff. The working process in most electoral campaigns was characterized by harmony and co-operation between the two genders.
- In order to acquire the trust of parties opposing women's candidacy in some electoral constituencies, female candidates adopted a strategy of direct dialogue and discussion (face-to-face), which had a positive impact on changing the opinions of many people. Candidates chose this method to gain opponents' trust in women's capabilities and to prove their skills of negotiation, dialogue, discussion, and persuasion.
- The social and cultural background of some candidates played a major role in gaining voters' confidence and support. For this reason, votes for some candidates in the second session were high compared with the results of the first session and the total number of votes.
- Female candidates used the support of family and friends to contribute to their involvement in electoral boards and to identify various voter segments both inside and outside the electoral constituency.

- Invitations were communicated to voters via phone, messages, announcements at gatherings, newspapers, billboards, and door-to-door distribution.
- Issues raised by some female candidates were related mostly to women's issues, such as health and the improvement of living conditions, as opposed to other issues considered more pressing by much of Bahraini society, such as constitutional reform, changes to electoral constituencies, unemployment, low incomes, deprivation, poverty, housing, random political naturalization, discrimination, financial and administrative corruption, and the ownership of land and coastal areas.

Nominations from political leaders were the result of two types of demand: at the local level, women's organizations were calling for women to be given their rights according to the international conventions signed by the Government, while an external lobby was also demanding changes in the internal situation.

The Bahrain Women's Society worked intensively on the demand for women's quotas (positive discrimination), through workshops, presentations, seminars, and numerous meetings with parliamentary officials. However, a major challenge was the political leadership's unwillingness to support this suggestion, which became clear after the Supreme Council backed its rejection. Parliament did not focus on this issue either, citing the principle of non-discrimination.

Men's participation in workshops, seminars, and presentations depended on the issue under discussion. Participation was often mixed at all levels (attendance, speakers, trainers, etc.), though there was neglect of women's issues in discussions, lobbying, and advocacy with decision-makers.

The Bahrain Women's Society raised cultural and social issues relating to women's citizenship at other levels. It adopted many strategies apart from the traditional ones such as workshops and presentations, which men do not often attend because they consider the issues to be relatively unimportant. Despite the success achieved by the organization in conducting workshops on concepts of gender and their impact on women's rights (attended by both men and women), however, participation was still limited. The society had some success in this area by organizing workshops at different organizations' own centres rather than at its own.

Men's participation in discussion was greatest at workshops aiming at establishing their points of view and the way in which they analyze issues. The fact that the trainer was a woman did not hinder communication or their grasp of concepts.

Another creative method adopted in the 'Empowering Women is a Human Vision' forum was to organize a theatrical play, entitled 'The Trial of History', which featured male, female, and young actors. This was aimed at stressing women's issues and suffering on the political, social, and cultural levels and also considered the reasons behind the common misinterpretation of women's issues by people of many different backgrounds, due to prevailing customs and tradition. The show was creative and interesting, and shed

light on important issues for an audience comprising men and women of different groups and social backgrounds.

There were also frequent participation in seminars and presentations on various topics, in addition to the participation of some male lawyers in the national campaign programme. At the political level, the contributions of the Bahrain Women's Society were limited to providing help and support for female candidates. These contributions did not deal directly with voters or with candidates' strategies.

Challenges and limitations

What worked well

The electoral campaigns of female candidates were managed with a support from male family members. This implies that the principle of female political participation is not rejected within the family. Although some men put constraints on female family members, they supported them because what they were doing was not seen to conflict with religion, traditions, or customs. However, female candidates did encounter the following difficulties during their election campaigns:

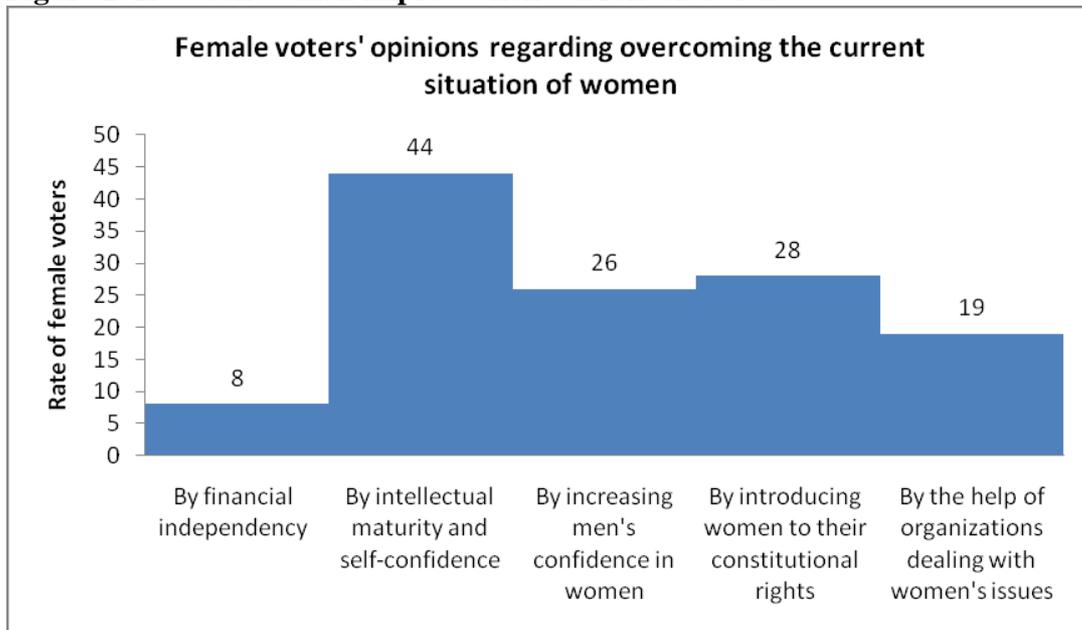
- Difficulty in communicating with male voters because of social traditions and customs;
- Difficulty on the part of some voters in accepting women's candidacy because they thought that parliamentary and municipal boards should comprise men only;
- Subordination of some female voters to their husbands or relatives, which made it almost impossible to convince them to vote for women;
- Putting together an experienced working team;
- Difficulty in accessing voters, due to time constraints;
- Boycotts by some voters, mainly in electoral constituencies sympathetic to organizations committed to the boycott;
- Violations targeting female candidates' posters and electoral centres, prompting some of them to seek official protection.

