

GENDER EQUITY AND DIVERSITY

MODULE 501: ENGAGING MEN AND BOYS FOR GENDER EQUALITY



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Development Cooperation

Saperlipopette

MODULE FIVE

Engaging Men and Boys for Gender Equality

This module builds upon the previous staff diversity workshops, 101, 201, 301, and 401 by exploring specifically how staff members can apply the diversity competencies in engaging men and boys in gender equality programming.

The goals of this module are:

1. To reflect upon and internalize how gender and power affects their own human development and relationships
2. To understand “hegemonic masculinity” and how it determines social norms related to the socialization of boys, concepts, and practice of power, violence, sexuality (including homophobia)
3. To identify personal actions that they can take to promote gender equality in their lives
4. To strengthen own practical skills design and implementation for programs engaging men and boys for gender equality

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NOTE TO FACILITATORS

CARE is committed to promoting gender equality, through empowering women and girls and engaging men and boys. By engaging men and boys into our work we seek to transform gender inequalities that social, cultural, economic, religious and political systems perpetuate. In order to address barriers to change, we must engage both men and women in a synchronized way so that our work with men and boys, and women and girls complement and reinforce the positive changes we want to see.¹

In order to engage men and boys for gender equality, we must identify and understand where harmful gender norms come from, what forms they take, and how to address these issues. It is only after that, that we can begin working with participants to address their own attitudes and actions that could promote gender inequality and perpetuate harmful gender norms. When working on Engaging Men and Boys for Gender Equality, there are several main themes that can be explored with participants. The themes we focus on in this training are:

1. Gender Socialization & Masculinities
2. Care giving and Fatherhood
3. Power and Violence
4. Sexual diversity (including addressing homophobia)

Gender Socialization & Masculinities: These are core and foundational to a training on engaging men and boys for gender equality. Gender socialization refers to the social construction of what it means to be and behave like a man, boy, woman, or girl (or other gender identity). Research has shown that many of the harmful gender norms that lead to future gender inequalities are taught to boys and girls through their interactions with their family, friends and community as children. For example, men are sometimes raised to be tough, emotionally stoic while girls are taught to be fragile, and sometimes inferior or subordinate to men and boys². These gender norms can lead to harmful gender inequalities and

¹ Please note that individuals may self-identify as neither male nor female, or both male and female; this can include transgender, intersex, third gender, hijra, travesty, androgynous, gender, queer or any localized identity category beyond the male/female binary conceptualization of sex and gender. While the manual refers mostly to “male” and “female”, and “men, boys, women, and girls” (to simplify the writing) facilitators should be sensitive to and aware that this terminology may exclude participants and/or unintentionally reinforce the very harmful rigid gender norms that we are trying to address.

² Manual Contreras, B.H., Gary Barker, Ajay Singh, Ravi Verma, Joanna Bloomfield, *Bridges to Adulthood: Understanding the Lifelong Influence of Men's Childhood Experiences of Violence.*, 2012, International Center for Research on Women (ICRW) and Instituto Promundo: Washington DC.

perpetuate violence against women and children. Hegemonic masculinity refers to a singular, dominant idea of what it means to be a man or a boy. It is important for participants to reflect on the form of hegemonic masculinity in their culture or project area, and have space to reflect on its consequences (and benefits). If you are training participants who are well-versed in gender, you can spend less time on gender socialization and go more deeply into masculinities.

Caregiving and fatherhood: Discussions around fatherhood and caregiving roles are sometimes good entry point for discussions with men and boys because they can be less accusatory or uncomfortable to discuss. This is also an important aspect of improving gender relations among couples, and also for increasing positive inter-generational impacts. Across the globe we are beginning to see a shift in women's involvement in work outside the home. Today, close to 40% of the world's paid workforce are women and represent more than half of the world's food producers³. However, involvement in household chores is still vastly unequal showing that women spend two to ten times more time than men on unpaid household care work². Numerous studies have confirmed that fathers' involvement within the home can have lasting effects on the child's gender equitable attitudes later on in life. There is also substantial evidence that children raised in positive, violence free, homes are less likely to perpetuate violence in the future². Therefore, working with men and boys on shared responsibility within the household is an important aspect of engaging men and boys.

Power and Violence: Violence has become substantial problem affecting many men, women and children throughout the world. Globally, men and boys are largely perpetrators of gender-based violence, while women and girls are often the survivors of this violence. We also know that use of violence is a learned behavior, rooted in ways that men and boys are socialized⁴. Our engagement of men and boys starts from this premise and an understanding that inequitable gender norms and harmful power dynamics are root causes of gender-based violence. When addressing violence during the training it is important to understand that not all men are perpetrators of violence, and, some also have experienced acts of violence. The exercises should raise awareness of gender-based violence among females and males, and also help participants understand how men and boys can become more proactive partners in ending gender-based violence. Skills building activities in this theme include: skills to address conflict, learning & practicing different forms of power, and strengthening couples' communications.

³ MenCare, *What Fathers Have to do with it: Engaging men as caregiving partners*. 2013.

⁴ Christine Richardo, M.E., Gary Barker, *Engaging boys and young men in the prevention of sexual violence: A systematic and global review of evaluate interventions* 2011, Sexual Violence Research Initiative and Promundo: Pretoria, South Africa.

Sexual diversity (including addressing homophobia): Many of the gender norms explored in this manual are closely tied into gender identities and sexuality. Boys and girls are taught through gender socialization the type of sexuality and gender identity that is accepted in their communities. Working with men and boys to express their sexuality in healthy ways can lead to more equitable attitudes and practices affecting both men and women. Gender and sexuality norms are often “policed” by individuals, and when some individuals do not fit into dominant gender or sexuality categories, they can face violence and discrimination. This can apply to “effeminate men” or people who are homosexual, bisexual or transgender. In order to reach real gender equality, we must first understand that gender equality is not just between men and women, but also between everyone regardless of their gender identity. This theme seeks to give participants an opportunity to reflect on their own sexuality, but also to be exposed to diverse ideas on gender identity.

While it may not be possible to cover ALL of these themes in one training, it is still important to keep all of the themes in mind. We do believe that there are core themes that should be included in the training, they are: gender socialization & masculinities; sexual diversity; and power and violence.

In the example 3-day agenda below, we provided a background explanation of the thematic and methodological flow of the training.

A FEW CONSIDERATIONS FOR CREATING AN AGENDA FOR YOUR TRAINING:

It is important to keep in mind that participants learn in different ways. Therefore, we suggest using a mix of methods when creating your agenda for engaging men and boys for gender equality. Some examples include:

- Participatory awareness or experiential learning activities
- Teach pieces
- Application of learning to work
 - Promising program highlights
 - Skill building exercises (example: couples communication)
 - Strategic work planning
- Remember to first learn about the characteristics, needs and expectations of the participants and interests of the organizers, and then build your design for them.
- We suggest that facilitators leave space for participants to reflect on their own experiences and how the themes discussed in the training have influenced their own socialization and adherence to gender norms.
- The activities in this module are grouped thematically but not all activities in each theme need to be used. In designing your training, it is important to have

logic and flow in relation to the thematic content and to link activities with previous ones so that they build on one another.

- It is helpful to include a session where participants reflect on the implications of this learning in their work, and to come up with preliminary action plans
- We suggest including an activity that highlights a “Promising Program” example for each theme that the group is discussing (i.e. Gender Socialization, Sexuality, Power/Violence, etc.). The presentation may be PowerPoint slides, a video, or a panel of subject matter experts. The idea is to have a 15 – 20 minute presentation first, and then to allow participants the opportunity to engage in the subject. If there are more recent promising practices than the ones developed at the time of printing, please feel free to use those. We are also keeping a record of other organizations’ training manuals on engaging men and boys. For more information about current promising practices and other organizations’ training manuals, please see the engaging men and boys webpage or contact a member of GED or gender programming staff at CARE USA.

Key terms frequently used during training:

Key Terms	
<i>Gender</i>	Widely shared ideas and expectations concerning men and women and how they should behave in various situations; usually defined by geographic or cultural context
<i>Gender Identity</i>	A person’s innate, psychological identification as a man or a woman, which may or may not correspond to the person’s physiology or designated sex at birth
<i>Gender Roles</i>	Learned behaviors in a given society, community or social group where certain activities, tasks or responsibilities are perceived as male or female; these roles are affected by age, class, ethnicity, religion and the geographic, economic and political environment
<i>Gender Equality</i>	Freedom of both men and women to develop their personal abilities and make choices without limitations set by predefined stereotypes, gender roles and/or prejudices. The different behaviors, aspirations and needs of both men and women are considered, valued and favored equally and the rights, responsibilities and opportunities of a person are not dependent on whether they are born male or female
<i>Gender Equity</i>	The fairness of treatment for men and women according to their respective needs; gender equity leads to gender equality
<i>Gender Specificity</i>	Looking at the specific needs of men and women in terms of their health and development as it relates to the way men and women are socialized in a particular society
<i>Gender Transformation</i>	Shifting harmful gender norms by redressing power disparities between men and women to promote a more equitable environment for both sexes. The transformative approach encourages examining, questioning and changing rigid gender norms and power imbalances as a means of reaching health as

	well as gender equity objectives
<i>Gender Synchronization</i>	Building on gender transformation, synchronization is the intersection of transformation efforts to reach men and women, girls and boys and engage them to challenge harmful and restrictive constructions of masculinity and femininity that drive vulnerability and inequality in a community affecting health and well-being. While transformation usually works with one sex or the other, synchronization looks at the relationships between all people in society by identifying and creating shared values.
<i>Masculinities/ Femininities</i>	Socially constructed perceptions of being a man (or woman); related to manhood (womanhood) and how men (women) are expected to behave in different circumstances; we refer to these in the plural to remind participants of the multiplicity and diversity of these perceptions.
<i>Hegemonic Masculinity</i>	Pressure to conform to a singular predominant idea of “what it means to be a man” in one’s culture, one that confers dominance and power over others.
<i>Sex</i>	Biological characteristics which define a human being as male or female.
<i>Sexuality</i>	A central aspect of being human, sexuality encompasses sex, gender identity, gender roles, sexual orientation, eroticism, pleasure, intimacy and reproduction, as experienced throughout one’s life. It is experienced and expressed through thoughts, beliefs, desires, values, behaviors, practices, roles and relationships

General materials to consider for your training:

- 1 large room, circle of chairs to host number of participants and facilitator
- 1 table for facilitators to the side
- 1 projector table that the projector can be moved if needed
- 1 projector
- Sound system
- Projector screen or large blank wall
- Downloaded disk of videos (if internet cannot be depended on). For copies of the following videos please contact GEDSolutions@care.org.
 - MACHO
 - Diversity in full color
- 2 flip chart stands and 4 flip chart pads
- 30 chisel cut marker pens of different colors
- Name tags for all participants

SAMPLE 3-DAY AGENDA

Background on workshop flow:

This workshop covers three themes that were informed by an external curriculum review, understanding of CARE's current programming, skills and expectations of participants, and lessons from the pilot training in Johannesburg. Given the different levels of experience of participants, the first part of the day is about bringing everyone onto the same page: the context of why engaging men and boys at CARE is important (the evolution of our gender work), sharing a promising practice (MACHO video) so that we can reference what we saw in the video throughout the training; understanding how engaging men and boys fits within CARE's overarching goal of gender equality (gender synchronized approaches); and then breaking down the definition of engaging men and boys for gender equality (what it is – e.g. reflecting on masculinities, etc. and , what it isn't – e.g. instrumentalist approaches).

After this base is established, we then move to the 3 core themes:

- (1) Gender socialization (exploring hegemonic masculinity)
- (2) Sexuality (including homophobia)
- (3) Power (exploring violence).

We start with gender socialization because it is foundational to work in engaging men and boys; understanding how socialization starts at young ages and introducing some theory around addressing social norms and behavior. Sexuality follows because of the strong links between one's gender identity and sexuality. There is an emphasis on homophobia because of the links with hegemonic masculinity. We conclude with power (and violence) as it cuts across all of the themes, and the exploitative use of power as linked to gender inequalities is where we seek changed behavior.

In terms of the overall flow, within each theme, we start with a participatory awareness raising exercise related to the theme, a short teach piece to pull the concept into sharper focus, and then an exercise that looks at the application of the theme (either through a promising practice example where we discuss the theme as related to the program example, or in thinking through implications in our own programming for this particular theme).

Gender Socialization
Sexuality
Power / Violence
DAY 1

AM	Activity 1: Welcome and Introductions
	Activity 2: Ice-breaker (Speed-dating)
	Activity 5: Goals of the Workshop
	Activity 6: Promising Practice Highlight (MACHO video)
	Activity 4: What Do We Mean by EMB for Gender Equality?
PM	Activity 7: Your Thoughts on EMB Thus Far (Groupies)
	Activity 8: Global Snapshot of the Field
	Activity 9: I'm Glad I'm a ..., But if I Were a ...
	Activity 11: Promising Program - Highlighting Gender Socialization

DAY 2

AM	Activity 39: Recapping the Previous Day (Energizer)
	Activity 12: gender socialization – hegemonic masculinity
	Activity 24: Circles of Sexuality
	Activity 27: Sexual Mandates
	Activity 29: Homophobia
PM	Activity 30: Promising Program – Highlighting Sexuality
	Activity 18: Expressions of Power
	Activity 20: Promising Program – Highlighting Power
	Activity 40: Closing Circle

DAY 3

AM	Activity 39: Recapping the Previous Day (Energizer)
	Activity 21: A Call to Men: Tony Porter Video
	Activity 23: Gender, Power, and Violence
	Activity 33: Promising Practices and Program Elements & Resources
	Activity 36: Planning Your Next Steps
PM	Activity 36: Planning Your Next Steps Continued
	Activity 40: Closing Circle
	Activity 41: Closing Appreciation

SECTION 1: SETTING THE FOUNDATION

This section can be used for setting the foundation to your training. Many of the activities will encourage the participants to express themselves and become comfortable with the group. This will be important as you continue through the training. The more comfortable the participants feel sharing with one another, the more they are able to express themselves and begin deconstructing their own masculinities/ideas of strict gender roles.

Key messages:

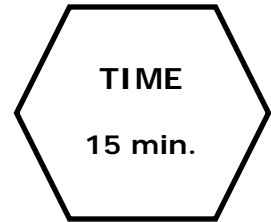
- Create obtainable goals and objectives for the training
- Set ground rules from the beginning about sharing personal information, confidentiality of the training

ACTIVITY 1: WELCOME AND INTRODUCTIONS

PURPOSE: To welcome participants to the training. To allow facilitators to introduce themselves and to get to know the participants.

INSTRUCTIONS

1. Welcome participants to the training, and introduce yourself. Underscore the importance of Gender Equity and Diversity to the organization and the value of having them here to participate specifically in an engaging men and boys training.
2. Have other co-facilitators introduce themselves.
3. Going around the circle, ask each participant to introduce his/her self, and to share where they work, what their role is, and how long they have been with CARE.



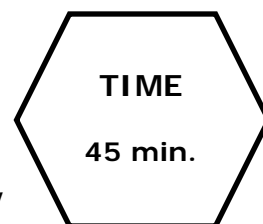
FACILITATOR'S NOTES

1. This is the beginning of the workshop, so start with some enthusiasm. The energy you project is the energy you will get back. So talk about how excited you are to have this workshop, and how glad you are they are participating.
2. Be sure to have everyone to speak loudly so all can hear.
3. After each participant introduces him or herself, thank them.
4. Be sure to go back and include any late-comers to the circle.

ACTIVITY 2: ICE-BREAKER (SPEED-DATING)

PURPOSE: To create space for facilitators and participants to get to know each other. To begin the process of community building. To elicit and honor the experiences everyone carries on the subject.

INSTRUCTIONS



1. This ice-breaker/opening uses the “speed-dating” methodology (see GED Module 101, Activity 2). Ask participants if they are familiar with “speed-dating”, and briefly explain the concept.
2. Ask participants to number off as 1 and 2. The 1’s take their chairs and form a circle in the center of the room facing out. The 2’s form a circle around them facing in so that everyone is sitting across from someone else at comfortable conversational distance.
3. In each round pose a question for the pairs to discuss. Give the participants 2 or 3 minutes to discuss. There is normally time for 3 rounds.
4. After each question, call for highlights of the conversations to be shared aloud for the whole group. Capture phrases of the conversations on a flip-chart.
5. Between questions ask people in the inner circle to move 3 seats over so that everyone has a different partner each question.
6. After completing all the rounds turn everyone’s attention to the flip-chart where you’ve been capturing the comments, and ask what do people see or notice. Any patterns or themes? This is just a simple observation to see what we have similar (and different) as we begin our next module of GED training.

SAMPLE QUESTION

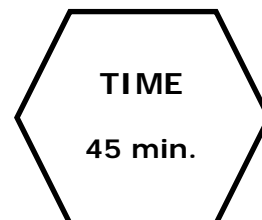
- A. What’s something in your life that you’re proud of?
- B. As a child or teenager, when did you first realize you were different, because of your gender?
- C. As an adult, share a time when you experienced being stereotyped that didn’t fit with how you define yourself?

ACTIVITY 3: ICE-BREAKER (SPIDER-WEB)

PURPOSE: To create space for facilitators and participants to get to know each other. To explore participants' expectations of the training.

PREPARATION/MATERIALS

- Facilitator will need a ball of yarn (or string).
- Chairs will need to be moved back out of the way.



INSTRUCTIONS

1. A facilitator opens by welcoming participants, underscoring the importance of gender equity and diversity (GED) to the organization and the value of this engaging men and boys for gender equality training program in enhancing awareness about how these issues are relevant to CARE's effectiveness.
2. Facilitator asks participants form a circle (standing up).
3. The facilitator explains that s/he will throw the ball to another participant across the circle, holding the end of the string in his/her hand. The participant who receives the ball of string introduces her/himself and briefly shares her/his PERSONAL motivation for taking part in the workshop. With one hand s/he then throws the ball of string to another participant across the circle while holding the string in the other hand. This is repeated until all participants have introduced themselves and shared their personal motivation.
4. The facilitator invites the participants to share reflections on the "spider's web" they have created.
5. The exercise is now repeated backwards. While undoing the spider's web, participants share their PROFESSIONAL motivation for wanting to take part in the workshop and their major expectation for the upcoming week.

FACILITATOR'S NOTES

1. This activity works best with smaller groups. If your group is over 20 people, then a good idea would be to split the group in half and do the activity with two groups instead of one.
2. Track the string so it doesn't tangle.

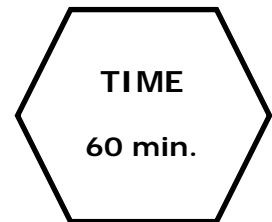
3. Participants may drop the ball. That is OK. Simply have them pick it up, and continue.
4. Participants will be tempted to share both PERSONAL and PROFESSIONAL motivations the first time through. Try to limit responses to just PERSONAL motivations the first time through.
5. An alternative to this activity is to have participants share both personal and professional experiences on the way in and on the way out share their expectations for the workshop.

ACTIVITY 4: WHAT DO WE MEAN BY ENGAGING MEN AND BOYS FOR GENDER EQUALITY?

PURPOSE: To situate engaging men and boys within CARE's work and to go deeper into why we do it, and what it means to *truly* engage men and boys for gender equality.

PREPARATION/MATERIALS

- Projector, computer and PowerPoint file



INSTRUCTIONS

1. A facilitator begins the PowerPoint. Before proceeding past the cover slide, ask participants, "what are the reasons that we engage men and boys in our work?". After eliciting some responses, click to slide 2: why engage men and boys.
2. Slide 2: as the facilitator goes through the overarching reasons for engaging men and boys in CARE's work, be sure to include examples to reinforce the reasons. For example:
 - "Poverty affects everyone in gendered ways; need to better understand complexities of men and boys experiences" an example could be the impact of the 2008 recession in the US, over 50% of jobs lost were among men (mostly labor intensive work such as construction)
 - "Can improve outcomes when men and boys are engaged", an example from CARE Rwanda, where they did a small study comparing VSL groups of women: one half of the VSL women's groups had additional sessions where male partners of the female VSL members were invited to meet and learn more about VSL and also go through some discussions. The VSL groups whose male partners were engaged saved more than the VSL group that did not engage male partners.
 - "Observed negative reactions from just focusing on women and girls" examples of this come from questions from community members, CARE supporters and donors

The key point is that by understanding what men and boys experience, specifically how they are shaped by societal expectations and norms, and the

pressures they face, we can build sustainable approaches that are a win-win for everyone. Gender is relational; we need to work with all people in the system.

