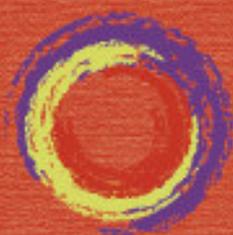




East and Southeast Asia  
regional curriculum on

**Transforming  
Masculinities**  
towards Gender  
Justice



**Regional Learning community**  
**for East and Southeast Asia**  
Transforming Masculinities to Promote Gender Justice



# **Transforming Masculinities Towards Gender Justice**

## **Foundational Knowledge for Action**

**Regional Learning Community for East  
and Southeast Asia (RLC)**



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# Introduction



## Background

Social and gender injustice and gender-based violence are rooted in the pattern of unequal relations between women and men, patriarchal beliefs, systems and institutions. Creating gender equality and eradicating gender-based violence means transforming unequal gender power relationship pattern and patriarchy. Gender inequality is still the dominant social order in many parts of the world and the prevalence of gender-based violence is still high in many communities around the world regardless of race, ethnicity and religion, both in conflict and non-conflict areas. This situation also exists in the East & Southeast Asia region.

*Violence against women persists in every country in the world as a pervasive violation of human rights and a major impediment to achieving gender equality. Such violence is unacceptable, whether perpetrated by the State and its agents or by family members or strangers, in the public or private sphere, in peacetime or in times of conflict. The Secretary-General has stated that as long as violence against women continues, we cannot claim to be making real progress towards equality, development and peace.<sup>1</sup>*

Many different forms of violence, whether perpetrated by individuals or institutions, continue to scar the lives of women, men, transgender persons, girls and boys across the world, including in the countries of the East and Southeast Asia region. Such violence is rooted in patriarchal beliefs, practices and systems that hold that there is a natural hierarchy of gender, in which the masculine is placed above the feminine. On this basis, women, girls and many groups of vulnerable populations are denied equality with men in many areas of political, economic and social life.

Violence is used to maintain this gender inequality and power imbalance. But such violence does not only target women and girls. Men who do not conform to society's expectations of masculinity, such as men who have sex with other men, are targeted by this violence. People with other gender identities that do not fit within the two-gender system, such as transgender and intersex people, are also targeted. To end the violence and discrimination that is based in this gender power hierarchy, referred to as gender-based violence (GBV), we need to transform patriarchal beliefs, practices and systems. This involves transforming norms and practices of masculinity in order to create a world without gender inequalities - in other words, a world of gender justice.

In September 2007, a regional conference on 'Men as Partners to End Violence against Women' was held in Bangkok, Thailand, by UNIFEM. The conference was attended by delegates from countries in Southeast Asia and resulted in the 'Bangkok Declaration,' which encourages the involvement of men in various fields, from academics and religious leaders to governments and NGOs in efforts to eliminate GBV. An 'East and Southeast Asia Regional Consultation on Working with Boys and Men for Gender Equality and Violence Prevention,' held in Cambodia, in 2009, reviewed and acknowledged initiatives to create gender equality and efforts to eliminate GBV by transforming patriarchal masculinities and gendered power relations, carried out by various agents of development from the UN, government and civil society. The regional consultation also identified gaps

<sup>1</sup> United Nations, 2006. *Ending violence against women from words to actions: Study of the Secretary-General*. New York. United Nations.

that exist, such as the absence of a strong curriculum and learning process, and a lack of networking and collaboration among development agents in the region.

Participants agreed that in order to maximize the impact of efforts to promote gender justice and prevent GBV in East and Southeast Asia, there was a need to form a regional learning community comprised of civil society members in this area to lead and guide the regional efforts. It was also agreed that a shared framework was needed for developing a common capacity development approach for East and Southeast Asia. In order to address these needs, participants agreed to the formation of a 'Regional Learning Community for Transforming Masculinities to Promote Gender Justice in East & Southeast Asia', whose long-term goal is to collectively develop appropriate skills, tools and knowledge to promote gender justice and support social change.

Since then, a group of practitioners and activists have been working together as a Regional Learning Community (RLC) on a civil society capacity development initiative for East and Southeast Asia. This regional initiative seeks to develop a collective approach to knowledge creation and skills building for transforming masculinities and gender power relations to prevent GBV and promote gender justice. The collective learning process aims to inspire and support national actions to contribute to long-term social change for violence prevention and gender justice.

Practitioners have generated and shared their knowledge through a series of community learning processes, including curriculum development, trainings, networking, mentoring and partnerships. The knowledge generated through this initiative has been synthesised in this regional curriculum 'Transforming Masculinities Towards Gender Justice'. This curriculum has been developed by, with and for practitioners, activists, advocates, experts, researchers, individuals and organizations from the region working to promote gender justice and eliminate GBV. The curriculum seeks to be practical, user-friendly, and easy for adaptation and replication.

## Guiding principles

Early in its work together, the RLC discussed and agreed to the following principles to guide its collaborative work:

- **A commitment to gender justice and human rights for all:** We believe that men, women and transgender/intersex individuals have equal status within society, and celebrate the diversity of gender experiences and identities within the East and Southeast Asia region. We oppose all forms of discrimination and prejudice and promote affirmative action policies to achieve gender justice and human rights for all. Our work is grounded in feminist and human rights principles and incorporates an understanding of processes of long-term social change. We seek to contribute to global, regional, and national efforts to eliminate social injustice, gender discrimination and inequality, and violence. As a community, we will work together to mobilize and strengthen the social activism of both individuals and institutions to transform patriarchal masculinities and other oppressive systems, which are deeply engraved in individual, socio-economic, institutional, and political structures.

- **Emphasis on eliminating GBV:** We believe that all forms of violence including GBV are violations against humanity. We are committed to promoting the protection of human rights, especially the rights of all individuals to safety, dignity and freedom.
- **Respect towards sexual diversity and rights:** We recognise and celebrate the rich diversity of sexualities within the East and Southeast Asia region. We support the rights of all people to express and enjoy this diversity of desires, practices and identities and call on duty bearers to establish appropriate mechanisms to ensure the protection and promotion of rights to sexual diversity. We are committed to ensuring that our membership and leadership, as well as our capacity building tools and processes, reflect the diversity of sexualities within our region.
- **Analysis of social as well as personal transformation:** We believe that gender justice and human rights for all can only be achieved through social as well as personal transformation. The RLC is dedicated to developing the knowledge, skills and tools needed for policy and institutional reform, social norms change as well as transformations in attitudes and behaviours at the individual level.
- **Focus on equal participation, democracy and transparency:** We believe that gender justice and social change can only be achieved by enabling people of all genders to participate meaningfully in development programmes and social change movements. In relation to the RLC, all members have the same right to participate in democratic and transparent processes of decision-making. Each member of the community is a teacher and a learner simultaneously; all are valued equally. Each member is encouraged to bring their unique experiences and expertise to the work of the community in whatever form is appropriate. We are committed to ensuring that the process of developing our work is inclusive, egalitarian and empowering. This is a process that will evolve within a spirit of continuous learning, sharing, supporting, and community building.
- **Importance of partnerships, trust and solidarity:** We will enact the forgoing principles in part by building dialogues and relationships with key partners, bringing marginalized voices and perspectives to the table, and working in solidarity with, and being accountable to, groups and organizations which are active in struggles for social change, gender justice, and human rights for all.

## Goal and strategies

The RLC seeks to contribute to global, regional, national, and local efforts to transform harmful patriarchal masculinities and unequal gendered power relations, in order to enhance gender equality, promote gender justice, and prevent violence.

The community will work to achieve this goal by:

- Deepening our collective understanding of masculinities, patriarchy, gendered power relations and their links with other forces of oppression and political, socio-economic, cultural, and religious structures and systems;

- Fostering critical consciousness building, on-going self-reflection and self-critiques, in order to translate this collective understanding into effective action;
- Collectively generating knowledge and skills on patriarchal masculinities, gender justice, personal transformation and social change for practitioners and activists in the East and Southeast Asia region through collective and egalitarian learning processes, regional curriculum development, partnership, mentorship, networking and exchange of learning experiences among members in the region;
- Strengthening the capacity of institutions and individual advocates in the area of gender justice and transformative activism;
- Establishing a pool of resources, including resource people on gender justice for the region;
- Creating a platform and an evolving process to facilitate learning and sharing, resource and technical support, partnership and community building, and participation;
- Conducting and supporting advocacy work on gender justice at the global, regional, national, and local levels; and
- Being a catalyst for independent initiatives in the region through nurturing collaborations and alliances across strata, sectors, social movements, regions, and communities.

## **Collective learning by and for the membership**

Membership in the RLC is open to those actively working for social/gender justice and/or ending violence in the East and Southeast Asia region. Members of the community must adhere to the community's guiding principles and be willing to commit time and efforts to the community's actions and collaborative learning process. Members will be expected to apply their learning from the regional process to their respective contexts, as well as to contribute local and national experience and knowledge to the regional learning process. Members are encouraged to inspire and support national actions to contribute to long-term social change for gender justice.

Central to the work of the RLC is the belief that knowledge is of the community, not reproduced for it. Texts are created by the participants themselves, not imported from other places without critical reflection. The community critically examines where knowledge comes from, what it means in our contexts, how it is generated and produced, and how to apply it for long-term social change.

'Towards Gender Justice: Transforming Masculinities,' seeks to inspire members of the RLC to become more effective activists and advocates for gender justice through reading, thinking, learning, dialoguing, and discussing about injustices, inequalities, and oppression. The community recognises that social change takes a long time, and needs a critical mass of support and movement. Individuals cannot make it happen, but together activists can bring about change. This is why this regional grouping calls itself a regional community. As a community, activists engaged in this learning journey can feel part of something larger with each taking steps toward a broader shared goal and vision which they feel deeply connected to as both a professional and personal mission.

This collaborative learning process seeks to create a space in which to collectively understand the world around us, analyze it, and be empowered to change our own lives,



families, communities, and societies. The RLC recognises that this learning process is a journey of transformation in which we are collectively engaged. The learning process aims to challenge activists' beliefs, attitudes, and practices, as well as to confront the status quo, in an attempt to mobilize people to build a movement to stand up against forces that sustain many forms of injustice, including gender injustice. In doing so, the learning process will provoke strong emotions, likely cause tension or discomfort and may be overwhelming for community members - but this is to be welcomed. Transformation is not easy, comfortable, or straightforward. Transformation requires that we feel strongly and think deeply about injustice, and the actions that are needed to overcome it. Any journey of transformation will create uneasiness and may make members uncomfortable or even angry. We believe this is a key part of a learning and growing process, and we will support and encourage one another on this journey.

As activists, we have to be change-agents and model the change we are encouraging in others. We start with ourselves and inspire others. This is an ongoing journey. With humility and commitment, we hope to grow deeply and to contribute to long-term social change for gender justice and human rights for all.

## **About this curriculum**

Knowledge and practices evolve and change. The RLC humbly acknowledges that this curriculum will not be able to cover all areas of the subject matter, nor provide exhaustive lists of contents. We see this curriculum as a living document that will evolve and change as the community continues to deepen the understanding and knowledge that defines and guides the community. The community continuously seeks to articulate, share, and narrate our understanding and analyses.

This curriculum seeks to lay the foundations of knowledge on which individuals, groups and organizations can build effective activist responses to transform masculinities for gender justice. It is divided into eight modules, each addresses a theme that relates to these knowledge foundations. Each module includes a brief discussion of issues and ideas that are central to the theme of the module, and then a set of learning activities that can be used with a group of participants in a workshop setting. Suggestions for further readings and learning resources are also included in each module. The next section provides guidance on planning and facilitating a workshop using this curriculum.

## **Objectives of this curriculum**

The regional curriculum seeks to inspire users to become more effective activists and advocates for gender justice through reading, thinking, learning, and discussing injustices, inequalities, power imbalance and oppressions. It also seeks to create a learning resource that can help users to critically understand the world around them and analyze it through a gender and human rights lens. The curriculum seeks to inspire users to be empowered to change our own lives, families, communities, and societies for justice and equality.

The curriculum aims to:

- Strengthen the capacity of users to deepen their understanding of masculinities, patriarchy, gendered power relations and their links with other forces of oppression, violence, and political, socio-economic, cultural, and religious structures and systems;
- Foster critical consciousness building, on-going self-reflection and self-critiques, in order to translate this collective understanding into effective action;
- Suggest key learning points and learning activities to deepen analysis on masculinities, sexualities, patriarchy and power systems, and gendered power relations, and their connections with oppressions and violence;
- Challenge beliefs, attitudes, and practices, and confront the status quo, in an attempt to mobilize people to build a movement to stand up against forces that sustain many forms of injustice, including gender injustice.

## **Users of this curriculum**

The primary target groups for this curriculum are development practitioners, social/gender activists and advocates, researchers, community mobilizers, and members of civil society organizations. However, anyone can use this curriculum. It was written to be reader-friendly, accessible, practical and easy for adaptation and replication.

## **Adaptation of this curriculum**

This curriculum serves to provide a generic conceptual framework for understanding masculinities. East and Southeast Asia is a diverse region that covers many countries and population groups with diverse languages, cultures, histories and backgrounds. This curriculum will be more relevant and useful when it is adapted to specific localities and contexts. Many terminologies used in this curriculum may not exist in some languages, or may not have direct translations. Therefore, when used at the country or local levels, users need to understand concepts and meanings, and explain the concepts based on the local context. The process of translating this document into local languages in itself can be a learning process, for it requires users to critically think about and relate with the concepts and meanings. Additionally, it is highly recommended that users include examples from localities to explain concepts and meanings. The East and Southeast Asian region has rich histories and knowledge that can be used to understand and analyze this subject matter. It is recommended that local activists work collectively to adapt this curriculum to suit their own contexts.



## Before you begin



### Creating a positive learning environment

'Towards Gender Justice: Transforming Masculinities,' is intended to be used with groups in a workshop setting. The learning activities included in the eight modules of this curriculum aim to give participants the foundation of knowledge they need to do work in their communities on transforming masculinities in order to promote gender justice. The learning activities cover a range of issues and use a mix of training methods and tools to encourage participants to reflect on and explore these issues as they relate to their own experience.

In planning a workshop that will include some or all of the learning activities in this curriculum, it is important that the workshop facilitation team think carefully about how to create a positive learning environment for a particular group of participants. Preparation is important because many of the issues covered by this curriculum are very personal and may be considered sensitive. Some participants may feel uncomfortable in discussing issues of gender, sexuality, violence and gender justice. Such discussions may remind some participants of painful experiences from their own lives or the lives of people they care about. It may be hard to talk about certain topics without being reminded of painful experiences. In discussing issues of violence, some participants may be reminded of violence that they have experienced. They may also be reminded of the harms that they have caused to other people. For example, in facilitating a discussion on sexual consent, a participant may realise that he or she has pressured their own sexual partner into sex against their wishes. Careful preparation that ensures the workshop has a positive and supportive learning environment can help participants deal with difficult or uncomfortable feelings that may arise during the course of the activities.

### Preparations before the workshop

The specific preparations needed to create a positive and supportive learning environment will vary according to the context in which you are working, but general preparations should include:

- Sharing a full and clear description of the goals, process, content of the workshop and list of participants before they come to the workshop, so that each participant can make an informed decision about their attendance;
- Thinking carefully about the mix of participants and how to balance the mix to encourage everyone to participate. This will include thinking about the gender mix of the workshop, as well as the diversity of participants in terms of age and educational level. In general, it is helpful if workshops using this curriculum include the full diversity of people from a given community, including people of all gender and sexual identities, as well as racial and ethnic identities. However, you need to think carefully about how to ensure that participants from particular minorities, such as gay and lesbian people or transgender people, who experience significant levels of discrimination within the larger community, feel welcome and safe within the workshop. This may mean that you need

- 
- a minimum number of participants from minorities, to ensure they do not feel outnumbered;
- Where possible, sending participants key readings before they come to the workshop, so that they come to the workshop with some sense of the ways in which you are framing the issues to be discussed. Additionally, there can be some pre-workshop exercises that participants can do prior to coming to the workshop;
  - Doing what you can to manage the needs of participants so they are able to give their full attention to the workshop. This could involve having discussions with participants beforehand about their responsibilities for caring for children, elderly people or others and helping with arrangements to make sure that participants are supported in meeting these responsibilities; and
  - Where possible, providing participants with financial support to cover any costs arising from traveling to the workshop venue.

## Creating an empowering learning environment in the workshop

### Working with the complexity of gender and sexuality

'Towards Gender Justice: Transforming Masculinities,' is guided by the principle of respecting and promoting the human rights of people of all gender identities and sexual orientations.

**Gender identity** refers to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerisms.<sup>2</sup>

**Sexual orientation** refers to each person's capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender.

An important first step to recognising and respecting this diversity is to plan and facilitate a workshop on the basis that participants, as well as members of the facilitation team, will reflect this diversity. Module 2 looks more closely at ways to understand the diversity of genders and sexualities that people across the East and Southeast Asia region experience and express. In using any of the learning activities in this curriculum, it is essential to remember this diversity. This includes:

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<sup>2</sup> *The Yogyakarta Principles on the Application of International Human Rights Law in relation to Sexual Orientation and Gender Identity.* [online] Available at: [http://www.yogyakartaprinciples.org/principles\\_en.htm](http://www.yogyakartaprinciples.org/principles_en.htm) [ Accessed 16 October 2012].

- Acknowledging that there is gender diversity in the room; that not everyone thinks of themselves as either a “man” or a “woman”. A good way to do this is to ask everyone at the beginning of the workshop how they wish to be identified in terms of their gender identity;
- Similarly, it is better to think and talk in terms of people of different genders rather than framing the discussions of gender just in terms of “men” and “women”;
- Assuming there is sexual diversity in the room, and that not everyone has, or wants to have, an intimate, sexual relationship with someone of another gender identity. When discussing issues to do with sex and relationships, it is important to highlight the range of sexualities and not assume that everyone is heterosexual; and
- When breaking participants into single gender groups, be clear that participants have the choice to go to the group they most identify with. This may mean that transgender participants choose to form their own group, that transgender men join the non-transgender men or that transgender women join the non-transgender women. Emphasise that participants have the right to choose whom they feel most comfortable working with.

## Confronting oppression

Participants are likely to have strong views about the issues raised by this curriculum. Some group members may disagree with the main messages that you want to get across. It is important for the facilitators to welcome this disagreement as an opportunity to discuss the issues further and to help people better understand their own and each other’s points of view. There may however, be some members of the group whose views make the problems worse. A common example is blaming the victims of violence. A group member might say, “If a woman gets raped, it is because she asked for it. The man who raped her is not to blame.” This point of view is very harmful because it blames the victim of violence and excuses the perpetrator of violence from any responsibility. This point of view helps to create the conditions that allow violence against women to continue.

Everyone has a right to their opinion, but they do not have the right to oppress others with the views that they express. It is essential for the group facilitator to challenge harmful points of view. The best way to do this is to repeat the core values and messages of the toolkit and give the person a chance to think more deeply about their point of view and the impact that it has, as well as to listen more closely different points of view in the group. This can be difficult but it is vital in helping group members to work towards positive change. The following process is one suggestion for dealing with such a situation – this is an example of dealing with a group member who blames the victim of rape for being raped:

Step 1. Ask for clarification: “I appreciate your sharing your opinion with us. Can you tell us why you feel that way?”

Step 2: Seek a different point of view: “Thank you. So at least one person feels that way, but others do not. What do the rest of you think? Who here has a different opinion?”

Step 3: If another point of view is not offered, provide one: “I know that a lot of people completely disagree with that statement. Most men and women I know feel that the only person to blame for a rape is the rapist. Every individual has the responsibility to respect another person’s right to say ‘no.’”

Step 4. Offer facts that support a different point of view: “The facts are clear. The law states that every individual has a right to say ‘no’ to sexual activity. Regardless of what a woman wears or does, she has a right not to be raped. The rapist is the only person to be blamed.”

It is important to remember that changing deeply held views is difficult. Even after the group facilitator has used these four steps, it is unlikely that the group member will openly change his or her opinion. However, by challenging the statement, the group facilitator has provided another point of view that the group member will be more likely to think about and, it is hoped, adopt later.

## Creating a supportive environment

There are also specific steps you can take to create a positive and supportive learning environment for the workshop, including:

- **Discussing and agreeing on a set of working agreements:** These are the agreements that a group of people make about how they will work together. These agreements are sometimes called “ground rules”. See the box for an example of such working agreements.
- **Making a clear working agreement on confidentiality:** This is essential for building relationships of trust within the group. This should state that group members should not tell people outside any details about what specific individuals have said in the group.
- **Getting to know each other:** It is important to take time at the beginning of the workshop to ensure that people get to know each other through fun and creative introduction games. Some groups may know each other well; other groups may not. No matter how well group members already know each other, it is helpful to begin any group work process with activities that help people feel more comfortable with each other. Try to think of fun ways for group members to get to know each other better.
- **Paying attention to the energy of the group:** Maintaining the energy of group members during the group work process is really important. In dealing with difficult and sensitive issues, there is a real possibility that group members will feel overwhelmed. Being creative about ways to maintain the energy of the group is necessary; this may include using warm-ups, energisers and ice-breakers. Humour is also important. This curriculum addresses serious issues but humour is a useful learning tool in itself – people learn better when they feel more comfortable and relaxed. Humour relaxes people and helps to maintain their energy.

- **Helping the group sustain themselves:** Providing participants with nourishing food and snacks during the course of each day will help to sustain the work of the group. Where possible, it is important to try and meet any specific dietary requirements that participants may have. It is also essential to plan for breaks and social time. This curriculum includes a lot of issues and learning activities and it may not be possible to cover everything in one workshop. A common mistake that people make when planning workshops is to overfill the agenda. This leaves participants feeling tired, unable to take in new learning and unable to reflect on how such learning relates to their own lives. It is important to allow time and space for participants to ‘breathe’ during the workshop.
- **Helping participants keep track of the progress of the workshop:** This can be done by re-capping previous days and sessions and explaining the links between specific learning activities and the overall goals and flow of the workshop.
- **Using clear language and terms:** Discussions of masculinities and gender justice will likely involve using some language and terms with which participants may be unfamiliar. Concepts such as “hegemonic masculinity” and “heteronormativity” are important to this curriculum, but these terms can be off-putting to people unless they are clearly explained. A Glossary of key concepts and terms used in this curriculum is included in this curriculum. A good way to help people understand key concepts is to not only define them using clear language but also to use examples to help participants relate concepts to their own experience.

### Sample Working Agreements

- Respect the workshop - be on time, turn mobile phones off.
- Respect each other - listen carefully, allow people to finish what they are saying.
- Support each other - be aware of how your fellow participants are feeling.
- Keep confidentiality - do not tell people outside of the group any details of what specific individuals in the group said.
- Be the change that you want to see in the world - do not say or do anything that others might consider oppressive and help to challenge any participants that behave in an oppressive way.
- Be a good listener - especially if you notice that you are talking a lot.
- Be an active participant - especially if you notice you are sitting back or ‘checking out’.
- Help to keep the workshop space clean and tidy.

## Dealing with disclosure

During the course of the workshop, some participants may start to talk about experiences of violence that they have witnessed, experienced and/or perpetrated. This kind of disclosure can be very powerful for the individual participant, who may feel safe enough in the workshop to be able to speak for the first time about a painful personal experience. Such disclosure can be very powerful and moving for other participants, helping to reduce their own sense of isolation in dealing with similar experiences. On the other hand, it may be traumatic for other participants to listen to a personal story of violence being told during the workshop. Such a story may remind them of their own experiences when they are not



ready or willing to be reminded. Such a story may trigger memories which people do not want to remember. As the facilitation team, it is important that you prepare participants for dealing with disclosure by:

- Explaining at the beginning of specific learning activities that participants may feel moved to talk about their own experience of violence that they have witnessed, experienced and/or perpetrated, and reminding the group that this may be beneficial but that it also may be harmful for the rest of the group;
- Preparing and supporting participants to make good decisions about whether, what, when and how much to disclose by reminding them to think through their motivations for disclosure and possible impacts on themselves and the rest of the group;
- Reminding participants that this workshop is not intended to be therapy and that the facilitation team does not necessarily have particular skills or training in providing counselling support to people dealing with traumatic experiences; and
- Where possible, providing participants with contact details of organizations and individuals who are skilled in providing counselling support to people dealing with traumatic experiences.

In a situation where disclosure is linked to a crisis, some participants may talk about their experiences with violence because they are in a crisis and urgently need help. The task for the facilitator in this situation is to assess how urgently help is needed and where the person might go to get such help. As already noted, it is important that the facilitator know about available support services in the local area. In a situation of crisis, the facilitator may need to take time during a break or, in the most serious cases, during the workshop itself to deal with it. This could involve assessing the group member's situation, making a referral or even taking the person to the service directly.

Some group facilitators may also have had personal experiences with violence. Depending on the group, it can be very powerful for facilitators to humanise the discussion of issues of gender injustice by talking about their own personal experiences. The facilitator will need to decide before the group meets about the situations in which it may be useful to the learning objectives of the workshop to talk about their own experience.

## **Creating a strong facilitation team**

It is rarely a good idea for one person to run a whole workshop using this curriculum. A team of two or more facilitators will be needed in order to deal well with the complexity and sensitivity of the issues being discussed. Given the focus on transforming masculinities and promoting gender justice, it is also beneficial if the composition of the facilitation team reflects a diversity of gender identities and experiences.

Given this diversity, it is important for the facilitation team to discuss beforehand the steps that should be taken to ensure that team members work well together and to address any specific challenges that may prevent the team working well together. This should include attention to the following issues:

- Agreeing to clear roles and responsibilities within the team: Teamwork is better when everyone clearly understands their own and each other's roles and responsibilities



within the team. It is important to discuss these roles and responsibilities with team members as part of their preparation for their work in the community. This discussion of roles and responsibilities can help in:

- Relating roles and responsibilities to skills and experience in order to make sure that team members are able to do what is being asked of them;
  - Making clear agreements about how team members will work together; and
  - Ensuring that responsibilities are fairly distributed across the team.
- Being the change we want to see: The way the team works together must show its commitment to the values and principles of gender justice and social justice more broadly. In practice, this will involve:
    - Setting clear standards for behaviour that can be used to hold team members accountable for oppressive behaviour (such as sexist jokes or sexual harassment); and
    - Having clear organizational policies on all forms of discrimination (including discrimination based on gender, sexual orientation and HIV status).
  - Planning ways of giving each other support: Another important aspect of improving teamwork involves helping the team identify ways that they can support each other doing this work. Such support is a vital ingredient of teamwork on any project, but is especially important in this area because issues may bring up painful memories and experiences. Team members may also face isolation and resistance from their friends and family members because of the work they are doing. Discussing issues of masculinities and gender justice can also feel overwhelming, because it reminds team members of the harsh realities being faced by community members (for example, the widespread nature of men's violence against women.) For these reasons, it is important that team members are able to support each other in dealing with these feelings if and when they come up. There are different ways to help team members in being able to support each other, including:
    - Structuring mutual support – group team members together in small teams and make sure that these support teams meet regularly to offer each other support;
    - Giving team members the opportunity to get to know each other better by encouraging people to share their own interests in and motivations for this work;
    - Allowing time for social and fun activities to allow people to get to know each other in different ways;
    - Using supervision sessions with senior staff as further opportunities to identify the need for, and if possible provide, support; and
    - Making clear agreements about how team members can ask for support and what support is available, for example in terms of counselling for team members if they are reminded of problems and traumas from their past.
  - Making time to practice and get feedback on activities: People learn best by doing. The best way to learn how to use this curriculum is to practice using its learning activities, and then getting feedback from people with more experience of this work. It is important that facilitation team members have an opportunity to practice facilitating the activities before the workshop.

## Being a good facilitator



### Strengthening core skills

An important part of using this curriculum is simply helping participants to work well together by facilitating their learning. There are some core skills that any good facilitator needs and it is important that the facilitation team discuss how best they can strengthen these core skills, focusing on:

**Active Listening:** Facilitators need skills in active listening in order to be able to use the tools well with community groups. Active listening means more than just listening. It means helping people feel that they are being understood, as well as being heard. Active listening encourages people to be more open in sharing their experiences, thoughts and feelings. This is really important when it comes to encouraging groups to talk more openly about the social roles and sexual lives of women and men. Active listening involves:

- Using body language and the face to show interest and understanding. This could include looking at the speaker's eyes, nodding the head, and turning the body to face the speaker;
- Listening not only to what is said but also to how it is said, by paying attention to the speaker's 'body language';
- Asking questions of the person who is speaking in order to show a desire to understand; and
- Summarising the discussions to check an understanding of what has been said and asking for feedback.

**Effective questioning:** Being able to ask effective questions is an essential skill for this work. Effective questioning skills are needed in order to help people to better understand the complexity of genders, powers, masculinities and their links with oppressions, inequalities, and violence. Such skills also increase people's participation in their group's discussions of what to do about transforming masculinities and promoting gender justice. Effective questioning involves:

- Asking open-ended questions, for example using the six key questions (Why? What? When? Where? Who? and How?);
- Asking probing questions: by following people's answers with further questions that look deeper into the issue or problem;
- Asking clarifying questions by re-wording a previous question;
- Asking questions about personal points of view by asking about how people feel and not just about what they know; and
- It is important that questions are asked in a constructive manner. Facilitators should recognise participants' inputs, especially when participants share their personal reflections.

Key important points that the facilitator should keep in mind:

**Participation:** It is important that the facilitator does not dominate the proceedings, but instead creates space and an environment for all participants to share and learn.

**Humility:** This is a community learning process. We do not have every answer to every question. We are trying to deconstruct the patriarchal hierarchy. Therefore, the hierarchy should not be reinforced in the workshop setting. Nobody is superior to others. We should all recognise the complexity of the topics. There are confusions and doubts.

**Dialogue:** The facilitator should foster an environment that encourages participants to share their views. However, being constructive and non-judgmental does not mean that gender insensitive comments and views can go unchallenged. Statements that devalue dignity of women or men, or give privilege to certain groups should be questioned in a way for further critical reflection.

**Sense of humour:** Understanding that the learning process can be challenging and difficult, a sense of humour can help keep the dynamic positive and hopeful. A sense of humour can help ease anxiety and tensions.

## **Strengthening skills in working with groups**

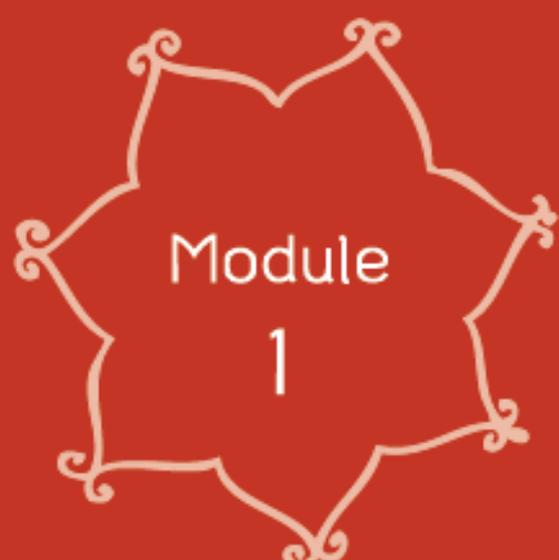
Facilitating group discussions is a basic skill for using this curriculum. This skill is needed in order to increase the participation of people in their group discussions and to ensure that group members are able to express their range of views and interests. Good facilitation skills help to improve the quality of group discussion and problem solving. Such skills can also help groups to agree on changes that are needed and to commit to taking action on these changes. There is no single best way to facilitate a group discussion. Different facilitators have different styles. Different groups have different needs. But there are some key aspects of good group facilitation, which are described below.

- **Involving everyone:** Helping all group members to take part in the discussion is a really important skill in facilitating a group meeting. This involves paying attention to who is talking a lot and who is not saying much. There may be many reasons why someone is quiet during a group discussion – for example, they may be thinking deeply. But in general, it is a good idea to bring quiet group members into the discussion – for example, by asking them a direct question. On the other hand, if someone is very talkative, it is helpful to ask them to allow others to take part in the discussion.
- **Keeping the group on track:** A key task for the facilitator is to help the group stay focused on the issues that are being discussed and the objectives for the group discussion. If the group seems to be losing its focus, it is important to remind group members about the objectives for the activity and the issues that are being looked at. This will help to get them back on track. One of the main tasks of the facilitator is to help the group by guiding its discussion. A good facilitator will use questions to shape the discussion and direct it towards the key learning points and remaining questions.
- **Managing conflict:** Talking about issues of gender justice may well give rise to disagreements within the group. Most people have strongly held views about such issues. Disagreement is very healthy and should be welcomed. It is often through disagreement with others that we come to better understand our own thoughts and

feelings. There may however, be situations when disagreement turns into conflict. In a conflict, people put their energy into defending their own fixed positions rather than exploring the issues with each other. Helping the group to manage such conflict is a key role for the facilitator. This is because conflict can make it harder for the group members to do their work together and achieve their objectives. There are many ways to manage conflict. These different ways tend to share some common features, including:

- Getting people to state their concerns, and the reasons for them, clearly – this reduces the danger of other people making assumptions;
  - Getting people to listen to others carefully – this helps to shift people out of their fixed positions and creates an atmosphere of respect in which it becomes easier to work a conflict out;
  - Getting people to look for areas of agreement and shared concern – this is to create a common ground on which to come together to work a conflict out;
- **Dealing with disruptions:** People often take on particular roles when they are in groups. Some of these roles can interfere with the work of the group. Facilitating a group discussion may mean dealing with negative or disruptive people or with someone who continues to interrupt the discussion. Reminding the group of the working agreements and asking everyone to be responsible for maintaining these agreements is a good way to deal with disruptions. It is important to try and involve the group when asking a disruptive group member to help rather than hinder the work of the group. In the most extreme circumstances, when a group member continues to be very disruptive, the facilitator may need to ask this person to leave the group session. In this situation, it is important to arrange to talk with this person later in order to better understand their position and to make a decision about whether they should continue with the group.
  - **Achieving agreement:** It will not always be possible to achieve agreement among group members. But a good facilitator will highlight areas of agreement for the group, as well as points of disagreement that need further discussion. The facilitator should also sum up the main points of the discussion and any action points that have been agreed. Participants can agree to constructively disagree. It is important to thank the group for their contributions to the meeting and to celebrate the achievements of the meeting.





Module  
1

Human rights and social  
justice framework



# Module 1: Human rights and social justice framework



## Introduction to human rights

'Towards Gender Justice: Transforming Masculinities,' is based on the belief that all human beings are born free and equal in dignity and rights. Human rights are every human being's birthright. Human rights are recognised as universal (applicable everywhere), inalienable (applicable always), interdependent (mutually reinforcing) and egalitarian (the same for everyone). They are rights inherent to all human beings, no matter their nationality, place of birth/residence, sex, gender, age, race, ethnicity, religion, language, or any other status. These rights have been expressed in the Universal Declaration on Human Rights, and the International Covenants on Civil and Political Rights as well as Economic, Social and Cultural Rights.

Human rights involve both rights and obligations; rights-holders with their entitlements, and the corresponding duty-bearers with their obligations. We are all rights-holders, entitled to live in dignity. As rights-holders, we are entitled to hold duty-bearers to account for their obligation to respect, protect, promote and fulfil civil, cultural, economic, political and social rights and to refrain from violating such rights. To meet these obligations, there needs to be adequate laws and mechanisms of accountability. This calls for the adaptation of universal norms and standards of human rights into the local context. By signing these international treaties, governments take on an obligation to enforce these rights.

The human rights principles recognize that every individual has equal dignity, value, and freedom to make choices about life and develop potentials as human beings. They are concerned with equality, equity, fairness, security and peace.

Identifying the rights-holders and the duty-bearers in a particular situation is an important first step in understanding how rights have been violated and identifying the actors responsible for providing protection of those rights. For example, female migrant domestic workers in the East and Southeast Asia region face many violations of their human rights, including economic exploitation as well as physical and sexual violence. The work that has been done to seek redress for these human rights violations has focused primarily on governments and policymakers who have the obligation to respect, protect and fulfil human rights based on international standards and the national laws, but also on other non-state actors (international bodies, individuals) who have a duty to support the realisation of rights. See the box for an example of rights-holders and duty-bearers in the case of Indonesian migrant domestic workers.<sup>3</sup>

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<sup>3</sup> Moniaga, R., 2008. Indonesian Migrant Domestic Workers: An Analysis on Human Rights, Gender and Migration, *The New School Graduate Program In International Affairs (GPIA)*, [PDF] Available at: <[http://gpia.info/files/u96/R\\_Moniaga\\_FALL08\\_Migrant\\_Domestic\\_CASE.pdf](http://gpia.info/files/u96/R_Moniaga_FALL08_Migrant_Domestic_CASE.pdf)> [Accessed 29 October, 2012].

### Example: Indonesian migrant domestic workers: rights-holders and duty-bearers

Rights-holders	Duty-bearers
<p><b>Women and girls</b></p> <p>Typical age ranges between 14- 40 years old, but can also be as young as 12 years old mainly from rural areas in Indonesia where there are high levels of poverty, unemployment and lack of educational opportunities. They are from East and West Nusa Tenggara, South Sulawesi, Lombok, Flores and different parts of Java, mainly employed in the Middle East (Saudi Arabia), Malaysia, Singapore, Hong Kong, and Taiwan</p>	<p>Home country</p> <ul style="list-style-type: none"> <li>• The Indonesian Government, specifically the Ministry of Manpower and Transmigration</li> <li>• The recruitment agency</li> </ul>
	<p>Host Countries</p> <p>Malaysia:</p> <ul style="list-style-type: none"> <li>• The Malaysian Government, specifically Ministry of Labour and Human Resources</li> <li>• Domestic workers labor agencies</li> <li>• The employers</li> </ul> <p>United States:</p> <ul style="list-style-type: none"> <li>• The U.S. Department of Labor, The U.S. Department of State, The U.S. Department of Immigration</li> <li>• The employers</li> </ul>
	<p>International/ Regional Bodies</p> <ul style="list-style-type: none"> <li>• International Labor Organization (ILO)</li> <li>• The U.N.</li> <li>• ASEAN</li> </ul>

## Human rights and gender justice

The human rights framework has been central to the work done and progress made in recent decades to address gender inequalities in the lives of women and girls. Such inequalities are evident in the educational, political, economic disparities between men and women, a lack of female representation in politics and public life, violations of women’s human rights by law enforcement and judiciary, and continuation of harmful practices against women and girls in the name of culture, tradition and religion. All of these are violations of women’s human rights, which perpetuate gender inequality.

All governments in the East and Southeast Asia region have made a commitment to advance women’s human rights and remove discrimination against women through ratification or accession to the [Convention on the Elimination of All Forms of Discrimination against Women](#) (CEDAW). CEDAW is one of the core international human rights treaties of the United Nations treaty system and is often referred to as the women’s bill of rights. CEDAW was adopted by the UN General Assembly, on December 19, 1979, coming into force as a treaty on December 3, 1981. Today, it is one of the most broadly endorsed human rights treaties – it has been ratified or acceded to by 186 countries to date – about 90 percent of the UN membership. By signing on to the Convention, governments in the

East & Southeast Asia region have pledged to undertake legal obligations to respect, protect, and fulfil human rights of women. Some of the required actions by States Parties to the Convention include:

- Adopting appropriate legislative and other measures prohibiting all discrimination against women;
- Modifying or abolishing existing laws, regulations, customs and practices which constitute discrimination against women; and
- Refraining from engaging in any act or practice of discrimination against women and to ensure that public authorities and institutions act in conformity with this obligation.

There is also now a growing awareness that gender justice is broader than ensuring gender equality between women and men. Working for gender justice must also address the rights of people whose human rights have been violated because they are or are perceived to be lesbian, gay or bisexual, because of their consensual sexual conduct with persons of the same gender or because they are, or are perceived to be, transsexual, transgender or intersex or belong to social groups identified in particular societies by sexual orientation or gender identity. Module 2 looks more closely at the importance of understanding the diversity of sexualities and genders in order to truly achieve gender justice.

Human rights violations targeted towards persons because of their actual or perceived sexual orientation or gender identity remain a global and entrenched pattern of serious concern. They include extra-judicial killings, torture and ill-treatment, sexual assault and rape, invasions of privacy, arbitrary detention, denial of employment and education opportunities, and serious discrimination in relation to the enjoyment of other human rights. These violations are often compounded by experiences of other forms of violence, hatred, discrimination and exclusion, such as those based on race, age, religion, disability, or economic, social or other status. Human rights violations are perpetrated both by structures and individuals.

In 2006, in response to these well-documented patterns of abuse, a distinguished group of international human rights experts met in Yogyakarta, Indonesia, to outline a set of international principles relating to sexual orientation and gender identity. The result was the landmark statement of the 'Yogyakarta Principles on the Application of International Human Rights Law in relation to Sexual Orientation and Gender Identity'.<sup>4</sup> This statement of principles affirms binding international legal standards with which all states must comply and promises a different future where all people born free and equal in dignity and rights can fulfil that birthright.

#### **Extract from Yogyakarta Principles<sup>5</sup>**

Principle 1. The Right to the Universal Enjoyment of Human Rights

All human beings are born free and equal in dignity and rights. Human beings of all sexual orientations and gender identities are entitled to the full enjoyment of all human rights.

States shall:

- a) Embody the principles of the universality, interrelatedness, interdependence and

<sup>4</sup> See footnote 2.

<sup>5</sup> Ibid.

indivisibility of all human rights in their national constitutions or other appropriate legislation and ensure the practical realisation of the universal enjoyment of all human rights;

- b) Amend any legislation, including criminal law, to ensure its consistency with the universal enjoyment of all human rights;
- c) Undertake programmes of education and awareness to promote and enhance the full enjoyment of all human rights by all persons, irrespective of sexual orientation or gender identity;
- d) Integrate within State policy and decision-making a pluralistic approach that recognises and affirms the interrelatedness and indivisibility of all aspects of human identity including sexual orientation and gender identity.

## Human rights and social justice

The fundamental rights and freedoms enshrined in the human rights framework are based on a vision of social justice. The extent to which a society can be considered a just society depends on the extent to which these rights and freedoms are enjoyed equally by all. By the same token, the extent to which some people do not enjoy the same rights and freedoms as others is a matter of injustice.

Many forms of injustice prevent specific groups of people from enjoying the same rights and freedoms as others. These include unequal access to and control over economic resources, oppression and discrimination based on racial and ethnic status, as well as oppression and discrimination related to gender and sexual identities. Where the human rights framework highlights the universality of basic rights and freedoms for each and every individual in the world, the social justice approach focuses attention on the conditions of life that limit the rights and freedoms of specific communities within a given society. A social justice response to human rights commitments focuses on addressing the unjust conditions of life that prevent specific groups of people enjoying the fundamental rights and freedoms to which they are entitled.

This social justice response to human rights commitments must prioritise gender justice. Oppression and discrimination based on gender identity and expression remain one of the principal means by which some groups of people are denied their full human rights. Across the East and Southeast Asia region, as in the rest of the world, women and girls continue to be denied their rights to respect, safety, self-determination and control over sexuality. People from transgender communities face similar and often worse forms of human rights abuses. If a social justice response to human rights commitments is about addressing the unjust conditions of life that prevent specific groups of people enjoying their fundamental rights and freedoms, then this response must prioritise oppression and discrimination based on gender. In this sense, social justice is necessarily about gender justice. A simple way to define gender justice is to say that it refers to the conditions of life in a given society that ensure that fundamental rights and freedoms are promoted, protected and fulfilled equally for people of all gender identities and expressions.

At the same time, working for the human rights of women and girls, as well as transgender and intersex people can never just be about gender. This work must also address the other forces of inequality that interact with gender oppression. For the great majority of women

in the Asia-Pacific region, the struggle for justice is a struggle not only against gender inequalities but also against economic injustice. For many, it is also a struggle against racism and social subordination linked to ethnicity, religion and age. Lesbian and bisexual women face violence and discrimination not just on the basis of gender, but also because their sexual desires and practices do not conform to the norms of heterosexuality (and the laws against homosexuality that help to maintain these norms). The links between gender injustice and other forms of social injustice are explored in Module 3 of this curriculum.

## **Transforming masculinities for gender justice**

Ideas about masculinity, which say that the masculine is stronger and more powerful than the feminine, have long been used to justify men's power and control over women. These ideas are also central to the discrimination and oppression faced by people whose actual or perceived sexual orientation or gender identity do not conform to these dominant norms of masculinity. In order to achieve gender justice, we need to transform understandings and practices of masculinity.