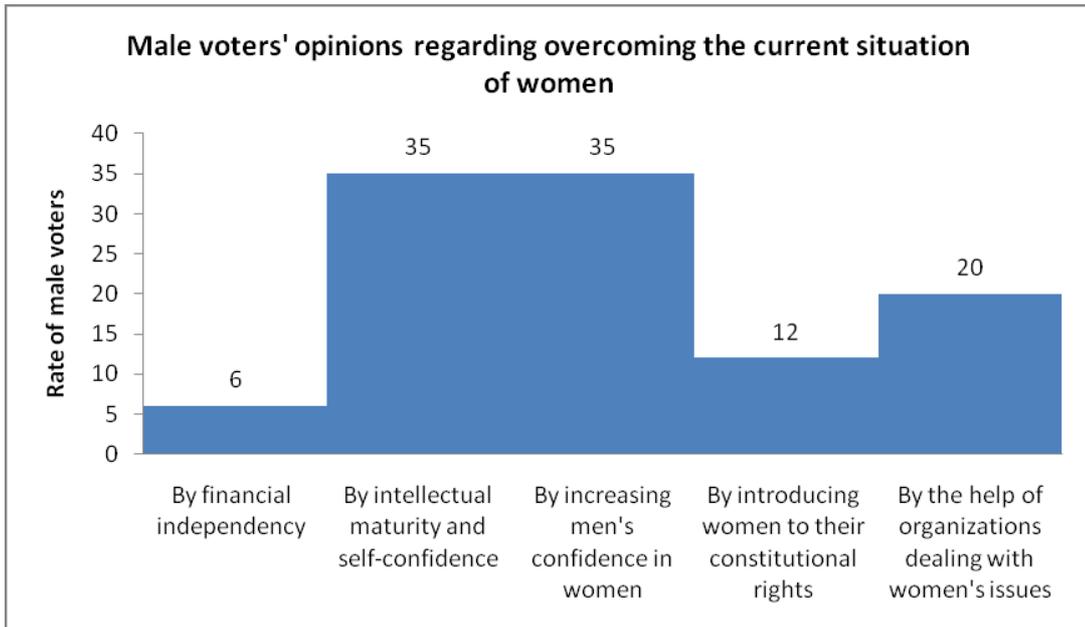
Recommendations to promote women's chances of success in the political field

- Increase legal and political awareness among women through mass media, forums, training sessions, and all other means that can help in influencing public opinion.
- Stimulate the participation of all political, social, and humanitarian organizations to intensify efforts to modify traditional social trends and to shed light on the adverse effects of these on women and the community as a whole.
- Urge decision-makers to implement a policy of positive discrimination (quotas for women).

- Urge the government to enact legislations that would eliminate all forms of discrimination against women with respect to labour laws, social allowances, housing, etc.
- Introduce a gender culture in schools and promote concepts of democracy among youth, by adding new subjects dealing with the Constitution, democracy, and human rights (some positive steps have already been made by the Supreme Council regarding CEDAW workshops for youth).
- Realize that community development is impossible without the empowerment of both men and women, and that women's issues cannot be discussed without upgrading the cultural, social, and political structures of the whole community.
- Introduce an enlightened vision of Islam regarding justice, equality, and mutual respect without any form of discrimination, and dealing with women's issues from a moderate religious perspective, in line with recent social changes.

Figure 1. How can women improve their current situation?





- According to a study on ways that would enable women to overcome their current situation (see Figure 1), 35 per cent of males and 44 per cent of females chose intellectual maturity and self-confidence as the most effective means. These figures reflect the current lack of self-confidence on the part of women. Thirty-five per cent of males and 26 per cent of females considered that women could change their current situation by increasing men's confidence in women and their decision-making abilities, which reflected a general lack of confidence in women in the community. In addition, 28 per cent of women believed that the main cause of their current situation was their ignorance of their legal and constitutional rights.
- This demonstrated a need to motivate organizers of programmes promoting women's political participation to invite men to participate in trainings, in order to change the widespread belief that only men are naturally qualified for political activities.

Appendix 1. Article 5 of the Bahraini Constitution

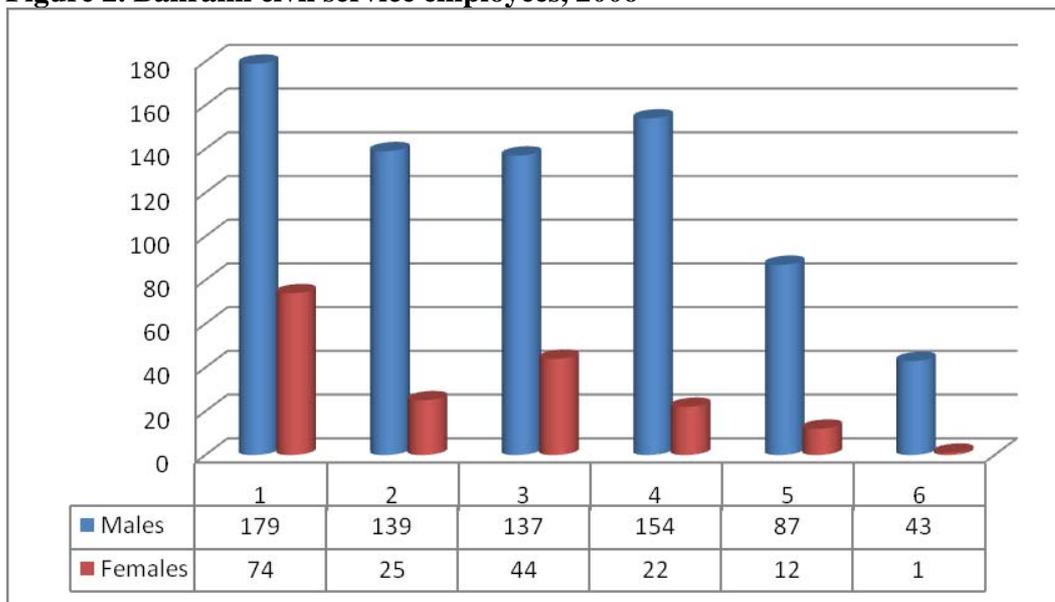
- The family is the cornerstone of society and its strength lies in religion, morality, and patriotism. The law shall preserve its legal integrity and strengthen its bonds and values, and shall protect motherhood and childhood within the family. The law shall also protect the young and defend them against exploitation and moral, physical, and spiritual neglect. The State shall take particular care of the physical, mental, and moral growth of youth.
- The State guarantees reconciling the duties of women towards the family with their work in society, and their equality with men in political, social, cultural, and economic spheres without breaching the provisions of Islamic canon law (Shari'a).

Appendix 2. Bahraini civil service employees in 2006, according to rank and type

Figure 2 shows that numbers of women in leading positions and executive ranks in the government sector are low compared with the number of men. The higher the position, the lower the number of female employees (e.g. there is only one woman in the sixth executive rank). The distribution is as follows:

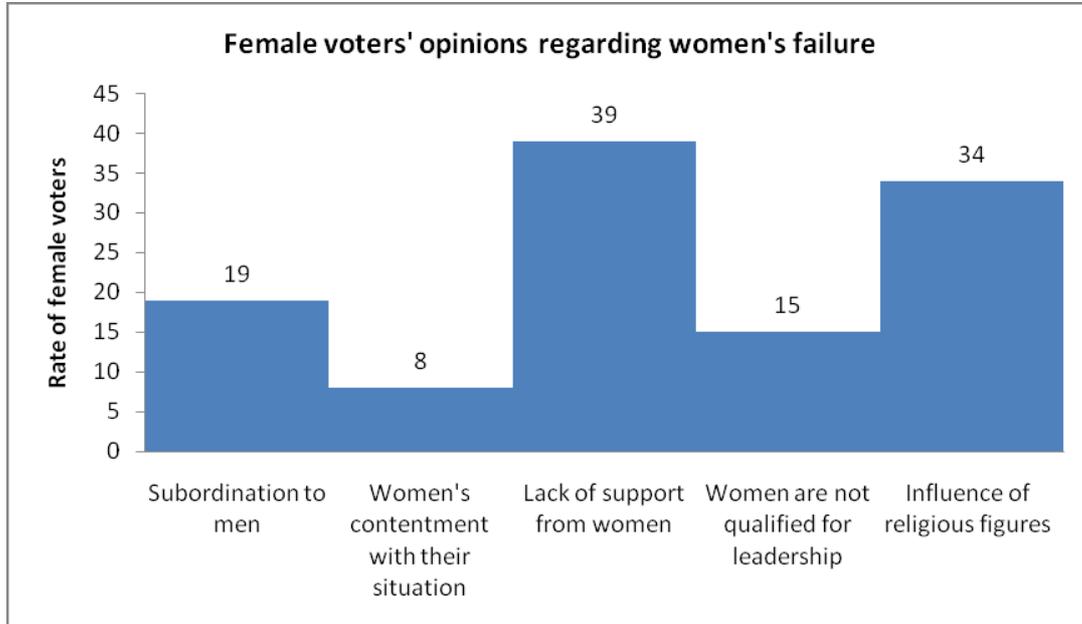
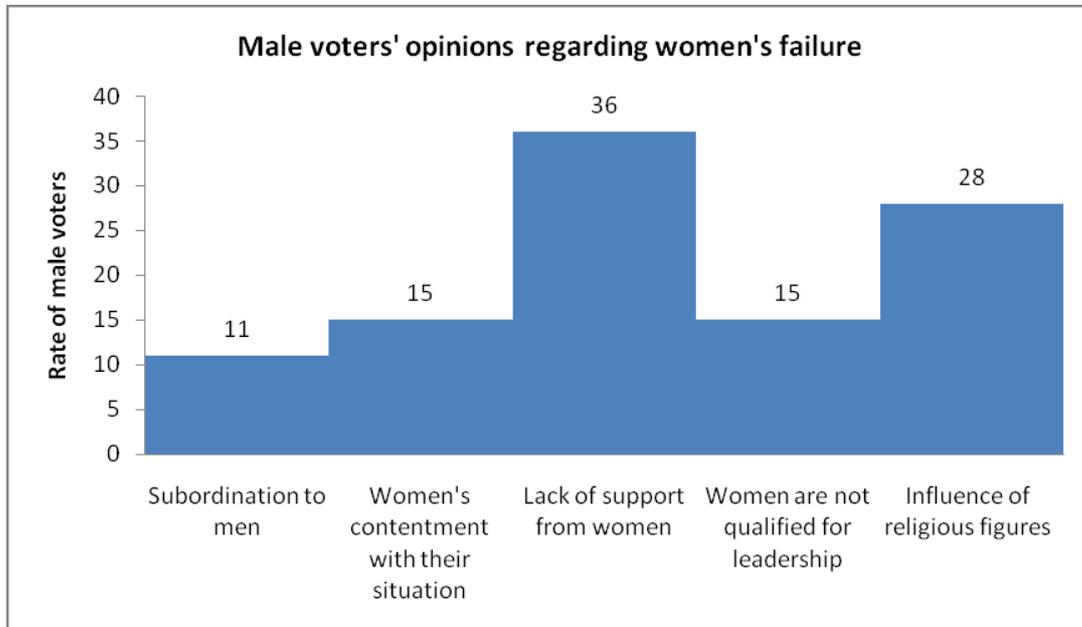
- 179 males and 74 females in the first executive rank
- 139 males and 25 females in the second executive rank
- 137 males and 44 females in the third executive rank
- 154 males and 22 females in the fourth executive rank
- 87 males and 12 females in the fifth executive rank
- 43 males and one female in the sixth executive rank.

Figure 2. Bahraini civil service employees, 2006



Appendix 3. Voters' selection criteria

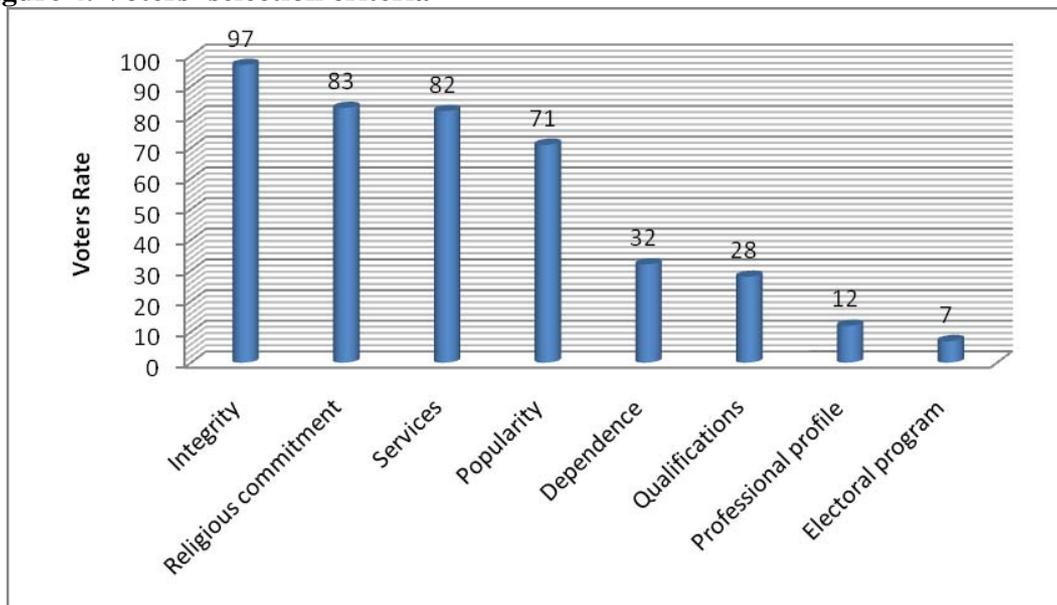
Figure 3. Why did women fail in the municipal elections?



The results of a study conducted by Bahrain University to identify voters' selection criteria in parliamentary elections indicated that most voters, as shown in Figure 4, believed that:

- Candidates' integrity was the main factor in voting for them. Integrity, in their opinion, meant honesty, sincerity, the assumption of responsibility, loyalty, and other qualities that could only be known through close contact with the candidates, regardless of their gender;
- Other contributing factors were candidates' religious commitment and their personal popularity in the electoral constituency, as well as the social and voluntary services they offered local citizens;
- Other factors such as educational qualifications, current professional profile, and electoral programmes did not play a major role in determining voters' choices;
- Interestingly, 32 per cent of voters believed that their own dependence on family and friends was an important selection factor. Women made up the majority of this category; indeed, 19 per cent of female voters interviewed believed that the opinions of their husband or father were a major factor in determining their votes. This phenomenon highlights the continuing subordination of some women to men and their lack of independence in terms of freedom of opinion and decision-making.

Figure 4. Voters' selection criteria



Comparable results were obtained by a similar study on the municipal elections. However, here political influence played a significant role in selection criteria. The study showed that 75 per cent of voters, males and females, regardless of their age, chose integrity as the most important factor, based on the recommendations of religious movements. Religious commitment followed with 65 per cent. The candidate's electoral programme ranked last for 65 per cent of voters.