3. Slide #3: "Where does engaging men and boys fit within CARE's work?"
This diagram shows how CARE's broader goal is to advance gender equality, and the two main approaches we use are: (1) women and girls' empowerment; and (2) engaging men and boys. This explanation is detailed in CARE International Gender Network's (CIGN) explanatory note on gender (2012). It is important to point out in the diagram that the two approaches work in complementarity (b/c gender is relational), or "gender synchronized approaches".

Note: prior to this teach piece, you can assign a key reading, "Synchronizing Gender Strategies" written for IGWG 2010, which describes gender synchronized approaches as: working with men and women, boys and girls, in an intentional and mutually reinforcing way that challenges gender norms, and catalyzes the achievement of gender equality.

4. Slide #4: "what do we really mean by engaging men and boys"
This slide transitions to a deeper conversation on what real engagement of men and boys for gender equality is, and is not.
5. Slide #5: "CARE's empowerment framework"
First, a very quick review of our empowerment framework. Ask participants to give examples of the types of changes we see within the agency, relations, and structures domains. This helps you as a facilitator know that there's solid understanding of the domains, and for participants in the room who aren't as familiar, they get a quick idea of what the domains mean.
6. Slide #6 builds off of the domains from the empowerment framework, applying it to engaging men and boys work. Explain that you are going to walk participants through a real example from our programming. Staff said they were doing engaging men and boys work, but when asked more questions, we quickly realized that it wasn't truly engaging men and boys work. It was superficial. This example comes from a family planning project. The slide contains incremental examples of what would have made this example closer to "constructive engagement of men and boys". Pause here and ask for questions and comments.
7. Slide #7: Small Group
If time permits (about 15 minutes total), ask participants to break out into small groups. Give each small group an example similar to the family planning one, and ask them to walk through examples of agency, relations, and structures,

that would make the example closer to constructive engagement of men and boys. Give small groups 10 minutes for this. Afterwards, bring them back to plenary and ask if there were any debates, or places where they were challenged (5 minutes).

8. Slide # 8: "Putting it all together, gender synchronized approaches"
This slide returns to the diagram in slide #3, this time focusing on the "gender synchronized" part of the diagram. Explain that some programs sequence their work with different sexes differently: some work with both women and men from the start; some work with each sex separately; some work with each sex separately then bring them together and apart as needed. An important consideration in gender programming is whether safe space is needed (single sex groups) so that individuals can safely reflect and share their experiences.
9. Slide #9: "Ultimate goals of gender synchronization"
This comes from the key reading referenced above. The facilitator can explain the ultimate goals and hear reflections from participants.
10. Slide #10: "Elements of gender synchronized approaches"
This slide is a further explanation of programming elements of gender synchronized approaches. This chart can potentially help with program design.

FACILITATOR'S NOTES

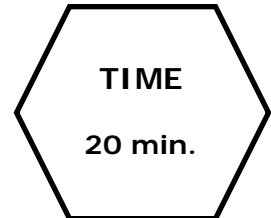
1. This is a key conceptual teach piece for work in engaging men and boys but note that the format ("teach piece") may not appeal to all learners. Know your audience and try to pause and ask for questions and comments throughout, and provide as many relevant examples as possible.
2. Participants may be quieter during this session because they are listening and processing the materials.

ACTIVITY 5: GOALS OF THE WORKSHOP

PURPOSE: To give participants a sense of what to expect and how to contextualize the workshop in terms of the broader organizational initiative.

PREPARATION/MATERIALS

- Flipchart paper, markers
- It will be helpful if you already have a flipchart with the objectives written on it



INSTRUCTIONS

1. If you have not previously done Activity 4, then begin by giving a brief (2 or 3 minutes) overview of CARE's women's empowerment framework.
2. After taking any questions, pose the following brainstorming questions to the group: "Why is engaging men and boys important?" "Where does it fit within CARE?" "What is the link with Women's Empowerment?"
3. Have participants call-out their thoughts, and capture them on a flip-chart.

Common comments:

"We focus on helping women change their mind-sets (the 'agency' part of the women's empowerment framework), but men need to change too."

"Women's empowerment and engaging men and boys reinforce each other. They are not mutually exclusive."

"We must address 'structure' because in most areas men still control everything."

4. Point to Gender Equality being at the heart of our 2020 Vision, and if possible, call attention to some of the engaging men & boys work happening in the CARE world – tying it to participants present.
5. Share the 3 themes we will cover in the workshop (note: You may decide to do more themes than these 3):
 - A. Gender Socialization
 - B. Masculinities, Power, & Violence
 - C. Masculinities & Sexuality
6. Share the workshop objectives:

OBJECTIVES

- 1. To reflect on and internalize how gender and power affect our own human development and relationships;**
- 2. To have an understanding of “hegemonic masculinity” and how it determines social norms related to socialization of boys, concepts, practices of power, violence, and sexuality – including homophobia;**
- 3. To identify personal actions to promote gender equality;**
- 4. To strengthen practical programming skills for design and implementation;**
- 5. To outline a plan with regards to engaging men and boys.**

Depending on the group that you are working with, these objectives might change, especially objective 4 and 5. Be conscious of the workshop’s goal for your participants and build the objectives accordingly.

7. Walk through the flow of the agenda (broad level).
8. Take a few minutes for Questions & Answers.

FACILITATOR’S NOTES

1. Highlight that the training was designed to make the concepts real by creating a participatory learning process whereby participants can draw from their own personal experience.
2. Listen for the wisdom that exists within each participant’s experience. The training provides the space for reflection and learning from each other.

3. Do not spend too much time on step 2 because while staff appreciates background information and setting the context of the training, a lot of the information shared does not make much sense to participants until they start exploring these concepts “hands on”. In fact, it might not be necessary to do step 2 if Activity 4 has already been done.

ACTIVITY 6: PROMISING PRACTICE HIGHLIGHT ("MACHO" VIDEO)⁵

PURPOSE: To study an external organization, where we can identify strategies used for engaging men and boys (EMB). To begin to understand the different methodologies used (political action, advocacy, lobbying, media, coordinating with women's movements, affinity group discussions, etc.) in EMB as well as themes that are possible to delve into (sexual violence, sexuality, power, fatherhood, etc.).

PREPARATION/MATERIALS

- Computer, projector and MACHO video
- For copies of the MACHO video please contact CARE USA's Walter Fordham in GED at Fordham@care.org or Emily Janoch in the Gender and Empowerment Unit at Ejanoch@care.org.



TIME
90 min.

INSTRUCTIONS

1. Give some info on the historical context: filmed in 2000; Daniel Ortega was revolutionary hero who overthrew Somoza (right wing military dictator) in 1979 and was President until 1990. He came back into power in 2006 and is currently the President of Nicaragua.
2. Participants are instructed to watch the "Macho" video (26 minutes) while taking mental notes of the themes discussed, the strategies utilized, and the results or impact of the work.
3. In pairs or triads have participants share their observations and impressions of the video.
4. In plenary, "round robin" style (pairings or triads briefly share one thing they discussed and then facilitator moves onto the next group) have participants answer the following, while facilitator captures the responses on a flip-chart:

⁵ MACHO Film used with permission from Lucinda Broadbent.

- A. Name a strategy that the men used. (Some example responses: pressure groups, alliances, mass media, leaflets, TV adverts, story-telling, etc.).
 - B. What changes or results did you see? (Some example responses: behavior change, relationships improved, declarations were made publicly, became activists, etc.).
 - C. How do men in the film describe what they “have to do” to conform to rigid narrow social norms of masculinity?
 - D. How do men in the film describe actions they have taken for themselves, to contradict those expectations?
 - E. What are men doing to promote new ideas or norms about gender equitable masculinities in Nicaragua? How do the men engage boys in the process?
 - F. How do they describe the results of their actions, in the lives of the women in their lives, in structural changes or for themselves and their personal relationships?
5. After the lists are complete debrief by giving a summary of the men’s group current status. In 2000, shortly after the video was made the Association of Men Against Violence was set up and has been working extensively in Nicaragua since then, forming alliances with local women’s organizations in different parts of the country. In 2008 the Masculinities Network for Gender Equity was set up that brings together 30 organizations in Nicaragua that are working with men and boys for gender equality.
 6. Zoilamerica attempted to take Daniel Ortega to court but after several years struggle the Nicaraguan courts threw the case out (on account of the amount of time that had lapsed between the alleged crimes and the accusation). Also Daniel Ortega as member of the National Assembly and ex-President had parliamentary immunity. She also took her case to the Inter- American Commission of Human Rights (Part of the OAS) accusing the Nicaraguan State of denying her access to justice. In 2008 she suddenly and surprisingly withdrew her accusations, for which she was criticized by many. In a recent interview (May 2013), after years of silence Zoilamerica said she withdrew the charges because she felt she had to put the needs of her children first. In the same interview (see: <http://www.laprensa.com.ni/2013/05/12/reportajes-especiales/146278-mi-esta-intacta>) she also maintains that everything she accused Ortega of still stands “My truth is intact”.
 7. (OPTIONAL) See facilitator’s note #1 (below).

FACILITATOR’S NOTES

1. Depending on whether this activity is done at the beginning or ending of the training, the facilitator may wish to use the list of strategies and results as introductions to the themes for the workshop, or as a recap of the themes.

2. Another way to use the list is to go back afterward and ask participants to identify those actions taken that address AGENCY, RELATIONS, and/or STRUCTURE (use this only if the empowerment framework has already been shared, or to introduce the empowerment framework).
3. This is an interesting program highlight because of the reminder that our work spans development and emergency contexts: MACHO highlights issues of GBV with connections to the aftermath of the war. If people would like more information about GBV in humanitarian contexts, google: IASC Gender Handbook in Humanitarian Action.

ACTIVITY 7: YOUR THOUGHTS ON ENGAGING MEN & BOYS THUS FAR (GROUPIES)

PURPOSE: To provide space for participants to discuss concerns, curiosities, excitement about what “engaging men and boys for gender equality” means to their work.

INSTRUCTIONS



TIME
60 Min.

1. This activity is often used as an energizer (steps 1 – 5), but also presents an opportunity to share thoughts in a creative, energetic way (steps 6 – 8). Instruct participants to move the chairs against the wall to create an open space in the room. Walk the participants through the “groupies” game instructions.
2. Have participants stand up and “mingle” around the room. They should walk around the open space in any random direction. They should continue walking until the facilitator calls out a number. (The first time have them walk for 20 or 30 seconds, reminding them to mix and mingle).
3. The facilitator calls out a number, at which point the participants must get into groups of whatever number has been called out (i.e. if the number 4 was called out, the participants must get in groups of 4 – by hugging, holding hands, etc.).
4. If participants are left without a group, they must take a seat. If a group has MORE participants in it than the number called, the whole group must take a seat. The next round continues on with mingling and the facilitator calling out another number.
5. The game continues on as the list of playing participants decreases, eventually until there are just 2 standing. They are declared the winners!
6. After the game has been played, instruct the participants that we will play it again, but this time we will hold a brief discussion in our group before moving on to the next round.
7. The participants begin to mingle, and the facilitator calls out a number. Once the groups have been formed, ask the groups to discuss a question, while standing. (No participants should be eliminated this time. Those who didn’t find a group can quickly join any group. Even if the numbers don’t match, it’s OK). Give participants 4 or 5 minutes to discuss the question, and then ask for one person from each group to share something they discussed.

Sample Questions

- A. What have you learned thus far, or what have you been reminded of?
 - B. What concerns or challenges do you have (or anticipate having) as you incorporate engaging men & boys into your plans?
 - C. What are you excited about?
8. Continue with the next round, asking participants to begin mingling again, and then getting into groups of the next number called out. Ask the next question, and continue on.

FACILITATOR'S NOTES

1. It is best to do this activity after you have completed the “thematic” activities on gender socialization, power, violence, sexuality etc., but before you begin looking at strategies and methods for engaging men and boys. By working through their own processes of deconstructing stereotypes, norms, prejudices etc., with the group bonds are built that enable this kind of exercise to be less threatening.
2. Be aware that in some cultures this exercise might not be appropriate because it requires people to bunch together and touch one another; this can be uncomfortable particularly when men and women mix. If you are unsure, ask someone from that context if it will be appropriate.

ACTIVITY 8: GLOBAL SNAPSHOT OF THE FIELD: EVIDENCE AND GAPS

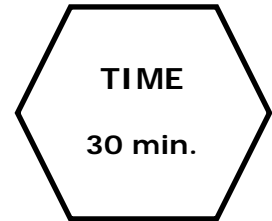
PURPOSE: To provide a sense of the broader field so participants can understand how CARE's work is part of the learning.

PREPARATION

1. Projector, computer and PowerPoint file

INSTRUCTIONS

1. A facilitator begins the PowerPoint presentation.
2. Slide #2: "the field of engaging men and boys"
Walk through the bullet points, with some additional explanations (see notes section of PowerPoint).
 - "pilots" most projects are in the start-up phase of trying out new models and activities, very few models have been replicated at scale across different contexts
 - emerged first from the field of gender-based violence, and later in HIV and AIDS programming
 - the IMAGES study (International Men and Gender Equality Survey) is a comprehensive household survey on men's attitudes and practices, along with women's opinions and reports of men's practices. It has been implemented in Bosnia, Brazil, Chile, Croatia, DRC, India, Mali, Mexico and Rwanda. CARE was supported the research in Croatia, Mali, and Bosnia.
 - Another study to highlight is from CARE International Sri Lanka in partnership with Partners for Prevention (P4P), UNDP, UNFPA, UN women and UNV regional joint program. They conducted a study in four districts in Sri Lanka on men's knowledge, practices and social attitudes toward gender and gender-based violence. Results were published in 2013 in the report "Broadening gender: Why masculinities matter".
3. Slide #3: "WHO 2007 review" (World Health Organization = WHO)
Depending on your audience and time allowed, the facilitator could mention additional information to the slide. For example, this review is a meta-analysis of 58 studies of programs that engage men and boys. It's important to note that 24 of the 58 studies came from N. America. The study's definition of "effective" include a mix of factors such as whether the program has a rigorous evaluation



component to it (e.g. quasi-experimental – this is less common in CARE's programs); and level of impact observed (e.g. behavior change on the part of men and boys). Some participants may be unfamiliar with "gender transformative programming" which can be simply defined as programming that seeks to transform gender norms & roles, and promotes gender-equitable relationships.

4. Slide #4: "WHO: types of changes observed"

This slide helps participants understand the types of changes the programs sought, and what is measured (some participants may be especially interested in what and how to measure our work in engaging men and boys).

5. Slide #5: "Gaps and remaining questions"

This slide helps participants understand how young the field is, and what areas of learning (gaps, remaining questions) remain. This information may be especially helpful for staff and partners who work on program design, research, fundraising, advocacy and communications. There are additional talking points in the notes section of this slide.

FACILITATOR'S NOTES

1. These notes were written in early 2013, be sure to update your information on research and gaps.
2. The key message of this session is that the field of engaging men and boys is relatively young, and there is a lot of room for innovation, experimentation, and contributing to learning. The community of practitioners working on engaging men and boys is very collegial; knowledge is generally shared.

SECTION 2: GENDER SOCIALIZATION

This section is important for understanding why there are gender roles in society, and the consequences (and benefits) people experience when they do not ascribe to them. Throughout this section participants will be asked to look at their own lives and think about how their communities helped to shape their view of being a man or being a woman. Participants will also explore the feelings and emotions they experience when pressured to stay in a prescribed “gender box.”

Key messages:

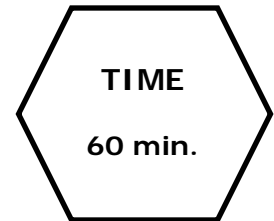
- Gender is a socially constructed concept that is “taught” and reinforced constantly in most aspects of our lives by people and institutions (e.g. school, media, religion); it can dictate how one should think and behave. For example, “men are socialized to be macho” rather than, “men are intrinsically macho”.
- Gender norms are changeable and culturally contextual.
- Addressing and challenging harmful rigid gender norms can allow individuals the space to thrive and live in more equitable societies.
- Hegemonic masculinity is a singular dominant idea of masculinity that can be a dehumanizing experience for men as it censors and punishes expressions of manliness that do not correspond to the patriarchal model, and can also lead to the constant subjugation and violent treatment of women.

ACTIVITY 9: GENDER ROLES: "I'M GLAD I'M A..., BUT IF I WERE A..."⁶

PURPOSE:	To develop a better understanding of the enjoyable and difficult aspects of being male or female.
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PREPARATION/MATERIALS

- Flipchart paper and markers

INSTRUCTIONS

1. Separate the participants into same-sex groups of five to six. If the participants are all men, simply divide them into smaller groups. Tell the participants to pick one person to serve as the recorder who will write for the group
2. Give each group a sheet of flip-chart paper and a marker. Ask the participants to come up with as many endings as they can for the following sentences:
 - Male group: I'm glad I'm a man because...
 - Female group: I'm glad I'm a woman because...

Give an example of each to help the groups get started. Have the groups record their sentences on the flip-chart paper. Allow 15 minutes for completion.

Make sure that the responses from the participants are positive aspects of their own gender rather than responses that center on not having to experience something the other sex experiences. For example, instead of men in the group making statements like, "I'm glad I'm a man because I don't have a period," they could concentrate on statements like "I'm glad I'm a man because I'm strong."

3. Give the groups another sheet of flip-chart paper, and ask the participants to come up with as many endings as they can to the following sentences:
 - Male group: If I were woman, I could...
 - Female group: If I were a man, I could...Allow 15 minutes for completion.

⁶ Adapted from Hunger-Geboy, C. Life Planning Education: A Youth Development Program. (1985). Washington DC, Center for Population Options (U.S.).

4. Tape the sheets on the wall, and have participants take note of what they observe in silence. Have participants share their observations.
5. In plenary discuss the responses by asking the following questions:

Questions for a mixed-gender group:

- How did you feel completing these lists?
- Are there any surprises?
- Were any of the responses the same for both genders?
- Was it harder for members of either of the gender groups to come up with reasons they are glad of their gender? Why do you think this is?
- How does the first set of responses of one gender group compare to the second set of the other gender? (Do the items the women list as things they are glad about overlap with what the men list as things they could do if they were women)?
- What are the sources of these ideas?
- Is it important to open up these “boxes?” Why or why not?

Questions for either group:

- What did you find challenging about discussing the advantages of being the other gender?
- Are any of the responses stereotyped? Which ones? Why do these stereotypes exist? Are they fair?

FACILITATOR’S NOTES

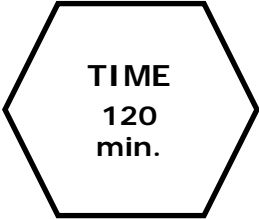
1. Important to note the link to how children are socialized.
2. Emotions can arise during this activity, especially as women see the freedoms that men have that they don’t. That is OK. Allow those frustrations to surface. Refer back to the AIKIDO model (in module 1), pointing out that we must start with awareness before we can move to dialogue and action.

ACTIVITY 10: SOCIALIZATION OF MASCULINITY/ FEMININITY: HOW BOYS AND GIRLS LEARN TO BE MEN AND WOMEN⁷

PURPOSE: To recognize the benefits and costs of gender norms, and the role social institutions (family, school, religion, mass media, etc.) play in the development of our masculinity/femininity (beliefs, attitudes, values, and behavior).

PREPARATION/MATERIALS

- Flipchart paper and markers



TIME
120
min.