One reason that ideas about masculine superiority and feminine inferiority persist is because this gender inequality is seen as natural. In this view, men are seen as naturally stronger than and superior to women, and the feminine is seen as naturally weaker than and subordinate to the masculine. This naturalization of gender hierarchy means that it is seen as normal. In order to challenge this gender hierarchy and promote gender justice, it is essential to change these ideas and norms of a dominant masculinity, and the practices that follow from them.

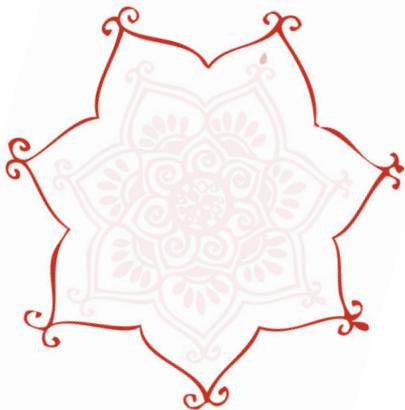
These ideas about a natural masculine-feminine hierarchy also help to justify the idea of social hierarchy more broadly. These ideas suggest that it is normal and natural that some groups of people have more rights, freedoms and power than others. Working for social justice involves challenging this acceptance of social inequalities. This means working to change the norms of a dominant masculinity that help to justify other forms of inequality. Thus, changing masculinities is essential not only for greater gender justice but for social justice more broadly. Transforming masculinities to promote gender justice is partly about changing our attitudes towards social difference. All forms of social injustice use the differences between people (whether based on gender or ethnicity/race for example) to impose inequalities and hierarchy; they take away some people's rights, and sanction the power of some groups over other groups. This social injustice is maintained, in part, because it produces a sense of entitlement to privilege and superiority within the oppressors and a sense of inferiority and lack of entitlement among the oppressed. Part of this work of transforming masculinities is about building the collective resilience and resistance of the oppressed to claim their rights and dignity, and challenging the people with privilege to use it to overturn oppressive systems.

The learning activities included in the eight modules of 'Towards Gender Justice: Transforming Masculinities,' aim to give participants the foundation of knowledge that they need to do work in their communities on transforming masculinities in order to promote gender justice. In the first module, Learning Activity 1.1 can be used to explore the workings of oppression because of power imbalance, and the visions of equality that must underpin efforts to transform masculinities. Learning Activity 1.2 looks more closely at the forces preventing some groups of people enjoying their full human rights, highlighting the

links between gender injustice and others forms of injustice as well as the importance of a social justice response to human rights commitments. Learning Activity 1.3 can be used to identify support for the values that are central to social justice (such as fairness, peace, mutuality, equality) within long-standing traditions and customs.

#### Questions for personal reflection

- What is the term for 'human rights' in your language?
- What does human right mean in your culture?
- What does 'human rights' mean to you personally?
- How is the 'Universal Declaration of Human Rights,' perceived and interpreted in your country, community, and culture?
- To what extent do men, women, and transgender and intersex people enjoy human rights equally in your country and in your community?
- What rights do you think you have but others do not have, and vice versa? Why? How do you feel about this?
- How do you respect, promote, and protect human rights?
- How and where could you learn more about human rights?



## Learning Activity 1.1: The New Planet<sup>6</sup>

### Learning objectives

- Create an immediate experience of one group having power over another.
- Raise awareness of how the imbalance of power is supported and reinforced by society.
- Highlight similarities between this simulation exercise and life in our communities.

### Time and materials needed

90 minutes

### Step-by-step guide to facilitating the activity

#### Part 1: Living on the New Planet

- Warmly welcome all participants, and explain the objectives of this activity
- Explain that in this exercise we will create an immediate experience of one group having power over another, and thus raise awareness of how the imbalance of power is supported and reinforced by society.
- Explain that:
  - a) *In this exercise we will all become citizens of a New Planet. On this planet we do one thing all the time – greet each other! We also listen to and seriously follow the laws of the land;*
  - b) *Participants will walk around the room and introduce themselves by name to everyone, one by one. Every time you meet someone for a second or third time, you should provide new information about yourself (e.g., where you live, if you have children, etc.); and*
  - c) *For all greetings you should use your real identities.*
- Ask participants to stand and to begin moving around and greet each other. While they are doing so, put out the four piles of Rights Cards.
- After two minutes of participants introducing themselves, call “*stop!*” Get participants’ undivided attention, and ensure participants remain standing.
- Explain: *On this New Planet there are special laws and the people on this planet do whatever the laws say. I will now read the first of three laws on the new planet.*

**Law 1:** *Welcome to all noble citizens of our New Planet! You are a planet of happy, friendly people, always eager to meet someone new, always ready to tell them something about yourself. As citizens of this planet, you each have the rights to four things:*

*First, you have the right to physical safety, which protects you from being physically hurt. You will each get this card that represents your right to physical safety. (Show the card for “physical safety” to the group.)*

*Second, you have the right to respect from others, which protects you from unkind or discriminatory treatment from others. You will each get this card that represents your right to respect from others. (Show the card for “respect from others” to the group.)*

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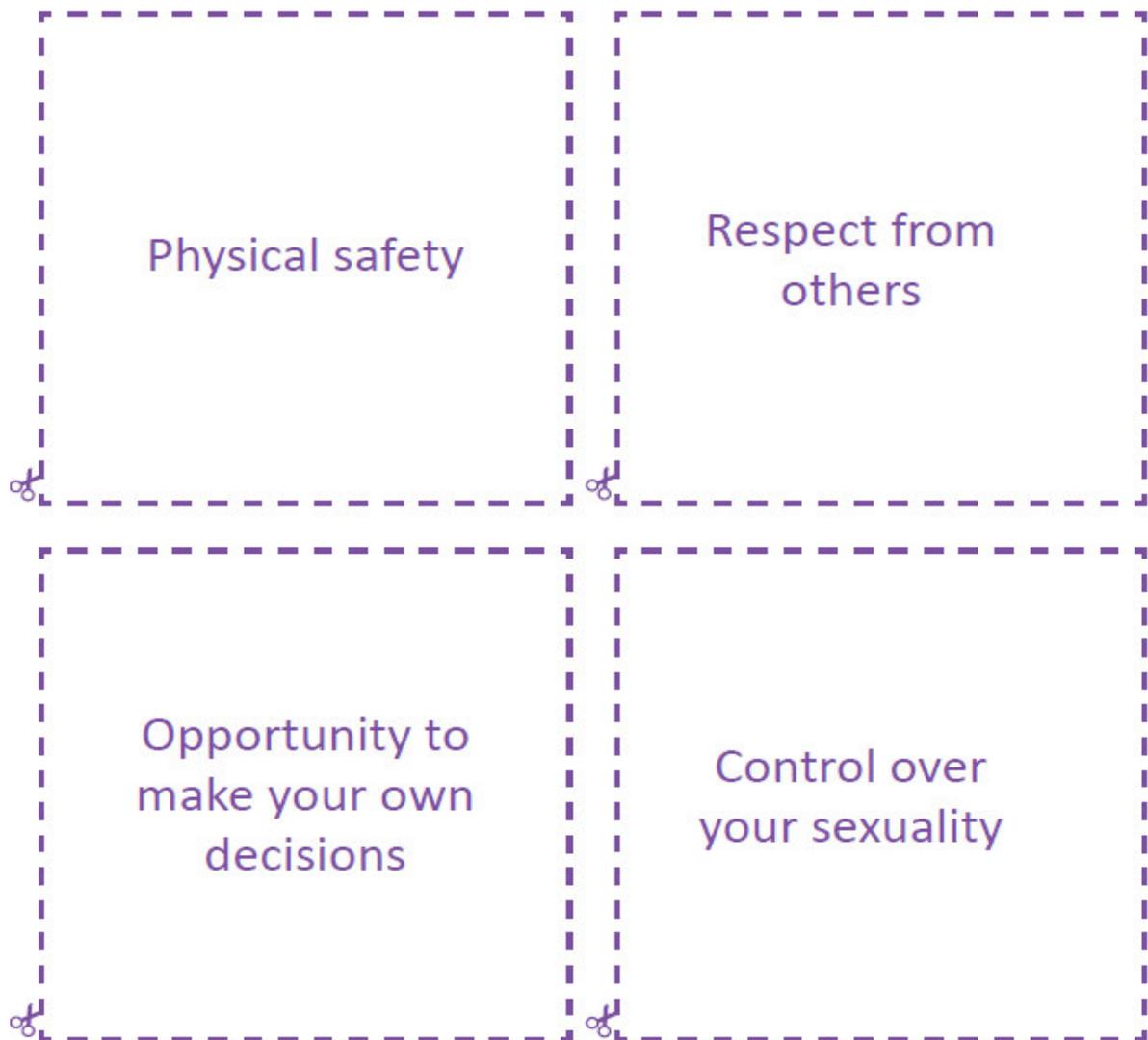
<sup>6</sup> Lori, M., 2008. *SASA! Activist Kit for Preventing Violence against Women and HIV*. [online] Uganda: Raising Voices. Available at: [http://www.raisingvoices.org/sasa/kit\\_download.php](http://www.raisingvoices.org/sasa/kit_download.php) [Accessed 29 October 2012].

Third, you have the right to make your own decisions, which protects you from being prevented from having money, property or access to information and resources. You will each get this card that represents your right to make your own decisions. (Show the card for “make your own decisions” to the group.)

Fourth, you have the right to control over your sexuality, which protects you from being forced into marriage, sex, commercial sex work, or any type of unwanted sexual activity. You will each get this card that represents your right to control over your sexuality. (Show the card for “control over your sexuality” to the group.)

Please cone and collect your cards and continue greeting each other.

### Rights Cards



- While participants continue greeting each other, lay out the two piles of Life Cards next to the pieces of tape prepared.
- After two minutes, call “stop!” and get participants’ undivided attention. Explain that it is time to read the second law.

**Law 2:** To all noble citizens of our New Planet, the whole population of our planet will now be divided into two parts. Half of you will now become “squares,” and the other half

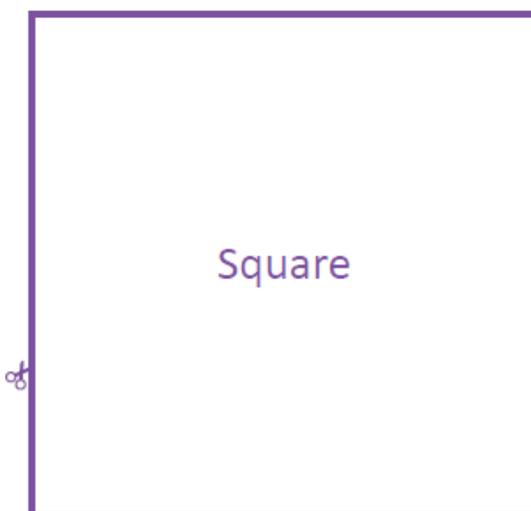
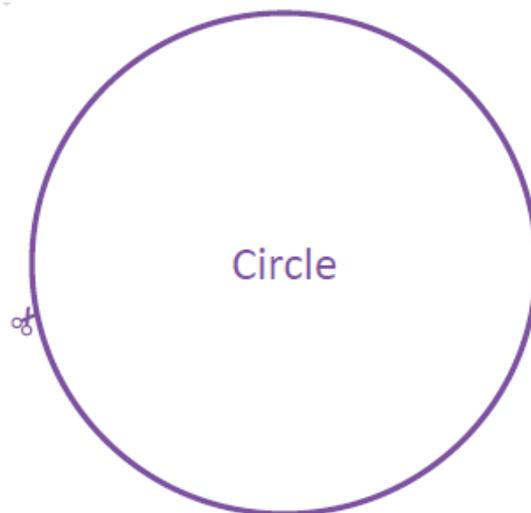
will become “circles.” You will each pack a card representing one of these groups; it is called your “Life Card.” You must have a Life Card to survive on this New Planet. Please collect a card and tape it to your chest. Then, continue greeting each other.

- After two minutes, call “stop!” and get participants’ undivided attention to read the final law.

**Law 2:** To all noble citizens of our New Planet, times have changed. We now officially declare that circles have more power than squares. If I clap my hands (ring bell/blow whistle) while a circle and a square are greeting each other, the circle can take one of the square’s four rights. If the square has no more rights, the circle can take the square’s Life Card. If a square loses their Life Card, they must stand frozen in place for the rest of the game. Even though squares know of this risk, they must continue greetings circles. Please continue greeting each other.

- Periodically clap your hands (right bell/blow whistle). Once a third of the participants are standing frozen, end the game by yelling “stop!” and explaining that the new civilization will now be put on hold for discussion. Ensure participants hold onto their cards.

### Life Cards



## Part 2: Learning from the New Planet

- Have the group sit in the large circle.
- Discuss the experience of living on the New Planet using the following questions:
  - a. How did you feel when you received your four rights?
  - b. How are these four rights important to you?
  - c. How did you feel when you were divided into circles and squares?
  - d. Squares:
    - i. How did you feel when the circles were given more power?
    - ii. How did you feel being at risk of having your rights taken away at any time?
    - iii. How did it affect your behaviour?
  - e. Circles:
    - iv. What was it like to have the most power?
    - v. How did you feel taking away the rights of others?
    - vi. How did it affect your behaviour?
  - f. When a society gives some people or groups of people more power, is this fair or just?
  - g. In real life, do we all have a right to these same four things?
  - h. In real life, how is our community divided into different “categories” of people?
  - i. In real life, does our society give some groups more power than others?
  - j. What can we reflect from this activity regarding power imbalance and human rights violations?
- Explain that just as Law 3 gave circles more power than squares, our society gives men more power than women. It supports men having power over women, creating conditions for violence and oppression.
- Explain that if society did not support an imbalance of power between women and men, people would experience violence randomly and equally. The fact that women as a group are more vulnerable to violence results from systematic oppression and injustice.
- Ask participants that since we all believe in respecting each other’s human rights, please return to the New Planet once more, greeting each other and redistributing the Rights Cards until everyone has one of each.
- Summarise that we have reached the end of our activity. Thank you for the energy and ideas that you brought to the session. When we begin to see the systematic issues leading to violence and oppression, we realise that change will require collective action, which begins with changing ourselves, and reflecting up on our use of power.

## Learning Activity 1.2: Human Rights for All

### Learning objectives

- Look at the factors that prevent some groups of people from enjoying and exercising their full human rights.
- Deepen understanding of the links between gender injustice and other forms of social injustice in depriving some groups of people of their full human rights.

### Time and materials needed

90 minutes

Set of character cards

### Step-by-step guide to facilitating the activity

Prepare for this activity by identifying groups of people in your society who are especially vulnerable to human rights abuses. For each of these groups, identify a 'character' and write out on a card a very short description of this character. Try to create a set of five or six character cards. A sample set of character cards (for a female sex worker, a gay man, an undocumented female migrant, an ethnic minority adolescent girl, a child soldier, and/or an internally displaced man from conflict) are included in the Notes for facilitator section. You can use these characters if they are relevant to your context.

1. Introduce the activity by presenting its objectives
2. Introduce this activity by reminding the group about the fundamental human rights that were discussed in Learning Activity 1.1:
  - right to respect
  - right to safety
  - right to self-determination
  - right over sexuality
3. Ask participants to give an example of each of these rights in action and an example of each of these rights being abused. Explain that this activity will look more closely at the factors that contribute to these rights being upheld and the factors that contribute to these rights being abused. It is important to identify such factors, as a first step to deciding what action is needed to ensure human rights for all.
4. Break participants into smaller groups and give each of these small groups one of the character cards. There should be 5-6 people in each small group.
5. Explain that the descriptions of the characters are very brief. Ask each group to add more details to this description of their character by discussing the likely circumstances of their character's life and how these might affect their ability to enjoy the four human rights already discussed. Remind the groups that these brief character descriptions are being used to stimulate discussion on human rights, and are not intended to fully



describe the complexity of the lives of actual people who are living in these circumstances.

6. Ask participants to imagine that one day they wake up as these characters (as assigned), ask participants to privately and quietly imagine how they live lives as these characters. Give participants around 3 minutes.
7. Give each group about 20 minutes to discuss the following three questions and explain that each small group will report back to the large group on their answers:
  - Which human rights are most denied to this character?
  - Which political, economic and social factors are most responsible for this denial of human rights?
  - Why are these human rights abuses allowed to continue?
8. Give each group about 10 minutes to prepare a skit to demonstrate their discussion. Then give each group about 5 minutes to act out their skit.
9. Bring participants back into the large group, write up on a flip-chart the human rights abuses identified, trying to cluster them according to the four rights identified at the start of the activity.
10. Identify the factors responsible for these human rights abuses, trying to cluster them in 'political', 'economic' and 'social' categories.
11. Review what you have written up on the flip-chart. Identify which are the most common forms of human rights abuses experienced by these characters in relation to their right to dignity, safety, self-determination and sexuality. Identify which seem to be the most significant political, economic and social factors responsible for these human rights abuses - these could include factors such as conflict and ethnocentrism (political), globalization and migration (economic) and fundamentalist religion and ethnic discrimination (social).
12. Ask participants to rank these characters in the socio-political-economic structure, and discuss about social, political, economic, and religious forces and structures that create oppression and domination.
13. Ask the group, 'How significant is gender injustice in relation to the human rights abuses faced by these different characters?' Discuss participants' answers in terms of political factors (such as laws and policies that maintain gender inequalities), economic factors (such as, gender discrimination in employment, unfair burden of household work placed on women) and social factors (such as sexist attitudes towards women and homophobic attitudes towards gay and lesbian people).
14. Ask the group, 'Why do you think these human rights abuses are allowed to continue?' Some of the issues to explore in participants' answers include:
  - These characters are not seen as part of the mainstream society;

- They do not have political power to challenge the abuses;
- Human rights abuses are accepted as 'part of life';
- There is a lack of awareness that these abuses exist;
- Organizations representing these characters lack the resources to do effective human rights work; and
- There is a lack of official mechanisms for reporting and redressing human rights abuses.

15. Discuss these issues, and ask participants: What work is being done, and should be done by the organizations from which participants come to make sure that these abuses do not continue.

16. End the activity by summarising the key points from the discussion, including:

- Different forms of political, economic and social oppression are responsible for a range of human rights abuses in people's lives.
- Rights over sexuality remain among the most abused of human rights.
- Gender injustice continues to be a cross-cutting factor across the political, economic and social factors responsible for human rights abuses.
- Organizations committed to gender justice can contribute to and benefit from broader efforts to promote the human rights of all.

### **Notes for facilitator**

Be aware that this activity might arouse strong feelings in participants, especially if they come from communities affected by these human rights abuses and/or have direct experience of such abuses themselves. Be alert to people's emotional reactions to the discussion and, if necessary, allow time for the expression of strong feelings (such as anger or sadness). Emphasise that anger can be a constructive emotion for action to change a situation, as long we don't let it consume us.

In discussing the political, economic and social factors that are responsible for human rights abuses, it is important to stress the issue of accountability - the accountability we all have as citizens of the society to not allow the abuses to continue and the accountability that political, economic and social institutions have to prevent these abuses from happening. Much of the human rights work that is needed is about holding governments, corporations and other powerful institutions to account for their role in human rights abuses.

**Sample set of character cards:**

**Female sex worker**

My name is Arouny. I am 24 years old. I am working at an entertainment pub. I was sold to this pub when I was 16. My neighbours call me bad names because of my work. From time to time, the police come to ask for money from me in return for their silence about my work.

**Gay man**

I am Minh. I realised that I was attracted to men when I was 12 years old. I cannot tell anyone that I am gay because no one likes gay people in my society. I am being pressured to marry a woman by my family, so that my parents can have grandchildren.

**Undocumented female migrant**

My name is Phim. I am from Laos, but currently work in Bangkok, in a food processing factory. I am here without any proper documents. There is no work for me in my village so I came here. I can speak Thai, but I still fear that one day I will be caught by the authorities.

**Ethnic minority adolescent girl**

My skin is dark and I cannot speak the main language fluently. People – kids and adults alike – like to make fun of my skin colour and my accent. My family is thinking of taking me out of school because it is too costly to keep in me school and they believe that I will not get a job after graduation.

**Child soldier**

I cannot remember my name. I was taken from my village when I was very young. I was trained to fight. If I kill one person, I can get a happy pill.

**Internally displaced man**

I am Suno. I am 40 years old. I lost my family last year because of a conflict in my province. My whole village was burned down. Now I am living in a camp that shelters us. I do not know when I can go back to my village.

## Learning Activity 1.3: Natural Justice

### Learning objectives

- Identify support for the values that are central to social justice (fairness, peace, mutuality, equality) within long-standing traditions and customs.

### Time and materials needed

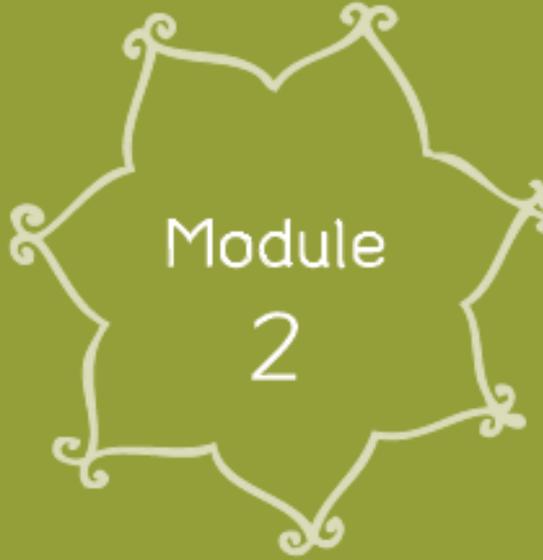
60 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by presenting its objectives
2. Introduce the activity by explaining that the human rights framework discussed in activities 1.1 and 1.2 have a relatively recent history (since World War Two), but that societies in the region also have longstanding traditions and customs which provide support for our social justice goals and work.
3. Explain that it is important to remind people of these traditions and customs, not least because one reason that social injustice persists is because it is often seen as 'natural'. This is especially the case in relation to gender injustice, which continues to be seen by many people as the result of men's 'natural' superiority or strength. Explain that it is important to counter this view by drawing on customs and traditions that emphasise the values of fairness, peace, mutuality, and equality that are central to social justice. A powerful way to work for gender justice is to be clear that social justice is 'natural'.
4. Ask participants to recall Activity 1.1 and to call out the values which were discussed as being at the heart of the way life would be lived on the new planet. As people call out their answers, highlight the values of fairness, peace, mutuality, and equality that were discussed during Activity 1.1.
5. Take each of these values in turn, ask participants to:
  - Name one way in which gender injustice is linked to a failure to live according to this value.
  - Share with the rest of the group a customary/traditional practice or cultural expression (such as a song, folk tale, poem and so on) from their own community that expresses support for this value.
  - Discuss with participants how they make use of customs and traditions that emphasise the values of fairness, peace, mutuality, and equality in their work on gender justice; ask people to share experiences from their work. Discuss with the group the strategies that could be used to draw more explicitly and extensively on customs and traditions in gender justice work.
6. End the activity by summarising key points from the discussion, including:

- Gender justice, as with social justice more broadly, is 'natural'. The values that are central to social justice have long been a part of our traditions and customs in the region.
- In doing our work for gender justice, we need to make more explicit reference to the customary and traditional support for the values of social justice.





Module  
2

Genders and sexualities



## Module 2: Genders and Sexualities

### Defining 'sex' and 'gender'

A person's 'sex' is defined as female or male according to certain identifiable physical features. Babies are assigned a sex on the basis of what the genitalia look like at birth. As it is defined in relation to characteristics of the body, a person's sex is usually taken to be a biological fact. But it is important to remember that the idea that there are only two sexes, female or male, is a cultural and not a biological fact. 'Gender' is the term used to refer to the meanings and practices that are culturally associated with, or assigned to, this femaleness and maleness.

Most individuals are born either male or female, there are also many who are born as intersex, with both female and male biological features. So there is a greater biological diversity than simply maleness and femaleness. In reality, there are many different ways of being male and female. Moreover, there are people who may be born with biological features of a given sex but experience themselves as members of a different gender. There are also people who are androgynous, combining features that are considered male and female. This curriculum uses the terms 'transgender' and 'intersex' to refer to people whose ways of being and behaving do not conform to the socially dominant norms of the two-gender system - see the box for more information on these two terms.

#### Transgender and Intersex definitions

**Transgender** is a complex topic, whose precise and agreed-upon definitions have not yet been reached. It does not refer to a single identity or experience, but is used as an umbrella term to refer to the many and diverse ways in which some people do not conform to the socially dominant norms of the two-gender system. This includes a range of cross-gender (trans-gender) practices and identifications, which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means and other expressions of gender, including dress, speech and mannerisms which may or may not correspond with the sex assigned at birth. Given the complexity of this term transgender, it is important to remember that the only way to find out how exactly people identify themselves is to ask them.

**Intersex** is the term used to refer to people with intermediate or untypical combinations of physical features that usually distinguish female from male, as well as those with biological characteristics of both the male and the female sexes. Asserting this identity has been important for intersex activists who are critical of traditional medical approaches to sex assignment at birth, and who are fighting for the right of intersex people to be able to choose their own gender identity.

Gender identity is both a very personal and a very social matter. It is very personal because it is about how each individual feels about their gender. But it is also very social, because the way we feel about gender is influenced by the ideas about and practices of gender with which we grow up in society. A good way to think about 'gender identity' is to think of it as "each person's deeply felt internal and individual experience of gender, which



may or may not correspond with the sex assigned at birth, including the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerisms.”<sup>7</sup> Gender identity is something we do, rather than simply something we are - the making of gender identities is always a work in progress. Gender identity is closely linked to gender justice. When we work for gender justice, we are working to create a society in which fundamental rights and freedoms are promoted, protected and fulfilled equally for people of all gender identities.

Many of the meanings and practices of gender are concerned with sexuality. There are many ways to understand sexuality, but perhaps the simplest is to say that is the term given to a range of feelings, experiences, practices, meanings and identities related to sex, desire and pleasure. A discussion of sexuality includes discussion of the ways in which we give and receive pleasure with our bodies, the ways we experience intimacy with others, the ways we relate to the social meanings and prohibitions regarding our sexual lives, issues of health and well-being linked to our sexual behaviour, and the links between sexuality and violence. Sexuality is the term given to a range of feelings, experiences, practices, meanings and identities related to sex, desire and pleasure. Sexual orientation is the term that is used to “refer to each person’s capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender.”<sup>8</sup>

Recognising gender and sexual diversity also means recognising the sexual rights and needs of individuals. Sexuality is not only concerned with health and reproduction. Sexuality is deeply connected to our well-being, dignity and freedom. To ensure sexual rights, policies, programmes, and interventions must be in place to enhance everyone’s right to experience joy, dignity, and safety in their sexual lives, and to seek sexual relations or pleasures they may desire.

As activists working for gender justice, it is very important to understand our own experiences and expressions of gender and sexuality, and how these have been shaped. Equipped with this understanding, we will be better able to understand and address the forces that restrict people’s rights and freedoms because of their gender identity. Learning Activity 2.2 can be used to explore the meanings of masculinity and femininity in your context and the roles played by political, economic and social institutions in producing these meanings and their associated inequalities.

## **Beyond the two-gender system**

In every society in the East and Southeast Asia region, there are dominant ideas about sex, gender and about sexuality. The dominant idea about sex and gender is that there are only two sexes or genders, male and female, and the meanings attached to them are natural. This two-sex/gender system is sometimes referred to as the ‘gender binary system’. The dominant idea about sexuality is that sex between a male and a female is the only proper way to be sexual. This view that the only normal way to be sexual is to be heterosexual is referred to as ‘heteronormativity’.

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<sup>7</sup> See footnote 2.

<sup>8</sup> Ibid.

The two-gender system (the gender binary system) not only insists on the fact that there are only two genders and that the male/masculine is the opposite of female/feminine; it also says that this gender difference leads naturally to a gender hierarchy. That is, that the female/feminine is inferior to (less powerful than and subordinate to) the male/masculine, and that this explains why women have less social, economic and political power than men. Module 4 on hegemonic masculinity, looks more closely at the ways in which norms and practices of masculinity help to maintain this unjust two-gender system. Module 3 on patriarchy and power systems, looks more closely at this two-gender system as the basis of patriarchy, which works with other systems of oppression to naturalize and maintain these unequal arrangements of social, economic and political power. It is important to remember that it is not just women and girls who suffer from patriarchy. People who identify as, or who are seen as transgender are also targeted by violence and discrimination - this is known as transphobia.

The view that heterosexuality is the only normal way to be sexual (heteronormativity) has led to a situation in most societies in the region, as elsewhere in the world, in which it is illegal to be sexual with someone of the same gender. People who want to be sexual with someone of the same gender are denied the basic right to live their sexual lives and become the targets of violence at the hands of the state (for example, imprisoning men for having anal sex with another man) as well as other people (for example, heterosexual men raping lesbian women to punish them for not being heterosexual). Such violence and discrimination is known as 'homophobia'.

Heteronormativity, homophobia and transphobia play an important role in the workings of the patriarchal two-gender system. These ideas about the hierarchical two-gender system and heteronormativity are seen as so normal that it is easy to forget that they are the result of the actions of political, economic and social institutions that govern our lives and of people's everyday practices. A powerful way to challenge the injustice of the gender binary system and heteronormativity is to point out that there are many genders and sexualities in the Asia-Pacific region and elsewhere in the world, now and throughout history.

### **Many genders and sexualities**

There are many examples of a great diversity of genders and sexualities across different countries of the East and Southeast Asia region. For example, Waria is a traditional third gender role found in modern Indonesia, while the Bugis culture of Sulawesi has been described as having three sexes (male, female and intersex) as well as five genders with distinct social roles. This diversity has deep historical roots - see the box for some more information on transgender histories.

#### **Transgender histories**

There are long histories of what can loosely be termed transgender identities and experiences in the East and Southeast Asia region. In a number of cases, these were linked to religious practices and rituals. For example, the importance of female gods in many parts of Southeast Asia in pre-colonial times gave significant prestige to male-bodied individuals who expressed femininity in their modes of dress and behaviour, such as the Bissu of the Bugis of south Sulawesi. They were seen as sacred mediators between the spheres of humans and the domains of spirits and nature. Scholars have emphasised the

role played by westernization in the early modern period, which, through commerce and then colonial conquest, imposed a two-gender system which marginalized these once respected transgender communities. This marginalization continues. As Professor Saskia E. Wieringa<sup>9</sup> writes:

*In several societies in South East Asia there was (and sometimes still is) a cultural space for transgendered, and/or intersex persons (in the older literature often lumped together under the term 'hermaphrodite'). Researchers call this a social model in which 'sacred gender' prevailed. Most societies made the transition from a model based on sacred gender with an original sacred unity to the present binary gender model, in which persons such as the Malaysian mak nyah are stigmatized ("mak nyah" is a traditional term for a male-to-female person). Associated gods such as the double-sex Hindu god Ardhanary have lost their prominence. The ritual specialists who used to enact the ceremonies to restore the communication between gods and humans and who embodied the unity between heaven and earth, have either disappeared or their importance has been undermined. With it, the possibility for acceptance of transgender people and for children born with ambiguous genitalia has been eroded. In Indonesia and Malaysia, as elsewhere, the space for gender variance is declining.*

At the same time, there is resistance to this marginalization. As Dédé Oetomo, long-time activist with gay and transgender communities in Indonesia, writes:

*While transgendered ritual specialists may not fully regain their respected, glorious positions, they are beginning to be able to empower themselves to survive in current society, and, perhaps equally important, contemporary transgendered people and people of non-hegemonic sexualities can use this history strategically to empower themselves.<sup>10</sup>*

This gender and sexual diversity is a good reminder that it is better to think of genders and sexualities in terms of what people do, rather than fixed categories of who people are. For example, there are many men who have sex with other men but who do not think of themselves as homosexual, partly because they also have sex with women and partly because of the violence and discrimination faced by people who identify as homosexual.

The idea that genders and sexualities are about patterns of behaviour or practice also highlights the fact that people's practices of gender and sexuality can vary from one situation to another. The way that people 'do' gender and sexuality in different situations depends on the degree of freedom they feel to be themselves or the pressure they feel to conform to rigid norms of how they are supposed to act. One way to think about the struggle for gender justice is that it is a struggle to increase people's freedom to 'do' gender and sexuality in ways of their own choosing.

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<sup>9</sup> Wieringa, S., 2010. Gender Variance in Asia; Discursive Contestation and Legal Implications. *Journal of Gender, Technology and Development*, 14 (2).

<sup>10</sup> Peletz, M. G., 2006. Transgenderism and Gender Pluralism in Southeast Asia since Early Modern Times. *Current Anthropology*, 47 (2), p.309–340.



This freedom to ‘do’ gender and sexuality in ways of our own choosing includes the right to name and express our gender identity in ways of our own choosing. Throughout history, those people whose ways of being and behaving have been outside of a society’s dominant norms of gender and sexuality have been labeled by others. This provides a basis of discrimination. This is why it is so important that people have the right to name their own identities, and on this basis build communities with others of similar identity and experience, rather than have labels imposed on them by others.

But in using these terms, we recognise both the value of an identity, such as ‘transgender,’ around which people can organize to defend and claim their rights but also that people have many and diverse ways of living outside the two-gender system and may or may not see themselves as sharing a common identity or experience. Even in the case of the long-established ‘kathoei’ identity in Thailand, which refers to people who self-identify as male and express varying degrees of femininity. There is significant variation in this feminine expression, ranging from undergoing feminizing medical procedures such as breast implants, hormonal treatments and silicone injections to wearing makeup and using feminine pronouns while dressing as men. When this curriculum uses the term ‘transgender,’ it is not referring to a single identity or experience of gender, but rather to the fact that there are many groups of people who share some form of common experience of not conforming to the socially dominant norms of the two-gender system. Learning activity 2.3 can be used to explore the spectrum of practices of gender that are possible in different contexts of our lives and how these are limited by rigid norms of masculinity and femininity. Learning activity 2.4 looks more closely at the effects of rigid norms of masculinity and femininity on the freedom that different people have in their sexual lives.

## Dynamics of change

As noted above, the patriarchal two-gender system and heteronormativity impose severe restrictions on the diversity of genders and sexualities that exist in our societies. These restrictions produce great inequalities and injustice, as those who do not conform face discrimination and violence, in some places punishment and suffer physically and psychologically. Rigid norms of masculinity and femininity harm people of all gender identities. For a closer look at the facts and workings of gender and sexual injustice, go to Module 3. Violence is central to the workings of heteronormativity and the patriarchal two-gender system. Go to Module 5 on masculinities and violence for more information on the workings and impacts of GBV and ways to prevent this violence.

We have said that it is helpful to think about genders and sexualities in terms of practice. But this is not just the practice of individuals; this also involves the practices of social, economic and political institutions. Our families and schools train us in the practices of masculinity and femininity that are ‘acceptable’ and in this way tend to reinforce dominant norms of gender. These norms are further reinforced in the workplace, where some jobs are seen as masculine, which should be done by men, and some jobs are seen as feminine, and should be done by women. ‘Feminine’ jobs, such as secretarial work or caring work (as in, nursing or social work) are often poorly paid. The ‘feminine’ work of bringing up children and taking care of the household continues to be done largely by women and is rarely recognised as work. On the other hand, political leadership is usually seen as masculine; that is, it requires the skills and traits associated with or labelled as



masculine. Given this, it is unsurprising that so few women hold positions of political power. Use Learning activity 2.5 to explore the ways in which people in your society are socialized in to rigid norms of masculinity and femininity by a range of social, economic and political institutions.

These practices at both the individual and institutional level serve to produce the rigid norms of masculinity and femininity at the heart of the two-gender system and heteronormativity. Module 4 on hegemonic masculinity looks more closely at the dominant practices and cultural stereotypes of masculinity that help to maintain the two-gender system and heteronormativity.

But these practices and the norms they produce are not static. Practices of masculinity and femininity are not fixed, but change in response to changing social, economic and political conditions. If we think about our own families, it is clear that these norms of femininity and masculinity have changed over the course of generations and are changing now. Some of the work to challenge harmful norms of femininity and masculinity is about understanding the dynamics of change and using the opportunities they create to transform masculinities and promote gender justice. Learning activity 2.6 can be used to discuss the nature of generational changes in genders and sexualities, the factors that have influenced these changes and what we can learn from this in terms of our work to change masculinities and promote greater gender justice.

As stated earlier, gender identities are a work in progress and the process of gender socialization is dynamic. Acknowledging and understanding that identities and behaviours are socially and historically created means that there is room for change in a desired direction. Gender and sexual identities vary across time and space, they are not fixed. There are possible ways to influence positive norms of genders and sexualities in order to enhance gender justice.

#### **Questions for personal reflection**

- How has your gender and sexual identity been constructed?
- How do political, economic, religious and social institutions in your country define your sexuality(ies)?
- Are there examples of gender and sexual diversity in your culture in a historical context?
- In your opinion, how important are sexual rights to achieve gender justice?
- How do you and your work promote and respect gender and sexual diversity?

## Learning Activity 2.1: Richness of Life

### Learning objectives

- Understand that life is rich and diverse, and there are many sexes and genders in our lives.
- Explore whether masculinity and femininity are natural (biologically inborn) or constructed.

### Time and materials needed

45 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by presenting the learning objectives.
2. Divide participants into two groups. Give them flipcharts and markers.
3. Ask **Group 1** to list **differences** between women and men and consider what these differences are based on (e.g., biological, social, cultural or religious beliefs).
4. Ask **Group 2** to list **similarities** between women and men and consider what these differences are based on (e.g., biological, social, cultural or religious beliefs).
5. Give each group 10 minutes for discussion. When the time is up, ask the groups to present what they listed on the flipcharts.
6. Analyze what was presented by each group, starting with the differences (Group 1's flipchart), by asking participants which items on the flipchart list are natural (biologically inborn) qualities and which qualities are based on social, cultural or religious beliefs. Next, question and discuss the absoluteness and validity of the perceived differences one by one. For example, the belief that men are physically stronger cannot be universalized to all men as there are men who are weaker than women and women who are stronger than men. Hence, this perceived difference cannot reliably distinguish men from women because it is not absolute. Very few biological traits usually remain - and even those can be complicated by examples of women with XY chromosomes, women who cannot give birth, transgender and intersex people, men born with breasts, etc. Thus, upon closer examination, few, if any, absolute differences between men and women remain - and it becomes clear that most differences are perceived, constructed and based on our belief structures, as opposed to natural or biologically inborn.
7. Once you have discussed with all the differences (and refuted most or all of them), analyze the similarities (Group 2's flipchart). It will turn out that unlike differences, similarities are mostly natural and absolute and have to do with universal human nature. For example, experiencing pain or joy, or a father's and mother's love for their children.
8. Once you have discussed all the similarities, ask the participants "What are the effects of highlighting differences between men and women?" Usually, responses will point to the negative effects.
9. Then ask "What are the effects of focusing on similarities between men and women?" Usually, responses point to positive effects. Occasionally, some participants react as if similarities would take place in the future. They may say that it would become very



confusing if men and women became similar. The facilitator needs to remind participants that they listed **actual** similarities, not similarities that would happen in the future.

10. Conclude the activity by stating “We have been taught to believe that there are only two kinds of human beings – male and female, and that men and women are fundamentally different, that they are opposites. However, in reality, there are many different kinds of human beings, some of whom are more male and some more female, some who are less male and less female, some who are both male and female and some who may be neither. Also, we have more similarities than differences and our similarities are much deeper than our differences as they stem from our human nature. We need to think how and why we have been made blind and deaf to this incredible diversity of humanity and richness of life.”

## Learning Activity 2.2: Gender Box

### Learning objectives

- Discuss gender roles, masculinities and femininities; how they are maintained and enforced; and their connections to violence.

### Time and materials needed

60 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by presenting the learning objectives.
2. Divide participants into two groups. Group 1 will discuss 'acting/being like a man/boy,' and Group 2 will discuss 'acting/being like a woman/girl.'
3. Ask Group 1 to discuss and answer the following three questions:
  - What are examples of messages that men/boys are given when they are told to 'act like a man/boy'? (10 minutes)
  - Where (e.g., home, schools, etc.) and whom do these messages come from? (5 minutes)
  - How are these messages told, sent or conveyed (e.g., through TV, traditional songs, books, stories, laws, workplace culture, etc.)? (10 minutes)

Ask Group 2 to discuss and answer the following three questions:

- What are examples of messages that women/girls are given when they are told to 'act like a woman/girl'? (10 minutes)
  - Where and whom do these messages come from? (5 minutes)
  - How are these messages told, sent or conveyed? (10 minutes)
4. After the discussion, draw two boxes – one box around around the messages from Group 1, and the other box around the messages from Group 2. Call these boxes 'The Gender Box'.

'Act/Be Like a Man/Boy'	'Act/Be Like a Woman/Girl'
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5. Ask each group to continue their discussions by answering following questions:
  - What happens to men/boys and women/girls who do not conform to the messages inside the box?
  - What tools, strategies and techniques are used to ensure that messages are received and followed? Or what methods are used to keep men/boys and women/girls inside the box?
  - Are there messages outside the box?

- 
- Do men/boys and women/girls sometimes disobey the messages inside the box?
  - How do we conform to some of the messages inside the box and how do we disobey some of the messages?

### **Notes for facilitator**

Key points that need to be drawn out from this activity can include:

- Nobody is born in the 'act like a man/boy' or 'act like a woman/girl' box. The patriarchal system keeps men and women in the box so that people can be controlled and follow 'social orders'.
- This takes years and years of enforcement and socialization. Those who do not conform will face sanctions or punishment. There are different tools, strategies, techniques and methods of keeping people in the gender box. Violence is one of them. Violence is a policing mechanism to maintain the binary gender order/system.
- Fear is a strong tool. Fear is used to control men and women to conform.
- Living in a box can be easy. It feels familiar, normal and comfortable. There are benefits, advantages and incentives to staying in the box, or following norms and rules. However, upon careful reflection, we see that these boxes are in fact impeding our human potential and often inhibit our freedom, rights and dignity.

Men and women, and boys and girls do break out of the gender box all the time. Think about your own experiences, about how we sometimes indirectly and directly disobey gender norms. There are many courageous men and women who have shown that it is possible to live happily outside of the gender box. There is room in each of our lives to break out of the box. Society and culture change, thus they can be transformed.

## Learning Activity 2.3: Meanings of masculinities

### Learning objectives

- Explore the meanings of masculinity and femininity in your community/society.
- Explore the impacts of these meanings on people of different gender identities.

### Time and materials needed

60 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by presenting the learning objectives.
2. Draw a vertical line down the middle of a flip-chart or wall board so that the board is divided into two equal columns. In the left-hand column write 'masculine' and in the other column write 'feminine'.
3. Ask participants to call out words, ideas and images that they associate with masculine/masculinity and feminine/femininity. Write up participants' responses under the respective headings (some typical responses are listed in the Notes for facilitator section).
4. Discuss the two lists using the following questions:
  - In terms of social status, economic reward and political power, is it better to be associated with the masculine column or the feminine column?
  - Which column are men associated with? Which column are women associated with? Where do transgender and intersex people fit?
  - In what situations might some men be associated with the words in the feminine column? What happens to these men?
  - In what situations might some women be associated with the words in the masculine column? What happens to these women?
  - Which of the qualities and practices described by the words in either column are positive when it comes to creating the world that we want (refer to Learning activity 1.1)?
  - Which of the qualities and practices described by the words in either column are negative when it comes to creating the world that we want?
  - If we think about the qualities and practices we need to create the world that we want, how useful is it to label these qualities and practices in terms of the masculine/feminine two-gender system?
5. End the activity by summarising key points from the discussion, including:
  - Across the region, qualities and practices that are labelled 'masculine' carry greater prestige and privilege than those labelled 'feminine'. Being associated with the masculine brings greater social status, economic reward and political power than

being associated with the feminine.

- In most societies, men are associated with the masculine and women are associated with the feminine. Men continue to benefit in many ways from being associated with the privileged masculine.
- In most societies across the region, there are communities of transgender people who do not fit neatly in this two-gender, masculine/feminine system. Because they do not fit, they are often marginalized from mainstream society and discriminated against within the family, community and workplace.
- Labelling men as feminin is one of the main ways some men oppress other men. When men are sexually assaulted by other men, the victim is often said to be 'like a woman'.
- Men who have sex with other men are often seen as being feminine and thus not 'real men'; such men are often the targets of male violence as well as social stigma and legal punishment.
- Labelling women as being masculine, or not feminine enough, is one of the ways in which women who try to resist sexism are kept in their subordinate position. Women who go into politics or who seek senior positions in business are often stigmatized for not acting like a proper woman or being too manly.
- The qualities and practices that we need to create the world that we want can be found in both columns. Similarly, some of the qualities and practices that prevent us from creating a more just society are in both columns. Rather than try to divide everything into 'masculine' or 'feminine', we should be trying to reinforce the positive qualities and practices and eliminate the negative qualities and practices that we have listed in both columns.

