



A Journey towards a Peaceful Masculinity

GENDER EQUITABLE MASCULINITY CURRICULUM

CURRICULUM FOR FACILITATORS



A Journey towards a Peaceful Masculinity

A Gender-Equitable Masculinity Curriculum

The curriculum is intended to be used by project implementers, planners and gender integration and youth development practitioners in CRS programming. The aim is to support individual behavior change, build socio-emotional skills, and to change social norms and internalized ideas of what it is to be a man. The goal is for facilitators to use this manual to guide adolescent boys and men through a journey towards a more gender-equitable masculine identity.

The enclosed curriculum contains the outline for a training with adolescent boys led by male role models through a 'rite of passage' inspired by Catholic social teaching utilizing principles of CRS' 3Bs/4Ds peacebuilding framework. The following pages include: a detailed activity guide, recommendations for training of facilitators, facilitator tools and considerations, and proposed schedules.

Acknowledgements

This curriculum started as an answer to a learning question and the need for increased opportunities for CRS to engage adolescent males in programming to overcome socialized gender norms. The development of this curriculum has been a labor of love and the hope is that it will improve the lives of many young men and their communities where CRS serves all over the globe. Technical experts, gender advisers, the EQUiP team, and youth development practitioners were all integral in the creation and understanding of how to incorporate ideas of the 3Bs/4Ds approach to peacebuilding, along with male initiatory rites of passage inspired by Father Richard Rohr, and evidence-based practices in creating this programming tool.

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Sessions in this Guide are sourced from a variety of manuals, both internal and external to CRS, and are listed in the Bibliography at the end of the Guide.

Catholic Relief Services is the official international humanitarian agency of the United States Catholic community. CRS' relief and development work is accomplished through programs of emergency response, HIV, health, agriculture, education, microfinance and peacebuilding. CRS eases suffering and provides assistance to people in need in more than 100 countries, without regard to race, religion or nationality.

Preface

Catholic Social Teaching, with its contribution to Integral Human Development (IHD), calls Catholic Relief Services to promote right relationships among all people by ensuring that women, men, boys and girls (WMBGs) have the opportunity, capacity, voice and the support they need to participate on an equal basis, to realize their full potential and to reduce inequalities and imbalances of power. Providing equitable opportunities, resources, and life prospects to WMBGs so that they can decide on their own lives and contribute to their families and communities is essential to fully achieving Integral Human Development. In recognizing this need CRS understands that programs that seek to realize equitable outcomes and work toward ensuring all people are able to live a life full of human dignity and fairness must involve men and boys to question harmful norms of what it means to be a man, hyper-masculine norms and unequal power dynamics that accompany them. CRS hopes to engage men and boys to reflect on how conceptions of ‘manhood’ are influenced by unequal gender norms and encourages men to move from harmful notions of what it “means to be a man” to the innate positive that each person has within them, which is not always celebrated or raised up. These outcomes not only benefit men and boys themselves, but also have positive implications for their families, women, girls, and communities.

We recognize that all of us have inherited norms and attitudes, as we grew up with these ideas of our inherited standard norms and attitudes from our social systems namely our families, our communities, media, schools, peers, and more, and changing them can be a difficult and personal journey – even when we want to. We are all in this together, learning as we go, one step at a time. There is no exact definition of what a peaceful, positive way to be man looks like, but we do understand traits that men and boys can build to get away from negative consequences of the stereotypical version of hyper-masculine manhood. We can often find examples of positive masculinity in our communities already present, though not readily celebrated. We can use these examples as reinforcement of our journey towards a path that seeks to create a society that is fairer, respects the human dignity of each person, is less violent for all people, and allows more equity for all people, all goals of integral human development. If we want this change, we must recognize the positives we all have to offer and lift them up, individually and collectively. This is a journey that boys and men can embark on together and individually. If what we want is a more peaceful, equitable society it may require some changes for the community at all levels, community, relational, organizational, and individual level. It is obvious that some of this is challenging, but it is for the betterment of our communities - especially in the outcome of a more peaceful, just, and equitable society and more peaceful self and the promotion of right relationships. The result from all these changes is less violence and hurt (harm): in other words, greater peace, true internal peace in ourselves as well as in our faith and our families.