INSTRUCTIONS

1. Begin by explaining that the group will now begin personal/group reflection and analysis of our own lives and experiences.
2. Divide participants into 2 groups of men and 2 groups of women ensuring that they are as heterogeneous as possible, in order to have a wide variety of life experiences within each of the groups.
3. Give each group one of the following question guides, in accordance with the number assigned to the groups.
4. Tell the participants that the question guides are a stimulus to sharing within the group, remembering their childhood, adolescence and youth and things they learned within their families and communities about being men and women. Each member of the group should be given the chance to share before moving on to the next question. Encourage the participants to be as open and honest as possible, reminding them that we can all learn from each other. Remind participants of CARE dialogue skills that in module 2 of the GED curriculum: active listening, discovery mode, suspending judgment, surfacing assumptions, sharing truth, and attending to the whole.

⁷ Adapted from *“El Significado de Ser Hombre”* (Training manual for gender awareness and training with men) 1999 (2nd edition 2001), CANTERA methodological team, Managua, Nicaragua.

5. Ask each of the groups to find a quiet space where they can meet to reflect and share. Instruct the groups to select one member to coordinate the dialogue and another to take notes.
6. Give each group flipchart and markers and ask them to prepare a synthesis of their reflections and sharing to bring back to the plenary session. (The small group work should take 45 minutes).
7. After small group work, get all the groups back, and form a semi-circle in front of the board or wall and instruct them to put up their flip-charts on the walls. Depending on the time available, encourage participants to present their flip-charts to the group before beginning the plenary dialogue.
8. Hold a plenary dialogue for 30 - 45 minutes. Some probing questions:
 - What do you notice? What catches your attention?
 - What would you like to discuss more?
 - Are there things you particularly agree with or strongly oppose? Why?
 - What are you unclear about?
 - How did you feel when remembering your childhood and influences on your development? (Challenge ideas that reinforce patriarchal values or attitudes, inviting other participants to share their feelings on experiences they had).
8. Carry out a brief 10 minute synthesis of the session, highlighting how we learn to be men (and women) and explaining the role of the family, schools, religion and the media, as well as other social institutions like the workplace and internal policing and external security institutions (police, prisons, military), emphasizing:
 - What each social institution teaches us about being men;
 - The similarity on the messages conveyed by each of the social institutions and the complicity that exists between them;
 - How each social institution helps to maintain the imbalance of power between women and men;
 - The dehumanizing effects for men, the consequences for women and for relationships between men and women (and between men) of the socialization processes that boys experience. (*taken and adapted from "Working for Gender justice in the community"*)
10. Take 15 minutes for this closing exercise (steps 9 – 12). Give a large index card to each participant, and ask them to write down one thing that s/he can do in his/her family, community or religion to challenge and change the way that young boys are brought up.
11. Invite the participants to come up to the front one by one and share their proposal, taping it to the wall. As they are being posted on the wall, rearrange

the cards in relation to similar proposals and once they have all been posted share a brief summary on the proposals.

12. Ask the group if there is any other proposal they would like to make.
13. Close the activity reaffirming that every little effort counts, no matter how small it may seem at the time and that changes in the way boys are brought up are important not only for them but for their future partners, families and communities.

SMALL GROUP QUESTION GUIDE

GROUP #1 INFLUENCE OF OTHER MEN AND RELIGION

- A. *When we think about our fathers, uncles, older brothers, grandfathers and other male relatives and friends that have influenced our way of being men/women (or still do) what type of attitudes, values and behavior do we associate with them? (For example, things they did, things they said and how they said them, how they related to women and other men, how they expressed feelings, etc.).*
- B. *Which of these (attitudes, values, behaviors) do we consider were beneficial for our personal development and which do we consider were damaging and why?*
- C. *When we were growing up, what role did religion play in forming our attitudes, values and behaviors as men/women? (How we should be, what we should do and say, what we should think and feel, etc.).*
- D. *What were/are the benefits/advantages of this for our personnel development as men/women and what were/are the costs/disadvantages?*

GROUP #2 INFLUENCE OF FAMILY, EDUCATION SYSTEM AND MEDIA

- A. *When we were children (young boys/girls), what attitudes, values and behaviors were rewarded in us by family members (mother, father, grandparents, brother/sisters etc.) and at school (by teachers and peers), and what ones were reprimanded or punished? (Note: this refers to things we thought, said, did, didn't do, etc.).*
- B. *Which of these (attitudes, values, behaviors) do we consider were beneficial for our personal development and which do we consider were damaging and why?*
- C. *When we were growing up, what role did the media (press, radio, TV, etc.) play in forming our attitudes, values and behaviors as men/women? (How we should be, what we should do and say, what we should think and feel, etc.).*
- D. *What were/are the benefits/advantages of this for our personnel development as men/women and what were/are the costs/disadvantages?*

FACILITATOR'S NOTES

1. This activity enables participants to remember people, situations and experiences from their childhood that when shared and reflected upon in a safe environment may provoke feelings of sadness, frustration, loss and anger, as they discover new meanings and even remember things that have been "forgotten" or ignored. As such, it is important to encourage the participants to express how they feel, but without pushing too hard and threatening their sense of security. It is important, as a facilitator to be positive and empathetic, reaffirming men/women when they share intimate, personal experiences as this helps create an atmosphere of acceptance of that kind of level of sharing that in "normal" social spaces (especially between men) is not very common.
2. Spend some time with each of the groups to clarify doubts and queries and stimulate reflection and sharing. It can help the groups to deepen their analysis if you share something from your own experience with them.
3. During the plenary, focus on issues that you feel need to be further unpacked that have not been selected by the participants. Tune in specifically on contentious issues, reproduction of stereotypes, and major similarities and differences between the reflections carried out within the groups. Remember, however, that most of the intimate sharing will take place in the small groups so don't be surprised if the plenary session is more of a rational analysis of experiences than the small group work was, as it is not easy to share aspects of a personal nature in the large group. This does not mean that the participants are not being challenged at an emotional, sentimental level, and it is important to acknowledge that each individual is embarking on a very personal journey that is exclusive to him/her. Still, try to encourage participants to share stories or to give examples in the large group as well.
4. When synthesizing the plenary session, you may want to emphasize that some institutions play a key role in teaching men about gender. This is because they involve or reach a lot of men. It may also be because they are run by men, who hold positions of power. It may also be because they exclude women or treat men and women very differently. Some institutions (such as the family, religion) teach men that it is natural that they have more power than women. Other institutions (such as the military and some workplaces) are dominated by men and express male power. Other institutions (schools and the media) send messages to men and women about men's superiority. The messages that men receive from these institutions promote ideas, attitudes, values and behavior that presuppose men's superiority over women. This often entails the censorship of attributes that society considers "feminine" such as tenderness,

caring, sensitivity, etc. As such the socialization of masculinity is a dehumanizing experience for many men as it censors and punishes expressions of manliness that do not correspond to the patriarchal model. Furthermore it leads to the constant subjugation and violent treatment of women.


5. Where possible when using single sex group work, try and have both a man and a woman in facilitation team – so as direct support can be given in the small group work in an un threatening way.

ACTIVITY 11: PROMISING PROGRAM - HIGHLIGHTING GENDER SOCIALIZATION

PURPOSE: To learn about a programmatic example that addresses “gender socialization”. To understand the interventions of the project. To get a sense of lessons learned.

INSTRUCTIONS

1. An example of a project that utilizes gender socialization is the “Young Men Initiative” (YMI) in the North West Balkans.
2. Walk through the slides, presenting a summary of the project, the approach, the results, and lessons learned.
3. After the presentation, hold a brief plenary discussion to get thoughts from the participants. Initial thoughts? What stood out to them? Did they see examples of the theme in the presentation? Have they encountered similar projects? (Keep this brief, as you will be holding a debriefing after the small group discussions).
4. Divide the group into small groups to discuss prepared questions pertaining to the project/program. For YMI, the following questions are used:
 - A. What questions or advice would you give to the programmers about the campaign’s title “Be a Man” or the slogans:
 - *Change the rules*
 - *Don’t be a bully*
 - *Build your brain*
 - *Without shame, buy a condom*
 - B. The campaign provided core materials and messages but allowed for flexibility and creativity at the local level by both young men and the youth NGOs implementing the work. What advice or questions would you ask about the balance between consistency of message and local interpretation?
 - C. Evaluation of the campaign included a baseline survey with 2,567 young men in February 2009 and a post-intervention follow-up survey with 2,339 young men in May 2010. The results found that exposure to the campaign was relatively high and consistent across all intervention sites, reaching 64-83% of end line respondents. In looking at results by exposure to the YMI campaign, there is a consistent pattern across all intervention sites. At



TIME
45 min.

end line, young men who were exposed to the campaign had significantly more equitable scores than those who were not exposed. However, overall, positive changes were seen across intervention and control sites, suggesting that the maturing of young men may be contributing to shifting attitudes and behaviors, and/or that other factors of socialization are at work. What advice or questions do you have for the programmers about evaluating the effect of the campaign?

11. Reconvene the group, and hold a plenary discussion on the three questions. Allow participants to share from their personal experiences.

FACILITATOR'S NOTES

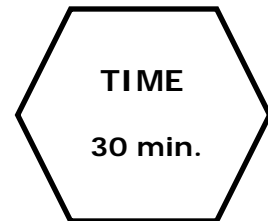
1. Many of the participants may know more about the “promising program” or project than you do as the facilitator. This is fine. In fact, it is an opportunity to have the participant(s) take the lead in providing more insights into that particular program. Be careful not to allow the participant to take over the session though.

ACTIVITY 12: GENDER SOCIALIZATION – HEGEMONIC MASCULINITY

PURPOSE: To understand the concept of hegemonic masculinity, and the impact it has on society

PREPARATION

- Varies depending on how you facilitate this session. At a minimum, have the definition of hegemonic masculinity written on a flip chart paper, or on a PowerPoint slide.



INSTRUCTIONS

- Facilitator introduces this session by walking through what was done in the gender socialization theme. Explain that we are now going to look a little more deeply into the social construction of "masculinities", and the consequences of a singular predominant idea of "masculinity", what we also call "the man box". It is helpful to use an example from a previous discussion or exercise that reminds participants what we mean by the "social construction of masculinities" (e.g. when a participant talked about how he learned not to cry when he got hurt).
- Ask participants to brainstorm what the "man box" is in their context (e.g. be strong, always have an answer, be a risk taker, sexual prowess). List them on a flip chart paper. Get a robust list of attributes or characteristics.
- Ask participants to look at the list generated and pick one trait out and ask:
 - "What are the benefits to men and boys of this trait?" Ask for examples how it could be a benefit (e.g. if the trait listed is "be strong", an example is that people will rely on me because of my strength).
 - "What are the harms to men and boys of this trait?" Ask for examples how it could be a harm (e.g. if the trait listed is "be strong" one example is that it might pressure boys or men to show their strength by beating each other up).
 - "What are the harms to women and girls of this trait?" Ask for examples (e.g. if the trait is "be strong" then one might be that women are seen as weak.)

You can repeat this with a few different traits. You could also ask what the benefits of the traits are to women and girls, because women and girls also

reinforce these traits (e.g. if a man is strong then women don't need to lift heavy things).

4. When facilitating the discussion, mention how we don't always have a chance to reflect on how these "ideals" (the traits that society teaches us to conform to) may collectively hurt and impede us as individuals and those around us.
5. Now you can introduce the definition of "hegemonic masculinity" by explaining that these traits, "the man box" are a form of hegemonic masculinity. The definition should include:
 - a. Pressure to conform to a singular predominant idea of "what it means to be a man" in one's culture
 - b. Valued more than other expressions of masculinities
 - c. Expressions (behaviors and attitudes) of hegemonic masculinity confer dominance and power over others
6. The following quote from Andrea Cornwell (researcher on women's empowerment and development) helps to emphasize the message of hegemonic masculinity. "Although there are many ways of being a man, some are valued more than others and men experience social pressure to conform to dominant ideas about being a man. They termed this 'hegemonic masculinity'. Not all men conform to the 'hegemonic' version; those who do not may find themselves disadvantaged, and even discriminated against. Where the concept of 'hegemonic masculinity' is most valuable is in showing that it is not men per se, but certain ways of being and behaving, that are associated with dominance and power".
7. For bullet point (c), you can explain that: masculinities and femininities are often defined in opposition to one another, so if one form of masculinities (hegemonic) says men must be dominant and in control, what are women supposed to be? This helps remind people of why it is so important to think about gender-synchronized approaches.
8. This critical reflection on hegemonic masculinity is important to do among ourselves as staff, and also in our programming. This where people begin to explore whether they want to change any of these norms.
9. Pause to see if anyone has any questions or comments. Allow for some dialogue.
10. To close, it is important to talk about how this gets at the heart of CARE's work in gender. If there are any take-aways people remember, we hope that they see how "all individuals are gendered, and part of this system", and that CARE's big

push in gender transformative programming is to create more diverse, less rigid gender norms, allowing people to live more authentically to their own identities. You can remind people about the speed dating exercise done earlier in the training – where we asked about a time when you felt stereotyped in a way that didn't fit with your own definition of who you are. Recall the emotions people associated with that experience. CARE's goal is to create more social acceptance around diverse ways of being. The aim isn't to take away masculinities, but to take the "hegemony" out of it.

FACILITATOR'S NOTES

1. The term "hegemonic masculinity" can be alienating or confusing to some participants. Instead, you can use the term "man box", if this term is better understood. You might want to mention that sometimes the field refers to the "man box" as a form of hegemonic masculinity, but really the focus should be on the meaning of the term, and why it is so important to talk about in our work in gender equality.

SECTION 3: CARE-GIVING AND FATHERHOOD

The previous section on gender socialization raises awareness of the multiple roles that men play – as partners, sons, brothers, fathers, earners, and caregivers. This next theme delves more deeply into the roles men can play in the household: in care-giving roles, sharing household duties, and in parenting. In these various household roles, we examine not only how men and boys are socialized to participate (or not) in specific household roles, but also how men as fathers socialize younger generations.

Key messages:

- Globally, women's share of unpaid household work is 2-10 times more than that of men⁸.
- Men's increased share of care-giving in households not only reduces gender inequalities in the household, but also has major benefits for child development.
- Some men want to be more engaged in care-giving and fatherhood, but may not feel like their sense of masculinity allows for it, or not feel comfortable or confident in the skills to be more engaged.

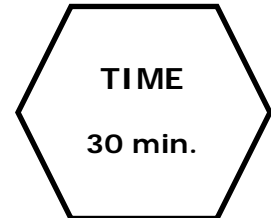
⁸ MenCare, *What Fathers Have to do with it: Engaging men as caregiving partners*. 2013.

ACTIVITY 13: ENGAGING MEN AS FATHERS

PURPOSE: To explore the role of fathers in child development and socialization of children

PREPARATION

1. Projector, computer and PowerPoint file

INSTRUCTIONS

1. A facilitator begins the PowerPoint. Before proceeding past the cover slide explain that fathers, mothers and caregivers play an important role in the development of children. The purpose of this activity is not to devalue the role that mothers and other play, but instead, focus on the unique contributions of fathers on their children.
2. Slide #2: Discuss the current state care giving globally. It is important to stress here that harmful gender norms can lead to inequities within the household. Before transitioning to slide three, tell participants that increasing the man's role in care giving will reduce gender inequalities within the household, and can also have major benefits for child development and socialization. This has long lasting effects on children and society's gender equitable attitudes. These benefits will be discussed later in this section.
3. Slide #3, #4 and #5: Discuss the benefits that father's involvement in children's lives can have on child development. This involvement is generally categorized as high levels of play, increased interaction with the children, and increased involvement in care giving activities.
4. Slide #6, #7 and #8: Discuss the role that fathers have on gender socialization of children. It is important to note here that mothers also play similar roles in socializing their children. However, remind participants that the purpose of this activity is to show that fathers can play a unique role in the family in addition to mothers. During this time it is important to emphasize that the relationship between the father and the mother has a great influence on children's interactions with others in the future. You can pause here and see if participants have any personal experiences or memories from their childhood to share (that relate to these slides).
5. Slide #9 and #10: Briefly introduce the IMAGES study (it will be discussed in-depth during the gender, power and violence activity). Discuss the general

findings about childhood experiences of men and women from the IMAGES study. Note here that fathers can have an influence on these experiences.

6. Slide #11: Begin this slide by explaining, “father’s role in the socialization of children is still being explored”. Then begin discussing the gaps in the research.
7. Slide #12: Describe that while in the past there has been very little research done on the development and socialization of children in non-conventional households, there have been a few studies on the subject. “Non-conventional” includes households of single parents, divorced parents, gay, lesbian and transgender parents. Generally, they have found that child development in families with gay or lesbian parents is no different than when compared to the child development in families with heterosexual parents.

NOTE to facilitator(s): This slide may open up the conversation to: Do children need a father figure? That’s not the intent of the slide. Instead we are emphasizing that when there is a father (or two) his (or their) role in the socialization of his (or their) children is powerful. Be sure to steer the conversation back to this focus if the conversation goes offline.

8. Slide #13: While there are gaps in the research, there is mounting evidence that engaging men in fatherhood and care giving is needed and important to gender equality.
9. Slide #14: Engaging men around the theme of fatherhood can be a good entry point for our engaging men and boys in gender equality work. Ask participants to share some reasons why. Some may include: it is less threatening to men; men want to be good fathers so are interested in this topic; it is a positive way to engage men

FACILITATOR’S NOTES

1. Throughout this activity it is important to remind participants that both men and women contribute to the gender socialization of children. However, this exercise is designed to focus on the unique contributions of fathers.
2. The facilitators may wish to ask how many fathers are in the room (by show of hands). To make the session more interactive, ask fathers throughout the presentation to comment on their thoughts in their own households.

ACTIVITY 14: REFLECTING ON FATHERHOOD⁹

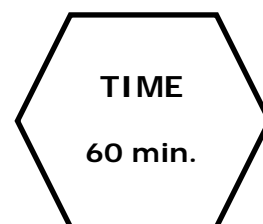
PURPOSE: To discuss the values and opinions about the role of fathers in child development. Challenge participants to think about the role their own fathers or father figures had in their development.

PREPARATION

1. Prepare a flipchart before you begin with the following questions written on it:

Our fathers and ourselves

- What is your age?
- What are the names and ages of your children?
- Who raised you?
- How many children were in the family?
- How would you describe yourself as a boy/girl (if a mixed group)?
- What kind of parent was your father or father figure?
- What did you learn from your father or father figure about being a parent?
- How would you like to be a different kind of parent from your father or father figure?



INSTRUCTIONS

1. Put up the prepared flipchart on "ourselves and our fathers." Ask participants to take a few minutes to answer these questions themselves. Explain that they can make notes, if they wish.
2. Explain that we will be working in small groups of 3 people. If working in a mixed gender group, then it could be best to split the groups by gender so that the participants feel more comfortable expressing their thoughts and feelings. This will also have the added benefit of seeing how men and women view their relationships with their fathers (or father figure) differently.

⁹ Adapted with permission from: "Thinking about Fatherhood". [Engaging Men and Boys for Gender Transformation: The Group Education Manual](#). (2008). The ACQUIRE Project/EngenderHealth and Promundo.

3. Explain that each person has six minutes to discuss their answers with their two partners. Ask the partners to simply listen and not interrupt. Tell the participants that you will keep time strictly so that everyone has the same time to speak. Explain that you will indicate when it is time for the next person to share their answers.
4. When each group of three has finished, bring everyone back together. Lead a general discussion using the questions below:
 - A. What are the challenges of being a father? How can these challenges be addressed?
 - B. What is the positive side of being a father? What are the benefits of being a father?
 - C. What are the benefits for a child who has a father active in his or her life?
 - D. What are the benefits of a man having a good relationship with the mother of his child?
 - E. What do men need to become better fathers?
 - F. Are there positive role models of fathers in your community? What can be learned from them?

Some discussion points might include issues around national or workplace parental leave policies. It is good to also point out that policy considerations (e.g. advocacy work) are also an important part of our programmatic work in engaging men and boys for gender equality.

5. In closing, discuss that it is important to consider that if boys interact with men (fathers, uncles, family friends, etc.) in a care-giving situation, they will be more likely to view men's care giving as part of the male role. They may also be encouraged to question gender inequality in the home. In other words, greater participation of men in caring for their children may have a dynamic impact on gender relations, insofar as children will be able to observe their parents' behavior and learn a more equitable understanding of what it means to be men and women.