### Notes for facilitator

It may help to explain the meanings of 'transgender' and 'intersex', using the definitions given earlier in this document.

Some possible word associations for 'masculine' and 'feminine' are listed below:

Masculine: What words come to mind when you think of masculinity?	Feminine: What words come to mind when you think of femininity?
strength leadership courage dominant ??	weakness beauty caring subordinate ??

Depending on what language(s) you are working in, there may be no direct translation of 'masculine/masculinity' and 'feminine/femininity'. If this is the case, take some time with the group to find words and terms that make sense to them in their language and experience. In finding the right words and terms to use in this discussion, be alert to potential sensitivities (for example, in relation to strongly held religious beliefs). During such discussions, having two facilitators is ideal, as one can facilitate and the other can write down important issues raised.

## Learning Activity 2.4: Gender Spectrum of Daily Life

### Learning objectives

- Explore gender as a fluid practice rather than fixed identity.
- Identify the context-specific pressures that come from social norms around masculinity and femininity.
- Identify some of the ways these norms are being challenged.
- Reflect on opportunities and strategies for creating more spaces in people's lives where they feel free to express their whole selves.

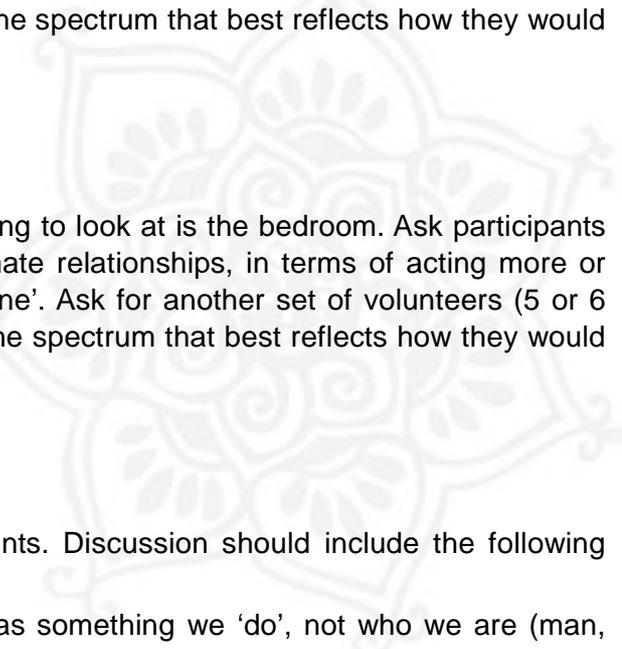
### Time and materials needed

90 minutes

### Step-by-step guide to facilitating the activity

Before the session, prepare the 'gender spectrum' on the floor using flip-chart paper, as per the diagram in the Notes for facilitator section.

1. Introduce the activity by explaining its objectives, and that a useful starting point for thinking about how to transform masculinities for gender justice is to think of gender in terms of what we do rather than who we are. It is helpful to look at masculinity and femininity as a set of practices. This activity looks at how we practice gender in the different contexts in which we live our lives; in the street, in the workplace, in the home and in the bedroom. Explain that this activity will be an opportunity for participants to think about the ways they 'do' gender differently depending on what context they are in, and the pressures and factors that affect these different practices of gender. Understanding these pressures and factors will help to identify what action to take to enable people to 'do' masculinity differently in order to create gender equality and gender justice.
2. Explain the two axes of the gender spectrum, noting that 'masculine' and 'feminine' are not opposites but can co-exist in the complex ways in which people live their lives and 'do' gender. Give some examples from your own experience of a person acting both 'more masculine' and 'more feminine', and of a person acting both 'less masculine' and 'less feminine' - see the Notes for facilitator section for some possible examples.
3. Explain that the first context we are going to look at is the street. Ask participants to think about how they act when they are out and about in their local community in terms of acting more or less 'masculine' and more or less 'feminine'. Ask some volunteers (5 or 6 people) to go and stand on the place on the spectrum that best reflects how they would act in terms of gender. If you are working with a mixed gender group, encourage people of different gender identities to volunteer.
4. Ask the volunteers the following questions to stimulate a discussion on gender practices and pressures:
  - Why are you standing in that position on the spectrum?

- 
- What does this position say about the ways in which you act more or less 'masculine' and more or less 'feminine' in this context? What are you doing when you act this way?
  - Why do you 'do' gender in this way in this context? What do you gain from acting in this way? What might you be losing by acting in this way?
  - What pressures do you feel to act this way? What might be the costs of trying to act differently?
  - When you act this way, to what extent do you think your actions reflect who you really are and what you really care about?
  - What possibilities exist for you to 'do' gender differently in this context?
5. Ask the rest of the participants to share any comments or observations they have based on the answers the volunteers gave. Ask any of the volunteers if they would like to move their position on the spectrum on the basis of what has been discussed and to say why they would like to move. When this is done, thank the volunteers and ask them to return to their seats.
  6. Now explain that the second context we are going to look at is the workplace. Ask participants to think about how they act when they are at work, in terms of acting more or less 'masculine' and more or less 'feminine'. Ask for another set of volunteers (5 or 6 people) to go and stand at the place on the spectrum that best reflects how they would act in terms of gender in the workplace.
  7. Repeat steps 4 and 5.
  8. Explain that the third context we are going to look at is the home. Ask participants to think about how they act when they are at home, in terms of acting more or less 'masculine' and more or less 'feminine'. Ask for another set of volunteers (5 or 6 people) to go and stand on the place on the spectrum that best reflects how they would act in terms of gender in the home.
  9. Repeat steps 4 and 5.
  10. Explain that the fourth context we are going to look at is the bedroom. Ask participants to think about how they act in their intimate relationships, in terms of acting more or less 'masculine' and more or less 'feminine'. Ask for another set of volunteers (5 or 6 people) to go and stand at the place on the spectrum that best reflects how they would act in terms of gender in the bedroom.
  11. Repeat steps 4 and 5.
  12. End the activity by summarising key points. Discussion should include the following points:
    - It is important to understand gender as something we 'do', not who we are (man, woman, transgender person).
- 

- The ways that we 'do' gender can often vary, depending on the specific context or situation we are in - gender practices are fluid and not fixed.
- Many of us feel under pressure to 'do' gender in socially acceptable ways. Men often feel pressure to act more 'masculine' and can find it hard to show their feelings or appear vulnerable, because these practices are labeled 'feminine'. Women often feel pressure to act more 'feminine', and may find it difficult to be assertive, for example in relation to their sexual desire, because being sexually assertive is labeled 'masculine'. When people try to resist these pressures and 'do' gender in ways that challenge social norms, they can face different forms of punishment (such as social stigma and/or personal violence).
- The pressures that people feel to 'do' gender in socially acceptable ways can vary depending on the context. For some people, the home is an oppressive space where they are forced to conform to masculine or feminine expectations - for others, the home may be a safe space where they can 'do' gender in ways that more closely reflect who they really are and what they care about.
- It is important to challenge these norms that dictate the ways that men and women are supposed to act. These norms help to maintain gender injustice, such as women's subordination to men.
- There are growing opportunities to challenge these restrictive gender norms because of rapid social and economic changes in many societies, such as increasing numbers of women going into paid work and the growth of youth culture on TV and the internet. Growing numbers of people (women, men and transgender people) are challenging these norms by 'doing' gender differently - we can learn a lot from their example.
- One way to challenge such norms is to work to create more spaces (whether in the community, the home or the workplace) where people can express their whole selves and be liberated from restrictive gender norms that limit people's experience of their full humanity. Discussing strategies for creating such spaces will be a continuing conversation throughout this curriculum.

### Notes for facilitator

In introducing the 'gender spectrum', give some examples of people who can be both 'more masculine' and 'more feminine', and people acting both 'less masculine' and 'less feminine'. In terms of the former, an example could be a senior female politician who wears the latest feminine fashion but acts very assertively (that is, 'like a man') in public meetings. A person who dresses and acts in a very gender neutral way can be said to be both 'less masculine' and 'less feminine'.

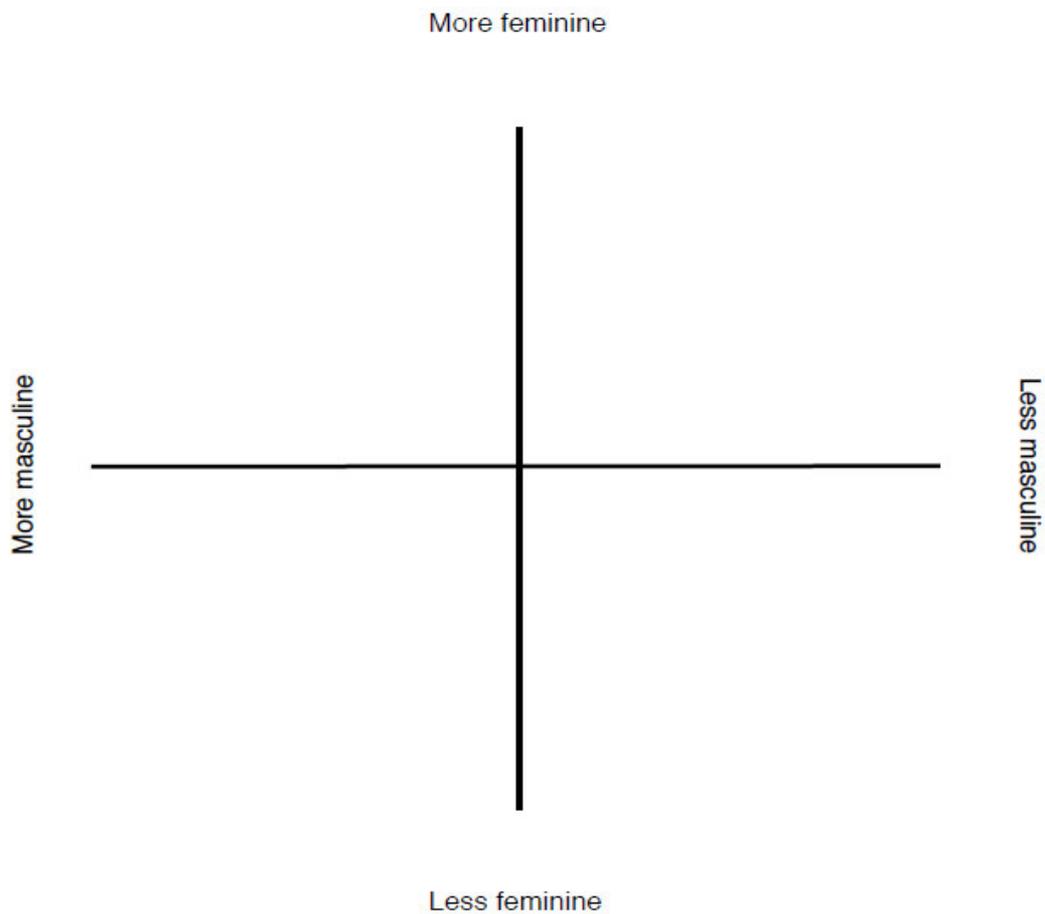
Depending on the nature of the group, and the level of trust that has developed between participants, you may decide that it is too sensitive to discuss the bedroom as the fourth context, and choose instead to look at friendship or close relationships as the fourth context in which people 'do' gender.

In facilitating the discussion of where participants place themselves on the gender spectrum, be alert to where people place themselves in relation to the 'masculine' and 'feminine' axes. If the men tend to stay on the 'masculine' axis and the women on the 'feminine' axis, invite the group to take note of this and discuss it - does this mean that

masculinity is only for men and femininity for women? Remind the group of the discussion from Activity 2.1, which emphasised the need to get beyond the two-gender system. This is because the qualities and practices that are needed to create a more just world, some of which are labeled 'masculine' and some 'feminine' need to be available to people of all gender identities (women, men, transgender).

A key point to emphasise in this activity is the idea (and the experience) of safe(r) space – places where people feel more or less safe to be themselves in terms of their ability to express their gender. Where do people feel more or less controlled in terms of how they can express their gender? This can then be linked to a discussion of how we can individually and collectively work to enlarge and multiply these safer, more liberated spaces - in other words, to emphasise the agency that people have to create more liberated spaces, and what we can all do to work for more liberated spaces.

### Gender Spectrums



## Learning Activity 2.5: OK/Not OK

### Learning objectives

- Understand how gender norms limit the choices people have in their sexual lives.
- Explore the ways in which norms of heterosexuality are connected to harmful norms of masculinity.
- Explore the effects of rigid norms of masculinity and femininity on the freedom that people have in their sexual lives.

### Time and materials needed

80 minutes

### Step-by-step guide to facilitating the activity

Prepare for this activity by writing up the 'Statement Matrix' on a flip-chart. The Statement Matrix should include culturally-relevant statements about behaviours that are related to sexuality. An example is included in the Notes for facilitator section, but it is important that the statements used be relevant to the community/society in which you are working.

1. Introduce the activity by presenting the learning objectives.
2. Break participants into smaller groups (mix or divide people according to their gender identity). Ask each group to:
  - Think of four more sexuality-related behaviours which would be interesting to discuss in terms of gender differences, and to write these in the matrix.
  - Discuss each of the behaviours listed in terms of whether it is ok/not ok for a man, a woman and a transgender person to do/think/behave this way in participants' social and cultural contexts, based on general gender norms and practices.
  - Discuss why this is so - why are some behaviours OK for some people and not OK for others?
  - Discuss the different factors contributing to these norms such as age, gender, religion, traditions, economic status, and so forth.
  - Discuss how gender norms (especially the rigid norms of masculinity and femininity) affect sexualities and sexual lives - in other words, how gender norms limit people's experience and expression of their sexualities.
3. Bring the groups small back together to present their matrices and share some of the highlights from their discussion.
4. End the activity by summarising key points. Discussion should include the following points:
  - In most societies in the region, there is a sexual "double standard" that gives men much more freedom in their sexual lives than women and transgender people.
  - Norms of femininity restrict women's full expression of their sexuality, often

stigmatizing women who openly express their sexual desires and feelings.

- At the same time, norms of masculinity can pressure men into being sexual in ways that put their own and other’s health at risk.
- These gender norms relating to people’s sexual lives play an important role in maintaining gender injustice.

### Notes for facilitator

Here is an example of the ‘Statement Matrix’:

Statement	Women: OK or not OK?	Men: OK or not OK?	Transgender: OK or not OK	Why?	What impacts do these norms have on women and men?
Be sexually assertive					
Keep virginity					
Masturbate					
Have sex before marriage					
Be flirtatious					
Have sex with someone of the same sex					
Feel sexually attractive					

This activity asks group members to think about their own thoughts and feelings about different aspects of sexual life. The activity helps the group to discuss what they (or their societies in general) think is “OK” and “not OK” in terms of sexual behaviours. It looks at the different reasons for saying that a behaviour is “not OK” in order to better understand the meaning of stigma.

The activity explores the effects of stigma in relation to the health and happiness of people’s sexual lives, and what can be done to reduce such stigma. In looking so closely at stigma, the tool raises issues that group members will have strong feelings about. For some, the issues raised may be very sensitive. For others, the issues raised may be very personal, as some group members may have direct experience of the stigma being discussed. In both cases, the challenge will be to help the whole group discuss stigma in sexual life as openly and honestly as possible.

## Learning Activity 2.6: Gender and Sexuality Lifeline

### Learning objectives

- Explore the ways in which people in a society are socialized into rigid norms of masculinity and femininity by a range of social, economic and political institutions over the course of their lives.

### Time and materials needed

80 minutes

Tape or rope to be used as a 'lifeline'

Cards to mark the 'lifeline'

### Step-by-step guide to facilitating the activity

Prepare for this activity by laying out a 'lifeline' on the floor, using tape or rope. Use cards to mark different major life stages on the lifeline, including: childhood, adolescence, young adulthood, and adulthood. See the Notes for facilitator section for an example.

1. Introduce the activity by explaining its learning objective, and how this activity builds on previous activities by looking more closely at how we are socialized into the norms of masculinity and femininity that we have been discussing.
2. Present the lifeline and the major life stages that are marked on it.
3. Ask for two volunteers from the participants, one man and one woman. The male volunteer will play the role of 'a boy', and the female volunteer will play the role of 'a girl'.
4. Ask for two more volunteers from the participants, again one man and one woman, to play a role of a boy and a girl. They will be referred as the 'second boy' and 'second girl'.
5. Assign the following public roles to the rest of the participants:
  - Family: father and mother
  - Peers: friends, other young people
  - Community: neighbour, community leader, religious leader
  - Institutions: teacher, nurse/doctor, employer, media, political leader
6. Ask participants assigned public roles to think of the main message that they give to the boy and the message that they give to the girl about how they should think, feel and act in relation to masculinity, femininity and sexuality. Ask these participants to think about how the messages they give to the male and female characters change over their life-course.
7. Invite the 'boy' and the 'girl' to stand at the beginning of the lifeline (childhood). Then ask



participants with different public roles to give their message to the boy and their message to the girl.

8. Discuss these messages and their sources and impacts using the following questions:

For the boy and the girl:

- How does it feel to receive these messages?
- Which messages feel positive and helpful in terms of your personal development? Which messages feel negative and harmful?
- Whose messages do you pay most and least attention to? And why?
- To what extent are these messages speaking with one voice, or are there mixed messages that you are getting? If the latter, how does that feel?
- What would support you in concentrating on the positive messages and ignoring the negative messages?

For the participants with public roles:

- Why are you giving these messages to the boy and to the girl?
- If they are different, why are they different?
- How positive or negative do you think these messages are in terms of the personal development of the boy and of the girl?
- What would help you to give more positive messages to the boy and to the girl?

9. When these questions have been discussed, ask the 'boy' and the 'girl' to move to the next life stage (adolescence). Invite the participants with public roles to give their respective messages to the boy and to the girl in adolescence. Repeat the questions from step 8.

10. When these questions have been discussed, ask the 'boy' and the 'girl' to move to the next life stage (young adulthood). Invite the participants with public roles to give their respective messages to the boy and to the girl in young adulthood. Repeat the questions from step 8.

11. When these questions have been discussed, ask the 'boy' and the 'girl' to move to the next life stage (adulthood). Invite the participants with public roles to give their respective messages to the boy and to the girl in adulthood. Repeat the questions from step 8.

12. Invite the 'second boy' and 'second girl' to join the activity by standing at the childhood stage. To bring out the complexity of the socialization process, ask the 'boy' and the 'girl' who are now adults to also give messages to the 'second boy' and 'second girl' based on what they have learned so far in life. This is to illustrate how the 'boy' and the 'girl' have received, processed, and internalized norms of gender and sexuality from the family, peers, community, and society's institutions, and how they reinforce these norms as well.

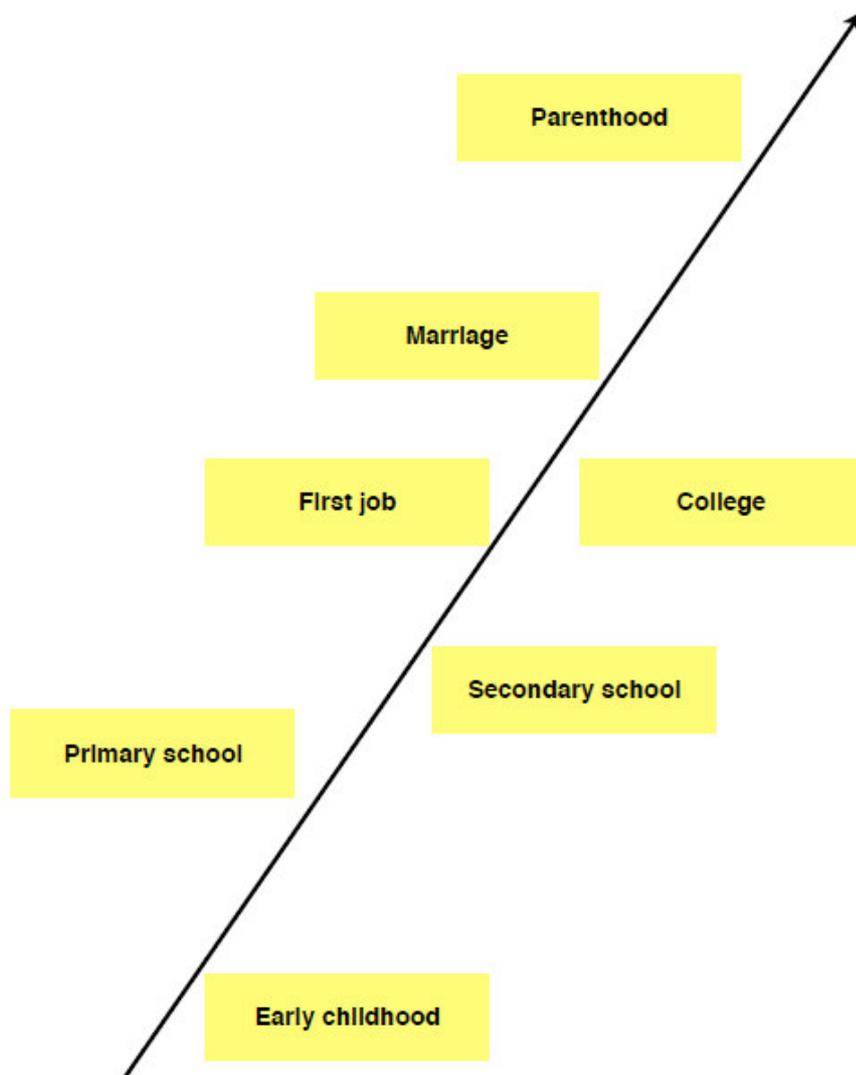


13. End the activity by summarising key points. Discussion should include the following points:

- From a very early age, boys get a clear message from a range of sources that they should think, feel and act differently from girls.
- In many societies, girls are given the message from a range of sources that they are somehow less valued and less powerful than boys. This message reinforces gender inequalities.
- In many societies, boys learn that they should not 'act like a girl', which means they must not express all of their feelings and be vulnerable. This message denies boys the opportunity to express their whole selves.
- As young women and young men grow up, they often get very different messages about sexuality. In most societies, young men get messages, at least from some sources, that they should be sexual (for example, by having sex or using pornography). By contrast, young women are usually told that it is bad or wrong for them to be sexual.
- Young people get mixed messages about gender and sexuality because of the impact of TV and the internet etc. These mixed messages can leave young people very confused about how to think, feel and act in relation to gender and sexuality.
- One of the main tasks in our work for gender justice, is to help young people to sort out the positive from the negative messages about gender and sexuality and to feel free to express their whole selves at the same time as respecting the whole selves of other people. This includes being able to express their deeply felt internal and individual experience of their gender identity, whether that be as a woman, man, transgender or intersex person.

### **Notes for facilitator**

Here is an example of the lifeline:



It is important to help participants reflect on the ways in which processes of gender socialization change as a result of changes in the society and economy, and the opportunities that these changes create for us to do more gender justice work with young people.

## Learning Activity 2.7: Generational Change

### Learning objectives

- Explore generational changes in gender roles and norms and the factors influencing these changes.

### Time and materials needed

60 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by explaining its learning objective.
2. Divide the participants into five groups. Assign each group one of the following five topics: relationship, family life, work life, community life and sexuality.
3. Give each group two big sheets of paper and a pen, and ask them to draw a picture on each. The first picture will depict a similarity in gender roles between their generation and their mother's generation in relation to their particular topic. The second picture will depict a difference between their generation and their mother's generation in relation to their particular topic.
4. Allow about 15 minutes for the groups to draw their pictures. When the time is up, ask the groups to stick their drawings on the wall. Ask one person from each group to stand beside their drawings as a group spokesperson. Invite the rest of the participants to look at all of the drawings and to ask the spokespersons any questions they have about the drawings from their respective groups.
5. Allow about 10 minutes for participants to look at the drawings and then invite them to sit back down.
6. Discuss the generational differences and similarities that the drawings show with the following questions:
  - What has changed most significantly about gender roles, in relation to which topics (areas of life)?
  - Which of these changes are positive and which negative?
  - What makes you define some changes as positive and some changes as negative?
  - Which have been the most important factors (political, economic, social) in affecting these changes?
  - What do these factors and forces suggest about opportunities to work for more positive change in gender roles?
  - What about gender roles has not changed significantly? Why do you think this is?
  - Which have been the most important factors and forces (political, economic, social) in preventing change?
  - What can be done to address these factors and forces that are preventing positive



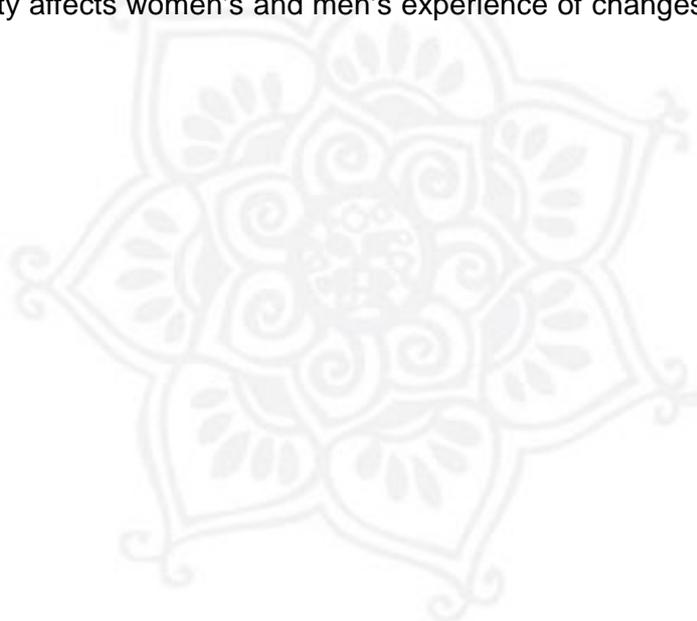
change?

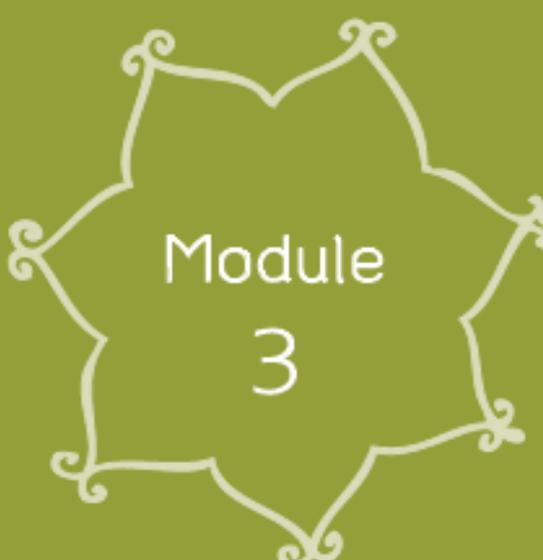
7. End the activity by summarising key points. Discussion should include the following points:

- Gender roles are fluid and changing, especially in terms of work life and family life. In many countries across the region, more women are earning money by going out to work and some men are beginning to share responsibilities with women, of caring for children and the elderly.
- More young people are staying in school for longer, and there is some research evidence to show that young men with more education have more gender equitable attitudes towards women.
- At the same time, however, the values of the two-gender system, which positions the masculine as superior to the feminine, seem as strong as ever. The capability to earn money gives women more freedom to make decisions for themselves, but has not yet liberated women from their submission to men, and not yet liberated men from the social expectation of being the breadwinner in families.
- In some ways, the impact of globalization is further reinforcing restrictive and harmful gender norms through its images of masculinity and femininity in popular culture and advertising.
- Conflicting messages between social norms on masculinity and femininity and people's emerging roles in a modern life, have in some instances contributed to an increase in levels of men's violence against women.

### **Notes for facilitator**

In drawing out the ways in which gender roles have and have not changed in different areas of life, and the reasons why this is so, it is important also to discuss the influence of other factors, such as class, ethnicity, nationality and rural/urban location. For example, encourage participants to think about the changes in gender roles in working class communities relative to middle class communities, and to discuss how coming from a minority ethnic or immigrant community affects women's and men's experience of changes in gender roles.





Module

3

Patriarchy and power systems



## Module 3: Patriarchy and Power Systems

### Defining patriarchy

'Patriarchy' can be defined as the systematic organization of the power of the male/masculine over the female/feminine. It is an unjust system based on the idea that power is about domination and control - about having power over people and things (see the box). As a 'power over' system, patriarchy is rooted in the belief that there are two 'natural' sexes, with the male/masculine being naturally stronger and more powerful than the female/feminine. In claiming that this gender inequality between men and women is natural, patriarchy becomes a foundation for the belief that other forms of inequality, such as economic exploitation or ethnic discrimination, are also natural and normal. In this way, the 'power over' model of patriarchy is a template for the more general belief that societies are naturally unequal and that the only form of power is to have power over someone else.

### Models of Power

Power is not necessarily about control and domination. Power can mean many things - for individuals, groups, institutions and society as a whole. Patriarchy and other oppressive systems of power are based on a 'power over' model:

'Power over' means the power that one person or group uses to control another person or group. This control might come from direct violence or more indirectly, such as from the community beliefs and practices that position men as superior to women. Using one's power over another is unjust.

In order to challenge patriarchy and other 'power over' systems of control and domination, we need to work with and build on other models of power, including the 'power to' challenge injustice and inequalities and the 'power with' that we can use to work together to make systemic change:

'Power to' are the beliefs, energies and actions that individuals and groups use to create positive change. 'Power to' is when individuals proactively work to ensure that all community members enjoy the full spectrum of human rights, and are able to achieve their full potential.

'Power with' means the power that we have when two or more people come together to do something that they could not do alone. 'Power with' is about our collective power to respond to injustice and make systemic change.

In practice, the 'power over' system of patriarchy grants men greater economic, political and social power than women and transgender people. It is a system which makes largely invisible people, such as transgender and intersex people, who do not conform to the rules of the two-gender, binary system discussed in Module 2. Patriarchy is also a system that oppresses those people who do not identify as heterosexual or who have sexual desires that fall outside the narrow confines of heteronormativity. This is because the heterosexual and heteronormative ideas about men's sexual assertiveness and women's sexual passivity are central to patriarchal notions of men's 'natural' superiority.

This module aims to develop a critical understanding of patriarchy as a complex system of 'power over,' that establishes gendered hierarchies based on the principle of masculine domination and supremacy (sometimes referred to as the 'androcentric principle'.) The patriarchal system operates in a dynamic interaction with other 'power over' systems, such as economic exploitation, militant nationalism and ethnic and faith-based oppression. This



module presents an analysis of these interactions. As always, this should be seen as a work in progress, not least because patriarchy and its interactions with other oppressive 'power over' systems are constantly changing in response to changing social, economic and political conditions. Thus, our analysis must constantly evolve in relation to these changing dynamics. Far from being fixed, the analysis presented in this module should be seen as an invitation for a deeper, sharper and continuing examination of the workings and impacts of patriarchy.

Learning activity 3.1 looks at how to understand patriarchy as a system of unequal power based on the masculine/feminine two-gender system that interacts with other systems of power to restrict some people's human rights and progress in life. You can use Learning activity 3.2 to identify who benefits and who suffers from the 'power over' model of unequal power systems and to explore the role played by patriarchy as a foundation for this 'power over' model of unequal power systems.

## **Patriarchy and genders**

The patriarchal system trains us to believe that the world is divided into two genders only, ignoring the experiences of transgender and intersex people and communities for definitions and discussion of transgender and intersex experience). Patriarchy insists that men are or should be masculine and women are or should be feminine, and that these two groups of people, and characteristics of masculine and feminine, are clearly identifiable, different and mutually exclusive. We know that bigger differences may exist among men and among women compared to between men and women but still we are compelled to define people primarily as only male or female. Patriarchy does not simply say that there are only two genders, it also says that one of the genders – the male/masculine – is the norm, the centre, and the superior. This is the principle of masculine domination (the 'androcentric principle'), which forms the core and the basis of the patriarchal system, exemplified in the placement of the father as the head of the household.

People, behaviours or beliefs that do not conform to this two-gender system are often seen as unnatural, abnormal or even perverted. Within some East and Southeast Asian societies, there have been long traditions of social acceptance and sometimes celebration of, certain forms of transgender expression and experience. These traditions have been and continue to be undermined by the forces of globalization, with its emphasis on the two-gender system. Increasingly, there is little to no room for people who may be neither male nor female, people who are both male and female, or for men who are unmanly or women who are unwomanly.

Any work that seeks to challenge the harms of the patriarchal system must speak to the lived realities of diverse individuals and groups, not only those who see themselves as men and women, but also those who do not identify as either simply 'male' or 'female'. It is important to enable people of all gender identities to reflect, individually and collectively, on the ways in which they participate in and benefit from maintaining patriarchy and other systems of power; as well as their interests in challenging these unjust systems of power and the strategies for doing so.

## Impacts of patriarchy

### Impacts on women

Patriarchy is deeply destructive of our social well-being. Its power arrangements and systems produce violence, aggression and insecurity. Gender inequalities, as with other forms of social inequality, can only be maintained through the use of violence. Such violence leads to alienation from ourselves and other people - Module 5 looks more closely at the links between violence, masculinity and patriarchy and what can be done to address these links.

Patriarchy fundamentally denies women their full humanity and violates their human rights. It objectifies women, constructing them as having no will or purpose of their own (dependent). It commodifies women, constructing them as the property of family, husband, and nation (for example, in relation to the continuing practice of dowry.) It instrumentalises women and uses them as a means to achieve supposedly higher goals, such as the wellbeing of man/husband, family/children, and community/nation-state. Achieving these goals relies on the unpaid labour of women. Patriarchy's emphasis on women's roles as wife, mother and housewife denies women their freedom and their rights to their own bodies and sexuality, refusing to recognise women as free and equal beings who have a source of representation on their own and an intrinsic value of their own.

As a result, women continue to be denied their full human rights, and access to political and economic power. According to UN Women, just over 10 percent of ministerial positions and under 15 percent of seats in national parliaments are held by women in East Asia and the Pacific.<sup>11</sup> Women represent two thirds of the poor in Asia. This coupled with gender inequality and poverty results in poor health outcomes, discrimination and disadvantage in employment and education and limited decision-making power for many women.

Migration in search of employment, both internationally and internally, is seen by many as a solution to poverty, and approximately 50 percent of all migrants from Asia are women. By affording women the ability to earn money and make choices, migration can empower women, yet many women end up in unregulated and exploitative workplaces, with a majority employed as domestic workers as well as in the entertainment industry. Migrant women routinely lack access to social services, social safety nets, legal protection and rights, leaving them vulnerable to abuses such as harsh working and living conditions, low wages, illegal withholding of wages and documents and premature termination of employment. The feminization of migration has created particular female forms of migration, such as the commercialised migration of domestic workers and caregivers, the migration and trafficking of women for the sex industry, and the organized migration of women for marriage.

The struggle for gender equality and women's human rights over the last 40 years or so has produced tangible benefits for women and girls in the East and Southeast Asia region. More girls are in school for longer, more women are in paid employment and at higher levels of pay and responsibility, and have more opportunities for political representation and economic advancement. Yet patriarchy remains an all too present reality. Rates of

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<sup>11</sup> The Millennium Development Goals Report (2011), United Nations

violence against women remain extraordinarily high. Educational and economic disparities between men and women, inadequate female representation in politics and public life, a lack of understanding of women's human rights by law enforcement and judiciary, and continuation of harmful practices against women in the name of culture and religion legitimise violations of women's human rights, which perpetuate gender inequality.

### **Impacts on men**

In many ways, patriarchy is not beneficial for men either. Patriarchy proclaims men as more important and powerful (as the leader, breadwinner, head of household, master/owner, etc.) and gives them important privileges such as the decision-making power, control over material resources, use of violence, access to women's bodies. Being socialized into a domineering and aggressive masculinity can bring benefits for men, in terms of social status and economic rewards, but this often comes at the cost of failing to develop as whole human beings with the capacity for deep and genuine relationships with other adults and children. Patriarchy imposes narrow and restrictive gender roles that ignore or deny men their emotional, physical and spiritual needs. It socializes men into violence, hierarchy and aggressive heterosexuality and uses them as 'foot soldiers' in maintaining the patriarchal system of domination.

Male violence is used to maintain men's power over women as well as hierarchies of power among men, following the 'power over' logic of patriarchy. A simple example is the systematic use of violence and humiliation to discipline boys and young men into 'real' manhood. Men's experience of sexual violence, usually from other men, is severely under-reported. Men's vulnerability to forced sex is associated with specific groups of men and boys (those who occupy subordinate positions in relation to other men), specific contexts (conflict situations) and specific settings (all-male institutions such as prisons and the military). Similarly, too little is known about the nature and extent of boys' experiences of child sexual abuse. One of the very few meta-analyses of prevalence studies, based on 21 epidemiological surveys from countries in the global north, found that 3-29 percent for men, compared to 7-36 percent of women, reported some experience of sexual abuse before the age of 18. Men are more likely than women to die as a result of male violence. Internationally, small arms and light weapons play significant roles in maintaining and reinforcing patriarchy and men's gun violence in a range of contexts is sustained by cultures of aggressive masculinity. Guns continue to be symbols of male status and a means of demonstrating manhood, as well as being tools of male-dominated nation states and militarism. Across the world, guns dramatically increase the lethality of men's violence against both women and other men.

Men who conform to patriarchal notions of masculinity and who equate masculinity with risk-taking, dominance and sexual conquest tend to have more negative attitudes towards condoms and use condoms less consistently, putting themselves and their partners at greater risk of contracting HIV and other sexually transmitted infections (STIs). The 'power over' model of patriarchal power fosters a domineering and aggressive masculinity and a fear of vulnerability, which can deter many men from seeking health care and other forms of support. At the institutional level, the gendered division of labour exposes men to a range of occupational health risks and injuries linked to dangerous industries and occupations, including military service.

In all of these and other ways, men can pay a heavy price for their 'right' to enjoy their male privilege. Yet, the costs of patriarchy for men are often overlooked or minimised. Failing to address rape cases in which victims are male, accepting hazing in the army as a normal course of action, or subjecting blue collar workers such as miners to work in hazardous conditions are clear examples of this. Some men are involved in challenging patriarchy because they can see the damage it does to not only women and transgender people but also men. Learning activity 3.3 identifies the many privileges that men gain from patriarchy and explores the costs of patriarchy to men and their interests in working for gender justice.

## Impacts on lesbian, gay, bisexual and transgender people

Patriarchy damages and destroys the lives of those who do not conform to its two-gender, heteronormative system, including lesbian, gay, bisexual and transgender people. In their review of human rights developments in the Southeast Asia region, LGBT activists participating in the Fourth Regional Consultation of ASEAN and Human Rights in Bali, Indonesia on November 27-29, 2011, stated that governments in Southeast Asia were generally unsupportive of the rights of lesbian, gay, bisexual and transgender (LGBT) rights, and did little or nothing to address violence and discrimination against LGBT people although they were among the most vulnerable to human rights violations including selective enforcement of punitive laws and policies, torture, extra judicial killings, violence against women and transgender people, and widespread discrimination at all levels of society. Four countries of the Southeast Asia region have criminal sanctions for consensual sex between adult men (Brunei, Malaysia, Myanmar and Singapore). These countries have common law legal systems that were introduced during the British colonial era. *Sharia* law, which is applied in Brunei, Malaysia and parts of Indonesia, also criminalises the behaviours of men who have sex with men and transgender people. No laws specifically prohibit male-to-male sex between consenting adults in Cambodia, Lao PDR, Vietnam or Philippines, all of which have legal systems significantly influenced by civil law traditions. None of the ten Southeast Asian countries recognise either same-sex marriages or partnerships; only two allow same-sex adoption (Cambodia and the Philippines); three allow gay men or women to serve in the military (the Philippines, Thailand and Singapore) and none have passed anti-discrimination laws. There are many examples of restrictive legal environments and punitive law enforcement practices and that significantly impede access to HIV prevention, treatment and care services. In some countries (such as Cambodia, Malaysia, Indonesia) there are reports of local police harassment of men who have sex with men and transgender people, including some allegations of violence and abuse.

## Workings of patriarchy

### Separate spaces

Patriarchy constructs the family as a natural unit (through blood connections) and patriarchal organization of the family as a natural family model, as the norm. This model is idealized and promoted as harmonious, orderly and strong. In the same stroke, the patriarchal family model is extended to larger social units such as community and society and the patriarchal power system with its androcentric principle is reproduced and legitimated in all relations, organizations (e.g., corporations) and institutions (including the

state) and reflected back on individuals, their bodies and psyche, relations and families, reinforcing patriarchal norms.

As a result, the father or the superior male is entitled to power in all spheres of our lives. He is endowed with:

- political power, i.e. the power to make decisions at family, community and societal levels, in private and public spheres;
- economic power, i.e. property rights that encompass inanimate and animate objects (women, children, slaves regardless of gender);
- symbolic power, i.e. cultural, religious and moral power to determine the meaning of phenomena, the right and wrong, the traditional laws, narrate history and define collective identity.

Patriarchy assigns separate spheres of human life to men and women, marking them as masculine or feminine. Thus, politics/public life; economy/business; history, culture and arts; entertainment and socialization (pubs, hunting, etc.) are constructed as legitimately male spaces whereas women are left with only the home/family as their primary, if not only legitimate space. The masculine and feminine spaces are often misrepresented as different but equal. For example, many male politicians in Mongolia, say that women are prime ministers at home, that they control family finances and that the family is the most important social unit. Therefore, it is not necessary for women to strive to become prime-minister of the country - they should let men do the latter.

However, upon reflection, it is clear that power lies in masculine spaces. All of these spaces impact heavily on the home (e.g., laws and policies imposed by political institutions and culture promoted through media), whereas the home (and therefore women) exert very little influence on masculine spaces. Even if it was true that women did indeed control family finances, family finances are heavily affected by the policies men make in the public domain and the deals men make in the market. In many households, women have the dubious power to decide what to buy on a regular basis (in other words do the tedious job of doing grocery shopping on a daily basis) within a general budget authorised by the man. Large expenses (e.g. buying a motorcycle which the man will ride or a washing machine which will alleviate the burden of woman's household labor) are often decided on by men.

Since the head of the household is the father, confinement of women to the domestic sphere equals containment of women within the domain of masculine power in all spheres of her life. Further, patriarchy ascribes different roles with different values. The man is the leader, protector (aggressor), creator of wealth, breadwinner – all roles that are valued and usually paid, endowed with status, power and reputation. The woman is the follower and care giver, the dependent, the charge, the victim – all roles that are undervalued, underpaid or unpaid, condemned to low reputation and low power.

### **The 'Four I's framework'**

A useful way to think about the ways in which patriarchy works is to think in terms of the 'Four I's framework'. This framework emphasises the different dimensions in which patriarchy operates, which combine together to ensure that patriarchy affects every aspect



of our lives. In distinguishing between these four dimensions of patriarchy, it is also important to recognise and address the ways in which these dimensions interact with each other and mutually reinforce each other. We can think of the four dimensions of patriarchy as follows:

**Internal dimension:** refers to the personal beliefs and attitudes that people hold that support or justify the power of the male/masculine over the female/feminine.

For example, the ways in which:

- Some women feel it is ok if they are beaten by their husbands because they have internalized messages that provide justifications for men's violence against them;
- Many men feel entitled to sexually objectify women;
- Most people think of gender only in terms of two mutually exclusive, contrasting, oppositional or complementary gender categories – male/masculine and female/feminine; and
- Many people who want to have sex with someone of the same gender feel that they are wrong to have these desires because homosexuality is so stigmatized.

**Interpersonal dimension:** refers to the practices and behaviours of individuals in their interpersonal relationships that enact or maintain the power of the male/masculine over the female/feminine.

For example, the ways in which:

- Men use physical, sexual or emotional violence against women to maintain their power over them;
- Many men associate household work and child-rearing with women, and so do not play an equal role in household and family responsibilities;
- The sexist and homophobic jokes that told every day help to reinforce patriarchy; and
- Gay, lesbian and transgender people are targeted by violence for refusing to live by the ideas of the dominant two gender-sexuality system.

**Institutional dimension:** refers to the policies, practices and cultures of institutions that enact or maintain the power of the male/masculine over the female/feminine.