It was clear that most people chose the candidate they felt they knew the best. Most female candidates had good educational qualifications but did not appeal to voters because of the issues they supported and their perceived disinterest in social issues. Voters chose candidates who addressed issues of direct daily concern to them and who shared their interests and problems, rather than candidates whose only qualification was their educational or professional profile.

Appendix 4. Legislative structure

The Bahraini legislative authority is made up of two chambers: the Chamber of Deputies and the Shura Council (or Consultative Council). The Chamber of Deputies is elected by a direct general ballot. The Consultative Council is composed of 40 members appointed by the King according to specific criteria. No law can be promulgated unless approved by both the Consultative Council and the Chamber of Deputies. In the event of a drafting dispute, the National Assembly, which comprises the two Chambers, convenes to discuss the issue.

The Kingdom of Bahrain is divided into five governorates, on which both parliamentary and municipal elections are based:

- The Northern and Central Governorates comprise nine electoral constituencies;
- The Capital and Muharraq Governorates comprise eight electoral constituencies;
- The Southern Governorate comprises six electoral constituencies.

Appendix 5. Election sessions

Bahrain held two parliamentary and municipal elections in 2002 and 2006. A total of 295,686 Bahraini voters participated in the second session, of which 148,358 were women – a rate of 50.1 per cent. The Northern Governorate had the largest number of voters (91,874), while the Southern Governorate had the smallest (16,571). In three governorates out of five – the Muharraq, Northern, and Central governorates – the majority of votes were cast by women. Most women belong to the age group that makes up the majority of voters and is officially estimated to account for around 60 per cent of the total number of voters.

Sixteen women ran in the elections for the 40 parliamentary seats. This was a low – though acceptable – level of participation compared with the previous session, which saw only eight female candidates out of a total of 207. At the municipal level, the number of female candidates decreased considerably, with only five women standing for election, three of them in the Muharraq governorate. However, the 2002 session was marked by an exceptional female candidacy, with a total of 31 candidates.

Handout 3. Case study: Egypt

This case study looks at the experience of collaborative working by women and men in the Forum for Women in Development (FWID), an NGO coalition monitoring the implementation of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in Egypt.

Introduction

Egypt has made substantial progress in terms of women's empowerment and the promotion of gender equality. In 1981, the Republic ratified the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), and its legislative structure has undergone numerous amendments since then, mainly with respect to family and child-related issues, in order to foster equal rights for women. Since 1956, the Constitution has provided for gender equality ('All citizens are equal before the law ... without discrimination due to sex').

Furthermore, many institutional mechanisms have been established in order to bridge the gender gap between men and women. Egypt established the National Council for Childhood and Motherhood in 1989, the National Women's Committee in 1993, and the National Council for Women in 2000. The latter is responsible for planning, implementing, and evaluating women's emancipation programmes and policies. Despite all these positive steps, however, many forms of gender discrimination persist in Egyptian society at the political, social, cultural, economic, and legal levels.

Gender gaps in Egypt

At the legislative level

Despite the fact that the Constitution provides for gender equality, some laws breach this principle in that they do not respect women's rights. For instance, Egyptian mothers are not able to manage money for their children, even if they have opened a bank account for them. The Penal Code contains a number of discriminatory clauses concerning adultery, prostitution, and 'honour' crimes. The Egyptian Nationality Law is discriminatory despite the enactment of a new law that grants women the same rights as men regarding the nationality of their children. For example, Egyptian women married to Palestinian men are still deprived of their rights to pass on their nationality to their children.

Labour laws have been enacted in a way that reduces women's work opportunities. For instance, the new Unified Labour Law stipulates that female employees are entitled to unpaid child-care leave of not more than two years and for not more than twice during their employment. Moreover, the employee is only entitled to a maternity leave after she has spent ten months in service.

In addition, the right to equality recognized in the Constitution does not include women's rights within their families. Current laws are neither a sufficient way to protect women, nor a strong deterrent to prevent violence against them.

Health sector

- Gender mortality
 - Infant and child mortality rates reached four years ago 16.1 for females and 14.6 for males.
 - Socialization of youth is gender-based, with adverse effects on children's physical, economic, and mental well-being. Boys are socialized to enter the workforce and support their families financially, while girls are socialized to perform household chores. Parents also encourage aggressive behaviour in boys.
 - Female genital mutilation is the most common type of violence against women in Egypt, due to deep-rooted traditional beliefs. Rates are as high as 97 per cent, and the practice is still condoned because gender-based practices are officially and socially accepted, and violence is considered to be a family issue not related to wider society.
- Early marriage and pregnancy
 - Despite an increase in girls' average marriage age, a large number of girls are still forced to marry early and consequently are exposed to early pregnancy and the dangers associated with it.
 - A study conducted in 2002 showed that 20 per cent of women aged 20–24 were married by the age of 18, and around 9 per cent of adolescents aged 15–19 and 20 per cent of 19-year-olds had already been pregnant.
- Reproductive health
 - Females are exposed to significant health dangers because of short intervals between births. Of births in the year preceding the study (2001), 11.3 per cent occurred less than 18 months after the previous birth.
 - Maternal mortality rates (68 per 100,000 births in 2004) are still very high compared with the international average (five per 100,000 births).
 - 50 per cent of women suffer from post-partum anemia.

- Domestic violence
 - A national study showed that around 35 per cent of married women aged 15–49 had been beaten at least once since they had been married, 17 per cent had been beaten three times or more during the year preceding the study, and around 28.5 per cent needed medical care as a result of violence.
- The elderly
 - Two-thirds of elderly women are widows (many of whom suffer from loneliness), whereas 87 per cent of elderly men are married.
 - A large proportion of elderly women face economic constraints due to the absence of a comprehensive social security network. A survey conducted in three Egyptian governorates showed disparities in health conditions between elderly men and women, with the proportion of elderly women suffering from a terminal illness being 6 per cent greater than that of men.

Education

- The enrolment rate of girls in school is still lower than that of boys, despite major progress achieved in this field over the past years.
- Girls' education completion rates are lower than those of boys.
- The majority of girls and women enrolled in universities choose to specialize in arts and human sciences subjects, which offer few job opportunities in the labour market.
- Illiteracy rates for females are more than double those of males: 32 per cent for females compared with 13 per cent for males, according to 2006 statistics.

Business and economy

- Women's participation rate in the workforce is limited to 23 per cent. This figure is estimated to be less than the real rate, however, due to a lack of evaluation and monitoring of women's participation in informal sectors, particularly in agriculture.
- The proportion of female workers in the informal sector was 42 per cent in 2002. Most women working in the informal sector live in rural areas. In 2002, 4 million women worked in the agriculture sector, a proportion of 54 per cent. Work in the informal sector is subject to a variety of violations: for example, women lack formal contracts and insurance cover, and are also subject to physical and verbal violence.

- Despite the large number of women working in the agricultural sector, Egyptian law offers them no form of protection. Article 97 of Law No. 12 (2003) (the Unified Labour Law) stipulates that women who work only in agriculture are not covered by the law.
- Women account for just 2.7 per cent of landowners in Lower Egypt, 9.3 per cent of landowners in Upper Egypt, and 6.4 per cent of landowners in border provinces.
- Women's ownership of land is characterized by small land areas. Women own no more than 1.6 per cent of agricultural land in Lower Egypt and 1.4 per cent in Upper Egypt.
- Women do not often exercise control over these lands.
- Men's share of the national income is four times greater than that of women.
- The unemployment rate among women is around four times greater than that of men.
- There is a gap between men's and women's incomes. Data on employment, wages, and working hours in 1999 showed that the average income for women was around 80 per cent of men's income.
- Women are less likely to be granted loans due to their difficulty in finding land to secure the loan. Women also have low ownership levels of other types of asset. Women are far less likely to receive loans than men, and then for only small amounts.