FACILITATOR'S NOTES

1. This can be a difficult activity because it involves sharing a lot of personal information. As a facilitator, it will be important for you to share your own personal information so that the participants will feel comfortable doing the same. Explain that everyone has the right to say as little or as much as they want to. No one is required to disclose his story and everyone has the right to pass. The activity asks participants to think about their relationships with other

men, particularly their own fathers. This helps the group to talk about the meaning of fatherhood.

2. Some of the participants that you will be working with may not have had close relationships with their fathers. This may make it difficult for them to think about father's positive role in the development of children. At the same time, it is important that you do not assume all participants have had poor relationships with their fathers. If anyone begins to express a lot of negative feelings about their fathers or other adults during this activity, remind them that they are survivors. The fact that they are here willing to learn about engaging with men for gender equality shows that they are committed to creating a better future for the next generation.

ACTIVITY 15: GENDER ROLES AND THE SEXUAL DIVISION OF WORK: WORK THAT MEN DO, WORK THAT WOMEN DO¹⁰

PURPOSE: To comprehend the social value placed upon the different types of work that men and women carry out, and to grasp how the sexual division of work leads to unequal access to opportunities and rights for women and men.

PREPARATION/MATERIALS

- Copies of the handout "*The 24-hour day*". (Different versions for men and women)

TIME
90 min.

INSTRUCTIONS

INDIVIDUAL WORK (15 MIN.)

1. Give each participant a copy of the handout "*The 24-hour day*". (Different versions for men and women)
2. Go through the handout with the participants, explaining to them that it is a tool to identify the different types of work that men and women do on a daily basis and the value that society gives to those types of work.
3. Some of the participants might live alone. If this is the case, invite them to remember what things were like before, when they were in a relationship or when they lived at home.
4. Tell the participants to put their own name under the heading "*the activities that I carry out*", at the top left hand side of the hand out

Invite each MALE participant to identify the woman in his life who presently plays a major role in taking care of him (cooks, cleans, irons, looks after children, etc.). She may be his mother, sister, wife/partner, grandmother, paid domestic worker, etc. Invite the WOMEN participants to do the same, identifying the man in her life who presently plays a major role in taking care of her (father, brother, husband/partner, etc.)

¹⁰ Adapted with permission from: "Gender roles (The 24-hour day)". One Man Can: Working with Men and Boys to Reduce the Spread and Impact of HIV and AIDS. (2010). Sonke Gender Justice Network.

and the name of the woman/man they have identified under the heading "*the activities the woman/man who cares for me carries out*", on the right hand side.

5. Invite each participant to think about the activities that s/he carries out on a typical day, starting from one o'clock in the morning and to write it next to that corresponding time. They may want to group blocks of time together (for example the hours that they sleep). Tell them to write "yes" or "no" next to the activity if it is paid or not.
6. When they have finished, invite them to do the same for the woman/man that cares for them, carefully thinking through all of the activities that she/he carries out in a typical day, within the home, outside the home, in the community etc. Tell them to write "yes" or "no" next to the activity if it is paid or not.

SMALL GROUP WORK (45 MIN.)

7. Break participants into 2 groups of men and 2 of women. (Be mindful of age, ethnicity, first language or where their families live, as this will influence the dialogue).
8. In the small groups have one member serve as a coordinator and another to take notes. The coordinator will invite each member of the group to share her/his hand-out with the others, explaining the activities that s/he carries out and those that the man/woman who currently cares for her/him carries out, as well as any feelings or reflections s/he may want to share.
9. Once all of the members have shared their hand-outs, the coordinator of the group facilitates a dialogue using the following questions as a guide:
 - A. *What similarities and differences are there in the activities and tasks that we as men/women carry out? How can we explain these similarities and differences?*
 - B. *What similarities and differences are there in the activities and tasks that the women/men who care for us carry out? How can we explain those similarities and differences?*
 - C. *How are the activities and tasks that women/men carry out assigned to them? What choice do they have in accepting these tasks or not?*
 - D. *How are the activities and tasks that we as men/women carry out assigned to us? What choice do we have in accepting these tasks or not?*
 - E. *What activities and tasks do we enjoy doing and why?*
 - F. *What activities and tasks do we not enjoy doing and why not?*
10. Based upon the small group dialogue, the group then prepares a short skit or sketch (2 to 5 minutes) to represent the different roles, activities and tasks that men and women of different ages carry out and the social values placed upon them.

SKITS & PLENARY DISCUSSION (30 MIN.)

11. Invite each of the groups to present the skit it has prepared and instruct the other participants to carefully observe the work that both men and women are carrying out and the implications for their own personal development and participation in society.
12. After the group has presented the skit, invite the rest of the participants for comments, observations, and reflections on the skit they have just seen. The following questions can be useful in stimulating debate. If similar situations arise in the different skits, emphasis NEW issues that emerge in each skit to avoid repetition.
 - How do you feel about the skit we have just seen?
 - What most caught your attention in the skit?
 - What work were men and women doing in the skit?
 - Who were working harder? The men or the women?
 - Is “women’s work” valued in society? Why (not)?
 - What mechanisms are used to undervalue or minimize the importance of the work that women carry out?
 - If more women these days are doing “men’s work”, why are more men not doing “women’s work”?

“Women’s work in the house is not seen to be work.”

“A woman’s role is that of caregiver and mother and a man’s role is that of provider (breadwinner), protector and head of the household.”

“Men usually have more leisure time.”

“Even when women work outside the home, they also do a substantial amount of household work as well.”

“‘Women’s’ work is socially and economically undervalued and is known as ‘reproductive work’ as it focuses on the biological, cultural and social reproduction of humanity.”

“Men’s roles (breadwinner, authority figure, protector) carry a higher status and give men more power, money and privilege in society.”

13. When all the skits have been presented and discussion exhausted ask the men/women who had to play women's/men's roles in the skits how they felt doing that?
14. To end the plenary session, ask the participants how their lives would be different if that had been born with a vagina/penis instead of a penis/vagina and how they feel about that?

OPTIONAL ACTIVITY (30 MIN.)

1. Give each participant 2 large index cards, of different colors.
2. Ask the men to write on the first card, the domestic work that he is willing to undertake in his home on a regular basis.
3. Ask them to write on the second card, one thing he will do to value the work that women carry out in the home.
4. Ask the women to write on the first card, the domestic work that in her context (family and/or society) she needs men to carry out with commitment and responsibility.
5. Ask them to write on the second card, one thing that men must do to value the work that women carry out in his home.
6. Write on a board or paste signs on the wall that say:
 - *"Domestic work that I will carry out on a regular basis"*
 - *"Things I will do to value the work that women carry out in my home"*
 - *"Domestic work I need men to carry out with commitment and responsibility"*
 - *"Thing that men must do to value the work that women carry out in the home"*
7. Invite the MEN participants, one by one, to read to the rest of the group what they have written on the first card and to tape it on the wall, under the first heading, *"Domestic work that I will carry out on a regular basis"*.
8. Repeat the same procedure with the second cards under the heading: *"Things I will do to value the work that women they carry out in my home"*
9. Repeat steps 7 and 8 allowing the WOMEN to read and post their 2 sets of cards.
10. Invite comments, reflections and further suggestions from the group.

11. Ask the participants if there are any types of domestic work they are NOT willing to do and why not.
12. Carry out a brief synthesis of the main issues raised throughout the activity, focusing on the relationship between a person's sex, the types of work they carry out, the social value placed on them and access to other opportunities and rights in society.

FACILITATOR'S NOTES

1. The "24-hour day" activity is a good way to understand the idea of gender roles – that women and men are expected to play different roles in the family, community and workplace because of society's ideas about the differences between men and women. But remember that these gender roles may also be affected by class, ethnic and other differences.
2. Bear in mind that many men do actually take part in some domestic work, usually as a way of helping out occasionally when there is a specific need but rarely as an expression of shared responsibility.
3. Be aware that this exercise might make some men feel a sense of guilt or frustration when they so graphically see the injustices inherent in the ways that productive and reproductive work is socially divided. Enable them to move beyond that sensation, asserting the importance of taking small steps individually to change things where we can, which is usually within the family structure. Each one can take greater responsibility in a real way.
4. Remember also that when a man decides to change the way he relates to domestic work this affects the women who have been carrying it out for years! Men should be sensitive when they decide to take part in domestic work, and ensure that changes they instigate do not make women feel threatened, undervalued or displaced as can often happen, especially if the women involved have had no access to gender training. Changes that men undertake should be talked about and negotiated with the women beforehand and subject to their approval!

Activity 5 Hand-out

The 24-hour day (Men)

The activities I carry out	Paid Yes /No	The activities the woman who cares for me carries out	Paid Yes /No
1 am		1 am	
2 am		2 am	
3 am		3 am	
4 am		4 am	
5 am		5 am	
6 am		6 am	
7 am		7 am	
8 am		8 am	
9 am		9 am	
10 am		10 am	
11 am		11 noon	
12 noon		12 pm	
1 pm		1 pm	
2 pm		2 pm	
3 pm		3 pm	
4 pm		4 pm	
5 pm		5 pm	
6 pm		6 pm	
7 pm		7 pm	
8 pm		8 pm	
9 pm		9 pm	
10 pm		10 pm	
11 pm		11 pm	
12 pm		12 pm	

Man Total hrs worked	Total earnings day's	Woman Total hrs worked	Total earnings day's

Activity 5 Hand-out

The 24-hour day (Women)

The activities I carry out	Paid Yes /No	The activities the man who cares for me carries out	Paid Yes /No
1 am		1 am	
2 am		2 am	
3 am		3 am	
4 am		4 am	
5 am		5 am	
6 am		6 am	
7 am		7 am	
8 am		8 am	
9 am		9 am	
10 am		10 am	
11 am		11 noon	
12 noon		12 pm	
1 pm		1 pm	
2 pm		2 pm	
3 pm		3 pm	
4 pm		4 pm	
5 pm		5 pm	
6 pm		6 pm	
7 pm		7 pm	
8 pm		8 pm	
9 pm		9 pm	
10 pm		10 pm	
11 pm		11 pm	
12 pm		12 pm	

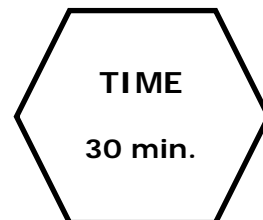
Woman Total hrs worked	Total earnings day's	Man Total hrs worked	Total earnings day's

ACTIVITY 16: HOUSEHOLD ACTIVITIES PILE SORTING AND RANKING EXERCISE

PURPOSE: To allow participants to reflect on their own lives and their involvement in household activities.

INSTRUCTIONS/MATERIALS

1. You will need three pieces of paper. Label one men, one women, and one both.
2. You will need to generate two separate sets of cards (20-30 each set): household chores and household decision-making. Each card should contain one written description, or a photo if working with a low-literacy population. Some examples of household chores include: cooking, cleaning, household repairs, washing children, tending the garden, tending livestock, purchasing school items for children, purchasing food, fetching water. Some examples of household decision-making include: purchasing small items, purchasing large items, if/when to have children (and how many), household savings, attending community events, children's schooling.
3. Bring extra blank cards.



FACILITATOR'S NOTES

1. Begin by asking the participants to start by thinking about household duties. Tell them that you have a set of cards with drawings/pictures of different household tasks on them. As you show each one of them, ask the participants to place each card under one of three headings: men, women or both. (As the cards are placed on the piles, ask the participant why that card should be in that particular pile). Ask the participants if there significant household duties that have forgotten which should be added? (Facilitator adds duties to blank cards and the groups agree where they should be placed)
2. Looking at the piles the participants have created, ask them who does it look like has the most work to do in a household? Who has the most responsibility? Why does this person have the most responsibility?
3. Now ask them to look at these cards again, and ask them to try and put the cards in order from most important to least important activity in the household. Which is the most important duty – which is the least important duty?

4. Now that the participants have them in an order, look at the cards. Ask them who has the most important jobs – man or woman? Why?
5. (Gather up the cards with duties on them). Now, tell them that you have another set of cards that have decisions on them. Just like before, ask them to put these in the man, woman or both piles. (As the cards are placed on the piles, ask the participants why that card should be in that particular pile)
6. Looking again at these piles, ask them who makes the most decisions? Who does it seem is in charge? How do you feel about that? Let us think about two different situations. Do these piles reflect decision making among a married man and woman in this community?
7. What if these two piles represent an unmarried man and woman – say a boyfriend and girlfriend – would these piles be different in any way? Would the decisions be made differently? Probe on the decisions around sex, childbearing and family planning
8. (Gather up the cards): OK, now taking the pile of cards for all of the decisions, ask them to try to put the cards in order. Which decisions are most important for the well-being of the family? Why? Which decisions are least important for the well-being of the family? Why?

SECTION 4: POWER AND VIOLENCE

This section reminds participants that inequitable gender norms and harmful power dynamics are root causes of gender-based violence. In this section participants will explore the different expressions of power, and how we can use our power to raise awareness of gender-based violence among females and males, and also become more proactive partners in ending gender-based violence.

Key messages:

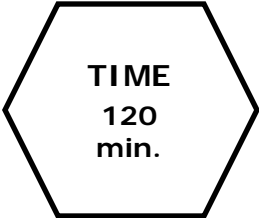
- Power dynamics permeate outlives and interactions with each other and the institutions around us.
- In learning about different forms of power, what uses of power can be alternatives to more exploitative and harmful uses of power?
- Men's use of violence against women harms women and men (in their lives, and the perpetrators).
- Violence is learning behavior.
- Childhood exposure to violence is significantly correlated with adult men's use of violence, and adult women's experience of violence.
- Men and boys also experience violence
- Looking at masculinities across cultures, there is a common thread of socializing men and boys to use power and violence as an integral part of masculinity and proving manliness to others.

ACTIVITY 17: POWER OF THE STARS

PURPOSE: To observe how people behave under the power of systems. To analyze how racism, sexism, discrimination and the temptation to exploit weaker people and impose just laws manifest themselves in people.

SOME BACKGROUND

This is a game in which a tripartite, highly mobile society is constituted, through the distribution of wealth in the form of tokens of different colors and values.



TIME
120
min.

The participants have the opportunity to progress from one level of society to the next, through the acquisition of wealth by means of bartering.

Once the society has been established, the group with the greatest wealth is given the right to change the rules of the game. These are usually considered unjust, discriminatory, etc., by the other groups. When this happens the game ends. The game is an effective way to stimulate debate on the use of power between genders, social classes, people of different ethnic backgrounds, sexuality etc.

The game is designed for a minimum of 18 and maximum of 40 participants. The ideal number is 30. If the group is bigger, some participants can take part ensuring that the rules are adhered to, under the supervision of the coordinator.

The game can take anywhere from two to three hours to complete. It is useful to take a break between step 34 and step 35.

MATERIALS AND PREWORK

- Flipchart that clearly shows the value of each token:
 - * yellow 80 points
 - * green 25 points
 - * red 15 points
 - * white 10 points
 - * blue 5 points
- Flipcharts to keep score of the points accumulated by each participant and group.
- Cardboard shapes (2 inches / 5 centimeters in diameter) to form groups: cut in blue squares, pink circles, and pink triangles. Count the number of people that are going to participate in the game and prepare the square, circle and triangular cardboard symbols in order to form three groups based on these

symbols. (For example if there are 30 participants prepare 10 of each symbol). If the total number of participants is not divisible by 3, give priority to the blue squares and the pink circles in that order. (For example if there are 29 participants, prepare 10 blue squares, 10 pink circles and 9 pink triangles. If there are 28 participants prepare 10 blue squares, 9 pink circles and 9 pink triangles). The blue square group should never have less participants than the other groups.

- Tokens of different colors (see below)
- Magic markers
- One envelope for each participant with 5 tokens inside.

NOTE: Additional points are given to each participant in accordance with the combination of taken colors. (Show this on a flip-chart also).

- * 5 tokens of the same color gains 25 additional points
- * 4 tokens of the same color gains 15 additional points
- * 3 tokens of the same color gains 10 additional points
- * 2 tokens of the same color gains 5 additional points

For example, someone who has 5 yellow tokens scores 425 points: 5×80 points plus 25 extra points for having 5 tokens of the same color.

Three red tokens ($3 \times 15 = 45$) and 2 blue ones ($2 \times 5 = 10$) scores 70 points, including 10 extra points for 3 red tokens and 5 extra points for two blue ones.

The total number of tokens needed is five times the number of participants.

The amount of yellow tokens needed is equal to the number of participants in the blue square group plus two.

The amount of green tokens is equal to the number of participants in the blue square group plus the number of participants in the pink circle group plus one.

The number of red, white and blue tokens needed is five times the total number of participants less the sum of yellow and green tokens needed. There should be similar amounts of red, white and blue tokens.

Example: suppose that there are 34 people and divide them into 12 "squares", 12 "circles" and 10 "triangles". The total number of tokens required is $5 \times 34 = 170$. The number of yellow tokens needed is 12 (number of "squares") plus 2 more = 14. The number of green tokens needed is 12 (number of squares), plus 12 (number of circles), plus 1 more = 25. The total number of red, white and blue tokens amounts to: $170 - 39$ (14 yellow + green 25) = 131, which makes roughly 44 of each color.

Prepare the envelopes containing the tokens. The blue squares' envelopes will have one yellow token, one green token and a mixture of three other tokens red, white or blue. The pink circles' envelopes, except one, will have a green token and a

mixture of four other tokens red, white or blue. The pink triangles' envelopes, except one, will have a mixture of red, white and blue tokens. One pink circle envelope and one pink triangle envelope will have the same mixture of tokens as the blue squares' envelopes (one yellow token, one green and a mixture of three other tokens red, white or blue).

INSTRUCTIONS

1. Deposit the symbols in a box or plastic bag, give it a good shake to separate the symbols and pass it around the room for each participant to take a symbol without looking into the box/bag.
2. Ask the participants to form three groups in accordance with the symbols they have and to form circles (in chairs) in different parts of the room. Each participant sticks the symbol on his/her chest with a clip, tape or safety pin.
3. Each participant, in accordance with his/her symbol then receives an envelope with 5 tokens inside. It is important that the envelopes are distributed a follows:
4. The participants with the blue square symbol receive an envelope with one yellow token, one green token and a mixture of three other tokens; red, white or blue.
5. One participant with the pink circle symbol (anonymously) receives an envelope with the same content as the blue square participants; the others will have a green token and a mixture of four other tokens red, white or blue
6. One participant in the pink triangle group (anonymously) receives an envelope with the same content as the blue square participants; the others will have a mixture of five tokens; red, white or blue. Participants should keep their tokens a secret and not show them to anyone else. (The participants must be led to believe that the tokens have been distributed evenly or arbitrarily and must not know that the blue squares have tokens of a greater value. If someone asks about the distribution of tokens give them a vague or noncommittal answer, and move on).
7. Explain the rules of the game:
 - This is a game that involves commerce and bartering. The three people with the most points at the end of the game, and not the group with the most points, will be declared the winners.
 - The "market place" will open and they will have to negotiate and barter with each other to exchange tokens, and increase their personal value. Participants can negotiate with anyone from other groups or from your own.