For example, the ways in which:

- Women are significantly under represented in parliaments and government ministries;
- Women do most of the care work in families and communities but this is not treated as real work in economic policymaking because it is unpaid;
- Harassment of women as well as lesbian, gay, bisexual, transgender and intersex people at the workplace is tolerated and not treated as a form of violence;
- Laws and policies deny lesbian, gay, bisexual, transgender and intersex people their full human rights; and

- Young men are trained into a violent and aggressive masculinity through bullying at school and hazing as military recruits/conscripts.

**Ideological dimension:** refers to the social norms and belief systems that support or justify the power of the male/masculine over the female/feminine.

For example, in the ways in which:

- Men's greater political, economic and social power is seen as natural or normal;
- Men are regarded as the breadwinners and women regarded as the homemakers;
- Expressions of sexual desire and love between people of the same gender are seen as unnatural and wrong;
- Religious teachings emphasise men as the 'natural' leaders of women and society as a whole;
- Nationalist ideologies appeal to an aggressive masculinity as the foundation of national pride and identity;
- Gender is seen as a two-category, binary system (man/woman, male/female, masculine/feminine), which makes invisible the experiences of transgender and intersex people.

Use Learning activity 3.4 to explore the different levels of our 'social world' at which patriarchy works, to identify what needs to change at each of these different levels in order to challenge the workings of patriarchy.

## Understanding the complexities

In looking more closely at the workings of patriarchy, it is important to recognise and work with its complexities:

**Diverse experiences:** 'Men' is a very diverse category - men do not have a simple or single experience of being powerful. Men may be privileged by being identified with the masculine, but they will have very different experiences of power based on their ethnicity, class position, age, sexuality and so on. By the same token, 'women' is a very diverse category, and their experience of powerlessness will vary considerably as well.

**Women's roles in patriarchy:** Women are involved in maintaining patriarchy, for example when they raise their sons to feel superior to and more valuable than their daughters. Defining patriarchy in terms of male perpetrators and female victims distracts attention from the ways in which women contribute to and benefit from patriarchal divisions of labour, for example in the ways in which boys learn about patriarchal privilege not simply from their fathers but also their mothers and female relatives.

**Danger of stereotypes:** Taking a simplistic definition of patriarchy reinforces patriarchal stereotypes of women as powerless victims and men as powerful perpetrators. This view often leads women who advocate for women's rights and gender equality to lump all men



together as 'patriarchal man', which ignores the many differences between men, not least in terms of their experiences and practices of patriarchal privilege. This simplistic definition of patriarchy alienates many men whose experience is one of not always being in a more privileged and powerful position vis-à-vis women, or even women who do not feel underprivileged vis-à-vis men.

**Need for solidarity and joint struggle:** Defining patriarchy in terms of male perpetrators and female victims inhibits efforts to bring men and women together in a shared commitment to address the injustices caused by patriarchy; and stands in the way of devising and implementing effective strategies for social change. The definition precludes engagement with men who may be aware of their patriarchal privileges and enjoy them and do not see why they should give them up even though they may be concerned with the general principles and values of justice, freedom, human rights, non-violence and compassion. Subscribing to this simplistic view of patriarchy can lead those men who see themselves as supporters and promoters of gender equality to feel superior to women. A clear example of this is when men who work against GBV feel that it is their role and responsibility to be the saviours of women and children- which reinforces the notion of men as the active and powerful agents while women are cast as passive and powerless victims.

### Interactions with other 'power over' systems

One of the key complexities of patriarchy that any work on gender justice needs to address is the way in which patriarchy works together with 'power over' systems to produce injustice and violence in people's lives. As noted above, all men do not share the same experiences of male privilege, just as all women do not share the same experiences of gender injustice. These experiences are also shaped by people's other experiences of privilege and oppression - based on their economic situation, ethnic identity, national status and religious affiliation as well as their age and often their rural or urban location.

Engaging men in work for gender justice involves addressing the diversity inherent within the category of 'men'. What men share is the gender privilege that comes with living in societies that, in many different ways, privilege the male over the female. Other than this, men's own lives and experiences are extremely diverse, shaped by myriad factors such as class, race/ethnicity, sexuality, age, religion and nationality. Men's sense of themselves as men, their experience of their gender identity, cannot be understood in isolation from these diverse factors that give some men power over other men as well as over women. Such diversity produces different needs and it is important to respond to these needs in order to foster men's engagement.

The interactions between patriarchy and other 'power over' systems, such as economic exploitation and ethnic discrimination, continue to be shaped by profound changes in the organization of the family, the division of labour, and the transformation in global communications. This can be seen in the ways in which changes in relations between women and men, and in ideas about masculinity and femininity. Some of the most significant changes that have influenced ideas about gender have related to the organization of the family. Male power has long been grounded in men's power over women and children within the family, yet the family itself, as the primary social institution of most cultures, is undergone profound change. Cross-cultural research on the family



suggests that the 20th century marked the significant decline of patriarchal family arrangements and the rule of men over women and children. New forms of 'family' are proliferating, in part as a result of migration, which is increasing the number of female-headed households. This is not to say that men do not continue to exercise power in families and households in many societies, but the increasing diversity of family formations and roles within households, is opening up opportunities to challenge traditional notions of male authority.

The increasing entry of women into the paid labour force and increasing male unemployment in some sectors and societies are changing perceptions of the gender division of labour. As the breadwinner role comes to be less exclusively male, so there is pressure to share the reproductive role of child rearing and household responsibilities more equally between women and men. Efforts to increase female educational enrolment and attainment are helping to create the conditions for greater gender equality, given the strong association between education and social mobility. Globalized media, and in particular an increasingly globalized youth culture, is disseminating images of young people's lives that challenge traditional ideas about social and sexual relations between women and men. The response to the global HIV epidemic is also creating unprecedented opportunities for frank discussions of gender and sexuality, and the diversity of men's and women's sexualities is being acknowledged. These and other social and economic changes are sustaining and increasing the momentum for men's greater involvement in gender justice work.

Learning activity 3.5 can be used to support participants in imagining a world where people of all gender identities are equal regardless of ethnicity, race, gender, sex, geographical location, and economic status; where violence is not acceptable and where all individuals can fully exercise their human rights, and live their lives with dignity and peace. This activity helps participants to share visions of what a world without patriarchy could look like and to identify common values for an equal, peaceful, and non-patriarchal world.

**Questions for personal reflection**

- When did you first see the workings of patriarchy very clearly in your own life?
- Thinking of your family and friends, in what ways do you see patriarchy being reinforced and being challenged the most?
- What is the biggest change you have made in your own life in order to challenge patriarchy and work for gender justice?
- What kinds of support would help you to do more to challenge patriarchy and work for gender justice?

## Learning Activity 3.1: Patriarchy and the Power Walk

### Learning objectives

- Understand patriarchy as a system of unequal power based on the masculine/feminine two-gender system that interacts with other systems of power to restrict some people's human rights and progress in life.

### Time and materials needed

80 minutes

A set of character cards

A room or open space large enough for participants to do the power walk

### Step-by-step guide to facilitating the activity

Prepare a set of character cards, based on the examples given in the Notes for facilitator section.

1. Introduce the activity by presenting the learning objective. Explain to participants that this activity will look at the interactions between patriarchy and other systems of unequal power in restricting some people's rights and progress in life.
2. Ask the participants to stand in a row. Give each of the participants one of the character cards that you prepared earlier. Ask each participant to read out loud the role that has been given to them.
3. Explain to the participants that for this activity you want them to take on the character that has been written on the card. You will read a series of statements. For each statement, you would like them to consider whether that statement applies to the role they have been given. If it does, they should move forward one step. If it doesn't, they should stay where they are. Remind participants to speak up and ask for help from the rest of the group if they are unsure as to how a particular statement applies to their character.
4. Read each of the following statements in turn and allow participants the opportunity to silently move forward one step if the statement applies to them:
  - I have had or will have opportunities to complete my education.
  - I don't have to worry about where my next meal will come from.
  - I can earn enough money to make a good life for myself and my children.
  - I could find a new job easily.
  - I have a right to inherit property and get a loan to start a business.
  - I could get a bank loan to start a business if I wanted one.
  - I can refuse a proposition of sex for money.
  - I can negotiate safer sex with my partner.
  - I can be open about my sexuality.

- 
- I can determine when and how many children I will have.
  - If I have a health problem, I can get the help I need right away.
  - I can leave my partner if s/he threatens my safety.
  - I can travel around the city easily.
  - If I have a crime committed against me, the police will listen to my case.
  - I can go to the police and not be worried about having to pay a bribe.
  - I can go to the police and not be worried about being threatened with arrest or violence.
  - I can walk down a street at night and not worry about being raped.
  - I am respected by most members of my community.
5. When you finish all the statements, ask the participants to read out their roles again.
  6. Ask the participants to remain where they are standing, and discuss the activity using the questions below:
    - What does it feel like to be standing where you are?
    - Do you agree with where the others are standing? If not, why not?
    - If you did not move or moved very little, how does it feel to see where the others are standing? Does it feel right to be so far behind the others? Who or what is to blame for your position?
    - If you moved a lot, how does it feel to be ahead of many of the others? Does it feel right to feel so far ahead? Why are you so far ahead?
    - How much inequality do you see between the different characters in this activity?
    - Why does this inequality exist?
    - What would need to happen in our society so that everyone in this group could be standing at the same point in the front of the line, with equal levels of power in their lives?
  7. Ask participants to hand in their character cards and sit down in a circle. Ask for a couple of volunteers to share what it feels like to be no longer playing that character and to be back in the circle of participants as themselves.
  8. Present the definition of patriarchy, and discuss participants' reactions to and questions about this definition.
  9. End the activity by summarising key points. Discussion should include the following points:
    - A range of 'power-over' systems restrict some people's human rights and limit the progress they can make in life, producing great inequalities between people. These systems include patriarchy (based on gender), economic exploitation (linked to class), ethnocentrism (based on ethnicity), xenophobia (hatred of foreigners), homophobia (hatred of gay and lesbian people) as well as discrimination based on age and mental/physical disability. These 'power-over' systems are the source of oppression in people's lives.

- These systems interact with each other in people's lives - a young female migrant worker is oppressed by the linked effects of patriarchy, economic exploitation, ethnocentrism and xenophobia as well as age discrimination. These 'power-over' systems interact in complex ways, giving some groups of people power over other groups of people. Because of these interactions, most people have some experience of privilege in their lives and some experience of oppression.
- All women are oppressed by patriarchy, but the nature and extent of this oppression varies depending on their experience of other 'power-over' systems. The wife of the male MP may share with the young female migrant worker the same fear of walking alone at night or may find it difficult to leave a violent relationship because of the social stigma of being a separated woman. But in other ways, their lives are very different; for example, the wife of the male MP may not experience sexism in the workplace because she does not have to work, or sexual harassment in the street because she has a personal driver.
- Men are privileged by patriarchy (see Learning activity 3.3). But again, the nature and extent of these privileges depends a lot on men's experience of other 'power-over' systems. The male privilege of the male MP is far greater than that of the unemployed blind man.
- Men also suffer in different ways from patriarchy - this will be explored more closely in Activity 4.3. Working with men to highlight the damaging impacts of patriarchy not only on women and girls but also on men and boys is an important strategy for mobilizing men for gender justice.

### Notes for facilitator

Listed below is a set of characters that can be used for the character cards. These characters have been chosen to show the effects of a range of oppressive 'power-over' systems, including patriarchy (based on gender), economic exploitation (linked to class), ethnocentrism (based on ethnicity), xenophobia (hatred of foreigners), homophobia (hatred of gay and lesbian people) as well as discrimination based on age and mental/physical disability. Adapt this set of characters to reflect the realities of oppressive 'power-over' systems in your context.

- male member of parliament
- wife of male member of parliament
- female advertising executive
- male driver working for female advertising executive
- female migrant worker, working in a factory
- male taxi driver
- unemployed man from ethnic minority
- unemployed woman living in informal settlement
- female sex worker
- male-to-female transgender person
- gay man, working as a corporate executive
- young girl, 12-years-old, living in informal settlement
- female student struggling to pay school fees
- married mother of three, employed as a maid
- female nurse

- 
- male doctor
  - male street kid, 10-years-old
  - unemployed, blind man

Taking on, however briefly, the role of some of these characters can be an emotional experience, especially for those characters who suffer the most oppression and denial of human rights. Be aware of how people react emotionally to the activity. Remind participants that they can choose to step out of the activity at any point. When you ask participants to hand in their character cards at the end, encourage them to remind themselves that they are now back in the group and are no longer ‘in character’.

## Learning Activity 3.2: 'Power over' vs. 'Power with'

### Learning objectives

- Identify who benefits and who suffers from the 'power over' model of unequal power systems.
- Explore the role played by patriarchy as a foundation for this 'power over' model of unequal power systems.

### Time and materials needed

60 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by explaining its learning objectives. Explain that this activity builds on the discussion from Learning activity 3.1 of the interactions between oppressive power systems by exploring the ideas and practices of 'power over' that characterise these systems and their roots in patriarchal ideas and institutions.
2. Ask participants to close their eyes and recall an experience where they had or used power over another person. Ask participants to remember what this felt like to them.
3. Ask participants to open their eyes and pair up with another person and share their experience of having power over someone else and how this felt. Allow about 5 mins for these pairs to share.
4. Now ask participants to close their eyes again and recall an experience where someone had or used power over them. Ask participants to remember what this felt like to them.
5. Ask participants to open their eyes and pair up with a different person and share their experience of someone having power over them. Allow about 5 mins for these pairs to share.
6. Facilitate a large group discussion for about 10 minutes on participants thoughts and feelings about being 'agents' and 'targets' of the 'power over' model. Here are some questions you can use:
  - What did it feel like to have and use power over someone (to be an 'agent' of 'power over')? If this felt ok, why was it ok to have power over someone else? If it did not feel right, why not?
  - What did it feel like to have someone use power over you (to be a 'target' of 'power over')? If this felt ok, why was it ok for someone else to have power over you? If it did not feel right, why not?
7. Explain that the whole society is organized according to the 'power over' model, dividing people into 'agents' and 'targets'. Create a two column chart on flip-chart paper, marking the left-hand column 'Agents' and the left-hand column 'Targets'.



Brainstorm with participants, the groups in society that go in each column - see the example in the Notes for facilitator section.

8. Discuss this brainstormed list - here are some questions you can use:
  - Where do you see yourself on this list?
  - Why do people in the left-hand column have power over those in the right-hand column?
  - Why do people in the left-hand column feel entitled to have power over those in the right-hand column?
  - Why do people in the right-hand column accept that those in the right-hand column have power over them?
  - How do the attitudes and actions of individuals maintain this model of 'power over'?
  - How do the policies and practices of institutions (political, economic and social) maintain this model of 'power over'?
  - How is this model of 'power over' rooted in the beliefs and practices of patriarchy?
  - What would it take for the groups in both columns to build power with each other to create a society of equality and justice in which no group was entitled to have power over any other group?
  
9. End the activity by summarising key points. Discussion should include the following points:
  - Society is organized according to a model of 'power over' social relationships - the 'natural' way for society to be is for some groups of people to have power over others.
  - This 'power over' model is produced by a range of oppressive power systems, that operate through the actions and attitudes of individuals and the policies and practices of institutions (see Learning activity 3.4).
  - At the individual level, people with power over others often feel entitled to this power because they believe they are naturally superior or have the right to be more powerful. Many of those in the right-hand column feel it is ok for someone to have power over them because they see themselves as inferior or less than those in the left-hand column - we can say that those targeted by oppression often internalize this oppression and blame themselves.
  - One of the main reasons why agents of 'power over' feel entitled to their power is because these unequal relations of power between people (hierarchies) are seen as natural - and the patriarchal power of the male/masculine over the female/feminine is seen as the most natural hierarchy of all, providing a template of "power over" for other unequal power systems.
  - Most people have experience of both sides - of being agents and targets of 'power over'. Thus, most people have an interest in trying to create a more equal society and embracing a different way of living, which involves building power with people not using power over people.
  - To shift from the current 'power over' model to a 'power with' way of living requires that those in the agent column refuse to continue exercising power over others and give up the privileges that come with this. It also requires that those in the target column refuse to accept that power be exercised over them and demand changes

in institutional policies and practices to ensure greater social justice. Challenging the ways in which patriarchal beliefs make hierarchies seem normal and natural will be an essential part of this work.

### Notes for facilitator

A sample of the 'power over' chart is included here:

Agents	Targets
Men	Women
Adults	Young people
Rich people	Poor people
Ethnic majority communities	Ethnic minority communities
Religious majority communities	Religious minority communities
Citizens/nationals	Non-nationals
Heterosexuals	Gay and lesbian people
Gender normative people	Transgender people
People without disabilities	People with disabilities



## Learning Activity 3.3: Power, Desire, and Knowledge

### Learning objectives

- Understand hegemony through examining power, desire, and knowledge, and visiting our inner-self to explore our power, desire and knowledge.
- Understand connections between power, desire, and knowledge, and how they are intertwined to support and maintain hegemony

### Time and materials needed

90 minutes

Flipchart and markers in different colours

### Step-by-step guide to facilitating the activity

1. Introduce the activity by explaining its learning objectives. Explain that this activity can be a difficult and deep. It is useful to know and understand these three words (power, desire, and knowledge) in your own languages.
2. Divide participants into 3 groups. One group will work on power, another on desire, and another on knowledge.
3. Give 20 minutes for group work. Following are discussion questions for three groups:
  - **Group one on power:** What is power? Who has power? How power is obtained? When is it obtained? Does power change? And is power connected to knowledge and desire?
  - **Group two on desire:** What is desire? Who has desire? How desire is obtained? When is it obtained? Does desire change? And is desire connected to power and knowledge?
  - **Group three on knowledge:** What is knowledge? Who has knowledge? How knowledge is obtained? When is it obtained? Does knowledge change? And is knowledge connected to power and desire?
4. Each group is given 3 minutes maximum to present their discussions. Then participants will be given 15 minutes to have a plenary discussion with the wider group.

### Notes for facilitator

- Power is often seen as domination and control. Also, power is considered as limited resource that if it cannot be shared equally. Power is linked with knowledge and desire, as it can control knowledge production, creation and expression of desire. At the same time, knowledge and desire can influence how power is created, maintained, or brought down.
- It is important to unpack the notion of knowledge and its production. Knowledge has hierarchy. The question often asked is whose knowledge counts, and for whom it serves (by whom and for whom). Not all knowledge has the same power. Some



knowledge is marginalized while some knowledge is celebrated. Power structure can dictate the legitimacy of knowledge.

- One's actions, attitudes, behaviours, beliefs, and practices are informed by desire. What do we actually desire can define us? Have we understand and critic our desire? How can we search for the inner desire for justice? In some cultural contexts, desire is seen as sinful or unsustainable, while in other cultures, desire is positive energy. It is rather more useful to ask whether or not one's desire is polluted, or reinforces egoism, hegemony, superiority, and hierarchy.
- To liberate the oppression, one must have power, knowledge and desire. They are interdependent. Knowledge can be static if it is acted upon. Knowledge can be used to transform if it is pushed by desire and power.
- As activists, we need to continuously revisit our power, desire, and knowledge. How do we obtain, consolidate, and exercise our power? Where do our motivations come from? What are our desires versus inner desires for justice? What knowledge do we celebrate or deny? Where does knowledge come from, and for whom? Often we are so dwelling in the system to the extent that we cannot see the system anymore (as it is said that fish does not discover the water). We need to question power, knowledge, and desire of ourselves and of others. We, as activists, must reclaim definitions of power, knowledge, and desire to transform them so that desire comes from compassion and belief in equal humanity, and ego and power-over is cleansed.

## Learning Activity 3.4: Benefits and Costs of Male Privilege

### Learning objectives

- Identify the many privileges that men gain from patriarchy.
- Explore the costs of patriarchy to men and their interests in working for gender justice.

### Time and materials needed

60 minutes

Male privilege handout (enough copies for everyone) - see the Notes for facilitator section

### Step-by-step guide to facilitating the activity

1. Begin the activity by introducing the learning objectives.
2. Open the session by writing the word 'privilege' on a flip-chart. Explain that privilege can be defined as 'an advantage that is not available to everyone'.
3. Explain that there are many groups that experience advantages that are not available to others. For example, if a heterosexual person experiences an advantage that is not available to a gay person (for example, being able to marry), this is referred to as 'heterosexual privilege'.
4. Explain that the Convention on the Elimination of Discrimination Against Women (CEDAW) and other agreements and declarations on human rights clearly state that women and men are entitled to enjoy the same rights. (Refer here to national legislation and policy on commitments to gender equality). However, in the real world, men often enjoy advantages that women should also enjoy, but do not. This is 'male privilege'.
5. Brainstorm with the group some examples of male privilege and write these up. If participants have trouble naming any, read an example from the handout.
6. Pass out a copy of the handout 'Ten examples of male privilege' to each participant. If printing out the handout is not possible, you can write out the handout on a flip-chart for everyone to read.
7. Ask different participants to read aloud the 10 examples of male privilege. Be sure to clarify what each example means, if needed, as you go. After reading the 10 examples, ask participants if they have any additional examples of male privilege to share.
8. Ask male participants to review the list again and circle the examples of male privilege that they enjoy having the most. If you have transgender men in the group, ask them to circle the examples of male privilege that they associate most with being male. Ask female and transgender women participants to circle the examples of male privilege that they would like to have the most.

- 
9. Ask men and women to share their selections with the group and explain why they chose them. Facilitate a general discussion on issues around male privilege, using the following questions:
    - Which examples of male privilege seem to be most advantageous to men?
    - Which forms of male privilege are men most and least aware of?
    - Why would men want to give up their male privilege?
    - What would it take to encourage men to give up their male privilege?
    - How could men use their male privilege in the struggle for gender justice?
  
  10. Now divide participants into small groups (4 or 5 people in each). If you are working with a mixed gender group, one option is to divide into smaller, single gender groups. If working in single gender small groups makes sense, invite any transgender participants to decide for themselves which small group to join for more on supporting transgender participants to feel empowered in the workshop space. Ask each group to identify and discuss what they think are the main costs to men of their male privilege. Allow about 15 minutes for this group work.
  
  11. Bring the small groups back together and ask each group to share some highlights from their discussion.
  
  12. Summarise the key points from this session, including the following:
    - Patriarchy grants a range of privileges to men simply because they are male. These advantages can seem so natural and normal to men that they may be unaware of some of them.
    - All men do not experience the same kind or degree of male privilege - this is affected by many other factors, such as economic class, ethnic status, sexuality, age and so on.
    - Male privilege comes at a cost to men. It imposes narrow and restrictive gender roles on men, that ignore and deny their emotional, physical and spiritual needs. It socializes men into violence, hierarchy and aggressive heterosexuality and uses them as 'foot soldiers' in maintaining the patriarchal 'power over' system of domination for more information on the costs of patriarchy for men.

### **Notes for facilitator**

Different communities and societies may have different forms of male privilege. An example of a handout on male privilege is included below - adapt this as needed to suit your specific context:

### Male privilege handout

As a male...

It is almost certain that I will never encounter sexual harassment in my job.

If I am a teen or adult and I can stay out of prison, it is almost certain that I will never be raped.

If I have children, and provide care for them, I'll be praised for my parenting even if I do very little.

If I have sex with a lot of people, I will not be talked about badly by others.

If I'm not attractive, the disadvantages are relatively small and easy to ignore.

I can be loud and/or aggressive with no fear of being called bad names.

If I have a female partner, chances are we'll divide up household chores so that she does most of the labor.

It is incredibly unlikely that I will ever be beaten up my partner.

Complete strangers generally do not walk up to me on the street and make unwanted advances.

I have the privilege of being unaware of my male privilege.



## Learning Activity 3.5: Workings of Patriarchy

### Learning objectives

- Understand the different levels of our 'social world' at which patriarchy works.
- Identify what needs to change at each of these different levels in order to challenge the workings of patriarchy.

### Time and materials needed

90 minutes

Handout on the Four I's framework

### Step-by-step guide to facilitating the activity

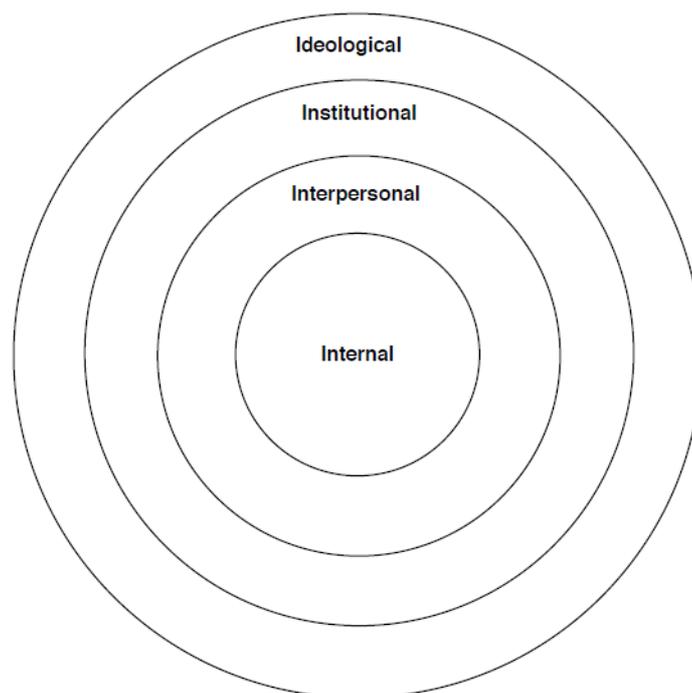
Prepare for this activity by creating the handout on the Four I's framework - see the Notes for facilitator section for an example.

1. Introduce the activity by explaining its learning objectives. Explain that in this activity, the group will look more closely at how patriarchy works as a system. By doing so, we can begin to identify what needs to be changed in order to promote gender justice.
2. Introduce the concept of the 'social world', to refer to the ways in which we experience the world around us at different levels of experience. Present the Four I's framework as being one way to understand these different levels - see the Notes for facilitator section. Make it clear that this is only one way to understand our experience of the world, and that other political and spiritual bodies of thought offer other ways that may be equally useful.
3. Divide participants into four groups. Each smaller group should take one level of the framework to discuss the following questions:
  - Group 1 on internal:
    - Which attitudes and beliefs held by men, women and transgender people respectively do most to keep patriarchy in place? What can be done to change these?
    - Which attitudes and beliefs held by men, women and transgender people respectively are doing most to challenge patriarchy? What can be done to spread these?
  - Group 2 on interpersonal:
    - Which everyday practices and behaviours done by men, women and transgender people respectively do most to keep patriarchy in place? What can be done to change these?
    - Which everyday practices and behaviours performed by men, women and transgender people respectively are doing most to challenge patriarchy? What can be done to spread these?
  - Group 3 on institutional:

- Which policies and practices of political, economic and social institutions respectively do most to keep patriarchy in place? What can be done to change these?
  - Which policies and practices of political, economic and social institutions respectively are doing most to challenge patriarchy? What can be done to build on these?
  - Group 4 on ideological
    - Which social norms do most to keep patriarchy in place? What can be done to change these?
    - Which social norms are doing most to challenge patriarchy? What can be done to build on these?
4. Allow 30-40 minutes for the small groups to meet and discuss their respective questions and to prepare a short presentation on their answers, to present to the whole group.
  5. Bring the small groups back together. Ask each group to report back on its discussions. After each report, invite participants from the other groups to share any thoughts or questions that they have.
  6. Conclude the activity by summarising the key points from the discussion. Explain that one of the tasks that we face in seeking to transform masculinities is to think about the work that we can do, individually and collectively, to make change at each of these different levels.

### Notes for facilitator

Here is an example of the Four I's framework:





It is important to take enough time to explain the Four I's framework clearly. Use lots of examples from your own community/society to illustrate what each level of the framework refers to; this is particularly important when it comes to discussing the institutional and ideological levels, which may seem abstract at first.

The activities included in Modules 6, 7 and 8 look more closely at processes of transformation (personal, organizational and social) that can help to challenge the workings of patriarchy by transforming masculinities and promoting gender justice.



## Learning Activity 3.6: Envisioning a World without Patriarchy

### Learning objectives

- Imagine a world where people of all gender identities are equal regardless of ethnicity, race, gender, sex, geographical location, and economic status.
- Imagine a world where violence is not acceptable and where all individuals can fully exercise their human rights, and live their lives with dignity and peace.
- Share visions of what a world without patriarchy could look like.
- Identify common values for an equal, peaceful, and non-patriarchal world.

### Time and materials needed

60 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by reviewing the learning objectives.
2. Explain that this activity will ask participants to envision the world of gender justice that they want to help create. To do this, invite participants to find a comfortable place in which to sit and to close their eyes.
3. Recall briefly what we have learned together about how patriarchy oppresses people, and how the system has denied us our full potential as human beings, as well as denied us peace, security, and dignity. Remind the group that we know that this 'power over' system of patriarchy hurts us as individuals and as a community.
4. Pause for a minute or so, in order to give participants time to take this in and reflect on it.
5. Ask participants to keep their eyes closed and remain silent. Ask participants to imagine a life/society/world where all individuals are equally valued and respected, every existence is celebrated, violence is not acceptable and human rights are respected.
6. Ask participants to envision what this world beyond patriarchy looks like in their own view. What do they want the world to be like? If this question remains vague, ask participants to relate their visions to specific contexts such as family, workplace, economy, politics, etc. Allow participants about 5 minutes for their envisioning.
7. Ask participants to open their eyes and breathe deeply for a few seconds. Then invite a few volunteers to share what it felt like to envision a world without patriarchy.
8. Ask participants to share their views and visions of a non-patriarchal world. Write up some key words that express the visions that participants have shared.

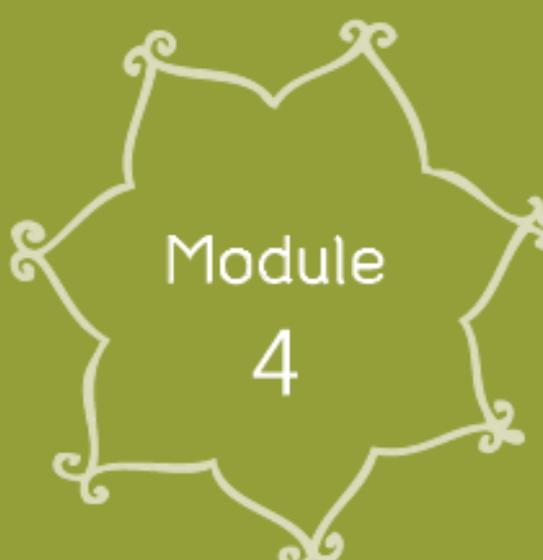
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9. Look at the key words and identify common themes related to peace and non-patriarchy. Point out that the way we do our work and live our lives needs to help create this world. It is important to keep in mind that we are envisioning a very different world, which can be very difficult because the current world is all we have known. Our visions can sound like a dream world. But remind participants that we need dreams to guide our work and ways of life. We also know that the rights and freedoms that we now enjoy are the result of the dreams from previous generations.
  10. Let the group know that this discussion will be picked up again in the curriculum's final section on social transformation. Explain that there are ways at different levels we can work to transform the system.

### **Notes for facilitator**

This activity needs time. Allow sufficient time for participants to reflect, think, envision, and share their thoughts and feelings. Please do not rush the activity.

During the discussion, some participants may suggest that a vision of non-patriarchy equals matriarchy - the rule of women over men. In response, it is helpful to emphasise that we are not seeking to replace one form of 'power over' system (patriarchy) with another (matriarchy). Matriarchy mirrors patriarchy only that it is a system that values women over men. It is another unequal world. We want and need a world in which everyone is valued, respected, and treated equally. We are not reversing the system, but seeking to create a totally new one. It is a transformation.

Some participants may share feelings of sadness, despair and/or hopelessness because the problem of patriarchy feels too difficult to overcome and a vision of a world without patriarchy too remote. It is important to acknowledge such feelings and point out that transformation is a long-term process, but it can start with tiny steps.



Module

4

Hegemonic masculinity



## Module 4: Hegemonic Masculinity

### Defining masculinity

The term 'masculinity' is used to refer to the attributes, behaviours and images that are culturally associated with expressions of maleness or manliness. Masculinity gets expressed and embodied in many ways - through the ways that people act, move, speak and dress. Masculinity also gets expressed through the images, symbols and stories that surround us in our culture (TV, radio, advertising, the internet, movies) as well as through the gender norms we are taught at homes, in schools and religious institutions. In looking more closely at the meanings of masculinity, and what needs to be transformed in order to promote gender justice, it is important to remember that working on masculinity is not just about working with men - masculinity does not belong to men. Women as well as men can express what is commonly regarded as masculinity, in their styles of speech and dress or ways of behaving, just as men can behave in ways that are commonly regarded as feminine. Many people, including many transgender and intersex people, embrace a diversity and ambiguity of gender expression and identity, including aspects of both femininity and masculinity.

As Module 2 made clear, there is a great diversity of genders and sexualities in countries in the region. There are many masculinities and ways to 'do' masculinity, just as there are many femininities and ways to 'do' femininity. There is no single version of masculinity that is found everywhere. Ideas about and practices of masculinity differ from one culture to another, and from one historical moment to another. Multiple masculinities, whether as identities or as patterns of practice, co-exist in the same context, even in the same family. Nowadays, it is common for young men to have different ideas to their fathers, about what masculinity means and how to express it. Studies with young people also reveal evidence of this variety of masculinities, and argue against the idea that a violent, aggressive masculinity is 'natural' or biologically fixed for boys.

### Beyond the individual

Expressions and practices of masculinity can be understood at the individual level, in terms of the ways people think and behave. But patterns of masculinity also exist at the level of social collectives. Masculinities can be institutionalised in organizations (e.g. armies, corporations, bureaucracies) or informal groups (families, friendship networks), and expressed in shared cultural forms (myths and folklore, mass media, social stereotypes). Ethnographic research in schools and military organizations has revealed the importance of ideas about and practices of masculinity in determining the informal culture and formal operations of these social collectives. At the collective level, ideas about and practices of masculinity are defined and sustained in communities, institutions and culture through such collective forces as policies and laws, and through local and global economic, military and cultural dynamics. This reminds us that transforming masculinities can never just be about working with individuals. An individual man may be willing to change his personal practice, but the institutional setting, or the peer group culture, pushes him to conform to dominant norms of masculinity.

## Constructions of masculinity

Ideas about and practices of masculinity are formed over long periods of time, under complex social influences. There is a growing body of research that examines the influence of colonialism and anti-colonial struggles on constructions of masculinity in the East and Southeast Asia region. There is now considerable evidence, from historical studies and survey research, that constructions of masculinity do change over time. Economic change, war, generational turnover, and broader cultural shifts, may all be involved in the dynamics of masculinity.

When we look closely at the construction of masculinity, for example in life history research, the internal complexities of gender become apparent. Contradictory demands may impinge on men, for instance to maintain their own prestige as well as to recognise women's rights. Men may have valuable abilities (for instance, to care for small children) but live in social circumstances that rarely call on these capacities. These complexities may produce flexibility in gender practices, but may also be sources of tension or even violence. Some men have difficulty handling their dependence on women, when they also fear femininity and seek to reject it.

Much of the popular discussion on masculinity focuses on the influence of older men (especially fathers), but research demonstrates that women too are deeply involved in processes of masculine socialization, as mothers, relatives, friends, sexual partners, and workmates. The process of forming masculinity is often diffuse and almost unnoticed. But it can become highly organized and intensive, for instance in gender-segregated schools, military training, and gender-segregated sports.

## Understanding hegemonic masculinity

Across the East and Southeast Asia region, the qualities and practices that are labelled 'masculine' carry greater prestige and privilege than those labelled 'feminine'. Being associated with the masculine brings greater social status, economic reward and political power than being associated with the feminine. In most societies, it is men who are associated with the masculine and women who are associated with the feminine. Men continue to benefit in many ways from being associated with the privileged masculine. In most societies across the region, there are communities of transgender people who do not want to fit neatly in this two-gender, masculine/feminine system. Because they do not fit, they are often marginalized from the mainstream society and are discriminated against in the family, community and the workplace. Labelling men 'feminine' is one of the main ways that some men oppress other men. When men are sexually assaulted by other men, the victim is often said to be 'like a woman'. Men who have sex with other men are often seen as being 'feminine' and thus not 'real men'; such men are often the target of male violence as well as social stigma and legal punishment. Labelling women as being 'masculine' or not feminine enough is one of the ways in which women who try to resist sexism are kept in their subordinate position. Women who go into politics or who seek senior positions in business are often stigmatized for not acting like proper women, or being too manly. In fact, the qualities and practices that we need to create the world that we want can be found under both 'masculine' and 'feminine' labels. Similarly, some of the qualities and practices that prevent us from creating a more just society are under both "masculine" and "feminine" labels. Rather than try to divide everything into 'masculine' or 'feminine', we



should be trying to reinforce the positive qualities and practices and eliminate the negative qualities and practices that we have listed in both columns.

### **Hegemonic masculinity maintains patriarchy**

The privileging of the masculine over the feminine is the basis of patriarchy - see Module 3 for a closer look at this. But patriarchy also relies on the privileging of some ideas about and practices of masculinity over others. As we have already noted, there are multiple masculinities, just as there are many femininities. They exist across different cultures, periods of history, and communities and settings within any one society. Some forms of masculinity are given social status and legitimacy, being praised by others, celebrated in the media, and granted more rights, while others are marginalized, punished and, sometimes criminalised. 'Hegemonic masculinity' is the term used to describe the socially dominant forms of masculinity, which are most closely identified with maintaining the 'power over' system of patriarchy. Ideas and practices of hegemonic masculinity express and enforce the 'power over' model at the heart of patriarchy.

Hegemonic masculinity is a useful concept because it helps us to look at the ways in which socially dominant ideas about and practices of masculinity serve to maintain patriarchy and its political, economic and social inequalities. The ideas and practices that are central to hegemonic constructions of masculinity in a given society make it seem natural and normal that men should have more political, economic and social power than women, and that some men should have more political, economic and social power than other men.

### **Hegemonic masculinity and heteronormativity**

Sexuality is a key area in which men's power over women is asserted and justified. Men are said to be naturally more sexually aggressive and assertive than women. One of the main ways in which men are expected to demonstrate their status and authority is through their ability to have many sexual partners. Thus, hegemonic masculinity and heterosexual prowess are closely linked. The images of hegemonic masculinity that we see in the media, for example those that are used in advertising or in the movies, are often highly sexualised, in terms of focusing on issues of male virility and men's heterosexual 'success' with women. This is why sex between men, and sex between women, is so threatening to the established order because it disrupts this heteronormative picture that sex is supposed to be between the 'active' male and 'passive' female, that sex is about 'power-over'.

Use Learning activity 4.1 to explore the definition and workings of hegemonic masculinity and identify alternative images and messages about masculinity and femininity that could promote greater gender justice. Learning activity 4.2 can be used to identify the practices of hegemonic masculinity in different institutional settings and to explore ways to challenge these practices of hegemonic masculinity. Use Learning activity 4.3 to deepen consciousness of the ways in which our own daily practices contribute to hegemonic masculinity and reinforce the 'power-over' model of patriarchy and to explore opportunities to challenge hegemonic masculinity in our daily lives.

### **Transforming hegemonic masculinity**

Masculinities are dynamic not fixed. As patterns of practice, masculinities are influenced by both personal and collective histories, as well as the current realities of economic, political and social factors. Yet these factors change all the time, and so influence shifts in ideas

about and expressions of masculinity. Some of the most significant economic, political and social trends in the East and Southeast Asia region are helping to reinforce ideas about and practices of hegemonic masculinity. This influence can be seen in the growing strength of religious fundamentalism in several countries in the region, whose teachings often emphasise the need to restore the patriarchal authority of men. At the same time, there are many aspects of globalization that are reinforcing hegemonic masculinity, not least in the growing sexualisation of women, and particularly young women, through the media and popular culture. Militant nationalist movements also often draw on ideas about and images of hegemonic masculinity to mobilize men to defend the nation - which is defined as feminine (the 'motherland') - against foreigners.

At the same time, other economic, political and social changes are creating opportunities to challenge and transform hegemonic masculinity. For example, the increase in the number of women going out to work in paid employment has led some men to get more involved with parenting and household responsibilities, thus altering the domestic division of labour. Many men are involved in social movements that are challenging the harmful effects of globalization, for example in relation to the exploitation of migrant workers. In doing so, they are confronting the patriarchal practices that increase the exploitation of female migrant workers.

Opportunities for gender justice work with boys and young men are also being created in relation to sexuality. There is evidence that the spread of a globalized youth culture, via radio, TV and movies, is changing attitudes towards young women's sexuality, for example weakening social norms concerning female virginity before marriage. The expansion of HIV/AIDS and sexual and reproductive health programming targeting young people is also creating space for young men to talk with each other, with young women and with adults about sex, gender and relationships in ways that were never available to their fathers and grandfathers. Innovative gender programming with young men is also revealing the diversity among young men with regard to their attitudes to gender and equality.

But it is also important to acknowledge the continuities in gender inequities as they shape young men's gender identities and practices, and their relationships with young women. Notwithstanding evidence of change in youth sexual cultures, the influence of traditional norms and attitudes remains strong. The UNAIDS 'Sex and Youth'<sup>12</sup> study found that, despite differences between and within countries and regions, there was a remarkable similarity in cultural understandings of the differences between young men's and young women's sexuality: young men were seen as sexual beings and young women were not.

The funding and programming associated with the HIV/AIDS epidemic has, however, supported growing efforts within lesbian, gay, bisexual and transgender communities to organize in order to hold governments and others accountable for their failure to protect and promote their human rights. This work directly challenges the homophobia and transphobia that are so central to the workings of hegemonic masculinity. There are also countless examples of individual men finding their own personal ways of expressing different forms of masculinity that directly challenge the workings of hegemonic masculinity. Use Learning activity 4.4 to share personal examples of people challenging

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<sup>12</sup> Sex and Youth: Contextual Factors Affecting Risk for HIV/AIDS (1999), UNAIDS, Switzerland



hegemonic masculinity and identify the factors that enable people to challenge hegemonic masculinity.

**Questions for personal reflection**

- Which men in your community seem to embody hegemonic masculinity? How do they do this?
- How does your culture teach about masculinity, manliness, or maleness?
- In your opinion, what are the negative implications of hegemonic masculinity for men?
- What opportunities are there in your society to build new way of being a gender-equitable, kind, and peaceful man?



## Learning Activity 4.1: Who is on Top?

### Learning objectives

- Explore the definition and workings of hegemonic masculinity.
- Identify alternative images and messages about masculinity and femininity that could promote greater gender justice.

### Time and materials needed

80 minutes

Images (photos, drawings, cartoons, headlines) of masculinity and femininity from magazines and newspapers

Several pairs of scissors

### Step-by-step guide to facilitating the activity

Prepare for this activity by asking participants to bring magazines and newspapers with them to the session. Also, bring with you a range of photos, drawings, cartoons, and headlines about masculinity and femininity from different areas of life (politics, entertainment, sports, business/advertising) that you have cut out from magazines and newspapers.

1. Introduce the activity by explaining its learning objectives.
2. Ask participants to place the magazines and newspapers they have brought with them in the middle of the circle. Add to this pile the materials that you have brought. Explain that this activity is going to look at the images of masculinity and femininity that we see around us all the time, and discuss how these images relate to the gender injustice that we want to address.
3. Divide the large group into four smaller groups, by asking participants to volunteer to join one of four groups under the following headings: 'politics', 'entertainment', 'sports', 'business/advertising'. Make sure that there are roughly equal numbers of people in each of the smaller groups.
4. Ask each of the groups to create a collage using images cut out from the newspapers and magazines in the middle of the circle, and stick this collage up on one of the walls of the room. The collage should show the images of masculinity and femininity that are presented in magazines and newspapers as they relate to their area of life. Suggest that the dominant images of masculinity and femininity be placed in the centre of the collage, and less common or contrasting images be placed on the edges of the collage.
5. Allow about 20 minutes for the groups to create their collages on the walls of the room. When the time is up, ask one person from each group to stand beside their collage as a group spokesperson. Invite the rest of the participants to look at all of the collages and to ask the spokespersons any questions they have about the collages of their respective groups.