This curriculum was created with this vision in mind. Not to shame men and boys for some negative attributes that can be traced back to hyper masculine norms, but to collectively discover, dream and design a more peaceful masculine identity through a guided journey, a rite of passage from boy to man. The idea is to help boys and men, in communities where CRS works, learn, and strengthen skills, knowledge and attitudes needed to uphold the universal truths of human dignity and right relationships for all people.

This rite of passage is a journey from the boyish ideas of what it is to be a real man to a better understanding of what it *actually* is and can be to be a mature, peaceful man, not just for the sake of the community but for the sake of one’s self, family and one’s ability to create and sustain right relationships.

In Solidarity, Jimi Hummer – CRS Technical Advisor, Gender

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Background Information on A Journey towards a Peaceful Masculinity – Gender-Equitable Masculinity Curriculum

Why do we need this rite of passage?

Male initiations and rites of passages are well-documented through-out history with practices varying around the world. Traditionally, male initiations were to uphold ideas of male strength, courage, power and control and other socialized norms of manhood for various reasons. These rites have been lost overtime due to many reasons. Realizing that these initiatory processes can also have a positive outcome in helping bring together adolescent boys while they go through the cultural and developmental stage to manhood, this curriculum outlines a new kind of rite of passage. Understanding that young men often struggle with finding their masculine identity, this new initiatory approach hopes to overcome some of the issues young men are facing and ultimately will lead to improved outcomes for young men, their families and peers at the individual, relations, and community levels. This rite of passage seeks to build and reinforce knowledge, skills, and attitudes around universally held truths of the importance of right relationships. Right relationships which are grounded in respect, understanding, human dignity, fairness, and justice. This curriculum will help facilitators guide young men through building tangible socio-emotional skills.

First, let us examine some basic ideas that are important to understanding the need for this rite of passage.

As a matter of definition, masculinity is the behaviors, attitudes, and values that societies expect of men and boys and the socialization to these expectations. The extreme version of this is called hyper-masculinity. The negative impacts of hyper-masculine gender norms on boys and men and

women and girls are well-documented: structural and social discrimination and violence continue to deprive women and girls around the world of their basic rights and opportunities in all areas of life. We understand that all humans were created in God's image and that all humans are deserving of human dignity, respect, and fairness, although many systems of hyper-masculine norms have made this difficult. Not only for women and girls, but for many men and boys. While many men may benefit from a system and norms that privilege male dominance, not all do, and these benefits comes at a cost, including increased risks to physical and mental health, decreased intimacy and fulfillment in relationships, and increased mortality from chronic diseases and violence.

These socialized hyper-masculine norms have a range of negative effects on boys and men, resulting from pressures to appear invulnerable, to be in control of relationships and, particularly among adolescents and young men, to take risks, which can be harmful to their physical health and psychosocial wellbeing. Many men and boys who do not exhibit these hyper masculine traits also suffer, which often results in violence and discrimination. By recognizing these issues, we hope to create systems that foster right relationships, grounded in justice, respect, equality and fairness. These new systems benefit men and boys alongside women and girls, by decreasing interpersonal violence, understanding power and conflict, improving mental health, and promoting more caring, right relationships.

The ideas of hyper-masculinity are created in several ways and ingrained into societies in forms of socialized norms of what it means to be a real man. These ideas are socialized to the boys and girls in terms of what it means to be a man and a woman; reinforced at all levels of their socio-ecological system. It is a social construction of what it means to be a 'man', even more a hyper-masculine man. By helping boys/men address these issues through a socio-ecological model, encompassing their individual, relational and community level, then real change may happen, and healing can begin for these boys/men, their families, and community as a whole. Masculinity is part of gender as this is a relational concept. From a peacebuilding perspective, this relational aspect of all societal dynamics is the key. Additionally, addressing these ideas is now a demand of men aware of how these norms are affecting their well-being.

Rites of Passage

With the understanding of the need to help adolescent males develop and reinforce a healthier concept of what it means to be a man, a sort of rite of passage is an age-old tradition that takes the boy on a journey from boyhood into manhood. However, in today's world, in many countries we have lost these rituals of male initiation to some extent and have instead allowed many adolescent boys to figure these things out on their own, to interpret their roles as men in their communities on their own with little guidance or understanding. Indeed, some male initiations in the past, may have helped to reinforce ideas of hyper-masculinity on how to be a protector, procreator and provider, through gaining power and control in whatever way possible, often times through different forms of violence. Although the process of male initiation does not need to reinforce these ideas of hyper-masculinity and can instead help adolescent boys grow as peaceful, mature men.