- Only “one for one” is allowed. It is illegal to give or receive two or more tokens in one single transaction.
 - Exchange of tokens can only take place between two people. To do so they have to join hands (with a handshake). Once they have joined hands an exchange of tokens must take place otherwise they stay “stuck” together and cannot continue to negotiate with others until the next round. Sometimes it can be beneficial to lose in one exchange so as to be able to continue and win in another.
 - Talking is strictly prohibited except when a one to one negotiation is taking place to exchange tokens (between the two people who are holding hands). Silence must be observed strictly at all times.
 - If someone no longer wishes to negotiate s/he goes back to his/her seat and sits quietly with his/her arms folded.
 - Tokens must be kept out of sight at all times. This rule must be obeyed strictly by all players in the game.
 - Each team should try and improve its collective score by negotiating intelligently.
 - Individuals improve their personal score negotiating with members of the other teams.
 - Additional points can be gained by collecting tokens of the same color in accordance with the scoring system previously explained.
 - If someone wishes to negotiate with another person they let them know by making signs or gestures. If they agree they take each other by the hand and can begin to negotiate verbally.
 - When the facilitator calls the bartering round to an end all participants return to their seats in the groups. Someone from each group takes charge to calculate each members’ score (remembering the additional points), and adds up the group’s total score.
8. **ROUND ONE** - Once the game has been set up and all the rules have been explained, the facilitator invites the group to begin bartering, moving around the room silently looking for someone to negotiate with, in accordance with the rules. Allow about 10 minutes for this first round of bartering. (While this first round takes place the facilitator(s) prepare the flipcharts for the groups to register their scores). After 10 minutes, the facilitator gives the order for everyone to return to their seats.
9. Within each group the names of the group members are written in the first column. Each one calculates his/her total bearing in mind the value of each token and the additional points for tokens of the same color, and writes it in the second column under “Round 1”. Each group should then add up the group members’ points to obtain the total number of points gained by the group.

10. The facilitator announces (from lowest to highest) the scores of the three groups, congratulating the blue squares on their astuteness and ability in the game.
11. The facilitator announces that each group will be awarded bonus points and that they have to decide internally to whom they will award the bonus points. Each team is getting 60 bonus points. And they have 2 minutes to decide who will get the bonus points that can only be divided in 3 ways:
 - 20 points to 3 different members of the group
 - 20 points to one member and 40 to another member of the group
 - 60 points to one member of the group.

(Bonus points can only be given in multiples of 20 points. It is prohibited, for example, to give 10 points to two people). The decision on whom to give the bonus points to must be unanimous. If they cannot reach a decision the bonus points will be withdrawn.
12. Once the bonus points have been allocated they are added to those persons individual scores and each groups' score is increased by 60 points. The facilitator should announce (from lowest to highest) the top three players, inviting them to stand up take a bow and pushing the rest of the participants to applaud them for their ability in the game.
13. At this point the facilitator announces that there will be a few changes made in the teams. S/he announces that the highest scoring player in the pink circles team has earned the right to move up into the blue squares team and asks the lowest scoring player in the blue squares team to change places. Alternatively, the facilitator may ask the blue squares team to decide who they will send to the pink circles team. This same procedure can be carried out between the highest scoring player in the pink triangle team and the next lowest scorer in the blue square team. (Note: this ensures that, power and "wealth" are being shifted into the blue square team). Those who change groups also exchange symbols but maintain their own envelope and tokens.
14. **ROUND TWO** - The facilitator invites the three groups to take part in another round of bartering, following the same rules and procedures.
15. Once the bartering is over the groups once again calculate their individual and group scores.
16. The facilitator announces (from lowest to highest) the scores that the groups now have and proceeds to congratulate the blue squares group for continuing to stay ahead, praising their superior intelligence, abilities and astuteness.

17. The bonus of 60 points is once again given to the groups who have 2 minutes to decide to whom they should be allocated (with the same stipulations as before).
18. After adding up the new personal scores, including the bonus points, the facilitator once again moves the highest scoring players in the pink groups to the blue squares group. Any verbal protest or dissent from the pink groups is dealt with coldly and with an authoritarian manner, "that's the rules of the game". And in a condescending tone: "You need to try harder".
19. **ROUND THREE / FOUR** - The facilitator enthusiastically praises the blue squares group and encourages the other groups to try harder before inviting the participants to take part in a third round of bartering. S/he reiterates the rules and the need to obey them.
20. Once the bartering is over and scores calculated the facilitator decides whether or not to have a fourth round of bartering. If the pink groups are despondent and reluctant to take part a 4th round may not be necessary. After the third round the facilitator may decide to change players between the two pink groups which can be useful to create rivalry and resentment between them and disenable their ability to organize together against the hegemonic power of the blue squares group.
21. When the pink groups are visibly demoralized or on the point of rebellion the facilitator announces that the blue squares group, on account of their greater abilities, success and intelligence, have now won the right to change one or two rules of the game. S/he allows them to discuss what rules they want to change and stays physically close to the blue squares group, offering advice as needed. It is important that the pink groups sense the complicity between the facilitator and the blue squares group. If the pink groups protest the facilitator should brush off their concerns lightly with comments like "that's the way the game is", "it's their right", "be quiet and accept that they have played the game better than you".
22. Once the blue squares group has decided on the new rules of the game they appoint a spokesperson to announce them. The new rules may be part of a strategy to procure that the other groups continue to lose the game and increase their own dominion. But, it may also happen that some of the members of the blue squares group feel guilty and uncomfortable and introduce new rules that enable the pink groups to improve their situation but without altering the dominant position of the blue squares group. It is highly unlikely that the new rules will lead to the blue squares group losing their hegemony,

power and leadership in the game. If this should happen, the facilitator should then take sides with the group that has the highest points. This group may then follow one of two possible strategies: reproduce the power system of the blue squares group or introduce a more democratic, horizontal model. The most likely outcome is that the blue squares group will introduce unjust rules designed to increase their prestige and wealth and annihilate the pink groups, morally and materially. The rules they introduce may be something like:

- Bartering is now obligatory; no-one can be seated with their arms folded;
- The pink groups must hand over the tokens that the members of the blue squares group ask for;
- The yellow token is now worth 200 points

23. From this point on the game is played with the new rules. After each successive round the blue squares team can introduce new rules following the same procedure. The most likely outcome is that the blue squares team will introduce stiff rules to protect their own power and that the pink groups will either give up as they become more and more demoralized or get organized and start to develop their own strategies, maybe even become aggressive and hostile towards the blue squares and commit an act of frustration or defiance.

24. The facilitator stops the game when it is evident that the blue squares have instituted rules that the other teams consider so unjust that the game is no longer viable. This usually happens after 3 - 4 rounds but in some circumstances can take up to 5.

25. To end the game the facilitator warmly congratulates the blue squares group and asks the other groups to applaud their tenacity, ability and intelligence that have enabled them to win the game.

26. **DISCUSSING FEELINGS & EMOTIONS** - The facilitator asks the three groups to form a single circle with their seats, but to keep their symbols visible.

27. First of all it is necessary to let people express their feelings and emotions. This is done by inviting the members of the blue squares group to go first. Their feelings can be noted on a flipchart. If members of the other groups try and speak at this point the facilitator asks them to be quiet and to respect the right of the winning group to have first say. On the whole, the members of the blue squares group will express feelings of triumph, although some may express pity for the pink groups and/or shame or guilt. If they begin to analyze aspects of the game ask them to keep those comments for later and focus on their feelings.

28. Once the blue squares have expressed their feelings, the facilitator then invites the group that came in second place which will usually be the pink circles.

Their feelings are also noted down on a flipchart. Lastly the third placed group has the chance to express their feelings. Invariably the members of these two groups feel demoralized, angered, frustrated, cheated etc.

29. **ANALYZING THE GAME** - The facilitator proposes that the blue squares group won on account of their superior intelligence and ability to negotiate, and asks the members of that group to comment on the individual and group strategies that they developed during the game. It is likely that at this point (or even before) the pink groups will protest and start accusing the facilitator of fixing the game and favoring the blues. This must be denied categorically by the facilitator every time it arises.

30. The facilitator asks the blue squares group to comment on why they think the other groups lost, based upon their observation of the way they played the game.

31. The facilitator asks for any other comments or observations on the game and how it was played, allowing participants to freely express ideas, opinions, observations, but always denying accusations that the game was rigged and affirming the superior abilities of the blue squares group in the game.

32. To end this round of analysis the facilitator asks for a warm round of applause for the blue squares group from the pink groups.

33. **UNPACKING THE GAME** - Usually at this point some of the members of the pink groups will be so disgruntled that they will continue to claim that the game was fixed. Even if they don't the facilitator announces that to resolve the suspicion of fraud s/he will show to the whole group the contents of the envelopes given to each of the groups, and asks for one volunteer from each group to step forward. Each volunteer is given an envelope with their symbol on it and asked to open them and show the 5 tokens to the plenary, starting with the blue square, then the pink circle and lastly the pink triangle. At this point it becomes obvious that the game has been rigged and that the suspicions were well founded. The facilitator then explains briefly that only one person in each of the pink groups had a yellow and green token, that the rest of the pink circles had a green token and that the pink triangles only had red, white and blue tokens.

34. The facilitator emphasizes that the game has in fact been rigged and that winning or losing had nothing to do with anyone's intelligence, abilities or astuteness. The blue squares won because they had an insurmountable advantage from the beginning. S/he now asks the groups to express how they feel knowing that the game was rigged, starting once again with the blue squares.
35. **DEBRIEFING THE EXERCISE** - Once everyone has expressed their feelings, the facilitator debriefs the exercise and pulls out the learning using the following questions as a guide:

The Game

- What does this game tell us about power?
- What power dynamics were present between the 3 groups?
- What power dynamics were present within each one of the groups?
- How would you describe the leadership style of the blue squares group?
- In what ways was the leadership style(s) of the pink groups similar to the blue squares group and in what ways different?
- What criteria were used in the groups to decide how to divide out the bonus points?
- How did people feel when they were asked to change groups? (One by one). Why did they not say "no"? Why did the other members of the group allow them to go? How did they feel when they lost/gained new group members?
- At what times and how was solidarity expressed in the game? (Enable participants to debate and differentiate between solidarity and complicity)
- What strategies did the blue squares group develop to strengthen and consolidate their power?
- What strategies did the pink groups develop (or not!) to challenge the power of the blue squares group? How effective were these strategies?
- Would the game have been any different if the blue squares group had had different members?
- What was the role of the facilitator? Why was everyone so submissive to his/her authority?

Real Life

- What similarities are there between the power dynamics generated in the game and the systems or sub systems that we live in our society?
- How is the type of power we experienced in the game expressed in our partner relationships? What are the benefits and costs for each partner?
- How is the type of power we experienced in the game expressed in our families? What are the benefits and costs for each family member?

- In what other areas of our lives is this type of power? By whom? For what ends? What are the benefits and costs for those involved and for society?
- What do the colors and shapes of the group symbols suggest to you? (blue-pink: men-women; square – circle; pink triangle: gay)
- What enables men to have power over women in our society? (Draw analogies to the greater value of tokens given to the blue squares group). Can we change this? How?
- How do these power dynamics play out in the communities we work in?

FACILITATOR'S NOTES

1. Although the instructions are long and detailed, the game should move at a fairly fast pace. It is a great activity to do in the afternoon, as it involves movement.
2. Do not let anyone know that at a certain point in the game the facilitator will allow the blue square group to change the rules of the game.
3. Usually, the groups need to talk about things that happened in the game on a personal level, before entering into debrief on the major issues implicated. This can be an interesting experience in interpersonal relations, enabling members of the group to understand their reactions to authority, competitive situations etc. However, in that discussion it is important that no-one's self esteem is hurt or ego offended. If the discussion gears toward more than just friendly rivalry it is important to direct it deliberately toward the issues implicated and not get bogged down in personalities.
4. In the unlikely case that the blue squares are severely criticized, the facilitator should point out that to date that everyone who has taken part in this game up until now has reacted in the same way, and try and direct the discussion around if the other groups would have reacted differently if they had been given the blue squares.

ACTIVITY 18: EXPRESSIONS OF POWER

PURPOSE: To understand different kinds of expressions of power, and to identify ways to positively use different kinds of power.

INSTRUCTIONS

1. Explain that this exercise gets participants thinking about personal power, and how it may be possible to influence power balances in development settings. It is important that we use our own power to empower others, in a way that encourages others to make choices for themselves. Some people define “power” to be “the capacity to bring about change.” In fact, power takes many forms, comes from many sources and is measured in many ways. Power can be considered “positive” or “negative,” depending on the one’s perspective. Understanding the many varieties of power is essential for those of us who work for social justice and poverty reduction.
2. Have the group brainstorm examples of people or groups of people with “power.” It is not necessary to write down the responses. You might get such responses as: a boss, a spiritual leader, mothers, fathers, people with money, teachers, men, a crowd, the military, etc.
3. Ask the group, “How do you know they are powerful?” You might get such responses as: they control your decisions, they can fire you, they influence thought and ideas, others respect them, they go where they want, they own property, they can help you – or not, they create change, etc.
4. Ask the group, “Do you think power is only control over others? What are some ways people can demonstrate ‘internal’ power?” You might get examples such as: self-confidence, courage, determination, refusing to do what they are told (2-year olds, for example, frequently use this kind of power!).
5. Walk the participants through the 4 expressions of power (Figure 1). Give personal examples of each expression. Also, ask participants for examples. You might get some of the following:

- **OVER** – The perception that a leader has the right to give directives; Parents' authority over children; Bosses' authority over employees; Charisma that leads to the influence of famous or popular people.
- **WITH** – People who support and assist a leader; Groups who use collective action to achieve a goal; Sense of identity or belonging.
- **TO** – Education, talent, knowledge of a certain thing or how to do a certain thing.
- **WITHIN** – Strong sense of mission or destiny; A two-year-old's willingness to say "no."

6. Divide the participants into four groups. Each group will enact a short skit of no more than 2-3 minutes in front of the other three groups. Each skit will portray an expression of "power"

7. Assign each group one expression of power (Over, With, To, Within), and instruct them to portray how its expression of power plays out when staff interact with community members. Give the groups 10 – 15 minutes to prepare their skits.

8. After each skit, facilitate a plenary discussion on what was observed:

- What is the story that you saw?
- What happened as a result of the power enacted? Were you surprised by the result?
- Is there any way that the situation would have turned out differently if any of the characters had used a different expression of power?
- Was the expression of power positive or negative? From whose perspective?

9. Ask each person to find a partner and take 2 - 3 minutes to share one way they would like to use their own personal power in a new manner in the next three months, in response to a challenge in their personal lives or at work.

Figure 1

Expressions of Power

Power OVER – The power to dominate others. Power is seen as an external control over something or someone else. The source is authority.

Power WITH – The power of mutual support, solidarity and collaboration; this comes when groups work together toward a common goal. The source is other human beings.

Power TO – The power that comes from the capacity to accomplish something. The source is one's knowledge, education, skills, or talent.

Power WITHIN – The power of internal beliefs, attitudes, and habits. This has to do with a person's sense of self-worth and self-knowledge. This source may be self-confidence, faith, ideology or sense of mission.

FACILITATOR'S NOTES

1. The concept of power is quite difficult to define. Many academics have tried to describe all the different types of power, sources of power, expressions of power, etc. This exercise simplifies the concept of power, so of course participants may come up with arguments or suggestions for examples that seem to fall outside of the neat categories shown. That's all right; it's good to debate a little.
2. One of the main points of this exercise is that power is just power; it is not necessarily good or bad, although it can be used both constructively and destructively. As people who work for a development agency, we need to be aware of the power that our position provides to us as individuals, and how we can use that power constructively in community settings.
3. Participants may have emotional feelings about a power discussion, because it's often seen as negative, especially if participants are remembering a time when they felt powerless. There may be some uncomfortable moments in this exercise because of that. Be prepared for it and to allow people to not participate if they so choose, and/or to take some time away from the discussion if they need to.
4. You could modify this activity after the activity on hegemonic masculinities, so the portrayals of power are of how men use power. When discussing power over, it is important to point out hegemonic masculinity over-values this form of power.

ACTIVITY 19: THE POWER MAP

PURPOSE:	To identify dynamics of power within relationships with partners, family members, co-workers and/or friends and articulate proposals to change these power relations.
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INSTRUCTIONS



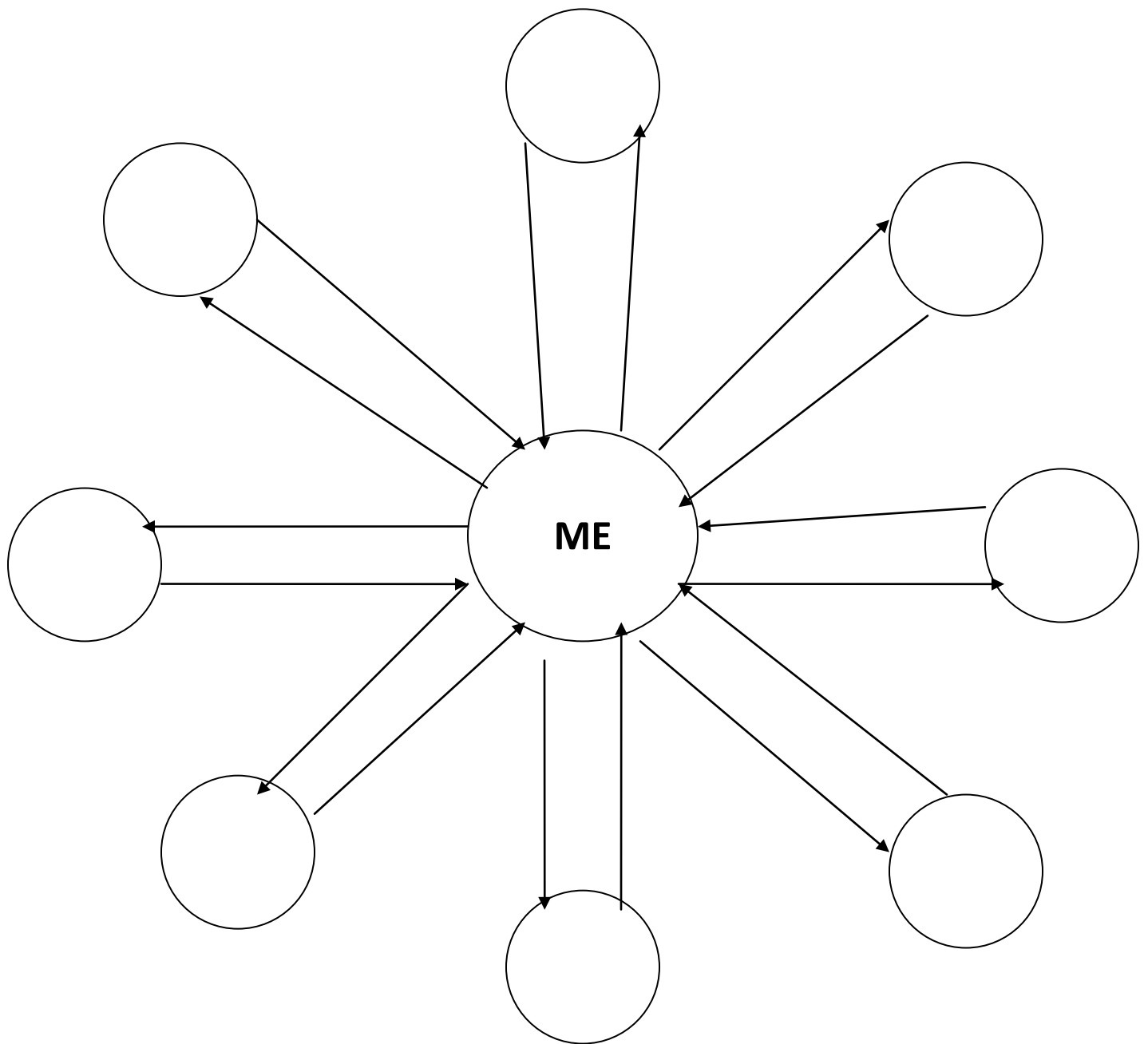
1. Give each participant a copy of the "power map". Ask them to think about 4 to 8 people that they have a close relationship with (partner, family, school, work, community, Church etc.) and to write their names in the circles that surround the circle in the center that has "ME" written in it. They may focus on fewer relationships if they wish, especially if there is a particular one they perceive of as problematic.
2. For each of these individuals ask the participants to write a word or phrase on the line that points from "ME" to that person that best describes the type of power that s/he exercises over that person and the methods s/he uses to wield that power.
3. Invite them to do the same on the line that points from each individual chosen to "ME", using a word or phrase that best describes the type of power that that person has over him/her and how s/he exercises that power.
4. Tell them to take time to reflect and discover the most accurate descriptions possible of these types of power and the methods that are used to exercise them.
5. Have each person partner up with another participant and share elements of their "power maps" and what they feel they need to do to change aspects of those power relations that are damaging to them and others.
6. In plenary have participants share their thoughts on power, and the commitments made.