Political participation

Despite the Constitution stating that men and women have equality in political rights, the gap is still wide in terms of political participation. For example:

- The proportion of women registered in electoral rolls is 37 per cent, following intensive campaigning over recent years; in 1980 it was as low as 16 per cent.
- Women's turnout at elections is very limited.
- The percentage of women represented in elected boards is also very limited:
 - The rate of women in the People's Assembly was only 2 per cent in 2005;
 - The rate of women in the Shura Council (Consultative Council) is 7 per cent. Only one woman was elected in 2007; all the others were appointed;
 - The proportion of women on local councils is 1.6 per cent.

- Women's participation in professional syndicates is 17 per cent on average. There are major differences between syndicates, as women's participation is restricted by stereotyped perceptions of acceptable roles. For instance, the proportion of women in the Order of Pharmacists is 77 per cent, while it is as low as 5 per cent in the Order of Practitioners.
- In NGOs, the proportion of women is 35 per cent for general assemblies and 15–18 per cent for boards of directors.

Obstacles to gender equality

- A cultural heritage of masculinity, which undermines the status of women in the community (relegating them to a poor and secondary status);
- Erroneous interpretations of religion, sanctifying jurisprudence against women, and limiting insight into and interpretation of religious texts;
- The emergence of extremist Salafi movements, with regressive calls to subordinate women;
- Stereotypes in educational curricula that restrict the role of women to reproduction and which undermine their productive and socio-political roles, thus promoting gender-based discrimination and leading to new generations adopting the same culture of masculinity;
- Stereotyping of women's roles in audiovisual and print media, undermining trust in women's abilities in the community and fostering an image of women as promotional and marketing items;
- High rates of illiteracy, mainly among women in rural environments;
- Customs and traditions that form an essential baseline in Egyptian society. It is seen as socially unacceptable to challenge these traditions, which in some cases have greater influence than laws or even religion;
- The burden of responsibilities that women have to cope with as a result of traditional culture associated with their reproductive role within the family and the consequent consumption of their time and energy, which also undermines their opportunities for active public participation;
- Lack of crucial practical activation of the state's publicly stated policy to achieve gender equality;
- Lack of resources aimed at bridging the gender gap by government at the national level, and by development agencies and donors at the international level;

- Lack of resources specifically targeting NGOs working to bridge the gender gap, and a shift of such support provided by international organizations to governments, thus weakening the ability of this important sector to participate in this field;
- Political and economic challenges facing the Arab region in general and leading to political prioritization of issues relating to resistance, land liberation, freedom of decision-making, democracy, and economics, rather than considering women's issues as a top priority;
- International double standards in terms of dealing with human rights, mainly in the Arab region. As a result, Arab citizens have lost confidence in human rights as a standard with no form of discrimination. Other consequences are a reversion to privacy and adherence to customs and traditions, as well as considering protection of women's rights and women's empowerment as attempts to alter national identities.

Role of civil society in tackling challenges to gender equality

Before the 1990s, the role of civil society organizations was often limited to activities aimed at providing women's basic services and needs, with the primary objective of improving their situation. In 1994, the International Conference on Population was held in Cairo, and Egyptian NGOs were given a new role involved defending human rights and which aimed to influence policy and legislation. Subsequently, NGOs recognized the importance of networking in order to establish lobby groups. The first group to be formed was the Female Genital Mutilation Task Force, which conducted an advocacy campaign aimed at eliminating this practice, which was seen as a form of violence and discrimination against women. The group succeeded in obtaining a decree from the Minister of Health to ban the practice in all hospitals affiliated to the Ministry.

The World Conference on Women followed in 1995, and other NGO groups were formed to prepare for it. In particular, two NGO coalitions were formed to work towards eliminating obstacles to women empowerment in Egypt, involving organizations from a number of different governorates.

A new idea was proposed to form a coalition to prepare a report on the Convention on the Elimination of All Forms of Discrimination against Women, ratified by Egypt in 1981, though with reservations to articles 2, 9, 16 and 29. The idea was supported by the UNICEF (Women's Department) Egypt Office, which organized a training workshop on the Convention in November 1997 for a group of NGOs involved in women's rights and development issues. It was agreed to follow up on the Convention and to prepare a report describing a vision for civil society regarding its implementation, as the deadline to submit Egypt's third, fourth, and fifth unified reports in 2000 was approaching.

The Coalition's experience: three phases, 1997–2007

First phase (1998–2001)

The real beginning was in 1998, with a call from 17 NGOs in six Egyptian governorates, in partnership with the UNICEF Egypt Office. At the end of the first period (which targeted in particular preparation of the first Egyptian report), the number of NGOs increased to 22. These NGOs helped to draft the report, through discussions at a series of 12 meetings, which helped to arrive at a general consensus on the final version. The report was then submitted for general discussion and approval to 120 NGOs involved in women's development, from various Egyptian regions and at numerous levels (health, education, rights, loans, participation, etc.; rural, urban, and border regions). In addition, the report was considered in special meetings with academics, legal experts, and journalists who added many recommendations.

These meetings resulted in an unprecedented pooling of knowledge and momentum on a convention on women's rights. Participants were tasked with new roles, examining international law and conventions and using them to advocate for women's empowerment, and raising awareness about women's rights and all forms of discrimination and ways to monitor and prevent these.

This phase ended with the submission of the Coalition's report to the CEDAW committee; it was then used in the Egyptian government's discussions on the official fourth and fifth reports. The Coalition's representative made a verbal intervention to this committee, which subsequently discussed the situation of women in Egypt and raised some 60 questions concerning the Government's handling of issues relating to discrimination against women.

Although the work in this phase was focused on women stakeholders, it also targeted men from the beginning and in all meetings. Their participation and input had a significant impact. An elected co-ordination committee was responsible for managing the Coalition, along with a co-ordinating organization that was democratically selected.

Second phase (2001–03)

As the work expanded, the Coalition took shape through:

- Membership of new organizations from different regions, raising membership to 46 NGOs, some of which were represented by men;
- Establishing a new co-ordination and follow-up committee, with one male member;
- Development of a training guide on the Convention by some of the leading members, with both male and female trainers;
- Co-ordinating and networking with the Child's Rights Centre, which was formed to follow up on implementation of the Convention on the Rights of the Child, in order to identify common issues relating to the situation of female children;

- Co-ordinating and networking with another NGO coalition that was established to hold discussions with decision-makers, including executive authorities, legislators, and journalists, in order to implement CEDAW;
- Launching media monitoring activities to explore the way that the media dealt with women's issues, and conducting an analytical study of the media and women's issues;
- Putting in place a strategic plan for the work that needed to be done in the next phase;
- Organizing a media campaign aimed at disseminating the Convention (producing a newsletter for CEDAW-Egypt, press releases, workshops, meetings, etc.);
- Following up the government's commitments made to the committee, and organizing a campaign to amend the nationality law (slogan: 'My nationality is a right for me and my children'), as well as a positive discrimination campaign aimed at promoting women's political participation (provisional measures) and a civil status law (family court);
- The Unified Labour Law.