6. Allow about 10 minutes for participants to look at all of the collages and then invite them to sit back down. Discuss the collages, using the following questions:
  - What messages about masculinity and femininity do you get from looking at these collages?
  - How similar or different are these messages across the different areas of life (politics, entertainment, sports, business/advertising)?
  - How much variation is there in the images and messages of femininity and masculinity from the centre to the margins of the collages?
  - How do these images and messages of masculinity in the centre of the collages help to maintain or justify the greater political, economic and social power that men have?
7. Ask the groups to go back to their collages and to change them (by adding new images, drawing on existing images and moving images around) in ways that present images and messages of masculinity and femininity that support greater gender justice.
8. Have the whole group walk around the room, looking at all of these new collages then sit down and facilitate a closing discussion on participants' thoughts and feelings from the activity. In doing so, make the following key points:
  - We are surrounded by images of masculinity and femininity in the media that give a consistent message about gender: that men are masculine, and being masculine means to be strong and in control; and that women are feminine, and being feminine means to be good looking and to be in a supportive role.
  - These images and messages are quite consistent across different areas of life - we see very few female business or political leaders, and very few masculine images being used to advertise beauty or household products.
  - Entertainment (popular music, movies, TV) is one area where we see more of a variety of images of masculinity and femininity such as, male pop stars who wear makeup and look feminine, or female movie stars who play 'masculine' action roles. Even so, most images of gender that we get in popular culture reinforce the norms of dominant masculinity and submissive femininity.
  - These dominant images of masculinity play a critical role in maintaining gender inequalities in political, economic and social power because they make it seem natural and normal that men should have more power than women. These dominant images of masculinity reinforce the 'power-over' model of patriarchal power. These dominant images of masculinity are defined as 'hegemonic', because they reinforce notions that the masculine is superior to the feminine.
  - It is essential to challenge these notions, by presenting alternative images about femininity and masculinity, as a strategy in the struggle for greater gender justice.

### **Notes for facilitator**

'Hegemonic masculinity' is the term used to refer to the ideas about and practices of masculinity that make the 'power-over' model of patriarchy seem natural and normal - the power of male over female, of heterosexual over homosexual, of some men over other men.



Hegemonic Masculinity is a useful concept because it helps us to look at the ways in which socially dominant ideas about and practices of masculinity serve to maintain patriarchy and its political, economic and social inequalities. It does so by making it seem natural and normal that men should have more political, economic and social power than women, and that some men should have more political, economic and social power than other men.



## Learning Activity 4.2: How is Hegemonic Masculinity Operationalized?

### Learning objectives

- Understand hegemonic masculinity and how it is operationalized.
- Identify dominant masculinities, and understand hierarchy of masculinities.

### Time and materials needed

60 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by presenting its learning objectives.
2. Divide participants into groups based on their shared background. If participants are from diverse countries, divide them into country groups. Or, if participants are from different communities or settings, divide them into groups that share similar backgrounds, cultures and/or contexts.
3. Ask each group to discuss, identify and describe three to four dominant masculinities (male groups) in their countries, communities or settings (e.g., religious leaders, politicians, urban businessmen, sports figures, men from well-known families, nationalistic groups, etc). These dominant masculinities should have qualities that are considered to be characteristic of 'real' or 'ideal' men by the public in their countries or settings. (15 minutes)
4. Ask each group to rank these dominant masculinities in terms of power. Which have more power? (10 minutes)
5. Ask each group to discuss (20 minutes):
  - What privileges do these dominant masculinities have?
  - Whose interests do these dominant masculinities serve?
  - Who has access to or can join these dominant masculinities?
6. Ask each group to present their discussions briefly and open the floor for wider group discussion.

### Notes for facilitator

During the discussion, tease out the hierarchy of masculinities in a given setting/society. There are many different dominant and ideal masculinities, and forms of masculinities. Discuss how some male groups may be competing against one another for power, while other male groups may be supporting each others' power. Also note that only small groups within a population are part of the dominant masculinities who enjoy benefits and privileges. As masculinities are actively constructed, there are processes of constructing, maintaining and supporting dominant forms of masculinities. We find that sometimes even those who are suppressed by dominant masculinities support them. Not everybody can



join these privileged groups of people. Dominant masculinities create systems and mechanism so they can stay in power.

Often, in our daily lives, we may not reflect about domination and power. We need to understand how masculinities are actually operationalized in our society, and how that creates hegemonic masculinities that dominate others.



## Learning Activity 4.3: Institutional Masculinities

### Learning objectives

- Identify the practices of hegemonic masculinity in different institutional settings.
- Explore ways to challenge these practices of hegemonic masculinity.

### Time and materials needed

90 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by presenting its learning objectives.
2. Remind the group that the previous activity looked at images and messages about masculinity, and the ways in which dominant images and messages helped to reinforce the 'power-over' model of patriarchy, by making it seem like common sense that men should be more powerful than women. Explain that this activity will look more closely at how this hegemonic masculinity works, by looking at the practices of masculinity that are produced and reinforced by different institutions, such as the family, the school and the workplace.
3. Divide the large group into five smaller groups, by asking participants to volunteer to join one of three groups under the following headings: 'family', 'school', 'workplace', 'faith-based', and 'media'. Make sure that there are roughly equal numbers of people in each of the smaller groups.
4. Ask each group to prepare a short role play showing the dominant practices of masculinity that are expressed in their institutional setting and the ways in which these practices reinforce the 'power-over' model of patriarchy. The role play should last about 5-7 minutes. Allow the groups 10 minutes to prepare and practice their role plays.
5. Invite the first group to present their role play to the rest of the participants. When the role play is finished, discuss it using the following questions:

To the role players:

- What did it feel like to be performing hegemonic masculinity?
- What ideas about power get reinforced by these practices of hegemonic masculinity?
- In what ways does your institutional setting (its culture and policies) produce these practices of hegemonic masculinity?

To the whole group:

- What practices of hegemonic masculinity do you see in this role play?
- In what ways do these practices reinforce the common perception that power has to be about 'power-over' (in other words, that patriarchy is natural and normal)?

6. When this discussion is complete, invite the next two groups to take it in turns to show their role plays. After each role play, repeat the questions in step 5.
7. Now, ask the groups to prepare a second role play, that shows these practices of hegemonic masculinity being challenged and undermined in their institutional setting. Allow 5 minutes for the groups to prepare their second role play (which should run for no more than 5 minutes).
8. Ask each group to take it in turns to perform their second role plays. When all the role plays have been completed, ask the group:
  - What do these role plays show about good ways to challenge practices of hegemonic masculinity in institutional settings?
  - What different kinds of support do people need to challenge practices of hegemonic masculinity in institutional settings?
9. Facilitate a concluding discussion about participants' feelings and thoughts arising from these role plays, making the following key points as you do so:
  - The common perception that patriarchy is natural and normal gets reinforced everyday by the practices of masculinity and femininity in schools, workplaces and faith-based institutions.
  - Everyday practices of hegemonic masculinity are institutionalised in the sense that people learn to act this way in the course of belonging to these institutions. These practices become the normal way of behaving in these institutions - they become an institutional norm. People whose practices of masculinity and/or femininity do not conform to these institutional norms are often punished or penalised.
  - But people do continue to challenge these institutional norms of hegemonic masculinity - for example, when boys intervene to stop bullying in schools, when men challenge sexist jokes made by other men in the workplace or when male religious leaders promote gender equality in their communities.
  - However, it is hard to keep challenging institutional norms of hegemonic masculinity on your own. People need emotional and practical support do this work of confronting hegemonic masculinity.

### **Notes for facilitator**

As with many of the other activities in this curriculum, it is important to look for the complexity in any situation. All schools, workplaces and faith-based institutions are not the same when it comes to gender practices and institutional norms of hegemonic masculinity. In discussing the most common practices of hegemonic masculinity revealed by the role plays in each of these institutional settings, remember to ask participants to consider the exceptions (such as more gender equitable schools, workplaces and faith-based institutions) and the factors that might explain these exceptions.

## Learning Activity 4.4: Me and Masculinity (Internalizing Masculinity)

### Learning objectives

- Deepen consciousness of the ways in which our own daily practices contribute to hegemonic masculinity and reinforce the 'power-over' model of patriarchy.
- Explore opportunities to challenge hegemonic masculinity in our daily lives.

### Time and materials needed

45 minutes

Personal surveys

### Step-by-step guide to facilitating the activity

Prepare for this activity by printing out enough copies of the 'Personal survey' so that each participant has one (see the sample in the Notes for facilitator section). If this is not possible, write out the questions from the survey on a flipchart.

1. Introduce the activity by explaining its learning objectives. Remind participants of the group agreements. Emphasise the importance of these agreements for creating an environment within the group in which participants feel safe enough to talk about some of their personal experiences. Also remind participants that they should only share information about their own lives which they are comfortable with other people knowing.
2. Give out a copy of the 'Personal survey' to each participant, or present the questions on the flipchart. Go through the questions with the group, checking that participants understand the questions.
3. Allow 10 minutes for participants to read and reflect on the questions, and write down their answers in their notebooks. Ask participants do this exercise individually.
4. Then, go through each question in turn, asking for volunteers to share their answers and discuss.
5. When you have heard participants' answers to all of the questions, lead a general discussion on people's everyday practices and how they reinforce or challenge hegemonic masculinity, using the following questions:
  - What did it feel like to reflect on our own behaviour in terms of its reinforcement of hegemonic masculinity?
  - What are some of the other ways in which we are leading our daily lives that reinforce 'power-over'?
  - Why are these practices of hegemonic masculinity so deeply embedded in our daily lives?
  - What are some of the ways in which we are challenging hegemonic masculinity in our everyday practices?
  - What do we gain by challenging hegemonic masculinity, and what do we lose?

6. Wrap up the session by summarising the key points, including:

- We often do not notice the ways in which our everyday practices are reinforcing hegemonic masculinity, because such practices feel so normal and natural.
- Women as well as men contribute to the reinforcement of hegemonic masculinity, especially when they expect men to conform to dominant norms of male behaviour.
- Challenging practices of masculinity and femininity that normalise and naturalize patriarchy is an essential strategy for gender justice.
- Women and transgender people have most to gain from challenging hegemonic masculinity, because they are the groups most targeted by patriarchy. But men also suffer from patriarchy and have much to gain from ending it.
- Challenging hegemonic masculinity also means challenging the privileges that men get from being identified as masculine - in order to get the benefits from ending patriarchy, men need to be prepared to give up the privileges that men gain from patriarchy.

### Notes for facilitator

It is important to encourage participants to talk about the ways that they do and do not conform to hegemonic masculinity. Emphasising the former focuses on people's responsibility to act differently in order to confront hegemonic masculinity. But emphasising the latter helps to both motivate and educate people on how they can confront hegemonic masculinity.

Remind participants that this activity focuses on their personal lives and that they should only share information about their lives that they will be comfortable with other people knowing. It is important to stress that they do not have to share if they do not want to. Also, remind participants of the group agreements set at the beginning of the workshop, highlighting the importance of being respectful, non-judgmental, and confidential about this discussion.

A sample of the 'Personal survey' is included below:

Question 1	In what ways do you divide or negotiate household work and chores with your partner? How do you think this reinforces or challenges hegemonic masculinity?
Question 2	In what ways do your style of dress and the clothes you wear reinforce or challenge hegemonic masculinity?
Question 3	In what ways does your manner of speech with your subordinates, employees, or workers reinforce or challenge hegemonic masculinity? And compared with your manner of speech with people in a higher social, political or economic status than you?
Question 4	In what ways does how you look at and deal with people of a different gender reinforce or challenge hegemonic masculinity?

Question 5

In what ways do the jokes you tell reinforce or challenge hegemonic masculinity?

### Alternative

Alternatively, facilitators can simplify this exercise by asking participants to reflect quietly and privately about (1) how we all have internalized masculinity and helped maintain it in the power system, and (2) how we resist and work against it. Give participants about 10 minutes for personal reflection, and 10 minutes for sharing in pairs with a neighbor. After that, the room can discuss with the wider group and reflect on this activity.



## Learning Activity 4.5: Challenging Hegemonic Masculinity

### Learning objectives

- Share personal examples of people challenging hegemonic masculinity.
- Identify the factors that enable people to challenge hegemonic masculinity.

### Time and materials needed

60 minutes

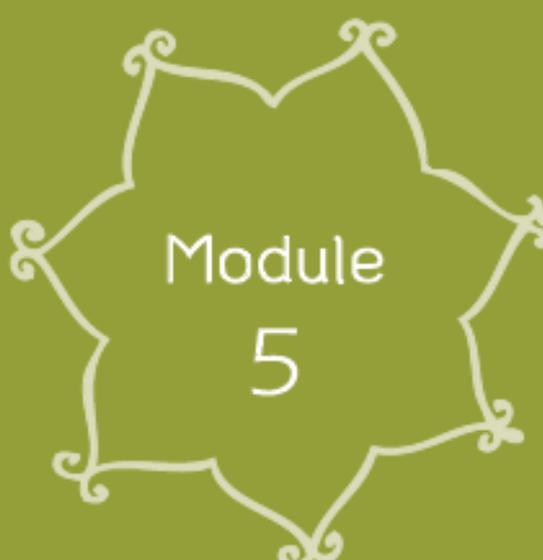
### Step-by-step guide to facilitating the activity

1. Introduce the activity by explaining its learning objectives.
2. Ask each participant to think of a person that they know who has challenged hegemonic masculinity. This could be a family member, a friend or themselves. Ask participants to think of an example of what this person did to challenge hegemonic masculinity, and what or who helped this person to do this.
3. Ask participants to pair up and to share with their partners the story of what this person did to challenge hegemonic masculinity and what they think helped the person to do this. Allow about 10 minutes for the pairs to share their stories.
4. Then ask each pair to link up with another pair, and to discuss what can be learned from these examples of challenging hegemonic masculinity in terms of how to support others in doing the same. Allow 15 minutes for these small group discussions.
5. Bring the small groups back together and for the remainder of the session lead a discussion on what can be learned from these personal examples of challenging hegemonic masculinity. In doing so, seek to make the following key points:
  - People of all gender identities (women, men, transgender people) are challenging hegemonic masculinity all the time. For example, men do this when they refuse to act on their male privilege and choose to take on the tasks and responsibilities that are usually left to women, and labeled “feminine”
  - There can be many factors that explain why some people choose to challenge hegemonic masculinity (and some people choose not to). Among the most important are positive role models, positive reinforcement, peer support and the belief that this work is part of a broader movement for changing society to promote greater social justice to explain in more detail why men get involved in efforts to transform masculinities and promote gender justice.

### Notes for facilitator

It may help participants to think of their own examples if you as the facilitator can share an example from your own life of someone you know challenging hegemonic masculinity.

Another way to do this activity is to create and write out short case examples of people challenging hegemonic masculinity in their everyday lives.



Module  
5

Masculinities and violence



## Module 5: Masculinities and Violence

### Nature and extent of violence against women

Violence against women is widespread and takes many forms. For example, a study conducted by Rifka Annisa in Central Java, Indonesia found that one in four women suffer physical and sexual violence from their husbands at some point in their life time, and one in three women suffer emotional violence from their husbands, which include acts of humiliation, insults, threats of physical harm.<sup>13</sup>

The table below gives the latest statistics on such violence in the Asia-Pacific region, compiled by UN Women as of March, 2011. This table presents information on physical and sexual violence against women perpetrated by intimate partners, but not emotional violence. Research suggests, however, that levels of emotional violence against women are also extremely high. A WHO study in Viet Nam, for example, showed that up to 54 percent of women interviewed, reported emotional violence in their lifetime. Combining data for physical, sexual and emotional violence, the study found that 58 percent of women reported they had suffered at least one of these types of violence in their lifetime.

**Table:** Percentage of ever-partnered women, aged 15-49, reporting physical and/or sexual violence by an Intimate partner in the Asia-Pacific region

Country	Survey	Coverage	Intimate partner violence (lifetime)	
			Ever (%)	Last 12 months (%)
Bangladesh	WHO	City	53.4	30.2
		Province	61.7	31.9
Thailand	WHO	City	41.1	21.3
		Province	47.4	22.9
Vietnam	WHO	National	34	9
Kiribati	WHO	National	67.6	36.1
Maldives	WHO	National	19.5	6.4
Samoa	WHO	National	46.1	22.4
Solomon Islands	WHO	National	63.5	49.4

The term 'domestic violence' is often used interchangeably with 'intimate partner violence', and is usually taken to include physical abuse, verbal abuse and economic abuse. However, in some other contexts, for example in the Law on Domestic Violence Prevention and Control of Vietnam (2007), 'domestic violence' emphasises violence caused by family member(s) to other family member(s); it is not limited to the intimate partner relationship, but could include also violence to children or to elderly people from the same family as the

<sup>13</sup> Hakiml, E.N., Hayati, E.N., Högberg, U., Ellsberg, M.C. and Emmelin, M., 2011. Behind the silence of harmony: risk factors for physical and sexual violence among women in rural Indonesia. *BMC Women's Health*, [PDF] 11 (52), Available through: Pub Med US National Library of Medicine National Institutes of Health [Accessed 29 October 2012].

perpetrator(s). One critique of the term 'domestic violence' is that it may ignore the violence in relationships which are not recognised by national laws as 'family', for example, same-gender intimate relationships.

### Child sexual abuse

Many women have violence perpetrated against them from an early age. A global review of studies on child sexual abuse from 20 countries, which included ten national representative surveys, showed rates of childhood sexual abuse of 7–36 percent for girls, and 3–29 percent for boys. Most studies reported up to three times more sexual violence against girls than boys.<sup>14</sup> Regardless of the gender of the victim, most perpetrators were male, and known to the victim.

Current figures on child sexual abuse come mainly from retrospective population-based studies. However, even in these studies there are big obstacles to disclosure that make it extremely hard to collect useful data on the extent of childhood sexual abuse. The stigma and shame that surrounds such abuse in many societies ensures individual and collective silence about it. For example, in three countries in the WHO Multi-country Study on Women's Health and Domestic Violence<sup>15</sup> the percentage of women who reported sexual abuse before age 15 years during face-to-face interviews almost doubled when researchers used an anonymous method of disclosure compared with direct questioning. According to WHO, including abuse by peers in the definition of child sexual abuse can increase the resulting prevalence by 9 percent and including cases where physical contact does not occur can raise the rates by around 16 percent.

### Beyond interpersonal violence

If some progress has been made with regard to acknowledging interpersonal violence against women, very little attention has been given to the institutionalised forms of such violence. Indeed, when the term 'violence against women' is used, it is often taken to refer to the violent actions of an individual man against an individual woman. Yet, violence occurs across the spectrum of human relations. We do not see the whole picture of violence if we only look at interpersonal acts of violence. There are many forms of violence that damage and destroy people's lives. Some of these forms of violence are less visible than others but no less real. For example, discrimination against women living with HIV is violence, whether it takes the form of individual acts, communal practices, institutional policies or structural norms. Violence against women is the result of institutional culture, policy and practice, as the following examples make clear:

**Health care settings:** WHO reports that tens of thousands of women each year are subjected to sexual violence in health care settings, including sexual harassment by providers, genital mutilation, forced gynaecological examinations and inspections of virginity. Health care providers routinely neglect to enquire about, intervene in or document instances of violence. Denial and delay of post-exposure prophylaxis, emergency

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<sup>14</sup> Finkelhor, D., 1994. The International Epidemiology of Child Sexual Abuse. *Child Abuse and Neglect*, 18 (5), pp.409-417.

<sup>15</sup> WHO, 2005. *Multi-country Study on Women's Health and Domestic Violence*. Geneva: WHO.

contraception and post-abortion care are common forms of institutional violence in health care settings.

**Workplace:** The UN Secretary-General's report on Violence Against Women<sup>16</sup> noted that small surveys in Asia-Pacific countries indicated that 30-40 percent of women workers reported some form of harassment — verbal, physical or sexual. The phenomenon of harassment and violence in the workplace is receiving increasing attention, especially in the context of women's rising rates of participation in the labour force and improved legal and regulatory provisions.

**Educational settings:** A growing body of research also suggests that sexual harassment and violence against girls and young women in educational institutions, at the hands of both other pupils as well as staff, may be more widespread than is commonly known.

**State agents and policies:** The UN Secretary-General's report on Violence Against Women also makes clear that<sup>17</sup>:

*The State — either through its agents or public policy — can perpetrate physical, sexual and psychological violence against women. State agents include all people empowered to exercise elements of State authority — members of the legislative, executive and judicial branches, as well as law enforcement officials, social security officials, prison guards, officials in places of detention, immigration officials and military and security forces.*

State agents commit violence against women in the streets as well as in custodial settings, including the use of sexual violence including rape, sexual harassment and molestation. The State also commits violence against women through its laws and policies. As the above report<sup>18</sup> makes clear (para 140):

*Examples of such laws and policies include those that criminalise women's consensual sexual behaviour as a means to control women; policies on forced sterilisation, forced pregnancy and forced abortion; policies on protective custody of women that effectively imprisons them; and other laws and policies, including policies on virginity testing and sanctioning forced marriages, that fail to recognise women's autonomy and agency and legitimise male control over women.*

**Trafficking:** The trafficking of women and girls is a form of violence against women that takes place both between and within countries. Such violence can be understood as institutionalised in the sense that it is usually highly organized, involving many different actors including families, local brokers, international criminal networks and immigration authorities. The majority of the victims of human trafficking are women and children, and many are trafficked for purposes of sexual exploitation. Empower Foundation, a Thai organization that works with female sex workers, is clear about the difference between sex work and sexual exploitation. Its mission is to promote rights and work opportunities for all

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<sup>16</sup> United Nations, 2006. Ending violence against women from words to actions: Study of the Secretary-General. New York: United Nations.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

women workers in the entertainment industry. A key principle of their work is that, “no person should be trafficked, or forced to work in work they have not chosen to do and that no child under the age of 18 years should be abused sexually either commercially or domestically.”<sup>19</sup>

**War and conflict:** Violence against women as a weapon of war and its use in conflict and militarised settings has been belatedly acknowledged. Women’s bodies have become part of the battleground for those who use terror as a tactic of war. The UN Secretary-General’s report on Violence Against Women<sup>20</sup> makes clear that:

*During armed conflict, women experience all forms of physical, sexual and psychological violence perpetrated by both State and non-State actors. These forms include murder, unlawful killings, torture and other cruel, inhuman or degrading treatment or punishment, abductions, maiming and mutilation, forced recruitment of women combatants, rape, sexual slavery, sexual exploitation, involuntary disappearance, arbitrary detention, forced marriage, forced prostitution, forced abortion, forced pregnancy and forced sterilisation.*

In Asian countries, as reported by the Indonesian National Commission on Anti-Violence against Women, between 1998 and 2010, there were 1,503 cases of sexual violence, out of 3,283 cases of violence against women in conflict areas such as Aceh, Poso, Maluku, Papua, East Timor. A population-based survey of 288 women in the former East Timor found that 24 percent of women reported a violent episode by someone outside the family during the 1999 conflict, of these 24 percent, 96 percent included improper sexual comments and 92% were threatened with a weapon. More specifically, one in four women reported sexual violence during the crisis, as opposed to one in eight post-crisis, confirming a correlation between social instability and increased sexual violence.

## Understanding gender-based violence

### Defining ‘gender-based violence’

It is important to highlight these institutionalised forms of violence against women in order to emphasise the fact that such violence is based in the unequal relations of power in which we live. As paragraph six of the Declaration on the Elimination of Violence against Women<sup>21</sup> recognises:

*Violence against women is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women, and that violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men.*

Violence against women is thus a form of gender-based violence (GBV) - that is, violence that is based on gender hierarchies and inequalities. While the term ‘violence against

<sup>19</sup> Empower Foundation, 2012. Hit and Run. Thailand: Empower Foundation.

<sup>20</sup> See footnote 16

<sup>21</sup> UN General Assembly, *United Nations Declaration on the Elimination of Violence Against Women*, 20 December 1993, A/RES/48/104.

women' emphasises women as victims of violence, the term 'gender-based violence' identifies neither victim nor perpetrator but suggests that gender inequality is the cause of the violence. Any form of action or inaction that denies people their human dignity and human rights constitutes violence. When people are denied their dignity and human rights because of their gender, that is 'gender-based violence'.

GBV targets and affects people of all gender identities, but especially those who are considered to be lower in the gender hierarchy (such as women and girls, transgender and intersex people, men who have sex with men). Those men who 'betray' their gender through their 'feminine' representation and/or sexual relations with other men face violence as a result. By punishing those who are seen to be breaking the 'gender rules' of how a man is supposed to be and behave, such violence is a warning to all men about obeying these 'rules'. Most countries in the region maintain laws that prohibit or regulate sexual activity between consenting adults of the same sex - yet another example of violence perpetrated by public policy. People continue to face death threats or extrajudicial execution because of their sexual orientation and gender identity and are often at most risk of violence in police stations, particularly during the initial period of detention.

#### **Violence against men who have sex with men (MSM) in Cambodia<sup>22</sup>**

Research on groups of men who have sex with men (MSM) in Cambodia has found that violence is common, especially for those men with a feminine gender presentation (sray sros, who would be termed 'transgender' in countries of the global north). Research has found that:

"Many "sray sros" experience discrimination in the form of verbal abuse, harassment, physical violence such as blows, kicks, sex under compulsion, and occasional cases of rape. As a result, they tend to hide their sexual orientation and practices, making it difficult to reach and educate them."

The violence of state laws and institutions is reinforced by violence at the community level, which ranges from discrimination to assault by peers, colleagues and family members. Those people who challenge norms of gender and sexuality through their sexual desires and practices and/or their gender 'presentation' face some of the most severe forms of social stigma and disapproval.

Although it is largely ignored by public policy and public opinion, there is still more attention given to violence against MSM than interpersonal violence between MSM. Researcher by the International Centre for Research on Women (ICRW)<sup>23</sup> in India is beginning to shed some light on how gender norms that equate masculinity with power and control play out in intimate relationships between men. The findings of the research suggest that some men in these relationships use violence to assert their masculinity as a compensation for the ways in which their sexuality undermines their masculine status. The research also points to the replication of gender roles and inequalities within some same-gender sexual relationships. When men in such relationships take up 'masculine' and

<sup>22</sup> See footnote 21.

<sup>23</sup> International Center for Research on Women, 2002. *Masculinity and Violence in the Domestic Domain: An Exploratory Study Among the MSM Community*. Washington: International Center for Research on Women.

'feminine' roles, both sexually and domestically, violence between these partners can mirror the heterosexual domestic violence of men and women. It is also likely that the different forms of violence and oppression that many of these men experience in their lives get 'internalized' and can only safely get expressed, without provoking social reprisal, within their intimate relations with other men.

Violence is also used to establish and maintain gender-based hierarchies among men more generally. Men suffer GBV, usually at the hands of other men - from bullying at school, to the hazing of military recruits, to the sexual violence that is widespread in prisons and other detention settings. Men's vulnerability to GBV is related to their subordinate positions of power in specific settings and situations. WHO's World Report on Violence and Health<sup>24</sup> points out that: "Unfortunately, there are few reliable statistics on the number of boys and men raped in settings such as schools, prisons and refugee camps. Most experts believe that official statistics vastly under-represent the number of male rape victims. The evidence available suggests that males may be even less likely than female victims to report an assault to the authorities."

Use Learning Activity 5.1 to explore the range of different forms of GBV and the people it targets. Use Learning Activity 5.2 to look more closely at the common ways in which GBV works across otherwise different institutional settings.

### **Political uses of violence**

Looking beyond the interpersonal to consider institutional forms of violence against women is important in order to examine its political uses, and whose interests are served by these multiple forms of GBV. It is hard to understand the complexity of violence, as an experience that is at the same time intensely personal and felt in the body, as well as the mind and the spirit, as well as deeply structured within unequal power relations. In trying to understand and respond to violence, there is a tendency to focus on either its personal or its political aspects, regarding the other as context or backdrop for the aspect in focus. But it is essential that both the political and the personal dimensions of violence be clearly understood and addressed. To start with, as researcher and activist Judith Herman<sup>25</sup> reminds us, it is important to recognise the commonalities between "rape survivors and combat veterans, between battered women and political prisoners, between the survivors of vast concentration camps created by tyrants who rule nations and the survivors of small, hidden concentration camps created by tyrants who rule their homes."

### **Impacts of gender-based violence**

Gender-based violence prevents women and many men from fully participating in their communities socially or economically. The UN Secretary General's report<sup>26</sup> that "women who are targeted for violence are less likely to be employed, tend to be employed in low status jobs and are unlikely to be promoted." The fear of men's violence often limits women's freedom by restricting the times and places where they may feel safe to go; the

<sup>24</sup> WHO, 2002. *World report on violence and health*. Geneva: World Health Organization.

<sup>25</sup> Herman, J., 1992. *Trauma and Recovery: The aftermath of violence – from domestic abuse to political terror*. New York: Perseus books.

<sup>26</sup> United Nations, 2006. *In-depth study on all forms of violence against women: Report of the Secretary-General*. New York: United Nations.



risk of such violence may increase when women enter public life, thus reducing their political voice. GBV increases women's risk factors for poor physical and reproductive health. Research suggests that women who have suffered violence show poorer mental health and social functioning, with an increased risk of abusing alcohol and other drugs and to report sexual problems, suicide attempts, post-traumatic stress (PTSD) and central nervous system disorders. Though much less well documented, it seems clear that the social and psychological impacts of GBV on members of gay, lesbian, transgender and intersex communities are equally if not more severe.

In recent years, the concept of trauma has emerged as a useful way to talk about and understand the nature and impacts of violence on individual bodies as well as social bodies (families, groups, organizations, communities, nations). The trauma caused to individuals by specific experiences of violence has been increasingly well documented, as have the physical and psychological symptoms of this trauma (as in post-traumatic stress disorder or PTSD). In guidelines it has developed for responding to violence in refugee situations, UNHCR<sup>27</sup> (2003) points out that trauma responses to experiences of violence often include fear, shame, guilt, depression and anger as well as denial of the traumatic event itself.

Trauma can be caused by individual acts of violence, by community reactions and responses to such violence and institutional forms of violence carried out by political, economic and social systems. Applying this insight to violence against women, for example, suggests that the systemic nature of violence against women in many societies can be understood not only in terms of the impact on individual women but as a form of trauma experienced by women collectively. The denial and minimisation of many forms of violence that is so common across the region (for example, in relation to child sexual abuse) could be, in itself, a trauma response to the extent and severity of that violence.

The personal resilience that an individual can gain from dealing with trauma in their own life may be mirrored by the social resilience that could result from a collective response to violence experienced by groups and communities. Using the notion of trauma to name the collective impacts of institutional and structural violence is useful in mobilizing groups and communities to deal with this violence. In these ways, the concept of trauma is useful for understanding the complex experience of violence and for developing responses to the violence that take account of its individual and collective dimensions. Use Learning Activity 5.3 to look at the many ways in which lives are damaged by male sexual violence and some actions that men can take to prevent violence against women.

## **Gender-based violence and masculinity**

Many people continue to explain GBV in terms of men's 'violent natures' and insist on a biological basis for this violence. But violence is too complex a phenomenon to be reduced to a simplistic account of genetic or hormonal functioning. Also, historical and cross-cultural research highlights the considerable variations in the use of violence as well as shifts within cultures and individuals in their use of violence. But there is now a lot of

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<sup>27</sup> United Nations, 2003. *UNHCR Handbook for the protection of women and girls*. New York: United Nations.

research to show the links between GBV and ideas about and practices of masculinity, which emphasises the following points:

- **Patriarchal beliefs in masculine superiority:** GBV is rooted in ideas about masculine superiority and natural dominance. Hegemonic expressions of masculinity, whether in the images we see of what 'real men' should look like or the stories we tell about how 'real men' should behave, are often violent and aggressive. The strong associations between hegemonic masculinity and violence are the result of histories and current realities of patriarchal beliefs and practices. Thus, transforming masculinities must be an essential part of reducing and preventing this violence. It is clear that men and male-dominated institutions are responsible for most of the violence in the world. Although there is emerging evidence of an under-reporting of women's perpetration of violence in the home and against children, it remains overwhelmingly true that men are the main perpetrators of violence, across marked social differences (of age, class, and race/ethnicity to name only three).
- **Violence of male socialization:** The strong associations between masculinity and violence are connected to gendered norms and beliefs about men's identity and roles. The deep connections between ideas about masculinity (about what it means to be a man) and violence can be seen in processes and rituals of male socialization that use violence, or celebrate men's capacity for violence, as a rite of passage for boys into manhood.
- **Violence and male gender identity:** Using violence remains a common, and socially accepted, way for men to assert and defend their gender identity as 'real men'. The violence that men use to defend their masculine identity must be understood in terms of the power and privilege associated with that identity in all societies in the region. Male violence has always been a fundamental part of the maintenance of this power and control. Changing patterns of employment are challenging traditional male breadwinner roles in the family, creating significant strains in relationships and prompting a potential increase in domestic violence. There is some evidence to suggest that men's interpersonal violence is also linked to a growing sense of a 'crisis in masculinity', as political, social and economic changes are challenging men's traditional power and privilege.
- **Masculinity and militarism:** Messages and images of masculinity are frequently used in efforts to mobilize men to fight in armed conflict. Masculinity and violence are linked through militarism. Far from being innately violent, men are often reluctant to participate in military action. Ideas about and images of masculinity have been used, in many different places and times, to militarise these reluctant men. Sexual violence has long been a way to express and reinforce the hyper-masculinity celebrated by military culture, as is clear from the use of sexual violence as a weapon of war. The involvement of international peacekeeping operations in sexual exploitation and sexual violence only serves to highlight the links between military culture, masculinity and violence.
- **Masculinity and heterosexuality:** More generally, it seems clear that masculinity and heterosexuality are intimately connected through violence and aggression. Even



though there are a great range of cultures and communities across the region, there are some shared ideas about heterosexuality and what is seen as normal heterosexual behaviour. Many of these heterosexual norms focus on how different men and women are when it comes to sex - that men have uncontrollable sexual urges and that women are naturally more sexually passive. Courtship rituals and marriage customs are based on these norms, especially in terms of the stigma of women having sex before marriage. Sexual practice and sexual pleasure are often expressed in the language of male conquest and domination. The gender roles within such heterosexual norms are clear in the prohibitions on women's open expression of sexual desire and the idea that sex is about men's 'taking of' women.

- **Violence and heterosexuality:** There is a growing body of research that reveals that violence in sex is often seen as a legitimate expression of male sexuality. Men use sex to prove their masculinity and violence to defend it. Men's fear of, and desire to control, women's sexuality and their focus on their own sexuality as a marker of their masculinity appear to increase risk for both sexual and physical violence against women. Debates over definitions and understandings of rape reveal that men's violence is still seen as an acceptable, even appropriate, aspect of their sexuality in many parts of the region. This is seen in the typical response to rape, of blaming the victim and explaining men's violence in terms of sexual urges that could not be controlled. This is also clear in the notion that men are entitled to sex with women and that violence is an understandable method for enforcing such entitlement. Men's interpersonal violence within their sexual lives is given communal sanction and institutional expression, and is deeply structured within ideas about masculinity and sexuality.

Use Training activity 5.4 to understand the ways in which GBV is produced by ideas about, as well as images and practices of, hegemonic masculinity in different forms of cultural expression, and to identify some actions that people can take to transform masculinities in different forms of cultural expression in order to prevent gender-based violence.

Men use sex to prove their masculinity and violence to defend it.

## Responding to gender-based violence

In recent years, a growing level of public concern and policy attention has been given to GBV in the Asia-Pacific region. Much of this attention and concern has focused on interpersonal violence against women, and particularly violence in the home and domestic sphere. As a result of the work of many women's rights activists and organizations, domestic violence is now recognised as a concern of public policy rather than being hidden by the argument that it is a private matter. In a growing number of countries, there are now laws and policies on domestic violence.

Acknowledging the progress made in terms of formal laws and policies should not hide the fact that significant problems remain in terms of a lack of implementation of these legal protections for women, not least in relation to a lack of financial support for implementation. Most cases of interpersonal violence continue to go unreported, in part

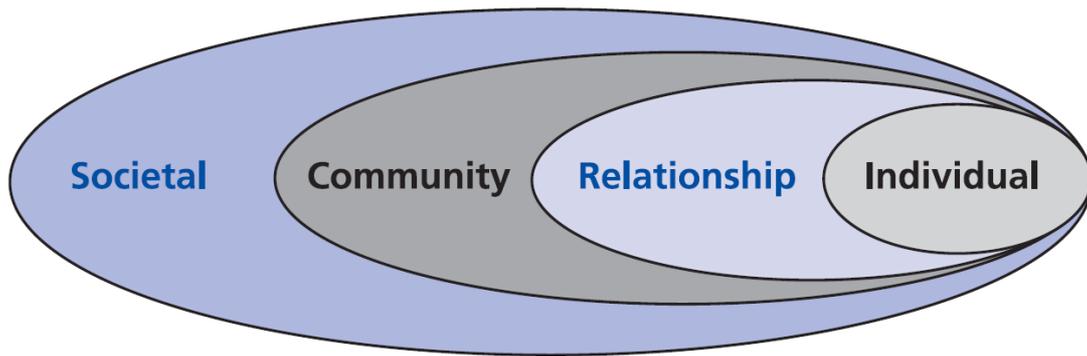


because women do not believe they will get justice. For those cases that do get reported, few end in appropriate judicial action against the perpetrators.

While some progress has been made in terms of improving responses to GBV in terms of formal laws and policies, much more work is needed, particularly with men, to transform the masculine norms and practices that help to produce this violence. This includes work with the 'masculine' institutions of the State as well as individual men. There is now a growing interest in developing programmes and policies that can prevent violence by changing the social conditions that help to produce such violence.

The 'social ecological model' provides a useful framework for developing work to address the links between masculinities and GBV. The model identifies the different levels at which work needs to be done to address the factors that allow GBV to continue. There are different versions of the model, but they typically identify four different levels that relate to different scales of human experience, as follows:

- Individual level: Emphasises aspects of personal history, attitudes and behaviour that increase the likelihood of someone experiencing or perpetrating violence. For example, there is a lot of international research to show that witnessing violence as a child increases the likelihood of being violent later in life.
- Family/relationship level: Emphasises aspects of interpersonal relationships that are associated with experiencing or perpetrating violence. For example, research suggests that men who believe that men should be the head of the household are more likely to be violent in their relationships than men who believe that women and men should share decision-making in the family.
- Community level: Emphasises the role of community norms that relate to gender and sexuality, as well as of the availability and quality of needed services, in preventing or enabling gender-based violence. For example, violence prevention programmes have had some success when they have used community campaigns to shift perceptions of gender-based violence - from the perception that violence is natural to the perception that violence is cultural and can be stopped.
- Society level: Emphasises the significance of large-scale factors in fuelling or preventing GBV, which includes the existence and enforcement of laws and policies, the role of institutions in perpetrating violence, the extent of militarism and experience of conflict, the influence of patriarchal ideas and practices in people's lives, as well as the impacts of social and economic changes (such as, the impacts of globalization on norms of gender and sexuality). For example, there is a growing interest in developing violence prevention programmes that seek to change not only the attitudes and behaviours of individuals but also the patriarchal cultures and practices of specific institutions, such as workplaces or schools and colleges.



It is helpful to distinguish these different levels, but also to understand the ways in which these different levels work with and relate to each other. An individual's attitudes and behaviours are affected by their family and relationships, as well as by community norms and society-level factors. At the same time, individuals and groups of people can work to change the factors that operate at the community and society levels that help to produce GBV.

#### **Questions for personal reflection**

- Looking back on your own life, have you seen or been involved in experiences of GBV which, at the time, you did not think were GBV? Why do you see these experiences differently now? What, if anything, would you have done differently then, if you had thought about them in terms of GBV?
- How have you seen ideas about masculinity acted out through GBV?
- What examples of good work responding to gender-based violence do you know about? What makes this work good?
- What are the priorities for GBV prevention work in your community?
- How should this work address issues of masculinity?

## Learning Activity 5.1: Understanding Gender-based Violence

### Learning objectives

- Understand the complexity of GBV in terms of its different forms, as well as targets and perpetrators.
- Understand the links between interpersonal, institutional and ideological forms of GBV.

### Time and materials needed

90 minutes

Copies of case studies

Copies of discussion questions

### Step-by-step guide to facilitating the activity

1. Introduce the activity by explaining its learning objectives.
2. Divide participants into groups of 4-5 people each. Give each group a case study - see the Notes for facilitator section for some examples.
3. Let the small groups know that they have about 20 minutes to read their case study and then discuss it using the following questions to guide their discussion (write these up on flip-chart):
  - Who experienced violence in this case study?
  - What forms of violence did you see in the story?
  - What factors contributed to this violence?
  - Who or what was responsible for perpetrating this violence?
  - What were the impacts of this violence at different levels?
4. After 20 minutes of discussion, ask participants to come back together. Ask each group to share their answers to these questions with the rest of the participants.
5. Facilitate a discussion about the different forms of GBV, including those not covered by the case studies. Emphasise that GBV is not only about physical violence, but also includes sexual, emotional and economic violence. Ask participants to give examples of each of these types of GBV, whether from the case studies or from their own experience.
6. Discuss with participants what they learned from the case studies about the links between the violence done by individuals and the violence done by institutions. In this discussion, try to make the following points:
  - GBV is violence that is based on gender hierarchies and inequalities - in other words, violence that is based on the 'power-over' model of patriarchy.
  - GBV takes many forms, ranging from the most public (as in sexual harassment in the street) to the most hidden (for example, child sexual abuse in the home).

- GBV is not just a private issue. Violence is perpetrated, supported, promoted, and enforced by the State, as well as by other major institutions (such as the workplace or the school or religious bodies).
- GBV targets and affects people of all gender identities, but especially those who are considered to be lower in the gender hierarchy (such as women and girls, transgender people, MSM).
- Any form of action or inaction that denies people their human dignity and human rights constitutes violence. When people are denied their dignity and human rights because of their gender, that is GBV.

7. End the discussion by summarising the key points, including:

- People usually think of violence in terms of physical violence. But there are many forms of interpersonal violence besides physical - sexual, emotional and financial. Nor does violence have to actually take place in order to be effective. For example, the threat of men's violence has a devastating impact on women's lives and the choices and decisions they are able to make.
- Different types of violence have specific impacts. Physical violence causes injury, sexual violence may possibly lead to HIV infection and financial abuse can lead to deeper poverty. But these different types of violence also share some impacts in common; they all traumatise the victim, by dehumanising them and taking away their rights to safety and dignity.
- There are laws and policies against physical and sexual violence, though they are often poorly enforced. The law says little about financial and emotional abuse. Many acts of physical and sexual violence and most acts of emotional and financial violence go unreported and unpunished. There are many reasons for this, but this is partly because society permits, and sometimes promotes, the violence used by the more powerful against the less powerful.
- Underlying all of these different forms of violence is the use of violence by the perpetrator to maintain or claim power and control over the victim of the violence.
- People with more power and privilege have a responsibility to speak out against the violence that helps to maintain the privilege of people like them. Men have a responsibility to speak out against sexism, just as heterosexual people have a responsibility to speak out against the violence of homophobia.
- People with less power and privilege must expose and challenge the violence that is being used against them. This is hard to do as individuals. People with less privilege in society can gain more collective power by organizing to work together to stop the violence against them.

### Notes for facilitator

Prepare two or three case studies on sexual and gender-based violence that are relevant to your local contexts. Two case studies are included here as examples.

Sometimes in discussions of GBV, the only violence that gets discussed is violence against women. If the discussion during this activity ignores the violence faced by other groups, including transgender and intersex people as well as MSM, then it is important to highlight such violence as being GBV.

### Case study on GBV: Amina's story

Her name is Amina, she is 23-years-old. She was not able to complete her education at junior high school. When she was at school, she was known as a smart kid, well liked by her friends, she enjoyed activities with scouts was active at the local mosque, at the time under the tutelage of Kyai Satir (kyai is a religious leader in muslim community). However, she could not complete her education, as her family's economic condition did not allow for it. Her brother who had completed junior high school, wants to continue his education. In the end, her parents decided to stop Amina's schooling and fulfill the wishes of Amina's brother.

Kyai Satir was actually willing to pay for her schooling, on the agreement that upon completion of her junior high school education, Amina be married to him as his second wife. Her father and mother agreed with the decision of Kyai Satir. However, before the marriage was held, Amina decided to leave the house without notifying her parents and go to a work at a garment factory in the city.

At the garment factory, Amina quickly became well known. Due to her organizational skills, she was able to mobilize her friends in doing social activities near her current residences. She was often asked by her friends to speak up to the supervisor when they were accused of being absent although they had filed for leave.

Her organizational skills further developed after joining a worker's union founded by several student activists and a women's NGO. There, she had the opportunity to understand government regulations regarding labour. Through her reading and discussions, she found out that her company had not followed the regulations that should apply to female workers. She spoke of the company's violations to her friends and showed them what should have been done.