FACILITATOR'S NOTES

1. Change is a slow process but it is important to enable participants to articulate concrete, feasible proposals that are relevant to their own particular realities and situations.
2. You may want to go around the room to the groups to get an idea of the kind of power relations they are focusing on, and if necessary challenge

them to be more specific and concrete in the situations they are recalling and describing.

3. It is likely that many of the men will detect that the family is where they have detected major problems related to the use of power.
4. Remind participants that it is important to bear in mind the need to enter into dialogue with those who will be most directly affected by the changes that we propose to implement and the necessity to develop new styles of interpersonal communication. Often when men try to implement change they do so from a position of power and indirectly impose changes that can affect others in a negative way, even when the intention is just the opposite.



ACTIVITY 20: PROMISING PROGRAM - HIGHLIGHTING POWER

PURPOSE: To learn about a programmatic example of engaging men and boys, with a specific look at expressions of “power”. To understand the interventions of the project. To get a sense of lessons learned.

INSTRUCTIONS



1. During each “Promising Program” activity, the facilitator will present a program that highlights the particular Engaging Men and Boys theme that the group is discussing (i.e. Gender Socialization, Sexuality, Power/Violence, etc.). The presentation may be PowerPoint slides, a video, or a panel of subject matter experts. The idea is to have a 15 – 20 minute presentation first, and then to allow participants the opportunity to engage in the subject.
2. An example of a project that engages men and boys, with a specific look at expressions of power is “Abatangamuco” in Burundi.
3. Watch the Abatangamuco video, and ask the participants to think about the different expressions of power (introduced in Activity 18) as they watch.
4. After the presentation, hold a plenary discussion to get thoughts from the participants:
 - Initial thoughts?
 - What stood out to them?
 - What forms of power did they see in the film (power over, power to, power with, power within)?
 - What kinds of outcomes did you hear the participants describe?
 - Have they encountered similar projects?

FACILITATOR’S NOTES

1. Many of the participants may know more about the “promising program” or project than you do as the facilitator. This is fine. In fact, it is an opportunity to have the participant(s) take the lead in providing more insights into that particular program. Be careful not to allow the participant to take over the session though.

ACTIVITY 21: A CALL TO MEN: TONY PORTER TED TALK

PURPOSE: To increase awareness of gender socialization, hegemonic masculinity, sexuality, power and violence.

PREPARATION

Computer, projector, screen, speakers, Tony Porter TED talk (Streamed from TED.com and available in multiple languages. http://www.ted.com/talks/tony_porter_a_call_to_men.html)



TIME
30 min.

INSTRUCTIONS

1. Before showing the video, explain that while some participants may have seen the Tony Porter video before, try to watch it thinking about the themes covered so far: gender socialization, sexuality and power.
2. When the video finishes, begin a facilitated discussion on different themes in the video using the questions below. Depending on the group and size, the discussion can be in plenary or in smaller groups.
3. A good question to begin with is a general one on people's thoughts and reactions. Below are some potential questions to ask:
 - A. What are some of the ways different types of power play out in Tony's experiences as a child, and as an adult?
 - B. How does violence play out in Tony's life? (Probe for non-physical forms of violence)
 - C. In the situation with Sheila, how does Tony reconcile his personal morals and the idea of a "man box"? What are the consequences to him, Sheila, and others?
 - D. As a child, what were some the "man box" lessons Tony learned? From whom?
 - E. As a father, what are some of Tony's reflections on gender socialization and intergenerational issues?
4. It is important for the participants to understand hegemonic masculinity (or the 'man box' as Tony refers to it) as a component of "domination" over others, and ideas of men's and women's sexuality, and how this heady combination can lead to violence (sexual violence against Sheila).
5. You can explain to participants that we like to use this video because it powerfully captures the themes of gender socialization, sexuality, power, and violence.

FACILITATOR'S NOTES

1. Tony's story is powerful and can resonate deeply with participants. Be sure to give time for people to process and share if they would like.
2. Sometimes participants find it difficult to relate Tony's experiences to their own culture; denying that 'things like that happen here', if this happens, ask questions like: 'is there a man box', what types of things happen here that show us this? Or ask others whether they think things like this happen in the context they are from.
3. Sometimes people ask why Tony is speaking to a roomful of women. The talk was at a TEDwomen conference. Also, a little bit about Tony Porter: Tony Porter is the visionary and co-founder behind the nonprofit A Call to Men: The National Association of Men and Women Committed to Ending Violence Against Women. Porter's message of engagement and self-examination has connected powerfully with numerous domestic and sexual violence programs for such high-profile groups as the National Football League and the National Basketball Association, and colleges and universities around the country, including the US Military Academy at West Point and the US Naval Academy at Annapolis. Porter is also an international lecturer for the U.S. State Department, having done extensive work in the Democratic Republic of the Congo. He is a faculty member of the New York State Office of Alcohol and Substance Abuse Services Academy of Addiction Studies, where he co-authored their curriculum for clinicians who work with chemically dependent African-Americans. He also specializes in developing social justice models for human service organizations

ACTIVITY 22: VIOLENCE IN DAILY LIFE

PURPOSE: To better understand the many ways in which women's (and men's) lives are limited by male violence and/or the threat of men's violence, especially sexual violence.

INSTRUCTIONS



1. Ask the participants to reflect on (in silence) the following questions:
 - What do you do on a daily basis to protect yourself from violence?
 - What do you lack in order to be able to protect yourself?
2. After 5 minutes of reflection, divide the participants into same sex groups (ideal size is 5 – 8 per group). Within each group participants share their thoughts, and together come up with a list of answers to the questions, and chart them on 2 sheets of flip-chart paper. Give 30 minutes for the small group work.
3. Have the groups come back together, and post the flip-charts on a wall in front for all to see.
4. Give 5 minutes of silent reflection, and then lead a dialogue on observations, thoughts, and questions in plenary. Start with the men, and ask them what they noticed about the women's list, and to ask any questions they may have. Then switch to the women, asking them for observations of the men's list and questions they may have.
5. If the following questions do not surface, be sure to bring them up in plenary:
 - Do the men have many things listed pertaining to sexual violence? (Usually men do not). Why is this?
 - How does men's use of violence damage men's lives as well?
 - What do you think you can do to change this situation and to create a world in which women don't live in fear of men's use of violence?
6. Gear these questions to the men. When asking these questions, be careful not to push men into feeling blamed and guilty with these questions. Rather, try to ease them into recognizing what the reality of the situation and committing themselves to greater responsibility to end other men's use of violence:
 - How much do you already know about the impact of male use of violence on women's lives?

- What does it feel like to have not known much about it before? (some men may not be aware of the level of detail and consciousness that women carry on a day to day basis to avoid violence)
 - How do you think you were able to avoid not noticing what an impact male's use of violence has on women's lives?
 - How are men affected by violence against men?
7. Raise these key points in closing:
- Sexual violence and the threat of violence is an everyday fact for women.
 - Sexual violence against women is a huge problem around the world and all sectors of society.
 - Because most men do not live with the daily threat of sexual violence, they do not always realize the extent to which it affects women. Men usually do not understand how actual and threatened sexual violence is such a regular feature of women's daily lives.
 - Men's lives are also affected by violence against women. It is men's sisters, mothers, daughters, cousins and colleagues who are targeted by this violence – women that men care about are being harmed by violence every day.
 - Social acceptance of violence against women gives men permission to discriminate against women and make it harder for men to be vulnerable with their partners, wives and female friends.
 - Men and women, boys and girls experience sexual violence, it is not only women, what examples can you think of in the news where men are victims of sexual violence (e.g. systematic abuse in schools and children's homes, in the church, homophobic hate crimes, the trafficking of boys in Asia, etc)

FACILITATOR'S NOTES

1. This activity helps set and establish a clear understanding of the extent and impact of male use of violence against women. Be sure to allow plenty of time in plenary as it can be emotional.
2. If men are defensive, make sure to look more closely at their reactions. Make it clear that you're not accusing anyone in the room of having created such a climate of fear. Remind the group that you're trying to show how common and how devastating violence against women is for everyone.
3. Some people have strong emotional reactions to this activity. These reactions can include anger, outrage, astonishment, shame, embarrassment, defensiveness – among others. These may be related to personal experiences of violence at some point in life. Some female participants may feel exasperated to have to re-live, rehash, and "display" the vulnerability they feel. Some

participants may want to share these overtly, which can be very emotional and challenging for the entire group. But it can also be therapeutic and healing. Enough time should be given for this and participants should be encouraged to support one another. As workshop participants show their feelings, let them know that their reaction is normal and appropriate. Remind them that anger can be a powerful motivating force for change. Encourage them to identify ways to use their anger and outrage usefully to prevent violence and to promote gender equity and equality.

4. Be aware that some men may think that they need to protect women from violence. If some men in the group say this, remind the group that it is important for each of us to be working to create a world free from violence. Men and women need to work together as allies in the effort. The danger of saying that it is up to men to protect women is that we take away women's power to protect themselves and reproduce the stereotypes of men as strong and powerful and of women's as a part of men's property that must be protected from other men.
5. If the "Expressions of Power" Activity has not been done, it is a good activity to do immediately following this activity.
6. The presentation on gender, power and violence will surface some of the summary points here, so you can reiterate them and link back to this session during that presentation.

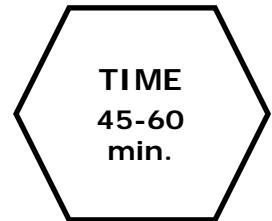
ACTIVITY 23: GENDER, POWER AND VIOLENCE

PURPOSE: To have clarity on the definition of gender based violence (versus violence against women). To understand the prevalence and impact of violence on boys and men. To gain understanding of intergenerational linkages of violence.

PREPARATION

1. Projector, screen, powerpoint file

INSTRUCTIONS



1. Introduce this session by reviewing what's been covered in the training so far (specifically the activities that covered gender & power, and perhaps also violence) and that this session synthesizes and expands on how socialization, sexuality, homophobia, power and violence link to each other and to hegemonic masculinity.
2. When you begin the PowerPoint, "Gender, Power, and Violence" pause on the first slide which shows two cartoons. Ask people what they see. Ask if these depict forms of violence. If so, what kind? Observe if participants use different terminology to describe the violence, specifically for use of the terms: violence, gender-based violence, violence against women or intimate partner violence.
3. Slides #2-5 go through basic definitions of violence, gender-based violence, violence against women & girls, and intimate partner violence. As you go through these slides, participants may have questions or a discussion around the implications of using the different terminology. In our programming that focuses on gender, we prefer to use "gender-based violence" as it brings together underlying issues of gender norms and socialization, with issues of power and violence. Violence against women is a form of GBV, but when we use that terminology, it can be exclusive of men who experience violence. Hence, we use GBV (except when we want to be specific about violence against women & girls, or intimate partner violence).
4. Slides # 6-11 go through the scope of GBV globally, including specific country studies that capture different forms of GBV (so further detailing what constitutes GBV). Some key points to highlight include:

- Globally, women and girls experience IPV and sexual violence more than men and boys. This session includes looking at men's experience of violence (versus use of violence) because men and boys also experience violence.
 - If use of violence is a learned behavior, we need to understand men and boys' exposure to violence, and the root causes.
5. Slides #11 – 18 expands on the key points above, by going through data from IMAGES (see slides for study info). On slide #17, it is useful to reference earlier discussions on masculinities; if participants surfaced an idea of men needing to be financial providers for their families, it is a good moment to remind them of this ideal, and how it can negatively affect men's mental health. You can ask participants, "what implications does this have in our village savings and loans programming (that mostly focuses on women)?" (e.g. we need to help men break out of the man box so they do not feel like they have to be financial providers, or we need to engage men in our VSL programming).
 6. Slides #19-20 feature another study from Mexico, that looks at masculinities and negative consequences of these on them. Slides #21-23 help to wrap up by bringing together the links of gender, power, and violence.
 7. Hold a plenary discussion. Questions? Thoughts?

FACILITATOR NOTES

1. This activity is a good "teach piece" on gender and violence for our work in engaging men and boys. It may be helpful to read some background materials, as participants will likely have questions. WHO is a great source of information. You can start here:
<http://www.who.int/mediacentre/factsheets/fs239/en/>

SECTION 5: SEXUALITY

This section explores how gender and sexuality intersect. The linkages are drawn that show why we integrate concepts of sexuality into our development and humanitarian work. Working with men and boys to express their sexuality in healthy ways can lead to more equitable attitudes and practices affecting both men and women. This section gives participants an opportunity to reflect on their own sexuality, and also to be exposed to diverse ideas on gender identities and sexualities.

Key messages:

- Sexuality encompasses more than sexual intercourse.
- Discrimination and abuse against sexual minorities stems from rigid norms of what it means to be a “man” or “woman”.
- Obligatory heterosexuality is a central aspect of hegemonic masculinity

ACTIVITY 24: CIRCLES OF SEXUALITY¹¹

PURPOSE: To become familiar with a comprehensive framework for sexuality. To explore how gender and sexuality intersect. To imagine why and how we can integrate concepts of sexuality into our work.

PREPARATION

- Draw the circles of sexuality diagram on flip chart paper
- Two flip chart stands, paper, and markers
- 1-2 flip chart papers and 2 different colored markers for small groups of 4-5 people



TIME
45 min.

INSTRUCTIONS

1. Make sure you have two co-facilitators (or ask for two volunteers) to write down words for the first step.
2. Ask participants to quickly brainstorm all of the words that come to mind when you think of the word “sexuality”. Write these words down on a flip chart paper. This should be done quickly.

Probe for missing words by asking the following questions: Any positive associations? What part of sexuality does society not like to talk about openly? What are some negative consequences of sexuality?

SOME EXAMPLES FROM PREVIOUS WORKSHOPS

Kissing	Massage	Caring
Touching	Fantasy	Rape
Hugging	Love	Orientation
Masturbation	Passion	Ovaries
Penis	Vagina	FGM
Abortion	Orgasm	Lesbian, gay
Self-esteem	Sperm	Passion
Sexual attraction	Pregnant	Body image
Impotence	Bisexual	Anal sex

¹¹ Adapted with permission from: “ISOFI Toolkit: Tools for learning and action on gender and sexuality. Copyright © 2007 Cooperative for Assistance and Relief Everywhere, Inc. (CARE) and International Center for Research on Women (ICRW).”

Once a list is brainstormed, solicit a couple of responses to the following questions:

- What strikes you about this list?
 - Any surprises?
3. When the participants run out of ideas, present the circles of sexuality diagram (see page 89), which represents one comprehensive definition of sexuality. Go through the definition of each circle. Explain that all aspects of human sexuality can fit into one (or more) of these circles and drawing from the previous brainstorm, ask for examples of sexuality concepts, thoughts or behaviors that would fit in each circle.
 4. Split the participants into groups of 4 or 5 people. Provide the groups with a flip chart paper prepared ahead of time with the five circles of sexuality including the definition of each. Also, provide them with two different colored pens.
 5. Using one of the colored pens ask each small group to use the previously brainstormed words and see where each word fits within the diagram. Using another colored pen, ask each group to brainstorm new words that fit into each circle. Tell them that a word may fit in more than one circle; the circles are not mutually exclusive.
 6. When the groups are finished, depending on time allocation, you can either have each group present their flip-chart or put them on the wall for future reference.
 7. Facilitate a discussion with the larger group:
 - When using the existing words, which circles were filled up?
 - Were any circles easier to fill? Less easy? Why do you think this occurred?
 - Do any circles not feel part of sexuality? Why?
 - Are there some circles that we tend to focus on in development programming than others?
 - Are all the circles important to our work? Are some more or less important? If so, why?
 - Which circles carry the heaviest silence (hardest to talk about)? Think of your friends, parents, children, intimate partners.
 - In what ways are gender and sexuality similar? In what ways are they different?
 - Did any other associated words need to be added? Did more occur to you?
 - Which circles had the most words associated with them? Why?
 - Do we tend to focus our work around some circles but ignore others? Why?

- Which of the five sexuality circles feels most familiar? Least familiar? Why do you think that is so?
 - Is there any part of these five circles that you never before thought of as sexual? Please explain.
 - Are there certain circles that make you feel more or less comfortable talking about? Which ones do you think carry the heaviest silence and are hardest to talk about? Why is that? Can you imagine talking about these with your children? With your parents? With your peers?
8. One key point to make: Sexuality is more than just sex.
- The WHO's definition of sex can be used to explain this concept a bit more: Sex refers to the biological characteristics that define humans as female or male. While these sets of biological characteristics are not mutually exclusive, as there are individuals who possess both, they tend to differentiate humans as males and females.
9. Share with participants the World Health Organization's working definition for what constitutes sexuality and sexual rights.

Sexual rights embrace human rights that are already recognized in national laws, international human rights documents and other consensus statements. They include the right of all persons, free of coercion, discrimination and violence, to:

- the rights to equality and non-discrimination
- the right to be free from torture or to cruel, inhumane or degrading treatment or punishment
- the right to privacy
- the rights to the highest attainable standard of health (including sexual health) and social security
- the right to marry and to found a family and enter into marriage with the free and full consent of the intending spouses, and to equality in and at the dissolution of marriage
- the right to decide the number and spacing of one's children
- the rights to information, as well as education
- the rights to freedom of opinion and expression, and
- the right to an effective remedy for violations of fundamental rights.

The responsible exercise of human rights requires that all persons respect the rights of others.

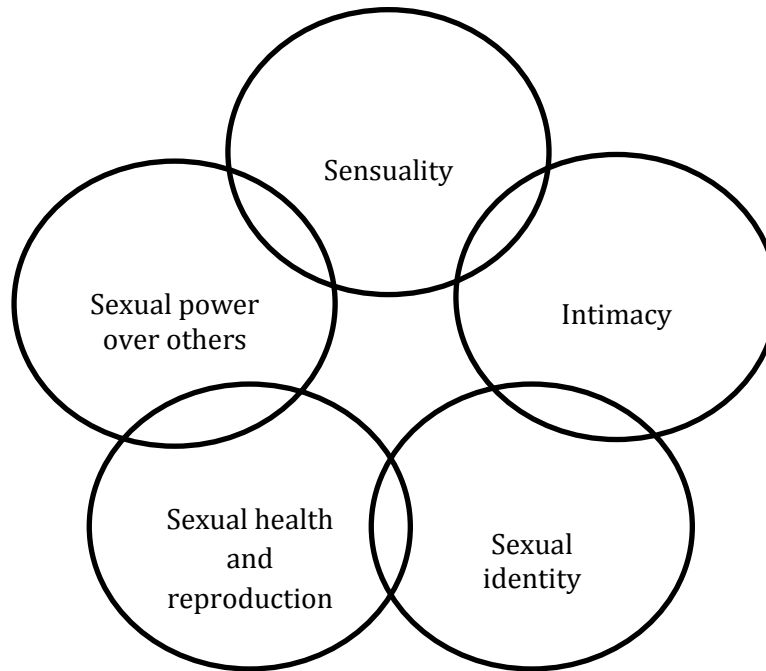
Source: WHO draft working definition,

http://www.who.int/reproductivehealth/topics/sexual_health/sh_definitions/en/index.html

10. Initiate a discussion with the group using some or all of these questions as a starting point; ask additional probing questions as appropriate. Encourage dialogue within the group, and be ready to spend some time discussing the issues that arise.

- What do you think of the WHO definition of sexuality, now that you have just worked through the exercise to define sexuality for yourselves?
- When did you (or when do young people generally) first become aware of your own sexuality? How did you (or young people generally) express your sexuality when you were younger? How does it change as people mature? How has it changed as you've matured?
- How is sexuality associated with power?
- In what ways are gender and sexuality similar? In what ways are they different?
- Whose responsibility is it to define and uphold sexual rights?
- If people are not aware of their rights, do the rights still apply? How?
- Why is there a gap between stated rights and real life? What can we do as individuals to close this gap? What can we do as professionals?
- Who defines responsible sexual behavior?
- A common argument is that our culture, religion, or society won't tolerate open talk about sexuality. This is a powerful argument. Is it valid? What can we do to change it?
- What do sexual rights mean in the context of our work?