Many positive developments occurred during this phase in terms of policies, legislation, and programmes implemented by the government, as a result of the efforts of the Coalition and civil society. The Coalition worked on documenting its experience and presenting this to civil society, including the lessons learned. In this regard, a booklet about its experience was developed.

Third phase (2003–08)

The objectives of this phase were to widen geographical representation, to increase knowledge and awareness about the Convention, and to expand the use of mechanisms to monitor violations and discrimination against women in all governorates, through:

- Training NGOs on CEDAW in 18 governorates (360 NGOs in total). These trainings targeted a greater participation of men, as well as involving male trainers. This had a clear impact in facilitating the persuasion of male participants, and in reaffirming that discrimination against women is a societal issue that does not concern women only;
- Media and field monitoring at the national and local levels, and in various governorates, by establishing local networks comprising both men and women;
- Organizing round tables with parliamentarians, who are males in the majority, to discuss top-priority issues identified in the strategic plan (e.g. a new nationality law, the status of rural women, discrimination against female children), in order to try to establish an advocacy position for efforts to eliminate discrimination against women in legislation;
- Holding joint meetings between member and partner NGOs and decision-makers, including local executive authorities in six governorates, to discuss the results of monitoring and issues of discrimination against women at the local level, with the objective of introducing the Convention and building relationships between

- NGOs and executive authorities with respect to the prevention of discrimination against women at the local level;
- Starting to prepare the second report;
 - Preparing for a new strategic plan for the following phase.

The efforts of the Coalition and NGOs influenced the drafting methodology of Egypt's official report, and NGO members of the Coalition were invited to the discussions on drafting the sixth and seventh periodical official reports by the National Council for Women – an unprecedented step. However, the Coalition had some reservations regarding the results of the discussions, since ultimately the report represented the government's standpoint. However, this step should be considered a positive development in that it allowed dialogue to take place, NGOs had access to the content of the report before it was submitted, and their comments were taken into account.

The third phase was characterized by an increased participation of men at the planning, implementation, and follow-up levels, as well as in the target audience, including NGO leaders, monitors, parliamentarians, journalists, and local executive authorities. A positive aspect was a decrease in traditional resistance based on the prevailing concept of male dominance in society, as well as countering attempts to portray this issue as a conflict between men and women. On the contrary, it was promoted as a form of common opposition by both men and women to discrimination and underdevelopment. Nevertheless, these efforts need to be supported, reaffirmed, and expanded upon in the upcoming phases.

Source: 'Case study from Egypt: Joint Work Experience between Women and Men in the NGO Coalition for Monitoring Implementation of the Convention on Elimination of All Forms of Discrimination against Women'. Developed by Amal Mahmoud.

Unit 10. Building partnerships

'A culture of collaboration does not just happen. It must be formed and fashioned by many hands.' – Seaburn et al. (1996)³⁵

Background information

Encouraging greater numbers of men to work actively for gender equality represents a considerable challenge for states, corporations, communities, and families. Development organizations also have their parts to play in promoting positive policy and practice. In particular, they must ensure that all staff, especially men, are committed to gender equality and that they feel confident and able to make their own contribution to achieving this.

Building partnerships between women's organizations and key male policy-makers can be achieved through:

- Establishing dialogue with women's groups and organizations to foster their understanding and acceptance that men hold power that they could use to support gender equality;
- Encouraging women's organizations to adopt discourses that are accepted by policy-makers and key male actors, and avoiding approaches that challenge men's identity too overtly, which may make them feel threatened;
- Providing training on gender equality for potentially 'gender-sensitive' men to shift the attitudes of men in the community, and to influence change using appropriate and accepted dialogues in the community (for example, in the context of Yemen by building on Islamic codes and concepts of morality);
- Encouraging women's organizations to consider partnership with men at all levels to promote gender equality;
- Exploring the positive characteristics of men that lead them to support gender equality, and understanding the risks they may face as a result of their support, and how to overcome these.³⁶

A few words about this unit

This unit builds on the previous units and focuses on the value of, and different strategies for, building partnerships to combat violence against women (VAW).

³⁵ Seaburn, D.B., Lorenz, A.D., Gunn, W.B., Gawinski, B.A., & Mauksch, L.B., (1996). *Models of Collaboration: A Guide for Mental Health Professionals Working with Health Care Practitioners*, New York: Basic Books

³⁶ Magda Mohammed El Sanousi. (2004) 'Strategies and Approaches to Enhance the Role of Men and Boys in Working for Gender Equality: A Case Study from Yemen'. Gender Equality and Men, Learning from Practice. Oxfam GB.

Duration: 120 minutes

Unit objectives

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

- ✓ Identify some of the challenges that their organizations and those working in the field of violence prevention face in expanding alliances to include male-dominated groups
- ✓ Develop priorities and next steps for building new partnerships
- ✓ Explore their own assumptions and biases about working with diverse institutions and organizations.

Unit agenda

Session objectives and agenda	5 mins
Possible strategies to end violence	110 mins
Evaluation	5 mins

What you need

- Flipchart
- Coloured markers
- Coloured cards
- Coloured Sticky labels
- Masking tape
- Pens and pencils
- A4 paper.

Opening

Main activities

Activity 1. Session objectives and agenda

TIME: 5 minutes

MATERIALS: Session objectives flipchart, agenda flipchart, coloured markers, enough copies of the agenda for all participants

PURPOSE:

- Present the unit objectives to participants.
- Present the unit's agenda of activities to participants.

STEPS:

- Introduce the unit's objectives and agenda, reviewing the prepared flipcharts. Ask whether participants have any questions.



Activity 2. Possible strategies to end violence

TIME: 120 minutes

MATERIALS: Flipcharts, colored markers

PURPOSE:

- Take your organization through a step-by-step process to identify potential allies.
- Help identify the challenges your organization and those working in the violence prevention field face in expanding alliances to include male-dominated groups, and discuss how to break through barriers.
- Develop priorities and next steps for building new partnerships.
- Help participants challenge their own assumptions and biases about working with diverse institutions and organizations.

STEPS:

At the beginning of the exercise, highlight the following:

- This exercise is for organizations that wish to examine the possibility of building new alliances to increase the effectiveness and reach of their efforts to prevent VAW. This exercise is done in a group (the group can be any size.)

Step 1. Feelings about new partners (10 minutes)

Tip for the facilitator: The facilitator should keep things moving, try to keep the mood light by using humor, and make sure that no one indulges in long speeches or engages in a counseling session. The themes that come up here will be revisited in various ways later on. It would be very easy for one person, or for a wrong start, to derail the whole exercise.

The facilitator can use the following for discussion:

Possible strategies to end violence

- End societies characterized by male domination over women/girls and inequality between the sexes which are, ultimately, the sources of men's/boys' violence.
- Create space for boys and men to share their feelings, past experiences, and emotions.
- Develop support groups for men and boys.
- Develop support services for women and girls to increase their participation in both the public and private spheres.
- Reconstruct gender identity 'out of the box'.
- Support public advocacy for changes in laws – public and private – to address discrimination and promote equality and equity.
- Address the representation of women in the media.
- Parent differently. Promote positive role models for fathering.
- Challenge the culture of silence (in relation to men's violence).
- Promote alternative conflict resolution strategies.