When her company suddenly cut wages without a clear reason, Amina did not keep silent. She mobilized her friends to strike. For several days all company operations stopped and the workers under her influence maintained their demands, which included among others, fair payment as per the minimum wage standard, menstruation leave, pregnancy and post-natal leave - the company policy had been to immediately fire female workers who were found to be pregnant.

She was selected by her friends to be their representative to negotiate the employee's demands with the company. One night, for the third time, she was called to the factory by the head of security, Mr Mako. At that time, her friends who would usually accompany her were back at their residences. Without any suspicion, Amina entered the factory oblivious to Mr Mako's true intentions. He proceeded to rape her then and there.

Mr Mako warned Amina not to tell anyone about what happened, scaring her into thinking that if the news got out, she would bear the burden herself. He also threatened to report her as an illegal worker's activist to the authorities. Due to her rape induced pregnancy, Amina could no longer work at the factory.

Amina has returned to the poor and remote village where she came from. She returned to a barrage of ridicule and scorn. Many of her neighbours say that she came back with a haram child, an illegitimate child in the eyes of religion, because she is pregnant without a husband. The people believe that this could bring disaster to the village.

Amina's father cannot bear the shame of it, and as a result Amina often comes under physical assault from her father. Amina has fallen deeper into depression, only her mother keeps her entertained. When bleeding ensued, her mother took her to the community health centre (puskesmas), suspicious of a possible defect with her pregnancy. The health centre refused to give services to her, reasoning that they lacked the necessary equipment to carry out the procedure; the orderly at the health centre suggested that Amina to go to another centre.

Upon leaving the healthcare centre, Amina's mother did not take her to another hospital, but took her to the house of Mbok Wiro, a traditional midwife in the next village. Amina and her mother decided to abort the baby by means of going to a traditional midwife. Her mother does not want her husband to be angry for bearing the shame of Amina's pregnancy. The procedure met with complications, and after excessive blood loss, Amina died while conducting this unsafe abortion.

Case study on GBV: Land confiscation and forced evictions<sup>28</sup>

Illegal land confiscation and forced evictions continue to escalate in many countries around the world, including in Cambodia. During the first half of 2010, more than 3,500 families - approximately 17,000 people - were newly affected by land grabbing, according to a survey of 13 of Cambodia's 24 provinces by LICADHO (Cambodian League for the Promotion and Defense of Human Rights). In Kampong Speu, more than 800 families had their land confiscated because of sugar concessions granted to senior government officials.

Land conflicts affecting indigenous peoples continue unabated. In March the United Nations Committee on the Elimination of Racial Discrimination, criticised the government for granting numerous concessions on indigenous peoples' lands without their consent and harassing peaceful protesters.

Land rights activists faced violence and arrest - more than 60 people are imprisoned or awaiting trial for protesting forced evictions and land grabbing. Soldiers, military police, and courts facilitated the arrest and charging of farmers protesting the seizure of their land. In January company guards and soldiers from Brigade 31, wounded at least four people when they forcibly evicted 116 families from their land in Kampong Som, which is slated for development by a company. Using military force to conduct evictions is supposed to be illegal in Cambodia.

On 26 April, unknown assailants in Battambang, shot and killed community activist Pich Sophan, who had led fellow villagers to contest military confiscation of their land, and was a witness to the 4 April shooting of fellow activist Sim Mey. Mey survived but was jailed in May, on charges of destruction of property.

In February 2012, Cambodian authorities arrested at least six protesters in an on-going dispute over forced evictions in Phnom Penh, that saw two of the female demonstrators tear off their shirts in a rare act of defiance in a modest society.

The protesters were calling for promised housing and compensation, as well as the release of eight detainees who were arrested after a violent forced eviction on 3 January, when some 300 families were forced from their settlement at Borei Keila neighbourhood.

The protest on Wednesday turned violent after the district governor, Sok Sambath, ordered security forces to arrest the 50-odd female protesters assembled outside City Hall using "five [security guards or police] to each woman", the Phnom Penh Post reported.

Guards then restrained the women, some of whom were frail and elderly, and dragged them to a municipal police truck, according to the newspaper.

<sup>28</sup> Human Rights Watch., 2011. *World Report 2011: Cambodia*. [online] New York: Human Rights Watch. Available at: < <http://www.hrw.org/world-report-2011/cambodia> >. [Accessed 29 October 2012].

Hodal, K., 2012. Cambodia police arrest women protesting against forced evictions. *The Guardian online*, [online] 2 February. Available at: < <http://www.guardian.co.uk/world/2012/feb/02/cambodia-forced-evictions-land-grabs> > [Accessed 29 October 2012].

## Learning Activity 5.2: GBV as a Policing Mechanism of Patriarchy

### Learning objectives

- Explore different forms of gender-based violence.
- Understand how gender-based violence is used as a tool to maintain patriarchy and its gender order and system.

### Time and materials needed

60 minutes

Flipchart and markers

### Step-by-step guide to facilitating the activity

1. Introduce the activity by describing its learning objectives.
2. Ask participants to brainstorm different types and forms of gender-based violence (5 minutes)
3. Make sure that the list is rich. Try to tease out violence that is not commonly recognized as compared to violence against women. This is to help participants to come up with many types of violence that are based on gender.
4. Choose at least 3 types of violence that are least talked about (for example male-male sexual violence, marital rape, and sexual harassment in public spaces).
5. Divide participants into 3 groups and assign one group to discuss (20 minutes) on one type of violence based on following questions:
  - What norms, values, beliefs, practices, and policies that help perpetuate this type of gender-based violence? Be as detailed and specific as possible
  - What are the effects of this type of GBV on individuals, community, and society?
  - Whose interests does this type of GBV serve? Who benefits from it? And why?
  - How does this form of GBV help maintain social hierarchies and inequalities based on gender, race, ethnicity, sexuality, etc.?
6. Give each group around 5 minutes to present their discussions. After all groups present, participants discuss in plenary, and exchange thoughts, views and analyses.

### Notes for facilitator

Overall, this exercise aims to tease out different types of gender-based violence, and how violence is used as a tool to maintain masculinity and patriarchy.

## Learning Activity 5.3: Tools of Gender-based Violence

### Learning objectives

- Understand the common ways in which GBV works across otherwise different institutional settings.

### Time and materials needed

80 minutes

Handout on 'Tools of gender-based violence' - enough copies for the group-work

### Step-by-step guide to facilitating the activity

Prepare for this activity by writing on a flip-chart the 'Tools of gender-based violence' chart and create a handout of the same chart for participants- see the Notes for facilitator section for an example.

1. Introduce the activity by describing its learning objective. Remind the group that the previous activity (Learning activity 7.1) emphasised that GBV was a problem not only in terms of individual behaviours and interpersonal relationships, but also a problem of institutional cultures and practices. Many institutions, including the police and the military but also many workplaces as well as schools and colleges, are run on the basis of the patriarchal 'power-over' model and often use violence, or allow violence to be used, against those with less power. If helpful, use the information in the sub-sections 'Beyond interpersonal violence' and 'Defining gender-based violence' to give a short presentation on the institutional and interpersonal aspects of GBV.
2. Explain that this session will look more closely at how GBV works, and some of the same 'tools' that are used in different settings.
3. Present the 'Tools of gender-based violence chart. Go through each of the tools, explain each in turn with an example of the way that GBV works, and is allowed to continue, in the context of intimate partner relationships (suggested examples are given in the second column).
4. Break participants into three groups and ask each group to take one of the other columns of the chart to work on. Give each group a handout of the chart. Ask them to write out a specific column of the chart on flip-chart paper and fill it in with examples of the tools of GBV from the specific setting which they are focusing on. Allow about 15 minutes for this task.
5. When time is up, bring everyone back together, and invite the groups to tape their columns on the wall, so that everyone can see the whole chart, with examples of tools for each setting. Allow a few minutes for participants to read the whole chart. Then lead a discussion on the tools of gender-based violence. Use the following questions:
  - How similarly or differently do these tools work in the different settings we have been discussing?

- How do ideas about and practices of masculinity help to normalise GBV in interpersonal relationships as well as institutional settings?
- What can be done to change these ideas and practices of masculinity to make sure that GBV is no longer seen as normal but is seen as unacceptable?
- How do ideas about and practices of masculinity help to minimise GBV in interpersonal relationships as well as institutional settings?
- What can be done to change these ideas and practices of masculinity to make sure that GBV is taken seriously?
- How do ideas about and practices of masculinity contribute to blaming the victim of GBV, in interpersonal relationships as well as institutional settings?
- What can be done to change these ideas and practices of masculinity to make sure that the perpetrator is held accountable and the survivor is supported?
- What can be done to make sure that the harm of GBV, in interpersonal relationships as well as institutional settings, is fully acknowledged and properly addressed?
- What is our responsibility, as members of communities, to help stop GBV?

6. End the session by summarising its main points, highlighting the following:

- Many people think violence happens when someone gets angry and loses control. But, in fact, violence is about keeping control and exercising power-over other people. The different tools of GBV we have discussed in this session are all about maintaining this control and power-over.
- These tools of GBV rely on ideas about and practices of hegemonic masculinity; in order to stop GBV, we need to transform these ideas and practices.
- These ideas and practices are often ingrained in the way our institutions work. In order to stop GBV in institutional settings, there is a need for clear policies and procedures to ensure that institutions respond effectively to GBV and that staff are held accountable for the violence and abuse they use in their professional capacities and personal lives.
- We are all bystanders to the GBV that happens around us. If we think it is someone else's problem to solve, we are allowing the violence to continue. We must become active bystanders, in doing what we can to challenge and change the conditions that allow the violence to continue.
- Discussing what to do about gender-based violence can be challenging because the problem seems so big. When it comes to talking about such violence in relation to the staff of powerful institutions, such as the police or the educational sector, the problem can seem so much more overwhelming. This is why it is so important to work together, in our organizations and in our communities, to confront the violence and abuse of institutions and the staff who work in them.

## Notes for facilitator

An example of the 'Tools of gender-based violence' chart

Tools of GBV	GBV in intimate partner relationships	GBV in employment settings	GBV in educational settings	GBV at the hands of the State
Normalising the abuse	Believing that it is OK sometimes for husbands to be abusive with their wives.			
Minimising the abuse	Not taking a woman seriously when she says she feels unsafe with her partner.			
Blaming the victim	Blaming a woman for provoking her partner's violence.			
Ignoring the harms done	Failing to understand the emotional harms caused by violence to partners and families.			
Making it someone else's problem	Not thinking it is your responsibility as a bystander to do something to stop the violence.			

## Learning Activity 5.4: Everyday Sexual Violence

### Learning objectives

- Look at the ways in which many forms of sexual violence are hidden and seen as being normal.
- Understand the impacts of male sexual violence on the lives of women and girls, as well as transgender and intersex people.
- Identify some actions that men can take to prevent such sexual violence.

### Time and materials needed

60 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by explaining the learning objectives for this session.
2. Lead the group in an initial brainstorm of different forms of sexual violence. Be sure to emphasise that sexual violence includes rape and sexual assault, but also many other behaviours which are less often understood as being violence, such as sexual harassment in the street or requests/demands for sexual favours from those in a position of power.
3. Break the group into single-gender groups of about 4 to 5 people each. If there are transgender/intersex participants, invite them to either form their own group or to join one of the other groups (such as, transgender men joining the men's group). If there are no women or transgender/intersex participants, ask some men to form a 'female' group and think of their wives, girlfriends, sisters, nieces, mothers and imagine themselves in the position of these women.
4. Ask each group to take a sheet of flip-chart paper and to brainstorm their answers to this question: 'What do you do on a daily basis to protect yourself from sexual violence?'
5. After about 5 minutes, ask each group to take it in turns to read out their answers. It is likely that the women and the transgender/intersex groups will have the longest lists and that the men will have the shortest lists. Then lead a general discussion, using the following questions:
  - What did it feel like to hear the other groups' answers?
  - It seems that women and transgender/intersex people do much more than men on a daily basis to protect themselves from sexual violence. Why do you think this is?
  - Who and what is responsible for this violence?
  - Which men, if any, live with the fear of sexual violence?
  - What does it feel like to see all the ways in which women and transgender/intersex people limit their lives because of their fear and experience of men's violence?
  - What do you think you can do to help create a world in which people no longer have to live in fear of sexual violence?

6. Sum up the discussion, making sure that the following key points are covered:
- Sexual violence and the threat of such violence is an everyday fact for women and girls, as well as transgender and intersex people, in the region. This violence takes many forms, and much of it is not seen as violence at all - for example, sexual harassment is often seen as being harmless. But all forms of sexual violence are harmful.
  - The lives of women and transgender/intersex people are limited in many ways by this everyday experience and fear of sexual violence. This includes limiting the places where they feel safe to go, as well as the times of day or night that they feel safe. It also limits their choices when it comes to choosing what to wear or with whom to talk. The everyday experience and fear of sexual violence can limit how openly women and/or transgender/intersex people express their sexual desire or feelings, for fear of being stigmatized as 'promiscuous' or 'dirty' and blamed for any violence that might be done to them.
  - Because men do not live with the daily threat of sexual violence, they often do not realise the extent of the problem that people of other gender identities face. Men usually do not understand how sexual violence, and the threat of such violence, is such a regular and damaging feature of the daily lives of women and girls, as well as transgender and intersex people.
  - Men's lives are damaged too by sexual violence. 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 sexual violence everyday. Some groups of men are also especially vulnerable to sexual violence by other men. These include men MSM, as well as men who are vulnerable because of the all-male setting in which they are, such as prisoners or military recruits.
  - Much of this sexual violence is socially accepted and seen as being a normal part of men's interactions with women. This normalisation of sexual violence is based in patriarchal ideas about men's natural and aggressive sexual urges and men's treatment of women as sexual objects. An important aspect of transforming harmful masculinities to promote gender justice is to challenge this normalisation of sexual violence. This is about being accountable for our own individual actions and making sure that they are non-violent. It is also about challenging the norms of masculinity that suggest that it is ok for men to be sexually aggressive or violent with other people.

### Notes for facilitator

This activity is critical for getting a clear understanding of the extent and impact of male sexual violence. Be sure to allow ample time. This activity works best in mixed gender workshops where the ratio of men to women is reasonably balanced, but it can be included in any workshop.

Some people may have strong emotional reactions to this activity. It can be hard for people who have experienced sexual violence to hear about other people's experiences with such violence, or indeed to be reminded of how common and widespread such violence is. If possible, it will be useful to provide participants with a list of people and organizations that can offer support in dealing with painful memories and experiences of sexual violence.

Other people may have strong emotional reactions because they have witnessed or been involved in perpetrating such violence. Some men in the group may feel that all men are



being blamed for the actions of a few men. If men are defensive, encourage them to look more closely at their reactions. Remind participants that you are not accusing anyone in the room of having created such a climate of fear. Emphasise that you are trying to show how common and how devastating this sexual violence is. Explain that the task of challenging the normalisation of sexual violence, is about working to change individual attitudes and behaviours, as well as the norms and practices of masculinity that produce such violence.

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 work to create a world of less violence. Men and women need to work together as allies in this effort. The danger of saying that it is up to men to protect women is that we deny women's power to protect themselves.



## Learning Activity 5.5: The Violence of Hegemonic Masculinity

### Learning objectives

- Understand the ways in which GBV is produced by ideas about, as well as images and practices of, hegemonic masculinity in different forms of cultural expression.
- Identify some actions that people can take to transform masculinities through different forms of cultural expression in order to prevent GBV.

### Time and materials needed

90 minutes

Pens, paper, magazines, newspapers

### Step-by-step guide to facilitating the activity

1. Introduce the activity by presenting its learning objectives. Explain that in this session we will look more closely at the connections between hegemonic masculinity, in terms of its ideas, images and practices, and GBV, as well as what can be done to challenge hegemonic masculinity in order to prevent the violence.
2. Explain that this session will focus on five different areas in which we can see hegemonic masculinity operating very clearly - the movies, TV soap operas, popular music, traditional theatre/performance, and advertising. Divide participants into 5 groups, asking each group to choose one of these areas to focus on.
3. Explain that the small groups have 30 minutes to work on the following tasks:
  - Ask the movie group to create a movie poster that shows the associations between masculinity, heterosexuality and aggression/violence that we typically see in such posters - this is the hegemonic masculinity poster. Ask the group to discuss how they could change this poster to show a very different kind of masculinity, which was not about 'power-over' but about 'power-to' and 'power-with' - this will be the transformed masculinities poster. Tell the group that they will present their hegemonic masculinity poster to the rest of the participants, and then they will show the participants how to change this to the transformed masculinities poster.
  - Ask the TV soap opera group to prepare a brief skit that shows the associations between masculinity, heterosexuality and aggression/violence that we typically see in such soap operas - this is the hegemonic masculinity skit. Ask the group to discuss how they could change this skit to show a very different kind of masculinity, which was not about 'power-over' but about 'power-to' and 'power-with' - this will be the transformed masculinities skit. Tell the group that they will present their hegemonic masculinity skit to the rest of the participants, and then they will show the participants how to change this to the transformed masculinities skit.
  - Ask the popular music group to prepare a brief song performance that shows the associations between masculinity, heterosexuality and aggression/violence that we typically hear in popular music - this is the hegemonic masculinity song. Ask the group to discuss how they could change this song to show a very different kind of masculinity, which was not about 'power-over' but about 'power-to' and 'power-with' - this will be the transformed masculinities song. Tell the group that they will present



their hegemonic masculinity song to the rest of the participants, and then they will show the participants how to change this to the transformed masculinities song.

- Ask the traditional theatre/performance group to prepare a brief performance that shows the associations between masculinity, heterosexuality and aggression/violence that we typically see in traditional theatre/performance - this is the hegemonic masculinity traditional performance. Ask the group to discuss how they could change this traditional performance to show a very different kind of masculinity, which was not about 'power-over' but about 'power-to' and 'power-with' - this will be the transformed masculinities traditional performance. Tell the group that they will present their hegemonic masculinity traditional performance to the rest of the participants, and then they will show the participants how to change this to the transformed masculinities traditional performance.
  - Ask the advertising group to create an advertising poster that shows the associations between masculinity, heterosexuality and aggression/violence that we typically see in such advertising - this is the hegemonic masculinity advertising poster. Ask the group to discuss how they could change this poster to show a very different kind of masculinity, which was not about 'power-over' but about 'power-to' and 'power-with' - this will be the transformed masculinities advertising poster. Tell the group that they will present their hegemonic masculinity poster to the rest of the participants, and then they will show the participants how to change this to the transformed masculinities advertising poster.
4. When time is up, bring everyone back together, and explain that each small group will have 10 minutes to present their work and to answer any questions about their work.
  5. Have each small group take it in turns to present their work, allow a few minutes at the end for any questions from other participants.
  6. When all the small groups have shown their work, end the session by highlighting:
    - The main ways in which the 'power-over' model of hegemonic masculinity is at the root of GBV.
    - How widespread images and practices of the violence of hegemonic masculinity are in the culture.
    - How we can challenge these images and practices and present images and practices of transformed masculinities that celebrate 'power-to' and 'power-with'.

### **Notes for facilitator**

You can support the groups to be really creative in their work by gathering together as many materials as possible for them to use - such as magazines, newspapers, song lyrics etc.

## Learning Activity 5.6: Circles of Influence<sup>29</sup>

### Learning objectives

- Recognize how the thoughts, beliefs and actions of others influence violence.
- Understand how violence is supported and reinforced at all levels, and thus must be addressed at all levels.
- Apply the social ecological model to develop strategies for violence prevention in specific contexts.

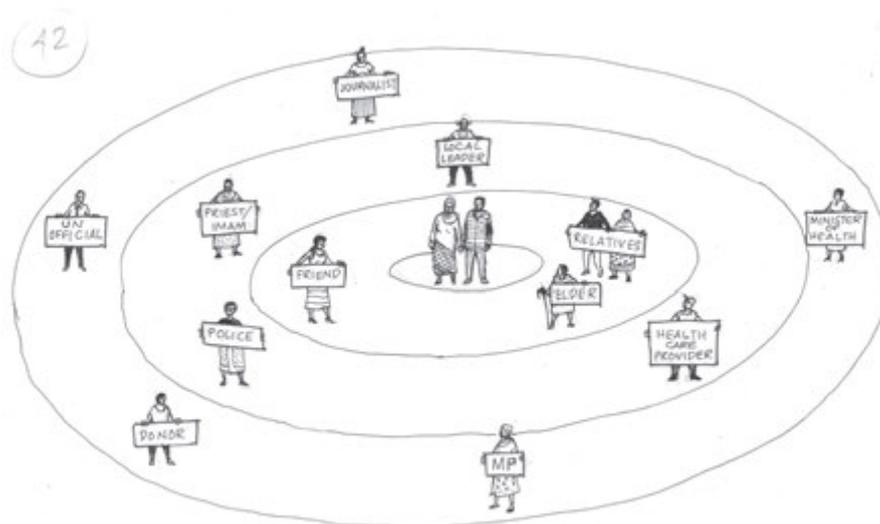
### Time and materials needed

70 minutes

Name tags and statement cards (see tables below for text that should appear on each name tag and statement card)

### Step-by-step guide to facilitating the activity

1. Draw four concentric circles on the floor.
2. Spread the name cards and statement cards out on a table or floor, with the text face down. Ask the participants to get a name tag, statement card and a piece of tape. Ask participants to tape their name tag to their chests. Tell them they can read their pieces of paper, but only to themselves.



3. Ask the participants who have chosen the name tags 'Bounty' and 'Vanny' to stand inside the smallest, innermost circle. Announce to participants "This woman and man are named Bounty and Vanny - they are the main characters in this exercise. Bounty and Vanny, please introduce yourselves to the group by each reading the first sentence on your piece of paper."
4. Once Bounty and Vanny have introduced themselves, ask participants:

<sup>29</sup> See footnote 6.

- All of you who have numbers 3 to 9, please come stand in this next circle around Bounty and Vanny.
  - All of you who have numbers 10 to 25, please come stand in this next circle.
  - All of you who have numbers 26 to 30, please come stand in this outer circle.
5. Explain the first part of the exercise as follows: “I will ask a participant to introduce her/himself and to read her/his first sentence aloud, to Bounty and Vanny. This participant will then tap another participant who will do the same, until all participants have had a turn”.
  6. Start the exercise by randomly choosing one of the participants to go first. Once everyone has had a turn, conduct a short debrief using the following questions (make sure participants remain in position):
    - Which circle do you think has the most influence on Bounty and Vanny? Why?
    - Do any of the circles not have any influence on Bounty and Vanny? Why or why not?
    - What does this exercise tell us about community norms, institutions, policies and others?
  7. Summarise the key points so far:
    - Everyone is influenced by many factors and people, without even realising it.
    - People are usually influenced the most by the people who are the nearest to them. They influence us in everyday life.
    - Even community members who are not as close to us as friends and family influence how we think and act.
    - Broader societal influences, like the media, national laws and international conventions, also affect individuals, even if it is not as direct or immediate.
    - Around all of us are circles of influence: family and friends, community members and society.
  8. Explain to participants that they will now continue the exercise as follows: The NGO staff (name tag #18) will read her/his second sentence aloud to Bounty and Vanny. She/he will then go and tap one person on the shoulder and return to her/his place in the circle.
  9. The person who was tapped on the shoulder will read her/his second sentence. After the reading, the NGO member and the person who was tapped on the shoulder can each tap one other person. They will both read their second sentence aloud, one after the other.
  10. After that, all participants who have read their second statement can tap another person. Each of these people will read their second statement. The game will continue like so until everyone, except for Bounty and Vanny, has read her/his second sentence.
  11. When everybody has read her/his second sentence, ask Bounty and Vanny to read theirs. Debrief the game with the following questions:

- What happened when more people were convinced of the benefits of a violence free relationship?
- What can we learn about effective strategies to address GBV from this activity?

12. End the activity by summarising its key points, including:

- It is important to consider multiple layers of influence in developing strategies for intervention and prevention of gender-based violence.
- The social ecological framework is a useful tool for thinking through different sites of and types of violence prevention work - use the information on the social ecological model to explain more about the framework and its uses in preventing gender-based violence.



## NAME TAGS

<b>1. Vanny</b>	<b>2. Bounty</b>	<b>3. Bounty's parent</b>	<b>4. Bounty's friend</b>
<b>5. Elderly</b>	<b>6. Relative</b>	<b>7. In-law</b>	<b>8. Vanny's friend</b>
<b>9. Neighbour</b>	<b>10. Adolescent</b>	<b>11. Priest/Imam/Monk</b>	<b>12. Health care provider</b>
<b>13. Street vendor</b>	<b>14. Police officer</b>	<b>15. Farmer</b>	<b>16. Taxi driver</b>
<b>17. Market seller</b>	<b>18. NGO staff</b>	<b>19. Local leader</b>	<b>20. Pharmacist</b>
<b>21. Teacher</b>	<b>22. Doctor</b>	<b>23. Social Welfare Officer</b>	<b>24. Judge</b>
<b>25. Parliamentarian</b>	<b>26. Donor</b>	<b>27. Radio announcer</b>	<b>28. UN official</b>
<b>29. Minister of health</b>	<b>30. Newspaper editor</b>	<b>31. Angelina Jolie</b>	<b>32. President Obama</b>

## STATEMENT CARDS

1. i) My name is Vanny. I am married to Bounty. We used to be okay, but nowadays Bounty shouts at me a lot and even sometimes hits me. I fear him and so do my children.

ii) My name is Vanny. My husband respects me. We talk about our problems and solve them together.

2. i) My name is Bounty. I am married to Vanny. For some time now things at home have not been so good. My wife annoys me, and I beat her sometimes. I guess this is what happens in marriage.

ii) My name is Bounty. I made a commitment to Vanny and my children that I will not solve problems or frustrations through shouting or hitting. Our house is now a happier place, even the children are doing better.

3. i) I am Bounty's parent. We were raised knowing that men can discipline women. This is how things should be.

ii) I am Bounty's parent. Violence is not acceptable in our family/clan/tribe.

4. i) I am a friend of Bounty. We go to the drinking joint together. It's normal for men to get drunk and become angry or temperamental.

ii) I am a friend of Bounty. When we are out drinking, I advise you to stop before drinking too much, so you won't go home drunk.

5. i) I am an elder. You respect me and follow my advice. Men have to make all the decisions for a family.

ii) I am an elder. I advise you to make decisions together as a family.

6. i) I am Vanny's relative. I ensure you respect the family customs.

ii) I am Vanny's relative. In my house, we are non-violent. Why don't you do the same to make your family peaceful and happy?

7. i) I am the in-law. You are now part of our family where women stay quiet and don't complain.

ii) I am the in-law. In this family, women and men have equal rights and live violence-free.

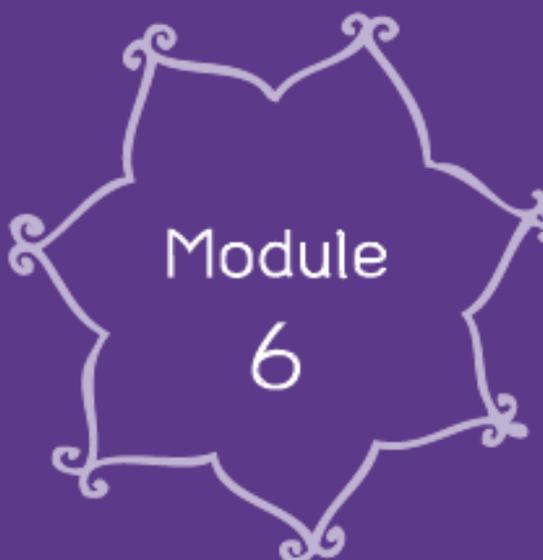
8. i) I am a friend of Vanny. You and I discuss everything together. My relationship is similar to yours — men are the head of the household, we have to be tough.

ii) I am a friend of Vanny. One person as head of the household is not necessary. Couples can and should make decisions together.

<p>9. i) I am your neighbor. I hear your fights at night but say nothing. It isn't my business.</p> <p>ii) I am your neighbor. I let you know that I know about the violence and invite you to come over if there is a problem.</p>
<p>10. i) I am an adolescent. I keep silent — what can I do? I guess this is how adults solve problems.</p> <p>ii) I am an adolescent. I know that violence only brings harm. I promise I won't commit violence as an adult.</p>
<p>11. i) I am a priest/imam/monk. I keep silent. God/Allah/Buddha will take care of things.</p> <p>ii) I am a priest/imam/monk. I study our holy scripts carefully, and know that violence is against our belief. And I teach my congregations about this.</p>
<p>12. i) I am a health care provider. I take care of injuries but don't ask anything. It is not my business.</p> <p>ii) I am a health care provider. We organized a seminar among health care providers to learn more about violence and health. We now ask clients about violence.</p>
<p>13. i) I am a street vendor. I see her bruises but keep silent.</p> <p>ii) I am a street vendor. I went to a market sellers association and talked with them about setting up a men/women's group to talk about our issues.</p>
<p>14. i) I am a police officer. Men sometimes can't avoid using some forms of minor violence at home. It is a domestic issue.</p> <p>ii) I am a police officer. I take all cases of violence seriously, regardless of where they happen or with whom.</p>
<p>15. i) I am a farmer. I think a woman is not equal to a man. A woman should obey her husband.</p> <p>ii) I am a farmer. I made a presentation at my farmers meeting about how women and men can work together for a better harvest.</p>
<p>16. i) I am a taxi driver. I think violence should be used against a woman once in a while. Otherwise women start thinking they can do anything.</p> <p>ii) I am a taxi driver. I talk to my fellow taxi drivers about causes and effects of violence.</p>
<p>17. i) I am a market seller. Women and men are not equal. If a man wants to show that he has more power, then that is a woman's fate.</p> <p>ii) I am a market seller. At the market, we are all taking part in the community mobilization activities to prevent violence against women and girls.</p>
<p>18. i) I am NGO staff. We tell people to stop being violent, because only bad people use</p>

<p>violence.</p> <p>ii) I am NGO staff. We talk with community members about the connection between violence and HIV/AIDS. We help people see the benefits of non-violence.</p>
<p>19. i) I am a local leader. Violence in relationships is a domestic issue — I don't have time for it!</p> <p>ii) I am a local leader. Violence in our community is not tolerated! We have a bylaw against it.</p>
<p>20. i) I am a pharmacist. You buy things from me, and ask for my advice. I think women must be patient and tolerant.</p> <p>ii) I am a pharmacist. When you come to buy medicine for your cuts I refer you to a counselor to talk about violence.</p>
<p>21. i) I am a teacher. Making jokes about girls is just for fun, it doesn't do any harm. Kids fight, it's normal.</p> <p>ii) I am a teacher. I role model to my students that girls and boys are equally valuable, and that harassment is not okay.</p>
<p>22. i) I am your doctor. I advise you on many issues but violence is not my business.</p> <p>ii) I am your doctor. I ask you about violence in your relationship and explain how violence has serious impacts on your health.</p>
<p>23. i) I am a social welfare officer. I see violence in the community but I mostly focus on children, as some violence between women and men is pretty normal.</p> <p>ii) I am a social welfare officer. I deal with both violence against children and women. On home visits I'll talk about the benefits of non-violent families.</p>
<p>24. i) I am a judge. Sometimes women file cases just for minor violence. I dismiss the cases.</p> <p>ii) I am a judge. In my court I take all cases seriously. Violence, no matter if between partners or strangers, is a crime.</p>
<p>25. i) I am a parliamentarian. There are no laws in my country specifically about domestic violence — that's a private matter</p> <p>ii) I am a parliamentarian. The law of this country says that no person has a right to use violence against another person — no matter what their relationship.</p>
<p>26. i) I am a donor. I fund GBV prevention programs. It's a hot issue.</p> <p>ii) I am a donor. I fund programmes that recognize women's vulnerabilities to violence, and I follow up thoroughly with all programmes to make sure that have positive impacts/results.</p>
<p>27. i) I am a radio announcer. You hear my messages every day. We joke about women and violence – what's the harm?!</p>

<p>ii) I am a radio announcer. I organize a talk show in which many different people come to talk about the negative consequences of violence against women.</p>
<p>28. i) I am a United Nations official. I monitor countries' progress on international conventions.</p> <p>ii) I am a United Nations official. Violence against women and women's vulnerability is covered in international conventions. I'll ask and work with governments how they are responding to these issues.</p>
<p>29. i) I am a Minister of Health. I decide which services are available at the health centers. Women's rights issues don't belong in clinics – we prescribe drugs!</p> <p>ii) I am a Minister of Health. Our health care providers are trained on how to ask clients about violence.</p>
<p>30. i) I am a newspaper editor. I show explicit photos of women in my paper, because it sells!</p> <p>ii) I am a newspaper editor. Our newspaper has a policy to protect the rights and dignity of all the people in the stories and images we publish.</p>
<p>31. i) I am Angelina Jolie. I think all women should look beautiful and attractive.</p> <p>ii) I am Angelina Jolie. I know that I have influence through my work. I use my resources and my work to promote gender equality.</p>
<p>32. i) I am President Obama. I believe in world peace. We need to increase our armed forces so that we can protect peace.</p> <p>ii) I am President Obama. I believe in world peace, and to protect world peace we have to stop violence against women. I provide financial support to programmes that end violence, and work with governments to promote gender and social justice for all.</p>



Module

6

Personal transformation



## Module 6: Personal Transformation

### Why personal transformation?

As a member of a community, everything we do – our words and actions – influence how the community is organized and experienced. We are all connected. What we think of as private and personal actions help to create norms in our community. Therefore, as individuals, we can help to change social norms that foster inequality, power imbalance, and violence. Change must first start with us. If we believe that violence against women is not right, we all can and should do something to prevent or respond to violence against women. Within each and every one of us, there is power within – power to create change, to take action to stop inequality, injustice, discrimination, and violence.

Many of us experience and witness injustice and discrimination as a part of life. For example, a female friend is not selected for a job because she is pregnant, a cousin gets beaten by her husband, a transgender street vendor gets harassed by teenagers, a homeless boy is put into a juvenile centre, or a niece is forced to get married at a young age. Sometimes, we regard it as commonplace or normal. We sometimes say, “it is unfortunate” and “it happens”. But there are times when injustice makes us stop and think. In these moments, we recognise injustice not as the way life is, but as an unfairness that should be corrected. We feel angry, sad, or sometimes guilty when we witness or see injustice inflicted upon somebody. These trigger moments can help us to recognise that our lives are shaped by larger forces of unequal power and broader injustices. What seems to be merely personal is actually political, systematic, and structural. This is what is meant by the statement ‘the personal is political’.

Translating our visions of justice into reality begins with us. We need to be in continual reflection and action on all of the ways in which we, in our personal lives, either help to challenge patriarchy and other forms of injustice or we help to maintain patriarchy and other forms of injustice. We need support in this reflection and action; we cannot and should not do this alone. It is important to see this process of changing ourselves as an ongoing process, a daily practice of living our commitments to create the kind of world in which we want to live. We are all caught up in oppressive systems. We make continual choices about whether to confront or remain complicit with these systems, and the ideas and behaviours that maintain them.

### Journeys of change

There are many reasons why people get involved in working for gender justice. It is important to think and talk about these reasons and the experiences in our lives that have brought us to the point of wanting to take action. Such reflection and discussion is helpful because it helps us to:

- Clarify our concerns about issues of gender injustice and our commitments to addressing them;
- Put our own experiences with gender injustice in context, especially in relation to other issues/experiences of privilege and oppression;
- Examine our own attitudes, behaviours, practices, and beliefs that may reinforce injustice and violate somebody’s human rights;

- Relate our own experiences to those of others, to build relationships, in order to act together to create gender justice;
- Share with others our concerns and commitments, which helps to reduce isolation and clarify the potential for a shared agenda of work;
- Relate our experience as individuals to the larger story of privilege and injustice in our communities and the violence that reflects this;
- Identify sources of support and inspiration that we can draw on to help sustain us in our work;
- Be alert to the challenges of doing work on gender justice and issues that may relate to our own experiences of violence in our past; to be aware that we may need support; and
- Identify harmful patterns in our own behaviour that we may reproduce in our activism that we want to change.

All these points are relevant to people of any gender identity taking on the work of promoting gender justice. But reflection and discussion of motivations for doing this work and our personal journeys towards becoming activists for gender justice are especially important for men. This kind of reflection and discussion is helpful for men in revealing previously hidden patterns of enacting male privilege, as well as acts of complicity with violence, that men may have been unwilling to talk about before.

At the same time, many men have had their own experiences of gender injustice - for example, they have been the target of GBV. Men are often reluctant to talk about these experiences because of prevailing norms of masculinity that insist on male invulnerability. Reflecting on our journeys to becoming activists for gender justice can be an opportunity for men to open up to themselves and others about painful experiences from their past and to get help in dealing with these. Use Learning activity 6.1 to reflect on and discuss the journeys we have been on in becoming activists for gender justice.

## Men's interest in gender change

A question that is often asked about men becoming gender justice activists is “why should men change?” given the benefits they get from the patriarchy in terms of male privilege. Yet, men may have many reasons to work for gender justice, which may include<sup>30</sup>:

- **Relational interests:** As a group, men have a common interest in defending what they share in common as a group; that is, their male gender privilege. But men's lives are more complex than this. Their lives are shaped by more than just their gender identity; race/ethnicity, class, caste, sexuality, religion and nationality – all of which influence how men identify their interests. In their families and communities, which are largely defined by these factors above, men live in social relationships, many of which are with women and girls: wives, partners, mothers, sisters, aunts, daughters, nieces, friends, classmates, colleagues, neighbours, and so on. It is the quality of these relationships that in large part determines the quality of every man's life. Men can see that their lives

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<sup>30</sup> Connell, R. 2003. 'The Role of Men and Boys in Achieving gender equality', *EGM/ Men-Boys –GE Working Paper*, No. 1.



are damaged, too, by a system of gender inequality that damages the lives of women and girls with whom they are in relationship. It is clear that many men make sacrifices for their children, and want their daughters to grow up in a world that offers young women security, freedom, and opportunities to fulfil themselves. This is a powerful reason for many men to support gender equality.

- **Personal well-being:** In many ways, men continue to benefit from political, economic and social systems that privilege the male. But these systems are also bad for men's health and well-being. Men whose gender identities and/or sexual desires and practices do not conform to the norms of the two-gender system and heteronormativity are oppressed by the current gender system and have a powerful reason to work for greater gender justice. More generally, health research continues to document specific problems for adult men and boys, among them: lower life expectancy; premature death from accident, homicide and suicide; high rates of occupational injury in industries such as mining, transport and heavy manufacturing (closely related to gender segregation in the workforce); and higher levels of drug abuse, especially alcohol and tobacco. Men's unwillingness to seek medical help when it is needed has been observed in many countries. These health issues are, in part, the result of men's adherence to gender norms that equate masculinity with toughness and invulnerability. Where unemployment is high, the lack of a paid job can be a damaging pressure on men who have grown up with the expectation to be a breadwinner. More generally, less rigidity in the norms of masculinity will allow men more options in how to live their lives and more freedom to fully express themselves emotionally, without having to put up a 'front' of invulnerability and suppress their emotions in order to stay 'in control'. This is likely to yield benefits in terms of mental health and psychological well-being.
- **Collective interests:** Men may also support gender equality because they see its relevance to the well-being of their community. In situations of mass poverty and under-employment, flexibility in the gender division of labour may be crucial to a household which requires women's earnings as well as men's. Men may recognise that they benefit in the long run from the growth in collective well-being that flows from the better education of women and from improvements in women's health. Men are likely to benefit from broad social and cultural changes associated with gender equality. It will also yield benefits for their security. Violence, both between individuals and groups, is strongly associated with dominant norms of masculinity and gender inequalities in economic and political life. Men have an interest in challenging these norms and inequalities, and the violence that follows from them, for the sake of peace in their communities.
- **Human rights and social justice:** Men also get involved in the struggle for gender justice, and seek to change harmful norms and practices of masculinity, simply because it is the right thing to do. Women and girls have the same rights as men and boys. Even when men cannot see personal benefits in gender equality, they still have a responsibility to promote greater equality. As long as systematic gender inequalities persist, privileging men over women and promising future advantage to boys, those with such privilege have an ethical responsibility to do what they can to change the system. This responsibility may be more evident to those men who work for social justice in their own lives, for example for economic or racial justice. They recognise that their struggles are related to women's struggles for gender justice. Beliefs about

domination and subordination that lie at the heart of gender inequality (the power of the male over the female, the masculine over the feminine) play a fundamental role in other forms of injustice by 'naturalising' relations of domination; for example, of rich over poor, or in some societies, of white over black.

Use Learning activity 6.2 to facilitate a discussion on the many reasons why men get involved in struggles for gender justice.

### **'Personal is political'**

The 'personal is political' is a long-standing feminist principle. In many ways, patriarchy begins at home, with the idea that the man is the head of the family. Efforts to challenge patriarchy must, then, take place at home or the private sphere. The domestic division of labour in which the main burdens of child-care and domestic work are placed on women is a personal matter with serious political implications. This division of labour is a major foundation of patriarchy. When men choose to share this burden with women, they are not only making a personal decision but also taking a political action to challenge patriarchy - the personal really is political. Knowingly or unknowingly, we all take part in maintaining patriarchy through our personal attitudes and actions. Women as well as men are involved. When a mother tells her son not to cry because that is 'to act like a girl,' she is acting out the patriarchal belief that femininity is weak and masculinity is strong. Patriarchal beliefs and values run so deep in our societies that they can be difficult to see, let alone change. If we want to be effective in our work to transform masculinities and promote gender justice, we need to look at and change the ways we reinforce and embody harmful masculinities and femininities in our own personal lives.

The personal is political message emphasises the importance of being the change that we want to see in the world, and practicing what we preach. It is about acting on our political commitments in our personal lives. Making a reality of the personal is political principle requires personal transformation, especially for men who benefit in so many ways from the privileges of being male. Use Learning activity 6.3 to explore the meanings of the 'personal is political' in your own family and community, and Learning activity 6.4 to explore some of the challenges and contradictions people face in trying to change their personal attitudes and behaviours with respect to norms of masculinity and femininity. Learning activity 6.5 gives participants an opportunity to reflect on their own practice and to make a commitment to change aspects of their everyday practice, in order to do more to promote gender justice. Use Learning activity 6.6 to look more closely at the important values that underlie such commitments to personal transformation.

### **Personal transformation = be the change**

Personal transformation is a term that covers a wide range of life-enhancing and life-changing practices. Personal transformation can be psychological, physical, emotional, or spiritual. It is important to remember that transformation does not necessarily have to start with a crisis; it can begin with an awareness of a problem and what needs to change.

This emphasis on personal transformation is very important because it opens up a conversation about our own accountability to make changes in our lives that contribute to the goals of transforming masculinities and promoting gender justice. This is especially

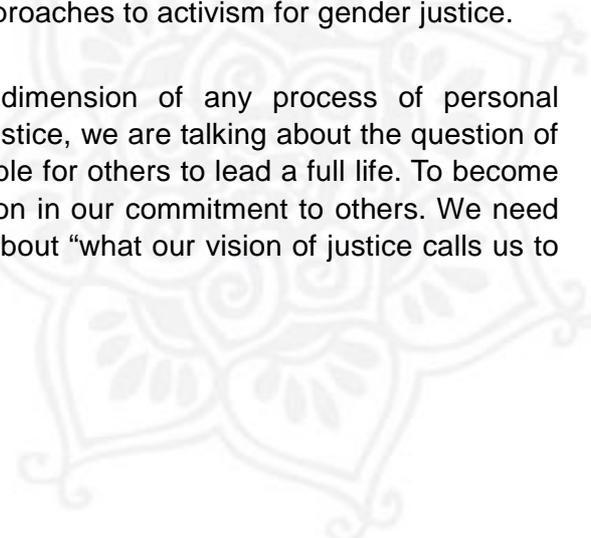


important for men who need to transform their own practices of male privilege. For all of us who are committed to gender justice, the processes of personal transformation will include some or all of the following commitments and actions:

- Being the change we want to see in the world, which reflects the importance of our actions matching our visions of gender justice and transformed masculinities.
- Getting and giving support, which emphasises the need to work with others to make changes in our lives, and especially the need for men to deal with the challenges of seeking support and giving support in contexts where norms of masculinity make it hard for men to ask for help or express their feelings.
- Strengthening resilience, which reflects the importance of connecting people with the support they need to strengthen their resilience in dealing with the physical and emotional harms (trauma) caused by patriarchy.
- Dealing with our privilege, which highlights the importance of men thinking about and working on the ways in which they continue to act on their male privilege.
- Being an ally, which emphasises the need for men to work as allies with women and transgender people in their struggles for gender justice.
- Being accountable in relation to all of the above, which reflects the importance of being accountable for our own attitudes and actions in relation to challenging the masculine beliefs and practices that maintain gender injustice.