Circles of Sexuality



Definitions for Circles of Sexuality

Sensuality

Awareness and feeling with one's own body and other people's bodies, especially the body of a sexual partner. Sensuality enables us to feel good about how our bodies look and feel and what they can do. Sensuality also allows us to enjoy the pleasure our bodies can give us and others.

Intimacy

The ability and need to be emotionally close to another human being and accept closeness in return. While sensuality is the need to be physically close to another human, intimacy is the need to be emotionally close.

Sexual identity

A person's understanding of who he or she is sexually, including the sense of being male or female, culturally-defined gender roles, and sexual orientation. Sexual orientation refers to whether a person's primary attraction is to people of the opposite sex (heterosexuality), the same sex (homosexuality), or to both sexes (bisexuality).

Sexual health and reproduction

One's capacity to reproduce, and the behavior and attitudes that make sexual relationships healthy and enjoyable. This includes factual information about reproduction, sexual intercourse and different sex acts, contraception, sexual expression, and reproductive sexual anatomy, among others.

Sexual power over others

Using sex or sexuality to influence, manipulate or control other people, such as seduction, flirtation, harassment, sexual abuse or rape.

FACILITATOR'S NOTES

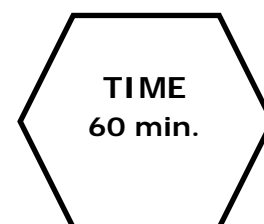
1. Many participants in this exercise have said they recall the first time they understood themselves to be a sexual person – for example, when they caught sight of a “sexy” picture. In fact, babies – boys and girls – are sexual beings. Likewise, there is no upper age limit to sexuality – people of all ages consider themselves to be sexual beings.
2. Many participants are surprised at how broad and comprehensive the circles of sexuality are, as well as the WHO definition. This is an important key message; oftentimes development work focuses on sexual and reproductive health, but not the other aspects of sexuality. Yet, one can see how clearly connected all the circles are with one another.
3. It is helpful to provide programming examples of how one’s sexuality may be so intrinsically linked to our work in development (though not immediately obvious). For example:
 - a. In HIV prevention programming, if we assume that the community members are all heterosexual (e.g. reflected in our terminology used) but in reality many are not, the key HIV prevention messages may be lost because the participant does not feel that the message is relevant to them.
 - b. If we assume that sexual relations only happen within marriage and therefore target out sexual health message only to married couples (or women) we might be missing important other groups of people such as adolescents or single people.
4. This is a good introductory session to exercises that focus on sexuality, including sexual diversity and homophobia.

ACTIVITY 25: THE EROTIC BODY

PURPOSE: To reflect on how gender norms influence and determine men and women's expression of their sexuality.

INSTRUCTIONS

1. Form two groups of men and two of women (of about 5-8 people)
2. Give each group flipchart paper, magazines, newspapers, glue, tape, markers, and scissors, and instruct them to spend 20 - 25 minutes producing a collage on the "erotic body" using pictures, words, and other images cut out of the magazines and newspapers and with their markers. One group of men should do the female erotic body, and the other group should do the male erotic body. One group of women should do the male erotic body, and the other group should do the female erotic body.
3. Once groups are finished, post the collages in front, and invite all participants to review them and make a mental note of the things that most catch their attention.
4. Debrief in plenary with the following:
 - Invite participants to share their feelings, ideas, opinions, and perceptions etc. of the collages.
 - What similarities and differences are there in the "male erotic body" depicted by men and women? Why?
 - What similarities and differences are there in the "female erotic body" depicted by men and women? Why?
 - What were the similarities and differences between the collages of the male and female erotic bodies? Why?
 - How do you think these differences are linked to the way men and women are raised (gender socialization)?
 - What is sexual desire?
 - How are men and women viewed in society when they actively express their sexual desire and seek sexual pleasure? Why is this so? How do you feel about it? How has it affected the expression and development of your own sexuality?
 - What does this activity have to do with "hegemonic masculinity"?
5. Raise these key points in closing:
 - It is often easier to find pictures for women in this exercise
 - It is often easier for women to choose pictures and words for the erotic female body than it is for men to find pictures and words for the erotic



male body; men might feel uncomfortable thinking about men as erotic because of socialization around homophobia

- Often the pictures of women objectify their bodies – focusing on particular body parts; while the images of men might tend to relate to power, money, control as well as their body parts.
- If we think about how men and women's bodies are portrayed or talked about generally in our society (in the media), we notice that there are patterns of the objectification of women and the linkage of men's eroticism with power, money and control. This is strongly linked with other forms of socialization, reinforcing hegemonic masculinity or the man box.
- Images of both men and women often fit a very firm stereotype of what is 'erotic', they do not show different types of bodies that do not fit that norm.

FACILITATOR'S NOTES

1. It is important this activity be carried out in the most open and informal way possible. It is okay if the participants laugh or joke about these issues. In fact, joking is one of the ways people "defend" themselves or express anxiety, particularly when faced with new information.

ACTIVITY 26: PLEASURE BRAINSTORM

PURPOSE: To identify ways to give and receive pleasure that does not involve sexual intercourse. To explore how men's and women's perceptions and understanding of sexual pleasure might differ; to understand how gender socialization influences sexual pleasure.

INSTRUCTIONS

1. Open the session by explaining that when people talk about sexual pleasure, they often think immediately about vaginal, oral, or, depending on your audience, anal intercourse. While these can all be pleasurable experiences, they represent only a small number of ways people give and receive sensual pleasure. In many cultures, those who define sexual pleasure are often heterosexual men, and this then dominates our view of what sex is or isn't. This activity will explore the other ways individuals can give and receive pleasure, often in a manner that carries much less risk for infection and pregnancy.
2. Divide the participants into three teams (1 male, 1 female, 1 mixed), and provide each team with a sheet of flipchart paper and markers.
3. Explain that each team will be asked to make a list of as many ways they can think of to give pleasure, WITHOUT vaginal, oral, or anal intercourse. Remind the teams of the comprehensive definition of sensuality, which includes pleasure from all the five senses: touch, smell, sight, sound, and taste. Encourage the participants to be as creative as possible. Any method of providing pleasure of the senses counts. Feeding someone strawberries counts! Cooling off someone with a fan counts!
4. Explain that the teams will be competing against each other, and that they will have five minutes to write their lists. The team with the highest number of pleasurable activities wins.
5. Post lists on a wall and read the activities aloud. Allow participants from other teams to ask any clarifying questions.
6. Count the total number of activities for each team and announce the winner.

7. Inform the group that a few additional awards will be given. Ask the group to make nominations for the best responses. The categories for awards can include:
 - Most creative activity
 - Most romantic activity
 - Funniest activity
 - Most appropriate activity in a public place
 - Most inappropriate activity in a public place
 - Sexiest activity
8. Conclude the session with the questions below
 - How did it feel to do this activity?
 - Why do you think pleasure is often only associated with sexual intercourse, rather than a wide variety of sensual activities?
 - Is it easy to talk about pleasure? If not, are the challenges of talking about pleasure different for men and women? Why? What makes it hard for men to talk about this?
 - What makes it difficult for women?
 - Do couples usually talk about pleasure? If not, why not?
 - What does this mean for our work with youth? Or in sexual and reproductive health programs?
 - Are there some activities that were listed that were more focused on dialogue? Or more egalitarian activities (can be done by either person, whereas heterosexual intercourse often involves power of male over female)?
 - How could a broader understanding of ways to give and receive pleasure positively impact the HIV and AIDS epidemic?
 - What have you learned from this exercise? How can you apply this to your own lives and relationships?
 - Why do you think we included a session on pleasure in a capacity building training on engaging men and boys for gender equality?
 - How does this connect to your work?"

FACILITATOR'S NOTES

1. This activity can be quite uncomfortable for some participants, as it is not something often discussed, especially in a work setting. So keep the small group assignment brief, and move quickly to the plenary discussion, being careful to draw out the importance of this issue to CARE's work.
2. Be sure to point out that there are many types of pleasure we can feel, sensual or otherwise. Sensual pleasure is not limited to sexual intercourse and, in fact, what gives pleasure can vary a lot from person to person and can include things we may not think of. Talking to your partner about what gives him or her pleasure and what gives you pleasure, as well as what does not, is an important part of communication in a relationship, though it may be difficult. At times,

sexual intercourse is not desired or is not possible, and it is important to keep in mind that there are many other ways to give and receive pleasure.

ACTIVITY 27: SEXUAL MANDATES

PURPOSE: To build understanding of the social construction of sexuality. To explore sexuality stereotypes and standards for men and women. To understand possible repercussions for individuals who make choices against sexuality mandates/standards. To create a sexuality rights rulebook.

INSTRUCTIONS



- In plenary ask the group the following questions, and just have a brief discussion leading up to the exercise (15 minutes):
 - Is sexuality socially constructed or biological? How can you tell?
 - What are the rules in the unspoken sexuality rule-book? Could you describe what the rules revolve around? Some examples to think about:
 - When were you first allowed/supposed to think about "it" – yourself as a sexual person?
 - What non-verbal cues are you supposed to be sending out about your sexuality when out with others/peers?
 - What do you think is expected of you, when things get more intimate?
 - What about when you are over 80?
- Explain to the group that we are going to explore the stereotypes and mandates for men and women. Divide the group into smaller sub-groups in like sexes. Groups of 4 – 7 are appropriate.
- Hand each group a pre-made flip-chart that has the following words down the left column:

Virginity	Pleasure	Affection
Flirtation	Release	Orientation/Homosexuality
Seduction	Choice	Closeness
Conquest	Masturbation	Power
Chastity	Gifts	Transaction/exchange
- The flip-chart sheet should also have 2 more columns, with the heading of "Man" and "Woman" at the top.

5. Each group will chart how these issues are scripted for men and women (i.e. for “Virginity” the “Man” column may have: Not expected to be a virgin after puberty. And for the “Woman” column someone may say: Women are considered pure if they are virgins.). Each group should discuss the words within their group, and chart the phrases or thoughts that they discuss (45 minutes).
6. After coming back to the larger group, have each sub-group share one or two items from their flip-chart that they found fascinating (15 minutes).
7. Debrief the activity with the following questions (15 minutes):
 - A. Men’s and women’s rule books can look very different – why?
 - B. What happens to people who break the sexuality rule book – are the consequences worse for women or men?
 - C. These are some of the most serious unwritten rules we have –why?
 - D. If you had to write a guidebook for sexuality rights, what kinds of things would you include?
 - E. Why is this important to CARE?

FACILITATOR’S NOTES

1. This activity can be quite uncomfortable for some participants, as it is not something that is often discussed. Allow participants to laugh and giggle when in their small groups working. Sometimes this is a way of letting out nervous tension.
2. If low on time, the number of words in the list can be reduced.

ACTIVITY 28: DIVERSITY IN FULL COLOR¹²

PURPOSE: To introduce and explore the topic of sexual diversity, sexual orientations and gender identity.

INSTRUCTIONS



TIME
60 min.

1. Watch the video "Diversity in Full Color" (approximately 30 minutes). Note that the video is in Spanish with English subtitles.
2. Debrief in plenary:
 - How did you feel about watching it?
Common responses:
 - "It's something new for me."
 - "I've never experienced it."
 - "Is this something you are born with or can you choose?"
 - "In the country I am from we can't discuss it. Our religion forbids it."
 - "Is this a particular problem that we should focus on in programming?"
 - Why did we watch this? Is homosexuality a part of gender equity? How so?
Common responses:
 - "I'm not sure."
 - "Homosexuality is a must to discuss, because we believe in social justice and rights for all."
 - "In this training we are talking about men and boys, so that means we are not just talking about heterosexual men and boys."
 - Why is it important to address homosexuality when discussing engaging men and boys?
Common responses
 - "It helps us as programmers to be aware of our own perceptions and attitudes."
 - "It helps us to change the way we see lesbian, gay, bisexual, and transgendered people."
 - "We must think about the safety and security of this group if/when programming for them."

¹² Diversity in Full Color (Diversidad a todo color) Film used with permission from Puntos de Encuentro's.

- “If society sees a boy or man not staying in the ‘man box’ they may say he’s being feminine, in a negative or derogatory way. So, what’s wrong with being feminine? Or a girl?”

FACILITATOR’S NOTES

1. It can be useful to try and get participants to really express their feelings (anger, sadness, elation, confusion, repulsion, satisfaction, etc.) and not just what their opinion is on the issue.
2. This activity can be quite uncomfortable for some participants, as it is not something often discussed. This discomfort is precisely what we are trying to explore, so if people feel uncomfortable remind them of Aikido and awareness.
3. It can be helpful to relate perceptions around homosexuality to those around race – in many contexts it was considered unnatural (illegal) for people of different races to have sex, marry, have children. This has changed over time.
4. It is helpful to remind participants of Article 1 of the Universal Declaration of Human Rights, that states, “all human beings are born free and equal in dignity and rights”. This means all people, including lesbian, gay, bisexual and transgender (LGBT) persons, are entitled to enjoy the protections provided for by international human rights law, including in respect of rights to life, security of person and privacy, the right to be free from torture, arbitrary arrest and detention, the right to be free from discrimination and the right to freedom of expression, association and peaceful assembly.
(taken from UN Human Rights Council, November 2011)

ACTIVITY 29: HOMOPHOBIA

PURPOSE: To move participants to examine their own attitudes and values regarding homosexuality, and the connection these attitudes may have as we stand for gender equality and human rights.

INSTRUCTIONS

1. Explain to participants that we are going to discuss homophobia - negative attitudes and feelings toward homosexuality that can lead to hatred, rejection and often entails discrimination and violence, and the impact those attitudes may have on our work.
2. Have the group divide into groups of three (triads). If possible, try to have at least one man and woman in each group. Explain to them that they are going to hold a dialogue on attitudes towards homosexuality based on the three points below. They should hear from each person in their group, and ask probing questions to understand the different experiences and perspectives. Their conversations will be held in confidence within their triad. Remind them of the "Dialogue Skills" introduced in module 201 (Active Listening, Discovery Mode, Sharing Truth, Surfacing Assumptions, Suspending Judgment, Attending to the Whole).
3. Each group should discuss the following (allow 15 – 20 minutes):
 - A. Share a personal experience where you have either used, observed or experienced discrimination toward someone because of their sexual orientation, including homosexual men (gays), lesbians, bisexual and transgendered people.
 - B. Share an experience where you challenged someone who was discriminating against someone because of their sexual orientation, or when you were challenged by others.
 - C. Discuss the consequences, both personal and societal, of this discrimination and brainstorm the root cause of this discrimination.
 - D. Why is this topic important for us as we discuss engaging men and boys?

4. In plenary, discuss what people experienced as they shared in their triads. How did it feel to discuss this topic? Why is this topic important for us as we discuss engaging men and boys? (Encourage participants to keep the specific personal examples and stories in the triad, but to feel free to share feelings they experienced).

In discussion, point out that homophobia can be personal or institutionalized in ways that affect the basic rights of lesbians, gay, bisexual and transgenders (e.g. access to health, education, employment, housing). In your discussions, some may bring up the concept of “hate crimes”; you can pose questions about how addressing these fit into CARE’s mission and vision.

FACILITATOR’S NOTES

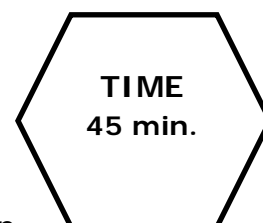
1. Be sure to draw out the point that the reason we are discussing homophobia is because the “man box” and hegemonic masculinity have negative consequences for men and women. Hegemonic masculinity keeps men and women in the “box.” And one of the things that sustain hegemonic masculinity is homophobia because it censors in men any expression of feminine characteristics, including tenderness, sensitivity, gentleness and caring; thus reinforcing males stereotypes like aggression, physical strength, dominance etc. The “man box” says that negative attitudes toward gay men and/or men with feminine qualities is OK. And we are trying to dispel the notion that discrimination toward anyone or any group is OK.
2. Also draw out the point that as CARE, “We seek a world of hope, tolerance and social justice, where poverty has been overcome and people live in dignity and security.” That includes the right of the homosexual community to live free of violence and discrimination and to have equal access to education, health, work, shelter etc.
3. During the plenary debrief, participants might be tempted to share stories that were discussed in their triad. Encourage them to keep those confidential, and to simply discuss the process of sharing, and emotions or feelings they are experiencing as they discuss this topic.
4. Facilitators should also be prepared to deal with religious arguments that claim homosexuality is a sin and the Bible or Koran says so. Be careful not to enter into arguments against religious doctrine. But point out that the tenants of both Christianity and Islam (as well as most other religions) point out the necessity to love, respect, and care for all. As facilitator, you may

then ask the question of the group, “What does it mean on practical levels to love, respect, and to care for those in the LGBT community?” (This may be a rhetorical or non-rhetorical question depending on the time you have remaining). The point here is to remind participants that CARE expects us to respect and care for ALL human beings, regardless of sexual orientation (or race, age, religion, caste, tribe, gender, disability, etc.).

ACTIVITY 30: PROMISING PROGRAM – HIGHLIGHTING SEXUALITY

PURPOSE: To learn about a programmatic example that engages men and boys around one or more aspects of “sexuality”. To understand the interventions of the project. To get a sense of lessons learned.

INSTRUCTIONS



1. During each “Promising Program” activity, the facilitator will present a program that highlights the particular Engaging Men and Boys theme that the group is discussing (i.e. Gender Socialization, Sexuality, Power/Violence, etc.). The presentation may be PowerPoint slides, a video, or a panel of subject matter experts. The idea is to have a 15 – 20 minute presentation first, and then to allow participants the opportunity to engage in the subject.
2. An example of a project that addresses sexuality rights is the “Inner Spaces Outer Faces Initiative” (ISOFI) in India and Vietnam.
3. Walk through the slides, presenting a summary of the project, the approach, the results, and lessons learned (talking points are included in the slides).
4. After the presentation, hold a plenary discussion to get thoughts from the participants. Initial thoughts? What stood out to them? Did they see examples of the theme in the presentation? Have they encountered similar projects?

FACILITATOR’S NOTES

1. Many of the participants may know more about the “promising program” or project than you do as the facilitator. This is fine. In fact, it is an opportunity to have the participant(s) take the lead in providing more insights into that particular program. Be careful not to allow the participant to take over the session though.

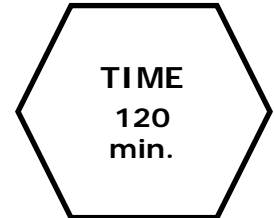
SECTION 6: BRINGING IT ALL TOGETHER AND OTHER ENERGIZERS

This section ties the learning together and invites participants to address their programmatic plans in light of the engaging men and boys for gender equality activities covered. Participants are prompted to explore and draft real and practical ways to implement their own programming and work in this area. This section also contains activities for networking and sharing additional resources.

ACTIVITY 31: EXAMPLES OF ENGAGING MEN AND BOYS IN PROGRAMMING WORK

PURPOSE:	To give participants the opportunity to learn about existing engaging men and boys programs.
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INSTRUCTIONS



1. For this activity, you will need three participants and/or facilitators, familiar with the programs you choose to highlight, who are willing to lead a discussion on the programs. Introduce and give a high level summary of three different programs (projects) that are actively engaging men and boys (10 minutes).

SAMPLE PROGRAMS

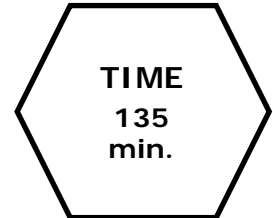
- A. Abatangamuco – a movement by men on new ways of being in Burundi
 - B. ISARO – the role of men and boys in VSLA in Rwanda
 - C. MAP, Engender Health – men as partners (an external example)
 - D. One Man Can – Sonke Gender Justice Network
2. Have participants self-select which presentation they wish to attend. Participants should focus on the strategies used and the results achieved.
 3. Each presentation and discussion is held simultaneously in break-out rooms. Presenters should give a summary of the program (some may choose to show a video, or pass out handouts), and then lead a discussion on strategies used and results achieved. Presenters should allow for ample Q&A during the presentation. (40 minutes)
 4. At the end of the program presentations, the group reconvenes, and utilizing the fishbowl methodology, participants discuss their session, answering questions from those outside the fishbowl. Rotate groups, spending approximately 20 – 25 minutes per group (with the inside circle being the participants who attended the same presentation). Sample questions to get the fishbowl started include:
 - A. What struck you about the project you sat in on?
 - B. What strategies are replicable for you?
 - C. What challenges or concerns do you have about the program?
 - D. What excites you about the program?