Discussion question 1

How do you feel about expanding alliances, including working with traditionally male-dominated organizations?

Discussion question 2

Imagine you might be working closely with people who, in the past, you did not see as potential allies. How do you feel about working with them?

Tip for the facilitator: In preparation, think of organizations or individuals you know would be the greatest challenge to work with (but not so great that you wouldn't consider working with them).

Step 2. Obstacles and isolation (15–20 minutes)

Discussion question 3

What are the factors that keep your organization and the violence prevention community more or less isolated from one another?

Discussion question 4

If you haven't already covered this in the previous two questions: how do men perceive your organization's work or efforts to end violence against women?

Discussion question 5

How do these perceptions act as obstacles to expanding alliances?

Tip for the facilitator: To keep the session light and moving forwards, do a quick brainstorm here and list the responses on a board or flipchart.

Step 3: Success stories (80-90 min)

Discussion question 6

How have you worked in the past to break down barriers in building new alliances and involving men and boys? What are some of your success stories?

Discussion question 7

Which of your resources, approaches, or past successes open up possibilities for expanding alliances?

Discussion question 8

In the past, have you capitalized on these resources and accomplishments as much as you could to expand alliances?

Step 4. Identify potential partners (20–25 minutes)

Tips for the facilitator: Now the fun begins. Reproduce the following chart over several sheets of flipchart paper and use it to identify potential partners. Approach filling in the chart as a brainstorming exercise. Don't get into a discussion of the pros and cons of the answers. Don't evaluate. Don't debate. Don't censor. Let all type of ideas emerge.

Columns:

Potential partner	Benefits/reasons for working together	Barriers to working together	Resources and ideas to overcome barriers	How working with them fits (or doesn't fit) with your priorities and strengths

Tip for the facilitator: Brainstorm one column at a time. You can use the notes below to identify what fits into each column.

Potential partners can include a wide range of institutions and organizations. They might include existing men's organizations and institutions dominated by men; existing women's organizations and institutions dominated by women; faith-based institutions; community groups; corporations; trade unions and professional associations; schools; scouts groups, sports clubs, and other youth organizations; high-profile individuals; different levels of government and non-government organizations; and so on.

Benefits/reasons for working together should identify reasons specific to that organization or group. The links may not be obvious. For example, you may wish to work with scouts' groups but lack contacts. However, you may have contacts with organizations that sponsor scout troops. So the benefit of working with that organization or institution would be to gain a connection with the scouts. In other cases, the reason for working with a certain organization might be its weight in the community – it is the largest corporation in the area, the only university, and so on.

Barriers to working together should identify obstacles specific to that organization or group.

Resources and ideas to overcome barriers should identify practical resources and ideas. These might be a personal connection, the fact that your organizations share a building, or that executives in your respective organizations both sit on a certain committee or have kids at the same school. Or such resources could be related to knowledge you have about the potential partner – you know that that community or organization has had a problem with violence against women.

How working with them fits (or doesn't fit) with your priorities and strengths. It might seem great to work with local elementary schools, for instance. But if your organization has no related expertise, contacts, or mandate, the schools might not be the best partner.

Step 5. Prioritizing (15–30 minutes)

Tip for the facilitator: The previous step was a brainstorming exercise. Now the group needs to determine what is possible. Ask them to review the chart, assess your strengths, and use the column headings to group potential partner organizations.

Step 6. An action plan (25–60 minutes)

With the lists in front of them, participants discuss their next steps in concrete terms. Questions that might be helpful include:

- Are there specific initiatives e.g. a specific campaign, a specific issue in the community, or a specific event that we could approach this organization about?
- Do we want to start with one group, or do we want to approach several groups?
- If the latter, should we develop separate initiatives or should we try to bring a coalition together? (Bear in mind that your organization will need to meet separately with each group. You've been through a thinking process on this, but they may not have.)
- How can we involve some of our traditional allies and partners in this initiative, or what information do we need to share with them about what we're doing?
- Who should work on this outreach?

Conclude the activity with the following questions:

- What do you think of the case studies presented to engage boys and men?
- Can these approaches be applied to your work?
- Did the interventions provide you with ideas about male engagement activities? If so, what interventions might you implement in your own programmes?

.....

Closure

Summarize with the participants the main activities of the unit.

Activity 3. Session evaluation

TIME: 5 minutes

MATERIALS: None

PURPOSE:

- Engage participants in evaluation of the session.

STEPS:

- Encourage participants to share their impressions about the session, using verbal or non-verbal means of expression. You can ask them to express their feelings indirectly by choosing any element of nature they identify with, and to explain why they chose this element. An example would be: 'a bird' ... 'because I feel like flying...'

At the end of the session, you can ask participants:

- Did you like the activity?
- How do you feel after the activity?
- What was the value of this activity?

Unit 11. Closing session: reflections, goals, and commitments

A few words about this unit

As the workshop has come to an end, this session aims at ensuring an appropriate closure to the training. Closure engages participants in processing material at a deeper level. The closing session allows the facilitator to wrap up the different units, bringing the sessions/units together to form a complete picture, just like fitting pieces of a puzzle together. It also allows participants to reflect on their experiences of the programme and to share feedback.

Duration: 45 minutes + closing ceremony

Closing session objectives

Participants will:

- ✓ Describe, succinctly, the value of the training to them
- ✓ Identify next steps they will take to begin applying what they have learned
- ✓ Reflect on their experience and provide feedback
- ✓ Receive certificates.

Unit agenda

Wrap-up: the complete picture	15 mins
Evaluation	30 mins
Distribution of certificates	30 mins

What you need

- Flipchart
- Colored markers
- Colored sticky labels
- Masking tape
- Flash cards (can be made by cutting square or rectangular pieces of white or colored chart paper)
- Pencils
- Personalized certificates.

Opening

Welcome participants to the final session. Tell them that they have come a long way, and have worked, shared, and learned a lot together. It is now time to wrap up what they have learned, to bring the pieces of the puzzle together. Let them know that they will have a chance to reflect individually and to share their ideas with the group. Let them also know that you will try to provide them with any support needed to engage men in their violence against women (VAW) prevention initiatives. Encourage participants to keep on sharing experiences and lessons learned in the field.