When we choose to take action to challenge injustice, we begin to discover and nurture our power within – the passion and energy to address the ongoing, daily misuse of power, injustice, and inequality. Importantly, activism is effective when we truly live our values. In other words, our own attitudes, words, behaviours, and actions must truly reflect our belief in peace, justice, and equality. Use Learning activity 6.7 to look more closely at what it means to become an activist for gender justice, and the support we might be needed. In choosing to take on the challenge of personal transformation and to become an activist for change, it is also important to think about how to build the energy and inspiration that will provide the fuel and momentum to maintain processes of change. Learning activity 6.8 can be used to deepen understanding of effective approaches to activism for gender justice.

It is also important to look at the spiritual dimension of any process of personal transformation. In taking on issues of gender injustice, we are talking about the question of what it means to live a full life and make it possible for others to lead a full life. To become a conscious activist is a process of transformation in our commitment to others. We need to think beyond our narrow concerns and think about “what our vision of justice calls us to become.”



## Learning Activity 6.1: Activist Life Mapping

### Learning objectives

- Reflect on and discuss the people and experiences that have led us to want to work for greater gender justice in society.

### Time and materials needed

60 minutes

Enough paper and pens for each participant to create their own life map.

### Step-by-step guide to facilitating the activity

1. Introduce the activity by presenting the learning objective.
2. Explain the concept of a 'life map', which is a picture or a diagram of an individual's personal journey to becoming an activist for gender justice. Explain that this can be any kind of map: a timeline of life events; concentric circles representing different aspects of experience (family, relationship, work); linked images of people who have been significant etc. They can begin from childhood or from the time of a significant ancestor or historical experience, or from an event that was a turning point in life.
3. Make sure that each participant has paper and a pen with which to create their life map. Ask each person to draw their life map, and to mark or show on their maps:
  - Two people and two experiences that made them aware of the significance of gender in their lives; and
  - Two people and two experiences that revealed the links between gender and injustice in their lives.
4. Allow participants about 10 minutes to draw their maps. Then ask participants to pair up, and share their life maps with their partners, and talk about the issues and insights that drawing the map highlighted. For those who are listening, remind people to be sure to listen well and pay attention to the issues and questions that are coming up for them.
5. Bring participants back together as a large group. Open up a general discussion about the significant influences on us as gender activists by using the following questions:
  - Who or what was most influential in raising our awareness of the impact of gender roles and gender inequalities in our lives?
  - How have we benefited from these gender roles and inequalities? How have we suffered because of them?
  - How have these gender roles and inequalities been related to our experiences of different forms of violence?
  - Who or what has moved us to want to take action to promote greater gender justice?

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- How might our own experience and expression of gender (how we think/feel/act as men, women or people of other gender identities) affect, positively and negatively, the work that we want to do for gender justice?
  - What do we need to change about the ways that we think/feel/act in order to reduce the negatives and be more effective in our work for gender justice?
  - What can we learn from the example of those people who have inspired us to take action for gender justice?
6. Wrap up the discussion by sharing some of the key learning points about why it is important to reflect and discuss the reasons why we want to do this work and the experiences in our lives that have brought us to the point of wanting to take action.

### Notes for facilitator

Asking people to think and talk about experiences of gender and violence from their personal histories may bring up some difficult or painful memories and feelings. It will be important to prepare the group for this by raising this as an issue at the beginning of the activity. It is also helpful to remind people at the end of the activity to take care of themselves when they leave the workshop, because such memories and feelings may only come up for them later. If possible, it will be useful to provide participants with a list of people and organizations which can offer support in dealing with painful memories of gender and violence.



## Learning Activity 6.2: Why Should Men Change?

### Learning objectives

- Identify men's multiple interests in joining the struggle for gender justice.
- Practice skills in discussing motivations for change with other men.

### Time and materials needed

60 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by explaining its learning objectives. Explain that one of the main questions asked about men's involvement in struggles for gender justice relates to men's interests in challenging a system of gender power that in so many ways continue to benefit men - in short, 'why should men change?'.
  2. Write up these six headings, each on a separate piece of flip-chart paper and stick these papers up around the room:
    - For the sake of the women in our lives
    - For the sake of the girls in our lives
    - For the sake of the boys in our lives
    - For our own sake, as men
    - For the sake of transgender people in our community
    - For the sake of our community as a whole
  3. Invite participants to move from one flip-chart to another and write all of the reasons that men should change and get involved in the struggle for gender justice that relate to the statement on that flip-chart.
  4. When the charts are full, lead a general discussion on what participants have identified as men's main interests in changing harmful norms and practices of masculinity and joining the struggle for gender justice. Discuss the balance between men's interests that relate to their own lives and those that relate to women and children as well as transgender people in their lives. Discuss the balance between the interests that relate to men's individual lives and those that relate to broader community and societal interests.
  5. Break into six smaller groups, and have each group choose one of the flip-charts to work with. Ask each group to prepare a role play, showing one man talking to another man or group of men, using the reasons listed on the flip-chart, to persuade them of the importance of men challenging harmful norms and practices of masculinity and getting involved in struggles for gender justice.
  6. Run the role plays. After each role play, discuss with the following questions:
    - What worked well in terms of trying to persuade other men to challenge harmful norms and practices of masculinity?
    - What did not work so well? Why do you think this is?

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- What would work well in terms of talking to men in our communities about men's interests in challenging harmful norms and practices of masculinity?
  - As gender justice activists, what do we need to work on (knowledge? skills? confidence?) in order to do a good job of talking to men in our communities about men's interests in changing harmful norms and practices of masculinity?
7. End the activity by summing up the discussion, highlighting the importance of promoting a positive vision for change in men's individual lives, as well as for their community and the society as a whole, as being key to exploring men's multiple interests in challenging harmful norms and practices of masculinity.



## Learning Activity 6.3: Understanding the 'Personal is Political'

### Learning objectives

- Deepen understanding of the many ways in which the 'personal is political' in our lives.

### Time and materials needed

60 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by presenting its learning objective.
2. Divide the group into four smaller groups, and give each small group one of the scenes listed in the Notes for facilitator section. Ask each group to prepare a role play/skit showing this scene. Allow the groups about 5 minutes to prepare their role play, which should last no longer than 5 minutes.
3. Invite the first group to show their role play. When it is completed, discuss audience reactions. Here are some questions you can use:
  - How realistic is this scene? How common are such experiences in our society?
  - In what ways is male privilege getting acted out in this scene?
  - Why is the person with privilege acting in this way?
  - Why is the other person in this scene allowing this person with privilege to act in this way?
  - What does this scene show about the institutional and ideological supports for individuals to act out their male privilege?
4. Ask the next group to show their role play and use the same questions for discussion. Repeat this process for the remaining two groups.
5. Now ask the groups to prepare a second role play, showing the same scene but with a different ending, in which the person with privilege changes their behaviour and does not act out their privilege. Explain that the groups can add a new character, or can change the ways in which either or both of the two main characters behave. Allow the groups about 5 minutes to prepare their role play, which should last no longer than 5 minutes.
6. Ask each group to take it in turns to show their second role plays.
7. After all of the second role plays have been completed, discuss participants' thoughts and feelings about these role plays and the issues they raise - some possible questions include:
  - Why did the person with male privilege change their behaviour?
  - What supported and/or pressured this person to change?
  - What do these scenes show about good ways to make men more aware of their male privilege and its role in reinforcing patriarchy?

- What do the scenes show about the roles that other people can play in supporting and pressuring men to no longer act on their male privilege?
8. End the session by summarising its key learning points, including:
- Our personal attitudes and behaviours both express and reinforce larger structural inequalities and power hierarchies - what we do in our personal lives is and always will be political.
  - By not recognising that the 'personal is political', we knowingly or unknowingly accept, support and strengthen these inequalities and hierarchies.
  - Men can challenge patriarchy by recognising their everyday practices of male privilege and making changes in the way that they live their lives so that they no longer act out this male privilege.
  - Recognising the connection between our 'smaller' actions and larger structural forces is important for initiating the process of personal change and activism.
  - To be an activist for gender justice, we need to be the change we want to see in the world.

## Notes for facilitator

Scene 1	A man comes from office, removes his shoes, changes and relaxes in a chair in the living room. He picks up newspaper and starts reading through the pages. His wife comes and serves him a mug of coffee. He takes the mug, doesn't even look at her or say thanks to her and continues reading through the pages of newspaper.
Scene 2	A husband and wife are at home. The wife is washing the utensils while her husband is helping her in drying in them and putting them away. She appreciates his help and thanks him for his support in the kitchen and cleaning. As they finish, he demands her credit card and says that he needs some money to give a party for his friends. She tries to ask him what happened to his own money in his bank account. He says that he spent it but avoids telling her any details and keeps asking for her credit card. She surrenders and gives her card to him.
Scene 3	A gay couple, Ruhul and Jasmir, are sitting in a coffee bar and chatting about their experiences at the work place. While listening to them one can clearly see that, Ruhul is a little dominant and aggressive over Jasmir. As they continue sharing about their work, Ruhul picks up Jasmir's cell phone and start screening through SMS inbox. Jasmir tries to resist but in vain. Ruhul asks Jasmir who is this Victor who is always messaging him and why is he messaging him so much?

Scene 4

Merry and John are getting ready for a party. Merry appreciates the way John is dressed and appreciates his look and asks him how she is looking? John appreciates her dress but makes a comment on her dress saying that it is a bit 'overtly exposing' and he thinks that she should change her dress. He further adds that he would not like others to look at her skin and so she must change her dress and choose a more 'decent' one.



## Learning Activity 6.4: Doing Gender Differently

### Learning objectives

- Explore some of the challenges and contradictions faced by people who are trying to do gender differently.

### Time and materials needed

80 minutes

Enough copies of the case studies for the small group work

### Step-by-step guide to facilitating the activity

1. Introduce the activity by presenting its learning objectives. Remind the group that the previous activity looked at the ways in which our personal attitudes and behaviours both express and reinforce larger structural inequalities and power hierarchies. If we are to challenge patriarchy and promote greater gender justice, we need to do gender differently in our personal lives. Explain that this activity will look more closely at some of the complexities of trying to do gender differently by looking at two case studies of a man and a woman who are trying to do so.
2. Break participants into small groups of 4-5 people each. Give half of the groups the first case study and give the second case study to the remaining groups. Give the small groups 30 minutes to read the case study and discuss the questions at the end. Ask each small group to prepare a short 5 minute presentation on the highlights of their discussion, which they will share with the rest of the participants.
3. When the small groups have finished their discussions, ask each group to take it in turns to report back to the large group.
4. After all the small groups have reported back, lead a general discussion to summarise the key learning points from the session, including the following:
  - Doing gender differently is easier in some spaces of our lives than others. For men, it may be easier to accept and practice gender equality in the privacy of their homes than in the public setting of the workplace. For women, it may be easier to challenge dominant norms of femininity in the workplace than in the home, where the pressure to be a good wife and good mother remain very strong.
  - It is hard to do gender differently on your own - people need support to transform their attitudes and behaviours with respect to norms of masculinity and femininity.

### Notes for facilitator

If your participant group is mixed in terms of gender (women, men and transgender), think about whether it will be better to divide the small groups according to gender identity (e.g. ask the men to form their own small groups and the women to form their own small groups) or whether it will be better to have a mix of people of different gender identities in each small group. Depending on your assessment of the gender dynamics of the group as a whole, you may feel that the small groups will have a better discussion of these case studies if they are single gender small groups - for example, male-only small groups



discussing the male case study and female-only small groups discussing the female case study. On the other hand, you may feel that you will get a richer discussion if the small groups are mixed in terms of gender.



## Case study on doing gender differently: Syatir's story

Syatir is a 39 year old man from Aceh, Indonesia. He works in the IT department of a women's empowerment NGO that provides services to women who experience intimate partner violence. Syatir lives with his wife, son, brother, brother-in-law, niece and a paid nanny. His wife also works. He describes the household management as very flexible: whomever is free at the moment, takes care of various domestic tasks. Syatir emphasises that there are no fixed rules. Syatir and his wife share responsibility for childcare, and he has taken care of his daughter when she is sick. Cooking is Syatir's hobby, and he enjoys helping his wife cook meals. He likes to make cookies and experiments with different dishes. Syatir does the laundry for the household – often seen as a woman's job. Syatir enjoys the benefits of his alternative notions of men's role in the household by getting to spend time with his child and supporting his wife. He feels guilty if he does not participate in domestic activities.

Syatir recognises that this arrangement is unusual. He knows that according to social norms, men take on the role of financial provider, and women are expected to care for domestic duties, including childcare. This contradiction between Syatir's practices and community expectations is source of tension in his life. Syatir and his wife are careful about how they behave in order to avoid gossip. His wife does not let him dry the laundry outside, where people can see him, because the community would not accept that the husband is doing what is perceived to be the wife's task. Sometimes Syatir's friends tease him, and ask him why he bothers to cook, since he is a married man. This makes him angry, as he enjoys the work and does not consider it to be a burden. He is critical of men in his community who undermine women's views and opinions.

Syatir speaks knowledgeably about patriarchy, the lack of power women have in the society, and the links between male behaviours and attitudes and domestic violence. He has participated in gender training workshops at his workplace. He believes that men need to recognise patriarchy and male privilege, and actively change their attitudes and behaviours. He expresses frustrations at how far behind women remain, in terms of achieving gender equality.

Syatir says that his maternal grandmother, who supported a family of six after her husband died, had a big influence on his thinking about gender. He describes her as strong, independent and tough, and her success has influenced his views about women's abilities to take ownership of their lives. Syatir also credits his father with being an equitable parent, who gave his daughters (Syatir's sisters) an equal opportunity to pursue higher education and their ambitions in life. Although he was closer to his mother, who was the primary caretaker, he recognises his father as the decision-maker during his childhood.

While he is adamant about his wife's abilities to make decisions, Syatir is still clear that he is the head of the household. At work, Syatir's supervisor is a woman, and he speaks condescendingly of women's abilities in positions of power. He describes a situation in which his supervisor did not take his recommendation, and blames this on her inability to strategically delegate responsibility. It seems that Syatir feels less at ease within his workplace, where women occupy the positions of power within the organization, thus challenging the usual patriarchal arrangement in which those in power are mostly men. Syatir compares his situation to those of his male friends, noting that they do not have the same problems as him, because they have male supervisors.

### Discussion questions:

- In what ways is Syatir doing gender differently and challenging the dominant norms of masculinity?
- Who and/or what is helping him to do gender differently?
- In what ways is Syatir reinforcing the dominant norms of masculinity?
- What might explain the contradiction between what Syatir says about the need to challenge patriarchy and his own attitudes towards his female supervisor?
- What work could be done with Syatir and men like him to help them explore and resolve such contradictions in their personal attitudes and behaviours with respect to gender equality?

This case study of Syatir (name has been changed) was developed based on a life history interview conducted as part of The Change Project qualitative research in Aceh, Indonesia.

### Case study on doing gender differently: Lee Her's story

Lee Her was married off when she was 15 years old. In her village in a northern part of Laos, early marriage is a common practice. By the time she got married, Lee Her had just finished grade 8. Her family and her in-laws took her out from school, expected her to become a housewife, take care of domestic work, and have children for her husband. Lee Her had always done well at school. She loved chemistry and biology in particular. She wanted to be a nurse.

Because her husband was also young, only one year older, she managed to convince him that they were not financially ready to have children. He agreed because he wanted to graduate from high school first. To please her in-laws, Lee Her worked hard at home to complete all domestic tasks. She also spared some free times to volunteer at the commune health centre located near her house.

At the commune health centre, Lee Her learned basic first aid skills, basic health tips, and about some traditional medicines. With new skills and knowledge about basic health care, her family and in-laws relied on her care and support. A year later, the provincial department of health organized a 10 day training for traditional birth attendants. The village doctor nominated her name. However, her in-laws did not agree for her to go. The village doctor, who was a respected person in the village, then talked to her in-laws and her husband. They agreed but with a condition that she had to be accompanied by her husband. Lee Her and her husband went to the training. Her husband felt very uncomfortable in the training because he thought the topic was women-related, and he did not have any knowledge about healthcare. However, during the training, he continued to receive praises from fellow participants, trainers, and organizers for his support to his wife. He slowly changed his perceptions about his wife's involvement in the training. He also could see that both of them had less arguments when Lee Her got to do what she liked. After the training, Lee Her felt more confident at home and at the commune health centre.

A year later, her husband completed his upper secondary school. He left for a vocational training in the capital city. Without her husband, she had more time to work at the health centre. Gradually, she gained respect and trust from villagers, thus her in-laws. Relatives came to seek her advice about healthcare. Because her husband was away and she was literate, she made some decisions at home. Another opportunity came up. She was invited by her district to participate in a 8-month course for community health workers, with financial support from the Ministry of Health. She told her in-laws that this was a good chance for her to spend time with her husband in the capital, and to start planning to have a child. When Lee Her and her husband were away from their village, they were less constrained by their traditional norms and practices. They focused on their studies, and had time to get to know each other better. Thanks to her scholarship, she brought in income to her family.

Now, only at 19, Lee Her is the first female community health worker who are from the village. Her husband is working for the district's department of forestry as an administrative officer. She is the chairperson of Women's Union in her village, and she plans to go to high-school and then the nursing college. It is a long way to go for her. But compared to other village girls, she has achieved immensely. She has proven to her community that, as a woman, she can be a good wife, a good daughter-in-law, a leader, and a professional when she gets support and opportunities.

#### **Discussion questions:**

- In what ways is Lee Her doing gender differently and challenging the dominant norms of masculinity?
- Who and/or what is helping her to do gender differently?
- In what ways is Lee Her reinforcing the dominant norms of masculinity/femininity?
- What might explain the contradiction between what Syatir says about the need to challenge patriarchy and his own attitudes towards his female supervisor?
- What work could be done with Lee Her and women like her to help them explore and resolve such contradictions in their personal attitudes and behaviours with respect to gender equality?

## Learning Activity 6.5: Personal Commitments to Change

### Learning objectives

- Identify the ways in which personal practice helps to maintain patriarchy.
- Make specific commitment(s) to change personal practice in order to challenge patriarchy.

### Time and materials needed

60 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by presenting its learning objectives.
2. Explain that this activity will be an opportunity for participants to reflect on their own lives and the ways in which some of their everyday practices help to maintain patriarchy. If you are working with a mixed gender group, remind participants that patriarchy can be maintained by women's as well as men's personal practices.
3. Tell the group that this session will also be an opportunity for participants to think about and write out one or more specific commitments they want to make to change a personal practice in order to challenge patriarchy and promote gender justice. Explain that participants will be asked to share this commitment with one other member of the group. Explain that this sharing of commitments is important in order to be able to ask for support from others in following through on personal commitments to change.
4. Ask each participant to find a comfortable place to sit in the room. Ask each person to take the next 10 minutes to:
  - Think about their everyday practices (at home, in their intimate relationship, in their friendships and with their work colleagues), and the ways in which some of these practices might help to maintain patriarchy. A 'practice' could be something they do or do not do.
  - Write down these 'patriarchal practices'.
  - Identify one or more ways in which they could change this practice, so that they were challenging rather than reinforcing patriarchy.
  - Write out a commitment to make this change in their practice.
5. When time is up, ask participants to pair up, and spend the next 10 minutes sharing with each other their own patriarchal practices that they want to change and the commitment to make this change that they have written down.
6. Lead a general discussion on everyday practices of patriarchy, commitments to change and the kinds of support that would help people to follow through on their commitments. Some questions to use include:
  - What did it feel like to think about our own practices and the ways in which they might reinforce patriarchy?

- What are we doing in our everyday lives to reinforce patriarchy? (remind participants that they are under no obligation to share, but that this is an opportunity for anyone who does want to share their reflections and commitments with the wider group)
    - What kinds of commitments are we making to change our everyday practice in order to challenge patriarchy?
    - What kinds of support would help us to follow through on these commitments?
    - What do we need to do to ask for this support?
7. End the session by emphasising the importance of making a commitment to change aspects of our everyday practice that contribute to patriarchy and in seeking support to help us in following through on this commitment.

### Notes for facilitator

It may help participants to think more clearly about their own practices and commitments if you as the facilitator are willing to share an example from your own life of a personal practice that you have made, or are making as a commitment to change. In particular, it will be helpful for you to share anything you have learned about the kinds of support that have enabled you to follow through on this commitment.



## Learning Activity 6.6: Guiding Values for Personal Transformation<sup>31</sup>

### Learning objectives

- Enable a reflection on personal values that guide our transformation to become a more gender-equitable, non-violent, and peaceful person.

### Time and materials needed

60 minutes

Cut out cards from paper (different colours or just white) and write one of the following words on each card: love, kindness, compassion, dignity, equality, peace, honesty, respect, tolerance, empathy, accountability, and justice

### Step-by-step guide to facilitating the activity

Introduce the activity by presenting the learning objective. Explain that the activity will run in two parts.

Part 1:

1. Explain to participants that in this session, we shall look into ourselves as individuals and collectively to examine our values. Values are things that guide our actions. For example, if you value justice, you will be careful not to discriminate against others. We all hold personal values that guide our decisions and behaviours.
2. Ask participants to make one line with their backs to you. Explain that one value card will then be taped (by the facilitator) to the back of each participant.
3. Ask participants to move around the room and ask each other relevant questions to discover the value they have taped on their backs. For example, if Participant A has 'honesty' on his or her back, Participant B will ask questions like, "what is the opposite of lying?" or "do you think it's wrong to alter the truth in order to get what you want?" This will enable participant A to guess the value that is on his/her back.
4. Call stop after 5-10 minutes when most participants seem to have identified their value.
5. Give participants a couple of minutes to think of values or principles that they hold in their lives – values that guide their decisions and behaviours. Write these values down on blank cards.
6. Ask participants to form pairs to discuss the values on their backs and other values of their own, and to what extent their values are important to their lives and why.
7. After 5 minutes of paired discussion, ask participants to stop, bring their value cards to the front and tape them on the wall. In case there are value cards that are not taped on any of the participants (for example, left over due to fewer participants), tape them up on the wall too.

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<sup>31</sup> The GBV Prevention Network., *Get Moving!*. [online] Uganda: Raising Voices. Available at: <<http://www.preventgbvafrica.org/first-edition-get-moving>> [Accessed 29 October 2012].

## Part 2:

8. Ask participants to take their seats for a group discussion.
9. Ask if there are any additional values participants can think of that were not written on value cards, and write them down on flipchart paper as they respond.
10. Ask participants to take a couple of minutes to consider all the values that are on the wall – and perhaps others that are not there. Ask participants to think quietly about which ones are most important to them. Ask them to write the three values that are most important to them in their personal lives in their notebooks. Then ask them to one-by-one say out loud the values they have written in their notebooks. Facilitator should tick those values chosen by participants.
11. Ask participants why some of us (participants) share similar values. Discuss how the work of preventing violence and promoting gender justice are values-driven work. Meaning that many of us working on the issue are here not just for a job and money but because we care about human rights and justice, and believe in justice and equality. Many of us choose this work because we hold these personal values and feel compelled to work towards making our personal values a reality in our communities/countries. Our work is based on bring values of justice and equality to life.
12. Ask participants if there are any values (they have) that may conflict with the work on promoting gender justice and preventing violence. If there are, discuss and find out more about the rationale and search for a common ground of love and peace. This is because some people may bring out religious, traditional, cultural, and/or ideological values that may not support the cause. If this is the case, have an open dialogue with participants about these values, and dig down deeper to find why these values exist and for what purposes (link to learning about patriarchy, gender, masculinities, violence, etc.). Look for a common ground with peace and equality.
13. Wrap up the session by explaining to participants that as individuals our values emerge from the environment around us and the experiences we go through. Values help ground us, and influence small and large choices in our lives. We often do not identify our values directly but doing so can help us being more deliberate in our personal and professional lives. Being values-driven helps guide our decisions and actions. As activists, advocates, and practitioners, we should try our best to realise or implement these values in our daily lives.

## Notes for facilitator

Remember to emphasise that values are our principles, standards of behaviours, and judgment of what is important in life. Values are not just something we want or would like to have, but something we all need in our lives. Values allow us to be true to ourselves. For example, if we value respect and assume respect from others, yet we treat our co-workers based on their economic or educational status, not only are we not living our values, but we are disrespecting ourselves and others. Attention to our personal values helps us to become self-aware, make ethical decisions, prioritise our tasks, and develop credibility as change-agents in our homes, communities, and organizations. Whether or not we are



aware of it, we are all guided by our values in our everyday lives. In other words, values shape our every move.

Values represent what is important to us as individuals. Values are the criteria that we use when making decisions and setting priorities. However, we often do not take the time to explore, identify and articulate our own values. By defining our values, we can discover what holds the most meaning in our lives.

Values form the foundation from which we lead our lives. Values are personal to who you are. Defining our values is an ongoing process. Over time, as we grow and experience life, values can change and their importance alters. Yet values give each of us something to fall back on when making life's big decisions, or when overcoming life's everyday obstacles. Values can motivate and influence our attitude when it comes to a variety of situations in our lives; they help us determine what we want out of life and how to feel fulfilled. By knowing our values, we are more likely to make decisions that feel right, and find compatibility and community amongst people and things that support our way of life.



## Learning Activity 6.7: Becoming an Activist for Gender Justice<sup>32</sup>

### Learning objectives

- Relate the concepts of Action and Activism to participants' own life experiences.
- Identify barriers to becoming a gender justice activist and sources of support to help in overcoming these barriers.

### Time and materials needed

90 mins

Four flip-charts, each one with one of the question(s) for the small group work written out at the top of the sheet - see the Notes for facilitator section

### Step-by-step guide to facilitating the activity

Prepare for the activity by taping two flip-charts to the wall. Write 'Action' in the middle of the first and 'Activist' in the middle of the second.

1. Introduce the activity by presenting its learning objectives.
2. Explain that this session will explore the power we all have to take action and create community-wide change by confronting gender injustice.
3. Ask participants to call out words or expressions that they associate with 'action' and 'activist'. Write up participants' responses on the respective flip-chart paper. Keep this process at the pace of a fast brainstorm.
4. If they are not already listed, add the word associations and definitions described in the Notes for facilitator section to the respective flip-chart.
5. Lead a general discussion on participants' thoughts and feelings about what has been written up. Summarise key points about action and activism that emerge, and include the following messages:
  - The effectiveness of our activism increases when we live what we believe.
  - By simply living what we believe, we influence others. This is shown in the sometimes fearful and aggressive behaviours some people might take towards us as activists. Not everybody likes the idea of change. Some people think it is easier to keep everything the same.
  - Everything we do – all our words and actions – have an influence on other people and on our whole community. In a community everybody influences everybody, often without realising it.
  - Our behaviours, particularly at home and with our partners, may seem private and personal. However, the personal decisions and behaviours of each community member help to create 'norms' (attitudes and behaviours considered normal in a

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<sup>32</sup> See footnote 6.

community). They influence who we are as friends and neighbours, and they eventually influence the values, priorities and even policies in a community.

6. Divide participants into four smaller groups and explain that we now want to look at the barriers we might face in becoming gender justice activists and the support we need to overcome these barriers. Give each small group one of the four flip-charts that you have already prepared with one or more questions on it.
7. Explain that each group has 5 minutes to answer the question on their flip-chart paper. After 5 minutes, each small group should then rotate around to the next flip-chart paper and answer the question on that paper. This process will continue until each group has answered the questions on each of the flip-charts. Ask each group to appoint a reporter for the group. The task of the reporter will be to stay with their flip-chart paper (while the other members of the group rotate around the others) and assist incoming groups to add to the points already raised by previous groups.
8. Remind participants that the task for each group is to add to what the previous group has done, rather than to delete or modify earlier points.
9. When the small groups have finished rotating, allow a few minutes for all participants to look at all of the answers written out on the four flip-charts. Then discuss the answers that the groups have given.
10. Summarise the session by reinforcing the message that we all need to overcome our anxieties and support each other as we become activists for gender justice and transforming masculinities.

### Notes for facilitator

Action	Activist
<ul style="list-style-type: none"> <li>○ Being creative and innovative</li> <li>○ Involving both individual and collective activities</li> <li>○ Being accountable</li> <li>○ Walking the talk</li> <li>○ Working in solidarity with other social justice struggles</li> <li>○ Being strategic</li> <li>○ Being humble</li> </ul>	<p>An Activist is a proponent or practitioner of activism, who is working for a transformative personal and societal change. She/he is a person who, usually grouped with similar-minded individuals, is someone working to change a perceived problem, often on societal issues such as gay rights and women's rights. An activist is one who lives what she/he believes and proactively participates in advocating these beliefs and practices in her/his personal and public life and spaces.</p>



Questions for the small group-work:

Group 1	What anxieties do you have about becoming a gender justice activist?
Group 2	What external factors you think could stop us becoming a gender justice activist?
Group 3	What support do you need to become an activist on issues of gender justice?
Group 4	Who can support you in becoming an activist to advocate for gender justice?



## Learning Activity 6.8: Effective Activism<sup>33</sup>

### Learning objectives

- Deepen understanding of effective approaches to activism for gender justice.

### Time and materials needed

60 minutes

### Step-by-step guide to facilitating the activity

Prepare for the activity by hanging three blank flip-chart papers on the wall, each with one of the following headings:

- Harmful Activism
- Ineffective Activism
- Effective Activism

1. Introduce the activity by reading out its learning objective.
2. Explain to participants: “We have been talking a lot about activism. Activism is when you use your power to make positive change. This exercise will help us focus on being effective activists. I am going to read some descriptions of different types of activism – some effective, some not effective and some harmful. Please close your eyes and imagine what I describe.”
3. Once participants have closed their eyes, read the following guided imagery story:
  - Imagine the first image. A man carries a sign that says ‘Stop Domestic Violence’. He is yelling and shouting and marching through the streets of his village. He stops at the house of a man known to beat his wife. He bangs on the door and window. He’s yelling, ‘Stop the beating’. This means you!’ He posts a sign on the door that says, ‘Wife Beaters Must Leave.
  - (Long pause)
  - Imagine a second image. A woman and a man are posting signs that read ‘Men can be responsible, hegemonic masculinity can be transformed’. The image on the poster could advertise any number of things. They hang the poster on a wall far from the road and walk away. Many people are walking through the streets, going to town, going to market, going to school and work. No one notices these signs. Sometimes people glance towards the signs, but no one stops to read them.
  - (Long pause)
  - Imagine a third image. It is a local festival. There is a simple stage, and many people are standing around the stage listening carefully. There are two community members sitting on the stage, a woman and a man. Everyone knows them and everyone knows that they are working on issues of gender equality. To raise awareness they are telling their personal stories about how they resisted violence against women and what are they doing to transform dominant masculinities. They are also telling people what they learnt from the experience and the support they

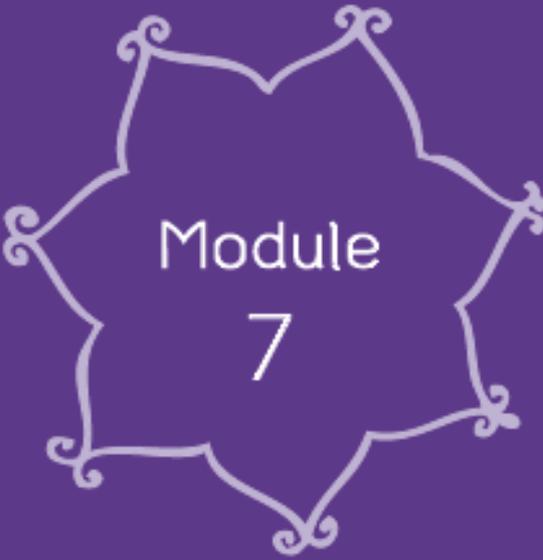
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<sup>33</sup> See footnote 6.



found along the way. Some people are making faces and are not very happy to find this issue being raised in the festival but the two are determined to appeal people to join their activism to promote non-hegemonic, non-violent, caring and responsible masculinity and prevent gender based violence.

4. Pause after this final statement, then debrief the guided imagery. Explain to participants that the first story about the man yelling and shouting was an example of harmful activism. Ask participants, “What made this style of activism harmful?” Write their ideas on the flip chart entitled ‘Harmful Activism’. (Contributions could include: aggressive behaviour, abusive language, destruction of property, labelling etc.)
5. Explain to participants that the second story about the woman and man hanging the posters was an example of ineffective activism. Ask participants, “What made this style of activism ineffective?” Write their ideas on the flip chart entitled ‘Ineffective Activism’. (Contributions could include: familiar message, inappropriate location, boring image etc.)
6. Explain to participants that the third story about the woman and man telling their personal stories was an example of effective activism. Ask participants, “What made this style of activism effective?” Write their ideas on the flip chart entitled ‘Effective Activism’. (Contributions could include: moderate risk, ideal setting, provocative and personal message, raw truth combined with optimism, role models for using one’s power to take action etc.)
7. Summarise the exercise with a focus on the following key points:
  - Activism is when you use your power to make positive change.
  - Effective activism uses innovative approaches to provoke people’s thinking without using any form of emotional or physical violence.
  - Effective activism makes the issue feel just safe enough for people to engage, while still pushing people to grow in their ideas and perspectives.
  - Effective activism is the strongest form of using your power to take action.
  - Reinforce the point that we need to take smaller actions to become an activist and smaller actions do contribute to the wider social transformation. We need to ‘walk the talk’ and ‘live our beliefs’



Module

7

# Organizational transformation



## Module 7: Organizational Transformation

### Why organizational transformation?

Laws and policies on gender equality have been developed in many countries and have helped to create a framework for change in the East and Southeast Asia region. Programmes and interventions aimed at enhancing gender equality and empowering women and vulnerable populations have been formulated, tested, and scaled up. Some have shown positive results. Research is helping us to understand better the factors that contribute to inequality, discrimination and violence. There is also a continuing investment in building the capacity of policymakers, practitioners and researchers on gender analysis and gender mainstreaming.

Formulating policies and implementing programmes are not sufficient in and of themselves to ensure gender equality and gender justice. Much of the capacity building work that has been done has focused on changing the attitudes and behaviours of individual staff members, rather than changing the way that organizations function and operate. Yet, organizational cultures, hidden or unhidden, shape the ways in which policies get made and programmes implemented. If gender is about a set of practices, this includes organizational as well as individual practices - organizations as well as people 'do' gender. Working for gender justice involves working to transform organizational cultures, structures and operations so that they challenge harmful masculinities and promote gender justice.

Organizations that are committed to gender justice, be they women's groups, human rights organizations or development agencies, can reproduce patriarchal values and oppressive dynamics internally even as they are trying to challenge patriarchal practices in the world. This is because patriarchy, and the practices and norms of hegemonic masculinity that maintain patriarchy, are deeply rooted and internalized in our ways of thinking and doing things. Power hierarchies are present in all aspects of our lives – relationships, organizations, and movements. In our workplaces, organizations, and movements, we see power struggles play out everyday. We need to realise that the organizations to which we belong are also a part of this complex patriarchal system.

Organizations construct power. This power may be expressed both formally and informally. Power is defined by position titles, roles and responsibilities, gender, age, and other aspects of socio-economic status. Power hierarchies within an organization, consciously or unconsciously, often create inequalities and reinforce oppression. Thus, it is not enough to change oneself if we want to work effectively towards social change. We also need to build organizations whose internal cultures, structures and operations challenge rather than reinforce oppression, and reflect and manifest the values and principles of gender justice and social justice to which we are committed. Nowhere is this more true than for organizations working on issues of gender equality; such organizations will be much more effective if they are practising what they preach. This will often require a process of organizational transformation.

## What does organizational transformation involve?

Organizations, networks, and movements which are working to promote gender justice, defend human rights and advocate for social justice need to continually reflect on the ways in which they are working. There is a need to create an enabling environment that fosters critical reflection and questioning. In particular, there is a need to focus on the ways in which power and authority are understood and practiced within the organization. As was discussed in Module 3 patriarchy is based on a model of 'power over' - the power of the masculine over the feminine, which has become a template for many other forms of power that dominant groups claim and exercise over others. If this patriarchal 'power over' model is about hierarchy and domination, there are other models of power that have been central to feminist movements and other social justice struggles - the power that individuals have to resist oppression ('power to') and the power that groups and collectives have to transform their societies ('power with'). A process of organizational transformation needs to foster critical reflection about the ways in which internal culture, structure and operations help to build the 'power to' and 'power with' of people within the organization to work for gender justice. This will also include challenging the ways in which the organization continues to practice the patriarchal 'power over' model.

Such a process often requires work to understand and change the deep culture and structure of an organization. This means looking beyond the formal policies and procedures of an organization with respect to its management and governance, and examining its underlying values and dynamics. This involves paying particular attention to:

- Decision-making processes - how inclusive, democratic, and transparent are they?
- Communications dynamics - how constructive and respectful are they?
- Leadership - how representative is it of the communities whom the organization is serving?
- Accountability processes - how is the organization accountable to the communities it is serving and to the movement to which it belongs?
- Empowerment - how is the organization strengthening and sustaining its staff, members and volunteers in their work on gender justice?
- Safer space - how is the organization working to create an internal environment in which any act of oppression (be it physical or verbal) is confronted, support and redress are provided for those who have been targeted and accountability and change are required of those who have acted oppressively?
- Division of labour - how is the organization working to ensure that its internal division of labour is equitable and contributing to its gender justice goals?
- Balance of responsibilities - how is the organization supporting its staff, members and volunteers to manage a range of responsibilities both inside and outside of the organization, including responsibilities for child and elder care?

Work to address any of these elements will involve processes of continuous reflection, dialogue and discussion, constant learning and critical analysis. People and relationships must be at the centre of the transformation. The transformation process must engage people and foster positive and equitable relationships to bring the most out of people's creativity, productivity, knowledge, competencies, passion, and commitment. Organizations can only achieve their vision and goals when their staff, members and volunteers seek and

are able to live their values through the work of the organization. Use Learning activity 7.1 to help define a set of values that are important for organizations working on gender justice and to clarify the distinctions and links between organizational values and personal values. Learning activity 7.2 can be used to assess the extent to which our organizations uphold the organizational values that are important for work on gender justice. Having identified issues that need to be addressed, the next step is to develop processes for agreeing, taking, tracking and evaluating actions that are needed to transform problematic aspects of organizational life. Use Learning activity 7.3 to identify ways to shift organizational practices to reflect the values of building 'power to' and 'power with' that are so central to gender justice.

## Lessons from gender mainstreaming

For the last two decades or more, development organizations have been involved in efforts to mainstream gender issues into their work. Some useful lessons can be gleaned from this gender mainstreaming experience, which can inform efforts at organizational transformation to promote gender justice. Gender mainstreaming began with the recognition that mainstreaming is not only about integrating gender concerns into policies and programmes, but also requires addressing gender issues within organizations themselves. Specifically, gender mainstreaming focuses on the ways in which organizations themselves are gendered in their structures, policies, practices, ideas and beliefs, and that this affects the quality of their development work. Far from being a simple technical or capacity building exercise, gender mainstreaming is about identifying and changing patriarchal power dynamics within organizations. A good example of this work in practice is Oxfam Novib's 'Gender Focus Programme' (GFP), whose lessons have been identified as follows<sup>34</sup>:

*In 1995, Oxfam Novib and a number of its partners initiated a courageous and risky journey; they undertook a collective learning and organizational change process to promote gender equality within their organizations. The basic assumption was that it takes a gender sensitive organization to promote gender equality in development programmes. The Gender Focus Programme (GFP) resulted in a six-year endeavour of organizational analysis, learning and change.*

*The objective of the Gender Focus Programme was to promote gender equality through organizational change in non-governmental development organizations. The project of gender equality has faced enormous social resistance because notions of gender equality are profoundly counter-cultural in many societies. Development workers, even if they happen to belong to NGOs that are wedded to values of equality, share this resistance. How, then, do development organizations and those working in them change their perceptions about women's entitlements and capabilities and begin to champion women's right to equality?*

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<sup>34</sup> Mukhopadhyay, M., Steehouwer, G. and Wong, F., 2006. *Politics of the Possible: Gender Mainstreaming and Organizational Change – Experiences from the field*. [online] Amsterdam: Oxfam publishing. Available at: [http://smartsite.kit.nl/net/KIT\\_Publicaties\\_output/ShowFile2.aspx?e=916](http://smartsite.kit.nl/net/KIT_Publicaties_output/ShowFile2.aspx?e=916) > [Accessed 29 October 2012].

*All participating organizations went through the common steps set out in the planning stage. This involved making a gender self-diagnosis of the structure, culture and relationships of the organization, and designing an action plan addressing the specific needs of the organization concerned.*

*For the partners, promoting gender equality through organizational change meant, at that stage, that the organizations had to get their systems right. This implied that they had to have better policies and these policies should be backed by concrete action plans. There should be an evaluation and monitoring system that was capable of gauging progress on gender equality. Tasks and responsibilities had to be better distributed; there was a need to improve coordination on gender issues between departments and across the organization. Finally, the organization needed appropriate expertise, which is why recruitment should reflect the new direction. Recruitment rules, job descriptions, training and appraisal needed review to bring these into line with the new emphasis on incorporating a gender perspective in the life and work of the organization.*

*Gender mainstreaming as a 'process' has a number of implications. First, mainstreaming gender is not an end in itself but a means to a wider goal, which is most commonly defined as gender equality. Its importance and value is not in reaching a particular destination but also the journey that takes us there - and the quality of the journey directly affects the chances of achieving the goal. A journey without substantial growth and learning generated from dialogue and debate, that in turn is generative of leadership, commitment, accountability and other sustaining factors, is a technical exercise. A gender policy will be developed, gender infrastructure established, gender focal points appointed and gender training conducted, but these will neither affect substantial change, nor be continued. A low-quality journey with a merely technical focus also fails to generate the capacity or willingness to be accountable to addressing gender mainstreaming failures, which experience has shown are inevitable.*

*In contrast, a process that focuses less on 'what' is done but 'how' it is undertaken makes for a qualitatively better journey or gender mainstreaming process. For the GFP, as an organizational change gender mainstreaming strategy, such qualities included giving gender a place internally, broad-basing responsibility for gender equitable development, making structural and political shifts, getting more women in, making the workplace hospitable for women and men and, finally, making women in communities more visible. The focus on 'how' gender mainstreaming was done shows that it was generative and catalysed other processes, such as sustained and constructive debate and dialogue, and produced other qualities, mainly concerned with the cultural layer: commitment, openness, teamwork, awareness, heightened accountability and, perhaps most critically, an internal momentum to resist internal and external constraints on a sustained basis. Without such a generative quality, a process is bound to remain at a technical level.*

## **Challenges of organizational transformation**

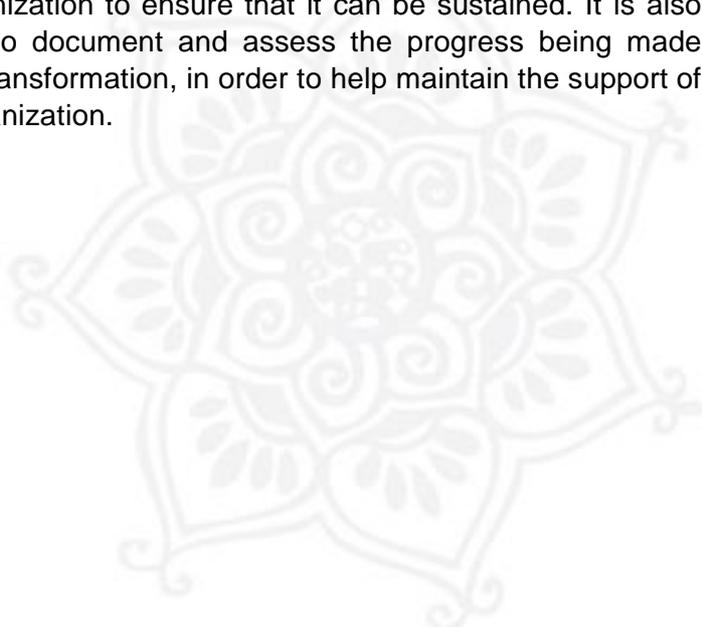
As discussed above, there is no simple and straightforward path to organizational transformation. Any organizational transformation process faces several challenges and dilemmas. The first relates to the need to transform from a patriarchal 'power-over' model



to one in which the internal culture, structure and operations of an organization fosters 'power-to' and 'power-with'. Even though people within an organization may commit to doing power differently, the patriarchal 'power-over' model is deeply ingrained not only in many organizational cultures, but also in societies more generally. In trying to change the way power works within our organizations, we are also challenging the way that power works within society. When there may be very few examples of 'power-to' and 'power-with' to which we can look, this may feel very overwhelming. It is important to make space for people within the organization to share their feelings about taking on a process of organizational transformation. It is also essential to reach out to other organizations in a similar situation and look for ways to support each other in respective processes of organizational transformation, in order to reduce the sense of isolation that may accompany such work.