NOTE: Leave 2 seats open in the inside circle for participants from the outside circle to sit in should they choose to participate in the dialogue. For tips on facilitating this portion refer to the fishbowl methodology introduced in GED Module 201.

ACTIVITY 32: BUILDING OUR DEFINITION OF ENGAGING MEN AND BOYS

PURPOSE: To gauge participants' understanding of the why, what, for whom, and how CARE engages men and boys.

INSTRUCTIONS



1. Have participants form 4 small groups and discuss their understanding of what it really means to engage men and boys in CARE (30 minutes):
 - A. Why do we do it?
 - B. What is it?
 - C. Who does it benefit?
 - D. How (where and when) do we do it?
2. Each group then prepares a creative way to present their discussion. Tell the groups they will have 5 – 10 minutes for their presentation. Encourage creativity – i.e. skits, flip-charts, mime, poem, game, etc. (30 minutes).
3. Small group presentations (skits, games, etc.). After each presentation ask those watching to answer the “why, what, for whom, and how” that was portrayed in the presentation. Capture the call-outs on a flip-chart, building our definition of engaging men and boys.
4. Review the list, and ask for thoughts or comments on our working definition of engaging men and boys.
5. (OPTIONAL) Facilitators can take this list and incorporate it into a definition of engaging men and boys. The definition can be shared with participants later in the session for review, edits, and thoughts.

A FEW SAMPLE COMMENTS

WHY?

- Men and boys are part of the structures and relations that may perpetuate gender inequity;
- We are changing power dynamics in society;
- Men have the power, so we need to work with them;
- It gives men opportunities to reflect on gender issues.

WHAT?

- Challenging hegemonic masculinity;
- Allowing men to explore alternative masculinities;
- Seeing men and boys become agents of change in their communities;

- Finding entry points – sexuality, violence, masculinities, rights, fatherhood.

FOR WHOM?

- Men and women;
- CARE Staff;
- Families;
- Religious leaders;
- Politicians

HOW?

- Awareness raising;
- Advocacy;
- Education;
- Working with men, and supporting them as change agents;
- Working with alliances and partnerships for impact.

FACILITATOR'S NOTES

1. This activity is ideal towards the end of the workshop, or just before the participants start to engage in their own personal EMB plans.
2. It can be helpful to remind participants that when they return to their COs they will be asked, what does engaging men and boys for gender equality mean, this is a perfect way to prepare for that.
3. This exercise is a really good way to gauge participants understanding and can form part of your evaluation of the whole training; it encourages participants to reflect on each of the themes and tie them together.

ACTIVITY 33: PROMISING PRACTICES & PROGRAM ELEMENTS, AND RESOURCES

PURPOSE: To synthesize learning on programming implications and show participants where they can access additional resources to extend their learning.

PREPARATION

1. Computer, projector, screen, PowerPoint
2. Handouts of the PowerPoint (optional)
3. Internet access to show resources online (optional)



INSTRUCTIONS

1. If you decided to hand out printouts of the PowerPoint, go ahead and pass them out.
2. Remind participants of what the sessions have covered so far, and how this session intends to synthesize and sharpen the implications on our programming, and also show them how many more resources exist (and where) for when they take this work forward after the workshop.
3. Slide #2: "remember me"
Now that participants have delved more deeply into themes and programming examples, start with this slide to see if participants remember it, and if the diagram holds true still. You could ask participants to provide examples of the diagram from previous program examples (e.g. in the MACHO film, how the men's groups protesting for justice in the rape case is a way that they are working towards gender equality). Then, focus on the gender synchronized aspect of the diagram and remind participants that it means: working with men and women, boys and girls, in an intentional and mutually reinforcing way that challenges gender norms, and catalyzes the achievement of gender equality
4. Slide #3: "operational elements of gender synchronized programming"
This slide breaks down the elements of gender synchronized programming a bit further. It can be a useful guide for program design, monitoring, evaluation, and fundraising, as well as a guide for how we communicate our work in engaging men and boys for gender equality. The questions on the right column could be used as a check list. You can also note that the

elements (in the left hand column) were shown earlier in the “what does engaging men and boys really mean” session.

5. Slide #4: “13 principles...”

Zooming out a bit more, these 13 principles were agreed upon by the MenEngage global alliance – an alliance of NGOs and UN agencies that seeks to engage boys and men to achieve gender equality. CARE is a steering committee member of the MenEngage alliance. These principles provide a good overarching guide as to how we approach the work, similar to CARE’s programming principles. You do not need to read through each of the principles (which is why the handout is good to give to people), but just let people quickly scan the list. The notes section of this slide has further explanation of what each principle means. One thing that is nice to point out is that the principles are very explicit in working alongside women, and being allies with women’s rights efforts. The alliance sees their work as an integrated part of a joint effort towards gender equality, not a standalone movement.

6. Slide # 5: “WHO 2007 review: key factors of successful interventions”

Zooming in a bit more, this slide looks at specific factors of successful programming interventions. These factors come from the WHO 2007 meta-review of 58 projects. As you go through the bullets, it is helpful to give examples from previous sessions. For example, for “use positive and affirming messages, showing benefits”, you can remind participants of Abatangamuco’s messages to men, “be a bearer of light”. Another example, “encourage men to reflect on costs of hegemonic masculinity to men and women”, you can remind people of MACHO’s men’s groups and what they shared, or of Tony Porter’s reflections on the impact of his and others’ actions on Sheila.

7. Slide #6: “programming components: CARE’s lessons learned”

This slide might be interesting for participants because it is specific to CARE’s programming in 10 countries (funded by Norwegian telethon funding). The lessons learned shared here came out of a mid-term review of the 10 programs in April 2013. Many are similar to the WHO factors on the previous slide.

8. Slide #7: “IMPACT: Gender-based violence”

The next four slides are from the mid-term review of 10 of CARE’s programs that engage men and boys. They give participants a sense of the specific types of changes our programs are observing (outcomes) through its work. This level of specificity may help participants get more concrete ideas of what, specifically, we are achieving and measuring. The slides are grouped into themes; this one

features changes in gender-based violence. Note that not all of the observed changes are positive; it's important for us to be monitoring unintended consequences and course correct as we observe them. As you go through the points, it is helpful to relate them back to the successful programming elements, for example "men report happiness over new situation with less violence" is an example of a benefit to men as a result of new changed behavior.

9. Slide # 8: "IMPACT: sexual and reproductive health"

You can note the bullet on a focus on sexual pleasure, reminding participants of the circles of sexuality.

10. Slide #9: "IMPACT: division of labor & access to paid work"

The theme of "division of labor inside the household" is an important one. This is also sometimes referred to as "caregiving work". This is very important in our own programming, especially as many of our women's empowerment activities seek involvement of women in community activities and market activities. As part of our do no harm approach, we want to ensure that as we ask for women to spend time on new activities that they are not doubly burdened with their household tasks, and that household responsibilities are being shared and picked up by others, and not picked up by younger girls in the household (as we found in a few qualitative inquiries that CARE conducted). This theme on the division of labor is sometimes an entry point for engaging men and boys work, especially in economic development activities with women and girls. CARE has developed some programming tools for this area.

11. Slide #10: "IMPACT: decision-making"

This is a theme that many of our programs look at, though some only ask women about their experiences in decision-making; it is important to also ask men and boys about their experiences in decision-making. This is a complicated theme to accurately measure (both within and outside of CARE) because of reports of "joint decision-making" can mean very different things in reality: for example, it could mean "ultimately the male partner decides, even if the female partner disagrees", or "we consensually agree before making a decision".

12. Slide #11: "challenges, weaknesses, remaining Qs"

This gives participants an idea of where we still have work to do. Remind participants that this list comes from 10 country offices working on engaging men and boys (from the midterm review).

13. Slides #12 and 13: "resources"

This gives participants a sense of the different resources available for staff – we have curated these resources from extensive mappings we did. This page is updated frequently. If participants find additional resources, please feel free to

share with the facilitator (who can then share with the Gender and Empowerment team to upload). If you are online, you can show participants the actual gender wiki page.

14. Slides #14- 15: "themes"

It is important for participants to realize that their training only covers some of the key themes that are part of engaging men and boys programming. This is a list of key themes that we identified through a mapping of training curriculums and materials, as well as from the literature on promising practices. Slide #15 is a matrix of promising practices (internal and external to CARE), and what themes are addressed in those promising practices. You'll note gaps in areas, especially around sexual diversity. Some have "?" because they lend themselves to a discussion around that theme, but only with explicit facilitation and intent to do so. It is also good to note that while we did not go through all of these promising practices in our workshop, the following slides give summaries of what each practice looks like. Tell participants that we will not go through each of practices now, but that the summaries are there for them to review; these promising practices are also listed (with links for additional information) on the gender wiki.

FACILITATOR'S NOTES

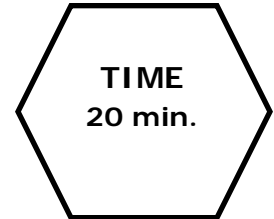
1. Though this is a dense session with a lot of information, much of it is not "new" material, but rather a way to reinforce and synthesize the learning from earlier sessions. Some participants appreciate this kind of "concluding" session. You will need to assess your audience ahead of time and tailor to them.
2. It is ok to not have all the answers to questions that participants may bring up. When a facilitator says, "I don't know, what do others think?" or "I can look into it and get back to you" or "we don't have an answer to that yet", it actually helps to reinforce and create a culture of co-learning. This is really a positive message to send, and especially appropriate for a field that is so relatively young. This can be encouraging to participants, especially the curious ones who may want to take on the challenge of learning and finding some of the answers through their own work.

ACTIVITY 34: CONCENTRIC DANCE CIRCLES

PURPOSE: This activity serves as an energizer and/or ice-breaker.

INSTRUCTIONS

1. Participants form 2 circles while standing (one inside of the other – with an equal number of participants in each) and facing each other.
2. When the music starts the circles should move in opposite directions (one clockwise, the other counter-clockwise), while participants dance. (Make sure the music is up-tempo and culturally relevant).
3. When the music stops have each participant turn to face their new partner, and discuss a topic for 3 – 5 minutes:
 - A. What I like about you.
 - B. The challenges I may face in engaging men and boys.
 - C. What my initial plans are for next year around engaging men and boys.
4. (Optional) - After each topic, take a few minutes to hear call-outs of what participants discussed.



FACILITATOR'S NOTES


1. This energizer is ideal when you want to get a feel for what participants are thinking and/or learning. Simply create topics or questions to address your concerns (i.e. "What is rolling around in your head right at this moment?" "What is your understanding of the theoretical piece we just covered?" "In your own words explain <blank>.").
2. This is a great activity after lunch or in the afternoon. But be mindful of any participant who feels uncomfortable dancing. They can simply walk the circle if need be.

ACTIVITY 35: NETWORKING TO IMPLEMENT A MEN AND BOYS PROGRAM

PURPOSE: To get participants to start thinking about their own challenges and opportunities in implementing engaging men and boys programming.

INSTRUCTIONS

1. Pass out 2 sheets of colored paper to each participant (each sheet should be a different color).
2. Say to participants, "When we have questions, the answer is often in the room. We want you to network with each other over the next year, and we want you to start now."
3. On one color (i.e. red) have the participants write key words on, 'What is my biggest challenge around implementing a men and boys engagement program?' Give some examples. (10 minutes)
4. On the other sheet have the participants write key words on "What opportunities do I have?" Give some examples. (10 minutes)
5. Each participant should then tape the opportunity sheet to their back, and the challenge sheet to their chest. For the remaining time, have the participants mingle around the room reading others' statements, and discussing ideas.
6. At the end of the mingling, quickly go around the circle and have participants share something they learned.



TIME
45 Min.

FACILITATOR'S NOTES

1. As "partnering" is a key principle in CARE's work, it is useful to ask participants about the types of partners CARE could learn with and from. One important principle in engaging men and boys for gender equality work is that it is done as allies with women and women's organizations.
2. This is not just a good exercise to get participants thinking about how engaging men and boys will apply to their work, but it also serves as an excellent opportunity to have participants talk to others in the room who may have similar challenges, or answers!
3. It can be a good idea to have some simple resources available for this session. For example: the Working Groups Flier (available at:

<http://gender.care2share.wikispaces.net/Gender+Working+Groups>) the GED training modules (available at: <http://gender.care2share.wikispaces.net/Gender+Equity+and+Diversity+work+at+CARE>); the engaging men and boys wiki page at: <http://gender.care2share.wikispaces.net/Engaging+Men+%26+Boys>

4. One option is to also have laptops with internet access available in the room so participants can also take this time to look for answers or resources pertaining to their challenges.

ACTIVITY 36: PLANNING YOUR NEXT STEPS

PURPOSE: To give participants time to start planning their implementation.

INSTRUCTIONS

1. One of the biggest challenges we often have is finding time to reflect and plan. We will now allot time in the workshop to reflect on our learnings and plan our next steps. Next steps can be any number of things. It may mean writing a concept note or it could be creating talking points for your team.



2. **OPTION A**

Participants work on their own, as facilitators make themselves available for answering questions.

OPTION B (add 45 more minutes)

- I. Participants get in small groups of like roles (units, teams, etc.), and together they brainstorm next step actions.
 - II. Participants think about the resources in the room (peers) and what support you might ask them for, and what support you could be to them.
 - III. Participants write on index cards what support they might be able to offer others – 1 idea per card. Participants capture on other cards what resources or assistance they might need – 1 idea per card.
 - IV. Place all the “Resources Needed” cards up on the wall, and review.
 - V. Place all the “Support I Can Provide” cards up on the wall, and review. (The idea is that some of the resources needed are in the room, and networking can begin).
3. Reconvene circle and ask participants how did the planning session go? What is useful? Allow any participants to share thoughts and ideas on their plans.

FACILITATOR’S NOTES

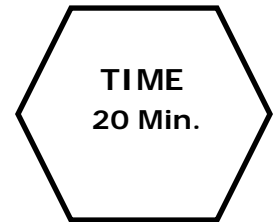
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ACTIVITY 37: HUMAN KNOT (ENERGIZER)

PURPOSE: To allow participants to experience appreciation and a creative way to share learning.

INSTRUCTIONS

1. Have the participants stand up and form a circle of 7 – 10 people (form 2 or more circles side by side if need be). Each person then puts their hands in the middle of their perspective circle, and takes hold of 2 different people's hands.
2. Have each person share positive thoughts with those whose hands they are holding in the circle.
3. Once everyone has shared their positive thoughts, untwine the knot (continue holding hands). You may end up with a circle, an intertwined circle or more circles than you started with. Once the circles are reformed, have participants share their learning.



FACILITATOR'S NOTES

1. Words and comments that generally come up are things like – cooperation, collaboration, team work, developing strategies, perseverance, overcoming obstacles, what initially seemed impossible can be achieved, things don't always turn out exactly as we would like, etc.

ACTIVITY 38: I AM (ENERGIZER)

PURPOSE: This activity serves as an energizer and/or ice-breaker.

INSTRUCTIONS

1. Form a circle with all participants standing facing in.
2. Facilitator explains the exercise. One person starts by coming into the circle, turns to face the person to his/her left, and looking at them eye to eye describes who s/he is by saying one word, "I am X (happy, a man, strong, proud, etc.). That person then goes clockwise around the circle, looking participants in the eye, sharing a different statement with each person in the circle as quickly as they can. The person does as many people as they can, while others listen. When they pause, miss a beat, or run out, they stop and get back in the circle at that point, and the next person in the circle who hasn't done it yet starts. Each person is given an opportunity to do the activity.
3. The facilitator invites participants to express how they feel, and to share reflections and observations... What did we not say about ourselves and why not? What did our body language tell us, if anything? Was there an influence of "gender" on the exercise? What did it feel like for men looking into other men's eyes?
4. As well as an icebreaker, this exercise can be used in relation to other activities that look at gender identities.



TIME
30 min.

ACTIVITY 39: RECAPPING THE PREVIOUS DAY (ENERGIZER)

PURPOSE: This activity serves as an energizer, and is a very creative way to recap the previous day's learning.

PREPERATION/MATERIALS:

FACILITATOR PRE-WORK – Take a number of index cards equal to the amount of participants you have, and divide them into two stacks, stack A and stack B. (You need an even number, so a facilitator may have to participate in the activity). Taking the cards

TIME
15 min.

Example Cards	
Macho Video	Macho Video
Speed-date	Speed-date
I'm glad I'm a Woman	I'm glad I'm a Woman

from stack A, write in large letters on each card one unique phrase, word, or teaching point that was introduced or shared from each of the activities the day before. On stack B copy the same exact phrases or words on each card that is in stack A. You should now have 2 identical stacks (having the same phrases on each card). Divide the participants into two teams. One stack of cards will be for Team A, and the other for Team B. Shuffle Team A's stack, and give them the cards. Shuffle Team B's stack, and give them their cards. (Do not mix the stacks). Each person should receive a card. (It is OK if someone is not present, and someone else has to receive 2 cards).

INSTRUCTIONS

1. Explain to the participants that they will now compete against each other to place their index cards in the correct order that they were introduced in on the day before. They should place their cards on the floor in the correct order. They will have 5 minutes to complete the task. Each group can gather around their cards to keep the other group from seeing their sequence.
2. At the end of the allotted time, have the teams stand back so that everyone can see each list. Walk through the cards one at a time. After confirming with the group if the first card is in the right order, ask two or three participants to share one thing they learned or found interesting in that activity. Once the learning has been recapped, move to the next card, and continue the process through to the end of the lists. (The cards may not all be in the correct order. If that is the case, when you get to the card that is out of order, have the participants take it out, and re-slot it, and continue on with the recap).

ACTIVITY 40: CLOSING CIRCLE

PURPOSE: To bring closure to the workshop, allowing participants to reflect on the experience.

INSTRUCTIONS

1. This is a slight variation to the "Closing Circle" Activity introduced in GED Module 101.
2. Take a number of index cards equal to the number of participants, and pass out one card to each participant. Also ask participants to get a pen, pencil, or marker to write with.
3. Have participants write a word, phrase, or sentence on the card that expresses how they are feeling now that the workshop is drawing to an end, something they learned or re-learned, or an "aha" moment. Instruct participants to write legibly because someone else will be reading their card. (They do not have to put their name on the card).
4. Once participants have written their phrase, they can lay their card on the floor in the middle of the circle.
5. After all the cards have been completed, instruct participants to now go to the middle of the floor, and pick up a card that is not theirs, and to go back to their seats.
6. Going around the circle, have each participant read the card they chose.
7. Reflect on similarities and differences



ACTIVITY 41: CLOSING APPRECIATIONS

PURPOSE: This activity serves as rewarding closing event.

INSTRUCTIONS

1. FACILITATOR PREWORK – Buy or create a meaningful token/gift to pass out to the participants at the closing event (flowers, plaques, bookmarks, etc.).
2. Have everyone remain seated in the closing circle while one facilitator stands in the center to present a gift. (Have all the gifts right beside the facilitator in the middle of the circle).
3. Instruct the participants that the facilitator will start out by calling a participant's name. That participant must then come to the center to receive the gift from the facilitator. And while they are coming up, the rest of the group should call out things they like about that participant – all at once. (This should be fun and loud)! You may get words like, "Insightful!" "Funny!" "Thoughtful!" "Easy going!" etc.
4. The person receiving the gift then stays in the middle, while the facilitator sits down, and that person now calls another participant's name. The group calls out things they like about that next participant while s/he comes up to receive their gift.
5. Continue the process until everyone in the room has been acknowledged.