Main activities

Activity 1. Wrap-up: the complete picture

TIME: 15 minutes

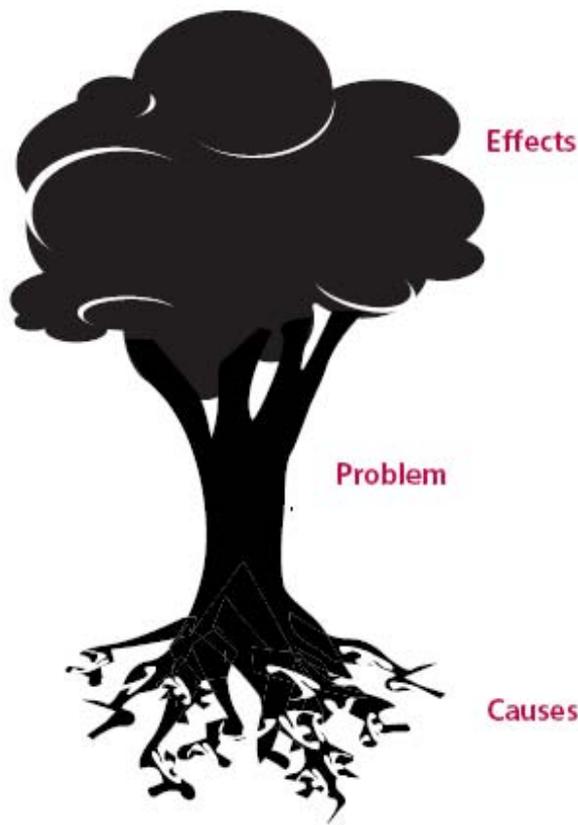
MATERIALS: Flipchart, colored markers, pens

PURPOSE:

- Help participants to reflect on the sessions and topics discussed.

STEPS:

- List the titles of the manual's units, and encourage each participant to reflect on the different themes discussed in them
- On the flipchart, draw the problem tree, and encourage participants to brainstorm on the different causes, manifestations, and effects of VAW.
- Discuss and wrap up, reminding participants of the value and importance of the role played by each participant in combating VAW in society and creating a culture of gender equity and equality.
- Highlight the importance of networking, collaboration, and follow-up.



A useful tool to use with stakeholders to identify the causes and effects of the perceived problem is the 'Problem Tree'. In this tool, the trunk is the problem, the roots represent the root causes of the problem, and the branches are the consequences or effects of the problem. The tool is useful because it allows you – and others whom you might want to be involved in your advocacy work, your primary and secondary stakeholders – to explore the reasons why there is a problem.

Analyzing the causes and effects and mapping their relationship to each other enables us to do two things: first, to reach a common understanding of the problem that we want to tackle – thereby increasing ownership of the project or campaign – and second, to identify which stakeholders are most affected and more likely to be interested in participating or leading specific activities.

Root Causes Analysis in Project Management. Retrieved Dec 2009.

Remind participants that:

- In order to truly advance work on ending violence against women (EVAW), **we must engage men**. Men are not only the leaders and ‘gatekeepers’ of important political and social groups and organizations: they are also, and more importantly, women’s partners in society. In order to effectively achieve a societal change towards EVAW, all members of society must be included and engaged.
- Women’s issues are, in reality, human rights issues and societal issues, and they must be addressed as such. The consequences of these issues have impacts on the whole of society and affect everyone within it.
- Women have a major and important role to play in raising awareness and promoting prevention of and intervention on EVAW. While engaging men is crucial, the momentum of women’s empowerment and activism must continue. Men have yet to adapt to the rapidly changing roles of both men and women in society. Therefore, the role of women’s rights groups and activists will always be central in EVAW, as well as in other important societal issues.
- Like any social movement, engaging men in EVAW will progress through a series of stages. Societal movements begin with a unique and new point of view. That point of view is then met with opposition and resistance by those in society afraid of change, but eventually it becomes a societal concern and is more accepted and given proper attention.
- In keeping with CEDAW principles, the struggle for women’s rights is a global, comprehensive, and non-discriminatory issue – it is an issue of human and civil rights. As such, to exclude the targeting of men in awareness and activism is not only detrimental to EVAW efforts, but is also unethical.
- It is important to establish if and how organizations, civil and governmental, are engaging men practically in their work towards EVAW. Positives and negatives from these examples can provide opportunities for improving future strategies for engaging men in VAW prevention.

Activity 2. Workshop evaluation

TIME: 30 minutes

MATERIALS: Flipchart, colored markers, pens, A4 paper, masking tape, workshop evaluation form

PURPOSE:

- Reflect on the whole process of the workshop.
- Share feelings, concerns, and impressions.
- Evaluate the workshop's content and form of training.

STEPS:

The evaluation is composed of the following activities:

- **Written evaluation:** filling out the evaluation form (15 minutes);
- **Oral evaluation:** expressing ideas, feelings, and concerns orally and/or evaluating the workshop and the whole experience using creative and innovative methods (15 minutes).

Written evaluation

- Assign 15 minutes for participants to complete the workshop assessment form. Let them know that they are expected to reflect on the questions and to complete the form, but that they need not write their names on the forms – their responses will remain anonymous.

Oral evaluation

- Ask participants to sit in a circle. This is the closing session in which participants (and you) will normally have a lot to say about your thoughts and feelings.
- Encourage them to use verbal and non-verbal communication techniques to express their feelings: opinions expressed at the end of trainings are usually very valuable. It would be useful to revisit the participants' expectations and fears identified during the first session.
- Participants can choose an image (e.g. a smile, a hug, a sad face, etc.) representing how each feels about the workshop.
- Assign 15 minutes for this reflection exercise.
- Thank participants for their effective participation in the programme. Share your feelings and your evaluation of the whole process.
- Invite participants to the closing ceremony where the participation certificates will be distributed. You can have some refreshments (juice, desserts, etc.) ready.

SAMPLE CERTIFICATE

It is hereby declared that _____ has successfully completed

**11 sessions on
Engaging Men in VAW Prevention**

Signature of facilitator/s _____

Sample workshop assessment form

Thank you for attending this training workshop. We'd like to know what you thought about the workshop and if it was helpful for you. Please use this form to provide your feedback on your experience, and thank you for taking the time to complete it.

Please mark a cross (x) for your response to each of the questions below, using the scale 1–5 (1 lowest, 5 highest).

A. Workshop objectives	1	2	3	4	5	Don't know
1. Prior to the workshop, I was well informed about the objectives.						
2. At the beginning of the workshop, the objectives were clearly described.						
3. The workshop objectives were achieved during the workshop.						
B. Workshop content	1	2	3	4	5	Don't know
4. I felt the workshop content was interesting to me.						
5. The content of the workshop was relevant to my work.						
6. The exercises and activities done were effective and useful.						
7. The workshop was an important opportunity for the exchange of experience and information.						
8. What I take from this workshop will have a positive impact on my work in the future.						
C. Workshop facilitation	1	2	3	4	5	Don't know
9. The trainer/facilitator was well informed about the topics discussed.						
10. The trainer/facilitator adopted active learning methods and techniques.						
11. The trainer/facilitator's interaction with the participants added value to the workshop.						
12. The trainer/facilitator encouraged everyone to participate.						
13. The trainer/facilitator gave enough examples and lessons learned.						
14. The trainer/facilitator displayed respect for participants' point of view.						
15. The trainer/facilitator was well prepared.						
16. The language used was clear.						

D. Workshop design	1	2	3	4	5	Don't know
17. The workshop structure was logical.						
18. The activities in this workshop gave me sufficient practice and feedback.						
19. The pace of the workshop was appropriate.						
20. The duration of the workshop was appropriate.						
21. The physical setting of the workshop (i.e. temperature, lighting, etc. of the room) was comfortable.						
22. The logistical support was appropriate.						
23. The materials/resources distributed were useful and relevant.						

E. Questions

- **What information and techniques from the workshop were most valuable to you?**

- **What topics (and exercises) have been covered in previous workshops you have attended?**

- **How would you improve this workshop (things you might add/remove/modify)?**

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