Transforming masculinities and gender power relations within organizations is a long process that requires patience and strong commitment from all those involved with the organization. Making time and space for the reflection and discussions that organizational transformation requires must go hand-in-hand with the rest of the work that the organization is trying to do. Making organizational transformation a priority when faced with the many other demands on organizational time and attention is certainly a challenge. At the beginning of any process of organizational change, it is important to take the time necessary to get a consensus on making internal transformation an organizational priority, and to identify ways that work on organizational transformation can be fully integrated into, and not be seen as additional to, the other work of the organization.

A process of changing organizational culture may require longer timeframes than are typically funded by donor project funding. Nor is it always easy to measure progress being made towards organizational transformation goals within the monitoring and evaluation frameworks typically used by many organizations. Before beginning a process of organizational transformation, it is important to get the support of key stakeholders, including donors, outside of the organization to ensure that it can be sustained. It is also vital to think creatively about ways to document and assess the progress being made during the process of organizational transformation, in order to help maintain the support of those both inside and outside the organization.



## Learning Activity 7.1: What Are Our Values as an Organization?

### Learning objectives

- Define a set of values that are important for organizations working on gender justice.
- Clarify the distinctions and links between organizational values and personal values.

### Time and materials needed

60 minutes

Blank cards, tape, and flip-chart paper

### Step-by-step guide to facilitating the activity

Prepare for this activity by writing out on cards, one value per card, the following values: honesty, respect, integrity, tolerance, accountability, empathy, democracy, commitment, justice, professionalism, empowerment, dignity, equality. Make sure that you have enough 'value cards' so that each participant can be given one.

1. Explain that this activity will involve reflection and discussion about both personal and collective values in the context of the organizations for which we work. Lead a short discussion on participants' understanding of the term 'values' and ask for people's own definitions of what the word means. Sum up this brief discussion by emphasizing that values are principles that guide actions, decisions, and beliefs. Remind the group that strong organizations also need values to guide their culture, structure and operations, as well as the programmes that they implement. Strong organizations need to foster a common set of values among staff members, and put these organizational values into practice in all aspects of organizational work.
2. Ask participants to make one line with their backs to you as the facilitator. Tape a value card to the back of each participant, without letting the participant see what is written on the card. Explain that the task for each participant is to discover what is written on their card. They can do so by walking around the room and asking each other relevant questions about what is written on each other's backs. From the answers they are given, participants have to guess the value card that is taped to their back. The only rule is that their peers cannot tell them directly what is written on the card.
3. Allow between 5-10 minutes for this. Then ask participants to form pairs to discuss the value cards on their backs and to what extent they think these values are important to their lives and their organizations.
4. After 5 minutes of paired discussion, ask participants to stop, bring their value cards to the front and tape them on the wall. Once all of the cards are taped on the wall, ask participants to add any additional important values that are missing from those that are posted on the wall. Discuss this set of values, using the following questions and inviting participants to answer using examples from their own experience:
  - Why are these values so important for us as individuals and for our organizations?
  - Which of these values, if any, seem most important in terms of guiding our organizational work on gender justice?

- 
- Why is it important for organizations working on gender justice issues to have a shared set of organizational values?
  - How should organizations seek to develop a shared set of values when individuals within the organization may uphold different personal values?
5. Summarise the discussion by emphasising that as individuals, values help ground us, they influence our decisions, actions, and beliefs. Values guide our interactions with other human beings and institutions. Organizations, as well, have values that should guide their programmes, as well as culture, structure, and operations.

## Learning Activity 7.2: Organizational Values Assessment

### Learning objectives

- Assess the extent to which our organizations uphold the organizational values that are important for work on gender justice.

### Time and materials needed

45 minutes

A copy of the 'Organizational Values Assessment Chart' for each participant

### Step-by-step guide to facilitating the activity

Prepare for this activity by creating an 'Organizational Values Assessment Chart', using the organizational values that were discussed in Learning activity 7.1 to complete the first column of the chart - see the example in the Notes for facilitator section.

1. Introduce the activity by presenting its learning objective.
2. Give out to each participant a copy of the 'Organizational Values Assessment Chart'. Explain that participants will have 15 minutes to complete the chart, by rating on a scale of 1-10, the extent to which each value is upheld in the different aspects of their organization's work (structure, culture, operations, programmes) - with 1 being the lowest and 10 being the highest score. Explain that the values listed in the first column are those which were discussed in the previous activity, but that participants can add further rows to the chart if they feel that other values, not already discussed, are important to include. Similarly, encourage participants to add further columns to the chart if they want to add further dimensions of organizational work, which they feel are not already addressed by the four elements (structure, culture, operations, programmes) already listed. Explain that this Assessment chart is for their own use and that no one else will see the ranking - encourage participants to be as honest as possible.
3. After 15 minutes, ask participants to put their assessment charts away, to find a partner and ask each other the following questions:
  - What did it feel like to assess your own organization with respect to its organizational values?
  - Were you surprised by any of the scores that you gave?
  - In which aspects of its work is your organization strongest in terms of its fulfilment of its organizational values?
  - In which aspects of its work is your organization weakest in terms of its fulfilment of its organizational values?
  - What action could be taken to strengthen your organization's fulfilment of its organizational values?
4. Allow about 15 minutes for this paired discussion, then bring the group back together. Lead a closing discussion on the importance of fostering a set of organizational values that can promote an understanding and practice of power ('power to' and 'power with')

that will contribute to gender justice and challenge the patriarchal model of power ('power over') which still characterises many organizations, describing the differences between 'power over' and 'power to' /'power with'.

### Notes for facilitator

An example of an Organizational Values Assessment Chart

Values	Structure - management & leadership, decision-making	Culture - internal dynamics and communication	Operations - policies & procedures, staff recruitment & development	Programmes	Other...
Honesty					
Respect					
Integrity					
Accountability					
Empathy					
Democracy					
Justice					
Professionalism					
Empowerment					
Dignity					
Equality					
Other...					



## Learning Activity 7.3: Aligning Practices with Values

### Learning objectives

- Identify ways to shift organizational practices to reflect the values of building 'power to' and 'power with' that are so central to gender justice.

### Time and materials needed

80 minutes

### Step-by-step guide to facilitating the activity

1. Introduce the activity by presenting its learning objective. Explain that this activity will look at the changes that are needed to ensure that organizational practices are aligned with its key values and their commitment to gender justice. Remind the group of the discussion of different models of power within organizations (see Learning activity 7.2). Explain that a challenge that faces many organizations is to ensure that their commitment to gender justice is translated into working practices that build the power of individuals to resist oppression ('power to') and the power of the collective to transform their situation ('power with'). Explain that this commitment is undermined by working practices within organizations that are more about the 'power-over' model of patriarchal power, and that changing such practices is a key step in organizational transformation.
2. Present the list of key organizational practices (see the Notes for facilitator section) and divide participants into eight small groups, each group taking one of these practices. Ask each small group to take 20 minutes to discuss their practice in relation to the following questions:
  - What does this practice look like in an organization that is still following the 'power over' model of patriarchal power?
  - What does this practice look like for another organization that is building 'power to' and 'power with'?
  - What transformation work can be done with the first organization so that this practice will shift from the 'power over' model to the 'power to' /'power with' model?
3. When time is up, bring the small groups back together. Take it in turns for each small group to report back briefly on their discussions. Summarise the discussion by highlighting the main ways identified by participants for shifting organizational practices to reflect the values of building 'power to' and 'power with' that are so central to gender justice.

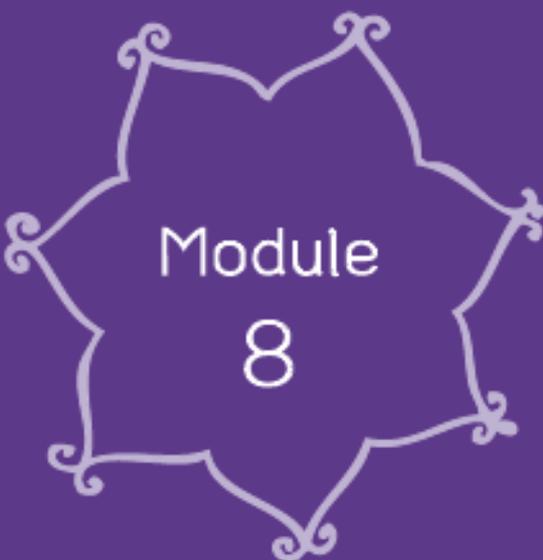
### Notes for facilitator

Key organizational practices include:

- Decision-making processes - how inclusive, democratic, and transparent are they?
- Communications dynamics - how constructive and respectful are they?
- Leadership - how representative is it of the communities whom the organization is serving?

- Accountability processes - how is the organization accountable to the communities it is serving and to the movement to which it belongs?
- Empowerment - how is the organization strengthening and sustaining its staff, members and volunteers in their work on gender justice?
- Safer space - how is the organization working to create an internal environment in which any act of oppression (be it physical or verbal) is confronted, providing support and redress for those who have been targeted and requiring accountability and change of those who have acted oppressively?
- Division of labour - how is the organization working to ensure that its internal division of labour is equitable and contributing to its gender justice goals?
- Balance of responsibilities - how is the organization supporting its staff, members and volunteers to manage a range of responsibilities both inside and outside of the organization, including responsibilities for child and elder care?





Module  
8

Social transformation



## Module 8: Social Transformation

### What is social transformation?

Our common goal as gender justice activists is to create a society in which people are free from oppression and discrimination based on gender, where they can express their gender identities freely and fully. This would be a society that respected and celebrated peoples' differences and showed no tolerance for hierarchies and inequalities. The previous modules in this curriculum have shown that, creating a society based on gender justice will involve transforming understandings and practices of masculinity and femininity that currently maintain gender inequalities and hierarchies.

Transforming masculinities to promote gender justice will also involve challenging other forms of inequality, based on ethnicity, religion and class. Gender justice and social justice are inseparably linked. The masculine-feminine hierarchy at the heart of patriarchy makes it seem natural and normal that there should be hierarchies within society, whether to do with economic exploitation, ethnic and faith-based discrimination and other forms of oppression.

In order to create a society where people are free from gender-based oppression and discrimination, it requires transformation at all levels. It requires work with individuals for change at the level of personal attitudes and behaviours. There is an importance to transform the organizations with which we work. Additionally, the kinds of changes that gender justice and social justice call for will require a broader social transformation - of the policies and cultures of the institutions of society as well as the ideologies that influence these policies and cultures.

In highlighting the need for social transformation, it is important to emphasise that social change is happening all of the time. Many societies in the East and Southeast Asia region have experienced profound changes in economic, political and social life over the last few decades. In recent years, the pace of social change has accelerated as a result of globalization and the internet. Ways of living and thinking are changing dramatically, in both positive and negative ways. More people are living and working in cities. People in the region have new freedoms to access information and express ideas and opinions widely via various communication channels.

Yet, at the same time, many aspects of patriarchy and gender injustice remain or are getting worse. Rates of violence against women remain high. Women have entered the labor force, but often in poorly paid positions, under exploitative working conditions. A growing number of men have become more active in child rearing and household work, but are still expected to be the breadwinner – often in contexts where male unemployment is on the rise. Given this context of rapid and confusing change, the challenge is to identify opportunities to promote our agenda to transform masculinities and promote gender justice.



One way to define social transformation is the structural transformation of political, economic, social, cultural and religious institutions and ideologies to bring about a more just and fair society. Social transformation begins with a dream - a dream of a world completely transformed and free from all forms of inequality, prejudice, hatred and ignorance. These social ills are the source of injustice and also threaten our survival. We need to turn our dream of a transformed world into reality because our lives depend on it.

## Framework for action on social transformation

Efforts to transform masculinities, in order to promote greater gender justice, are concerned with making change at the societal level - that is, the outer circle of the social ecological model described in Module 5. Making change at the 'society level' is about changing the institutional policies and cultures, as well as the ideological belief systems and norms, that express hegemonic masculinity and maintain the 'power over' system of patriarchy. In other words, social transformation work is primarily focused on the institutional and ideological dimensions of patriarchy and other oppressive 'power over' systems, as outlined in the discussion of the Four I's Framework in Module 3.

There are many theories of and approaches to social transformation efforts directed at institutional and ideological structures. For the purposes of this foundational knowledge curriculum, it is useful to highlight two features of social transformation work that tend to cut across different theories and approaches:

**Collective action:** Social transformation is about holding to a vision that a peaceful and equitable world is possible. This is not just a theoretical utopia; it is real and possible, but it requires the efforts and energies of many people. Social transformation involves linking personal and organizational transformation efforts with broader strategies to change the political, economic and social institutions and ideologies that maintain hierarchy and injustice. Challenging and changing these institutions and ideologies requires a collective effort. Among the most significant forces pushing for social transformation are the social movements working on a range of justice issues across the region. The strength and vitality of these different movements varies from country to country across the region, but collectively they play a central role in the social transformation efforts that are the focus of this module. Collective organizing and movement building are key strategies for the social transformation of masculinities to promote gender justice. This includes looking for ways to link our work on transforming masculinities with the social transformation efforts of the following movements:

- The women's movement working to end violence against women and promote gender equality;
- The LGBT movement fighting homophobic laws and policies;
- Economic justice struggles for workers' rights;
- Environmental movements fighting ecological destruction; and
- Human rights organizations defending the rights of minorities and advocating for democratic reforms.

**Pressure as well as persuasion:** It is also clear that education strategies, which try to persuade people to 'see the light' in relation to the changes that are needed to promote gender justice, are necessary but not sufficient to change particular institutional and



ideological conditions that allow gender injustice to continue. This kind of institutional and ideological change requires campaigns that help duty bearers ‘feel the heat’, by putting pressure on them to fulfil their responsibilities to protect, promote, and respect human rights under national and international mandates. Placing pressure on and persuading powerful institutions within society, such as the political institutions of the state or the economic institutions of the corporate sector, to change requires collective action and effective campaigns, as outlined in the next section. Learning activity 8.1 can be used to understand the forces that support or oppose change in institutional and/or ideological dimensions of harmful masculinities. This can help to identify ways to build on supportive forces and challenge oppositional forces in a campaign to transform harmful masculinities

## Action steps for social transformation

### Elements of social transformation

Coming together to work for social transformation, towards our linked goals of gender justice and broader social justice, begins with recognizing our mutual interdependence and the need to work together - a growing number of social movements across the region are already doing this. Key to this for many people has been an inner understanding of ourselves, as both individuals and as parts of a larger interconnected world.

There is also a growing consensus within social movements about the need to develop forms and practices of collective power, leadership and decision-making that express the values to which they are committed. As with individuals, social movements must practice what they preach and stop mirroring the ‘power-over’ system that they are seeking to dismantle. Our goal is not simply to take over the ‘master’s house’ but to build a new, radically different society. To do so, social movement activists are recognizing the importance of resources and processes that can support people to build power with, rather than over, each other. This means giving up the concept of power as a tool, weapon or resource that can be seized or used over someone. This also means not identifying with the structures and practices of hierarchy, which are our sources of privilege as well as oppression. Key to this is a firm commitment, at both the individual and organizational level, to:

- Human Rights principles, including gender equality and non-discrimination;
- Participatory democracy, both within and outside of the organization;
- Empowerment of the people.

The ‘Six Cs model’, presented below, offers a framework for discussing the key elements that social movements need to consider in developing their work for gender justice and broader social justice. The model emphasises the importance of the following elements in relation to developing work for social transformation:

- **Consciousness:** It is essential to build a political consciousness, to understand the different levels at which patriarchy, and its links with other unequal power systems, operate - discussed in Module 3. This consciousness will ensure that efforts to transform masculinities and promote gender justice will work to change institutions and their ideologies as well as individuals and their interpersonal relationships.

- **Constituencies:** Social movements need clarity on the constituencies that need to be mobilized within a given context in order to foster a mass movement for change. In terms of the work discussed in this curriculum, particular attention must be paid to the importance and challenges of mobilizing men as a constituency for change in relation to masculinities and gender justice.
- **Coalitions:** Social transformation is too big a goal to be accomplished by one organization. There is a need to build broad coalitions and movements for change, especially given the links between patriarchy and a range of other issues of injustice including homophobia, poverty and economic inequality, as well as racism and ethnic discrimination. It is important to learn lessons from the example of coalition-building for social change in relation to particular issues of gender injustice, such as the coalitions built between the women's movement, labour movement and human rights movement in Indonesia to fight for the rights of female migrant workers.
- **Campaigns:** Social transformation will not happen quickly and it is essential to develop specific campaigns to make specific demands of those in power, whose successes can build and maintain momentum towards longer-term social justice goals.
- **Capacities:** The work involved with raising political consciousness, mobilizing constituencies, building coalitions and developing campaigns is skilled work, requiring a range of capacities among the staff and volunteers of social justice organizations. Such organizations need ways of assessing their own capacity building needs and levels of access to the tools and resources that can help them to meet these needs.
- **Crises as opportunities:** All of the above must also be placed in the context of a rapidly changing political, economic and social environment. This environment will be locally specific, but is likely to present both obstacles to as well as opportunities for social transformation work to be undertaken. Some of the most powerful opportunities may be created by a sense of a crisis that needs to be addressed, as can be seen from the strength of the environmental movement in response to the ecological crisis. In terms of work to transform masculinities and promote gender justice, social movements can use the growing discussion of a crisis in masculinity as an opportunity to build support for their work to transform harmful masculinities.

Use Learning activity 8.3 to discuss this Six Cs model in relation to your own specific context for social transformation.

### Developing an effective campaign

Collective action and effective campaigns are among the most crucial components of social transformation work. Once again, there are many different theoretical and practical approaches to developing effective campaigns for social transformation, whether relating to patriarchy or other forms of social injustice. The model outlined below tries to pull together some of the elements that are common to these different approaches.

The action steps for developing an effective campaign aimed at transforming institutional and ideological support of harmful masculinities in order to promote greater gender justice include the following:

### **Step 1: Assess the problem**

It is important to look identify institutional policies and cultures that express hegemonic masculinity and reinforce patriarchy. Following questions can help the assessment:

- What are ideological belief systems and norms that express hegemonic masculinity and reinforce patriarchy?
- What changes in institutional policies would help to transform harmful masculinities?
- What changes in institutional cultures would help to transform harmful masculinities?
- What changes in ideological belief systems would help to transform harmful masculinities?
- What changes in social norms would help to transform harmful masculinities?

### **Step 2: Identify priority issues for the campaign**

An effective campaign requires a constituency with a grievance about specific issue(s), a set of demands that address that grievance and an institutional target at whom the grievance is directed. In order to identify priority issues for the campaign, it is helpful to consider:

- The changes that are needed that you have identified in step 1.
- Whose responsibility it is to make these changes, and who can be held accountable for their failure to do so.
- Any tensions and contradictions, for example between institutional policies and culture, that create entry points to raise the issue of harmful masculinities. These can be places to highlight values in the way that a campaign issue is framed.
- The range of forces at work, including those that are pushing for change and those that are resisting change. We should campaign on issues that help to build with the former, and confront the latter.
- Relationships with key players - what relationships can be used with key players both inside and outside of the institution to make change in institutional policies and cultures, as well as broader ideological belief systems and social norms?
- Opportunities - what opportunities being presented in unfolding political and social events - e.g. new leadership at the institution?
- Balance of risk - what are the benefits and risks of choosing a particular issue to focus on?
- With these considerations in mind, an issue can be seen as a priority when it:
  - Expands the rights of our constituency, legally, economically or otherwise.
  - Allows us to reveal patterns of policy and culture in an institution that are complicit with harmful masculinities.
  - Allows us to expose the ideological beliefs and norms that express harmful masculinities.
  - Provides new opportunities for engaging men in work to transform harmful masculinities.

- Looks as if it is winnable - we can realistically accomplish our objectives.
- Looks as if it is feasible for us to take on, given our capacity and current work-load.
- Attracts allies.
- Attracts media attention that will enable us to have a greater impact.
- Does not expose us to undue risk of harm.

### **Step 3: Set objectives**

The key question here is: what needs to change now, sooner, later? Any campaign must begin with getting clear on its objectives. What are the immediate objectives for this work and what are its medium-term and longer-term objectives? What are the content objectives (such as, change policies) and what are the process objectives (such as, build community among participants)? These objectives need to be defined and talked about in a way that can launch a campaign, draw people to it, and sustain it over time - objectives should inspire, motivate, mobilize.

### **Step 4: Define targets**

The key question here is: who can make the change? Who are the people and institutions that need to be moved to make the change that is needed? This includes the **primary targets**; the individual decision-makers within institutions who have the power to concede our demands and make a change in the situation. **Secondary targets**; are individuals to whom the primary target feels some sense of accountability. In both cases, an effective campaign requires a clear sense of who these audiences are and how they can be influenced. It is useful to map out who your targets are, their strengths and relationships.

### **Step 5: Craft demands**

To achieve campaign objectives, it will be necessary to identify your demands around which to build the campaign and its targets. Demands should be ambitious enough to galvanise support from those who are affected by problems of harmful masculinities and specific enough that they focus attention on what the primary targets can do to make the needed changes in institutional policy and culture, as well as to influence broader ideological belief systems and social norms.

### **Step 6: Frame the issue**

The key question here is: how do we present the changes? It is essential to pay attention to how an issue is being framed. The 'frame' defines the picture that is given of an issue and how you want others to see the issue. The frame is the meaning that is given to an issue - it expresses your position on an issue, and the values reflected in this position. In this way, the frame expresses the values of the campaign, and the worldview that underlies those values. Framing is critical to strategic campaigning on any set of issues, but especially with regard to issues of harmful masculinities with their potential for controversy and distortion.

### **Step 7: Develop stories**

Storytelling has always been an important part of inspiring people to transform their societies. An effective campaign needs a compelling story that draws people to the campaign and binds them with a sense of shared values and a common vision of the

change they want to see. It is important that this compelling story carries across all of the strategies and activities of the campaign.

### **Step 8: Design strategies**

There are many ways to express campaign demands, from subtle approaches (such as meeting with campus authorities privately to present a specific proposal for dealing with sexual harassment on campus) to 'in-your-face' approaches (such as holding a protest in front of the police station to demand action from the police on sexual violence within the community). In determining which strategies will work best, it is helpful to discuss the following questions:

- What opportunities are there for creating heat (pressuring our primary and secondary targets to make change) as well as shedding light (educating and persuading the targets to make change)?
- Where are the entry points for raising our campaign demands with the primary and secondary targets?
- What leverage do we have that will help the targets to pay attention and listen to demands?
- What risks are we running with this strategy and what do we need to do to manage these risks?
- In what ways will the strategy build the resistance and resilience of people most targeted and affected by harmful masculinities?

### **Step 9: Choose agents**

The key question here is: who is best placed to do this work? The same message has a very different impact depending on who communicates it. Who are the most credible messengers for different audiences? In some cases, these messengers are 'experts'. In other cases, it may be 'real people' (such as survivors of gender-based or sexual violence) who can speak from personal experience. What do we need to do to equip these messengers, both in terms of information and to increase their capacity as advocates?

### **Step 10: Engage allies**

It is critical to think about who is best to ally with to implement the campaign, especially given the need for men to ally with women's existing struggles against patriarchy. Coalitions are essential to create real change, but are not always easy to manage. If everyone has a role to play in a coalition and they can play that role comfortably and authentically, the coalition can lead to deeper alliances.

Learning activity 8.2 can be used to develop an understanding of the importance of strategic framing of campaign issues and the elements of an effective frame, as well as to practice creating a strategic frame for a campaign to transform harmful masculinities. Use Learning activity 8.3 to explore the key steps involved in developing an effective campaign on transforming institutional and/or ideological dimensions of harmful masculinities.

## Learning Activity 8.1: Actor-factor Analysis

### Learning objectives

- Understand the forces (actors and factors) supporting and opposing change in institutional and/or ideological dimensions of harmful masculinities
- Identify ways to build on supportive forces and challenge oppositional forces in a campaign to transform harmful masculinities

### Time and materials needed

80 minutes

Actor-factor matrix on flip-chart

### Step-by-step guide to facilitating the activity

Prepare for this activity by drawing the 'Actor-factor matrix' on a flip-chart - see the Notes for facilitator section for an example.

1. Introduce this activity by explaining that Actor-factor analysis is a useful tool for mapping the forces at work, including both people (actors) and conditions (factors), in any situation in which you are developing a campaign for social change.
2. Divide participants into groups.
3. Present the Actor-factor matrix, and explain that each group will complete their own matrix with reference to the specific setting they are focusing on.
4. Ask each group, with reference to their specific institutional context, to:
  - Identify all of the stakeholders who have an interest in or are somehow connected to harmful masculinities in their specific context - this is a list of actors.
  - Identify all of the conditions within their setting that affect the practice of harmful masculinities in their context - this is a list of factors. Remind the groups that this is a beginning to the process of listing out actors and factors, and that these lists can be added to at a later stage.
  - Draw their own Actor-factor matrix on flip-chart paper, and classify each of the actors and factors that they have listed into one of five categories of the matrix according to whether they are in favour of or opposed to action to change practices of harmful masculinities in their setting. Remind the groups that new actors and factors can be introduced at this stage. They can also identify those who may be inactive at this stage but who may have a potential role to play.
5. Allow about 15 minutes for this initial mapping. Then ask the groups to take the next 30 minutes to:
  - Discuss what their matrix tells them about the balance of support for and resistance to action on harmful masculinities within their institutional or community setting.
  - Focus on the actors and factors on the right side of the matrix, and discuss the ways in which these 'resistant' actors and factors help to create the conditions that

enable and enact practices of harmful masculinities within their setting. Ask the groups to discuss which of these conditions may be most amenable to change if targeted by a campaign.

- Look at the actors and factors in the first three columns of the matrix and discuss which of these actors could be enlisted as allies in any campaign on harmful masculinities within their institution or community, and which factors represent opportunities or entry points for the campaign. If there is time, ask the groups to discuss the kinds of strategies they could use to move the actors and factors from the right to the left side of the matrix.

6. When time is up, bring the small groups back together and invite each in turn to present their matrix to the rest of the participants.

7. End the session by summarising the similarities and differences between the matrices in terms of the major conditions within institutions and communities that campaigns would need to target for change if issues of harmful masculinities are to be addressed.

### Notes for facilitator

Use the matrix below to classify actors and factors according to their support for or resistance to action on harmful masculinities within an institution or community.

Strongly in favour of action on harmful masculinities	In favour of action on harmful masculinities	Neutral or unmobilized	Against action on harmful masculinities	Strongly against action on harmful masculinities

## Learning Activity 8.2: Developing a Campaign Frame

### Learning objectives

- Understand the importance of strategic framing of campaign issues and the elements of an effective frame.
- Practice creating a strategic frame for a campaign to transform harmful masculinities.

### Time and materials needed

90 minutes

Enough copies of the 'Campaign development action steps' handout for each participant

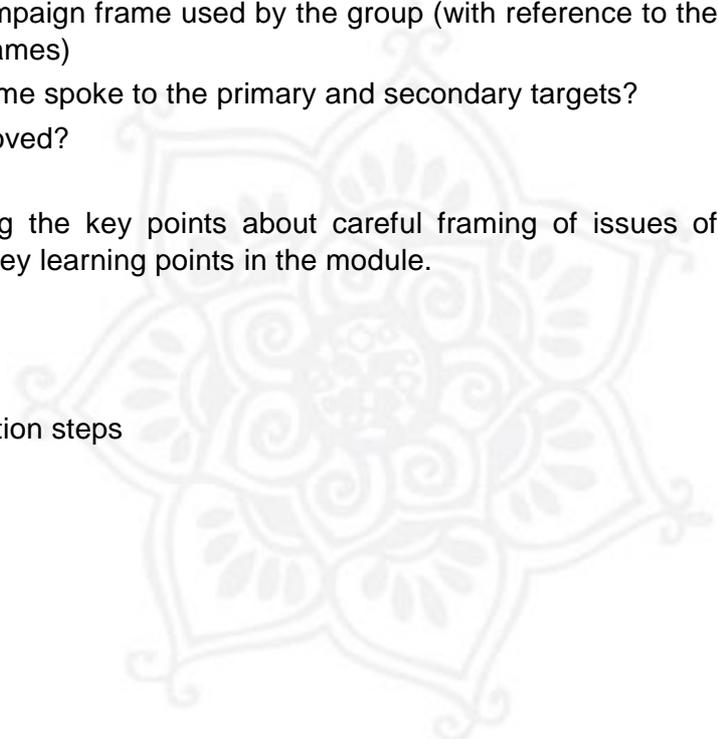
### Step-by-step guide to facilitating the activity

Prepare for this activity by creating a 'Campaign development action steps' handout - see the Notes for facilitator section for an example.

1. Introduce the activity by presenting its learning objectives.
2. Present a definition of a campaign frame. Lead a discussion on the importance of strategic framing, by asking the following questions:
  - How are practices of harmful masculinities in the settings in which you work currently framed, presented, talked about?
  - What are the dominant representations of and meanings given to these experiences and issues?
  - How do these representations and meanings:
    - affect women, transgender people and men?
    - reveal or hide the institutional policies and cultures that allow these harmful practices to continue?
    - reveal or hide the ideological belief systems and social norms that allow these harmful practices to continue?
    - shift or maintain the inequalities of power that underpin these harmful practices?
3. Present and discuss an example of the way in which a campaign frame can be used to challenge a dominant frame. For example:

**Dominant frame:** Women who dress 'immodestly' have only themselves to blame if they experience some form of sexual and gender-based violence .

**Campaign frame:** Blaming the victim is a popular strategy that is used to justify attacks by a socially dominant group on a socially subordinate group - we have seen this throughout history. To build a society of equal rights and respect for all, we need to start by holding the powerful to account for the way that they abuse their power; in this case, holding men accountable for their violence against women, and holding institutional authorities accountable for not doing enough to create safe environments for women within the institution.

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4. Give out a copy of the 'Campaign development action steps' handout to each participant, and explain that this activity is going to look at the first 6 steps - and that the next activity will look at the last 4 steps. Give a short presentation on these first 6 steps of developing an effective campaign to explain each step.
  5. Break people into smaller groups according to the specific institutional or community contexts in which they are working - ideally, these should be the same groups as they were working in for Learning activity 8.1. Ask each group to reflect on their discussions from the actor-factor analysis in order to identify:
    - One campaign objective: one thing they want to change in their institutional or community setting that would help to transform practices of harmful masculinities and promote gender justice.
    - Primary and secondary targets for this change.
    - One or more demands that their campaign will make of their primary target in order to help bring about this change.
    - The frame that they will use to present these demands.
  6. Explain that the small groups will have 30 minutes to discuss these points and to prepare a skit, showing them using this frame to present their demands to their primary target in their institutional or community setting.
  7. When time is up, bring the small groups back together. Ask each small group to take it in turns to present their skit. Before they present the skit, ask the group to describe their campaign objective, who are the primary and secondary targets, and what their demands are. After each skit, de-brief with the large group by asking:
    - What was good about the campaign frame used by the group (with reference to the key points about campaign frames)
    - How well do you think this frame spoke to the primary and secondary targets?
    - How could the frame be improved?
  8. End the session by summarizing the key points about careful framing of issues of harmful masculinities, using the key learning points in the module.
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### **Notes for facilitator**

Handout: Campaign development action steps

1. Assessing the problem	<ul style="list-style-type: none"> <li>• What institutional policies and cultures express hegemonic masculinity and reinforce patriarchy?</li> <li>• What changes in institutional policies would help to transform harmful masculinities?</li> <li>• What changes in institutional cultures would help to transform harmful masculinities?</li> <li>• What ideological belief systems and norms express hegemonic masculinity and reinforce patriarchy.</li> <li>• What changes in ideological belief systems would help to transform harmful masculinities?</li> <li>• What changes in social norms would help to transform harmful masculinities?</li> </ul>
2. Identifying priority issues	<p>To what extent does this issue(s):</p> <ul style="list-style-type: none"> <li>• Expand the rights of our constituency, legally, economically or otherwise?</li> <li>• Allow us to reveal patterns of policy and culture in an institution that are complicit with harmful masculinities?</li> <li>• Allow us to expose the ideological beliefs and norms that express harmful masculinities?</li> <li>• Provide new opportunities for engaging men in work to transform harmful masculinities?</li> <li>• Look as if it is winnable - we can realistically accomplish our objectives?</li> <li>• Look as if it is feasible for us to take on, given our capacity and current work-load?</li> <li>• Attract allies?</li> <li>• Attract media attention that will enable us to have a greater impact?</li> <li>• Not expose us to undue risk of harm?</li> </ul>
3. Setting objectives	<ul style="list-style-type: none"> <li>• short-term (now)</li> <li>• medium-term (sooner)</li> <li>• longer-term (later)</li> </ul>
4. Defining targets	<ul style="list-style-type: none"> <li>• primary</li> <li>• secondary</li> </ul>
5. Crafting demands	<ul style="list-style-type: none"> <li>• level of ambition</li> <li>• degree of specificity</li> </ul>
6. Creating a frame	<p>Creating a frame - to what extent does our framing of the issue(s) of harmful masculinities:</p> <ul style="list-style-type: none"> <li>• emphasise their importance</li> <li>• highlight the conditions that allow the violence to continue</li> <li>• identify who is really affected and how affected</li> <li>• identify who should be held accountable</li> <li>• put opposition on the defence</li> <li>• define the players in the debate</li> <li>• appeal to primary and secondary targets</li> <li>• assert values of affected constituency</li> <li>• maximise drama and reach of issue</li> </ul>
7. Developing stories	<p>How does our 'story' of the campaign:</p> <ul style="list-style-type: none"> <li>• express shared values</li> <li>• create a common vision</li> </ul>

8. Designing strategies	<ul style="list-style-type: none"> <li>• What are the entry points for raising our campaign demands?</li> <li>• What leverage can be used to pressure primary and secondary targets?</li> <li>• What are the risks and what can be done to manage those risks?</li> <li>• Focus on resistance and resilience of people most targeted and affected by harmful masculinities</li> </ul>
9. Choosing agents	<p>Issues of credibility of the campaign</p> <p>Issues of capacity and how to address them</p>
10. Engaging allies	<p>Process of developing a shared agenda</p> <p>Process of agreeing principles of collaboration</p> <p>Process of allocating different roles and responsibilities</p>

# GLOSSARY

<b>Activism<sup>35</sup></b>	Refers to intentional action(s) to bring about social change.
<b>Critical consciousness</b>	Is achieving an in-depth understanding of the world including the perception and exposure of social and political contradictions. It also includes taking action against the oppressive elements in one's life that are illuminated by that understanding.
<b>Collective Activism<sup>36</sup></b>	Are actions taken in collaboration with others in response to injustice. This is usually planned and organised in advance.
<b>Domestic violence</b>	Is any act used by a family member to control, frighten, humiliate, or overpower another family member. It can be in any form, physical, emotional, economic, or sexual.
<b>Feminism<sup>37</sup></b>	Is the belief that women should have equal political, social, sexual, intellectual and economic rights to men. Feminism is based on the principle that women and men are equal. Women and men should have the same power and influence in society and the same freedom to choose whatever life they want for themselves. Feminism recognizes that there are some biological differences between women and men. However, these differences should not be the basis for unequal treatment of women or GLBT people.
<b>Gender<sup>38</sup></b>	Is the cultural and social definition of behaviour defined as appropriate to the sexes in a given society at a given time. Gender is a set of cultural roles. Gender has also been defined as the structure of social relations that centres on the reproductive arena, and the set of practices that bring reproductive distinctions between bodies into social processes. In other words, gender is concerned with the way human society deals with human bodies and the many consequences of that 'dealing' in our personal and collective lives. Gender is relational and refers not simply to women or men but to the relationship between them.
<b>Gender-based violence</b>	Refers to any form of violence used to establish, enforce or perpetuate gender inequalities and keep in place unequal gender relations. In other words, gender-based violence is a policing mechanism of patriarchy.
<b>Gender system binary</b>	Insists that there are only two genders and that the male/masculine is the opposite of female/feminine. It also says that this gender difference is a gender hierarchy. That is, the gender binary system says that they female/feminine must be less powerful than the

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<sup>35</sup> see footnote 31.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

<sup>38</sup> South Asian Network to Address Masculinities., 2011. *Understanding Masculinities: Culture, Politics and Social Change*. [PDF] South Asian Network to Address Masculinities. Available at: < [http://partners4prevention.org/sites/default/files/resources/study\\_guide\\_fellowship\\_programme\\_sana\\_m\\_2011.pdf](http://partners4prevention.org/sites/default/files/resources/study_guide_fellowship_programme_sana_m_2011.pdf)> [Accessed 29 October 2012].

	male/masculine. Refer to the dominant idea about sexuality that sex between a male and a female is the only proper way to be sexual.
<b>Gender justice</b>	Refers to the conditions of life in a given society that ensure that fundamental rights and freedoms are promoted, protected, and fulfilled equally for people of all gender identities and expressions.
<b>Gender mainstreaming</b>	Is the integration of the gender perspective into every state of policy and programme processes – design, implementation, monitoring and evaluation – with a view to promoting equality between women and men. It looks at addressing both practical and strategic needs of men, women, and transgendered persons.
<b>Hegemonic masculinity</b>	Values some type of men over other men and women. It helps create and maintain patriarchy.
<b>Heteronormativity</b> <sup>39</sup>	Refers to the institutionalization of heterosexuality in a society which results in the marginalization of non-heterosexual lifestyles where heterosexuality is viewed as the only normal or acceptable sexual orientation is referred to heteronormativity. Instances of this include the idea that people fall into two distinct and complementary categories (heterosexual male and heterosexual female), that sexual and marital relations are normal only when between people of different sexes, and that each sex has certain natural roles in life. The heteronormative view is that physical sex, gender identity, and gender roles should, in any given person, align to either all-male or all-female cultural norms.
<b>Heterosexual persons</b>	Refers to men and women who have a sexual orientation towards persons of the opposite sex.
<b>Homosexual persons</b>	Refers to men and women who have a sexual orientation towards persons of the same sex.
<b>Human rights</b>	Human rights are every human being's birthrights – i.e. they are derived from the very nature of a human being. We have human rights simply because we are born human. Therefore, human rights are recognized as universal (applicable everywhere), inalienable and egalitarian (the same for everyone). They are rights inherent to all human beings despite of nationality, place of birth/residence, sex, gender, age, race, ethnicity, religion, language, or any other status.
<b>Intersectionality</b>	Is a concept that help to understand that gender injustices, inequalities and oppressions are interconnected with other oppressive systems and institutions such as racism, classism, colonialism, globalization, and so forth.
<b>Male privilege</b>	Refers to any special rights, status, treatments, or entitlements granted to or perceived by men in a society on the basis of their sex and gender. These special rights and status are usually denied to women or transgender persons.

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<sup>39</sup> Ibid.

**Masculinity<sup>40</sup>**

Refers to the socially produced but embodied ways of being men. Its manifestations include manners of speech, behaviour, gestures, social interaction, a division of tasks 'appropriate' to men and women and an overall narrative that positions it as superior to its perceived opposite, femininity. It has also been defined as a sense of entitlement to power. An entitlement that men feel is theirs because of their being men. It is important to note here that the word being used is 'entitlement' and not 'experience'. This distinction is important because men do not experience power all the time and in all situations however they do feel a sense of entitlement because of their gender position. Masculinities are the narratives of any given society that relate to how to be a man (what society tells us about men and how to be one), and the ways these stories are practiced, acted out, and embodied by individuals, through relationships and in institutions.

**Movement<sup>41</sup>**

Is a large informal or formal group of people and/or organisations focused on specific political or social issues, and working towards social change.

**Oppression**

Refers to a system of structures and institutions created to sustain and recreate supremacy and subordination (in order words "hierarchies")

**Patriarchy<sup>42</sup>**

Refers to a system of structures and institutions created to sustain and recreate male supremacy and female subordination. This is the manifestation and institutionalization of men's dominance over women and children in the family and the extension of men's dominance over women in society in general. It implies that men hold power in all the important institutions of society and that women are deprived of access to such power. It does not imply that women are either totally powerless or totally deprived of rights, influence and resources. Patriarchy establishes a hierarchical, dichotomous, heteronormative, bi-gender system based on two 'natural' sexes: male/masculine as superior versus female/feminine as inferior.

**Politicisation<sup>43</sup>**

Refers to a process of personal transformation when an individual comes to understand that the injustices they personally experience, or their friends and family experience, are actually connected to larger power structures in their own society.

**Politicised<sup>44</sup>**

Refers to when we recognize injustice in otherwise common events and feel passionate about creating change.

**Power over<sup>45</sup>**

Means the power that one person or group uses to control another person or group. This control might come from direct violence or more indirectly, from the community beliefs and practices that

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<sup>40</sup> See footnote 38.

<sup>41</sup> See footnote 31.

<sup>42</sup> See footnote 38.

<sup>43</sup> See footnote 31.

<sup>44</sup> See footnote 31.

<sup>45</sup> See footnote 6.

position men as superior to women, or heterosexual men as superior to non-heterosexual men. This is the form of power that most people recognize and define as power. It creates hierarchy in society and privileged some groups or individuals over others. This type of power creates the domination of men and suppression of women in society and the use of coercion, force, and violence to keep women within their subordinate role in society.

**Power to<sup>46</sup>**

Is the belief, energy and actions that individuals and groups use to create positive change. Power to is when individuals proactively work to ensure that all community members enjoy the full spectrum of human rights, and are able to achieve their full potential. It also refers to everyone's unique potential to take action and shape their own lives and those around them to live to their full potential. This power can be used to form collaborations that take action to reject injustice and violence, and value women and men as equal human beings within communities.

**Power with<sup>47</sup>**

Means the power felt when two or more people come together to do something that they could not do alone. Power with includes joining our power with individuals as well as groups to respond to injustice with positive energy and support. This is power that is derived by recognizing strengths and differences among individuals and/or groups and coming together to multiply various strengths for create positive change within communities. Power within can be harnessed in communities to create new norms that value women as equal human beings and reject any forms of violence.

**Power within<sup>48</sup>**

Is the strength that arises from inside ourselves when we recognize the equal ability within all of us to positively influence our own lives and community. By discovering the positive power within ourselves, we are compelled to address the negative uses of power that create injustice in our communities. It refers to how we feel about ourselves, and our knowledge of our own value as human beings in the society with equal rights and as good abilities (although they may be different) as others. These feelings of self-worth build strength within us that uplifts our ability to live our own individual lives to their full potential.

**Primary prevention**

Describes actions and interventions to stop violence before it starts by addressing the different factors associated with violence. These actions may augment factors that promote safety, equality, non-violence and peace, and/or influence factors that contribute to violence such as impunity and inequality. These factors – both “risk” and “protective” – are embedded in policy, social norms, and institutional structures, the dynamics of social relations as well as individual attitudes and behaviors. In short, primary prevention is about enhancement of protective factors and reduction and mitigation of risk factors.

**Sex**

Refers to biological and reproductive differences based on genitalia,

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<sup>46</sup> See footnote 6.

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.



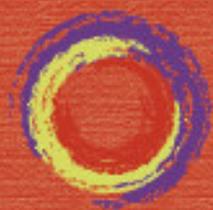
chromosomes, and hormones.

- Sexism** Defines the ideology of male supremacy, of male superiority and of beliefs that support and sustain it.
- Sexuality** Refers to narratives of any given society related to sex, and the ways these stories are practiced, acted out, and embodied by individuals, through relationships and in institutions. Sexuality is the term given to a range of feelings, experiences, practices, meanings and identities related to sex, desire and pleasure
- Social-ecological model** Refers to a framework used to examine multiple causes, effects, and interrelatedness of social elements in a given environment. It recognizes the interwoven relationship between different social actors and their environment.
- Social justice** Refers to fairness and equity as a right for all in a society, as everybody is responsible for creating a society where everyone is equal, and can fully exercise and enjoy their human rights
- Solidarity<sup>49</sup>** Refers to a feeling of unity arising from common experiences, interests, and beliefs between individuals, and demonstrated by collective support and action.



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<sup>49</sup> See footnote 31.



**Regional Learning community  
for East and Southeast Asia**  
Transforming Masculinities to Promote Gender Justice