We are instead proposing a new kind of rite of passage. For young men to build the skills, knowledge and attitudes needed to be a mature male, they must have male role models who serve as an example and guide the way. Additionally, through the understanding of human development we know that the adolescent age is a critical point. This is the developmental stage in which the brain goes through dramatic changes, at this stage they are able to begin thinking critically about themselves and how they interact with others. Also, we recognize that adolescent males are one of the largest growing demographic groups and are the future of our communities. This rite of passage is an investment in the future of our communities. Guiding young men towards a healthier life will also impact our communities as a whole.

“The general assumption underlying all initiatory rites is that unless a young male is shown real power through a community of wise elders, he will always seek false power and will likely spend much of his life seeking prestige, perks, and possessions. The lack of personal and social exposure to real depth and breadth makes most young people vulnerable to cheap religion, cults, and crowds as a substitute for largeness, hoping for salvation from their jobs or companies, selling their souls for fame and fundamentalism.”
– Fr. Richard Rohr

What is this new rite of passage?

Much has been written and studied on the topic of rites of passages in many cultures from many different countries. One of the leading thinkers on the need for a rite of passage from boyhood to manhood is Franciscan Priest, Father Richard Rohr. Through studying human development and the history of rites of passages, Rohr outlines that it is necessary for young boys to go through this rite of passage, to gain the skills necessary to be a positive, peaceful and mature man.

Such a rite often involves, to one degree or another, a separation from the old, a liminal or in-between stage, and a reincorporation into a new state or station. To elaborate, first we must separate from business as normal, we must create a space for adolescent boys to feel safe and begin this process without the distractions of daily life and comfortable enough to find common ground on topics that are affecting all of their lives. This often and most effectively happens in nature, away from the city. This is both a binding experience with oneself and a bonding experience with others. Then once we have created this space, the initiation happens. The initiation takes place in a liminal space, a sort of threshold, much like the threshold from boyhood to manhood. The actual initiation process is the guided discussions, the group activities, the practicing of new ideas, the self and group reflection that helps to build and reinforce skills, knowledge, and attitudes. This portion also creates a bonded group who can continue to support each other. Once this process has taken place, they are then invited back into the community and the community celebrates them.

By using evidence-based practices of gender transformative approaches, principles of positive youth development and CRS’ 3Bs/4Ds framework for social cohesion this curriculum will act as a guide for planning and implementing this rite of passage.

What are the desired objectives?

As stated above, there are many serious issues young men are facing around the globe in uplifting their desire to foster and sustain right relationships. The next section aims to outline the objectives of this new rite of passage.

OBJECTIVES

Objective 1: Participants will recognize the harmful effects of rigid socialized gender norms of the ‘man box’ on their physical and mental health.

Objective 2: Participants will build or reinforce skills of healthy communication, expressing emotions, dealing with anger, conflict resolution, empathy and building right relationships.

Objective 3: Participants together will develop a shared vision of a positive, peaceful masculinity and continue to support to each other to live these new ideas.

Objective 4: Participants with local leaders and/or mentors will develop a community project living the commitments of a peaceful man and to live the values in daily life, to hold each other accountable and to bridge the message to their community.

Objective 5: Through valuing and living the behaviors of right relationships – justice, fairness, respect, and human dignity – there will be an improvement in participants lives, their relationships with other, the lives of others, and increased social cohesion as a result.

Targeted Knowledge, Skills and Attitudes

Through this new rite of passage participants **Recognize**:

- Their awareness about the existence of power in relationships and reflect on how to communicate about and demonstrate power in relationships
- Understand the possible harmful effects of the Man Box and the rules of being a man or woman and how socialized ideas of gender and reflect on how gender norms influence the lives and their relationships.
- To identify different types of violence that may occur in intimate relationships, families, communities and societal structures, systems, and value systems.

Through this new rite of passage participants **Commit** to:

- To promote right relationships, to discuss the types of violence in relationships and their negative effects, and how to build intimate relationships based on respect, fairness, justice, and human dignity.
- To increase awareness about traditional gender differences in caregiving and promote the participation of young men in caregiving in their homes, relationships, and communities
- To make a commitment towards being a “healthy-gender-equitable” man and together to advocate against rigid gender norms.

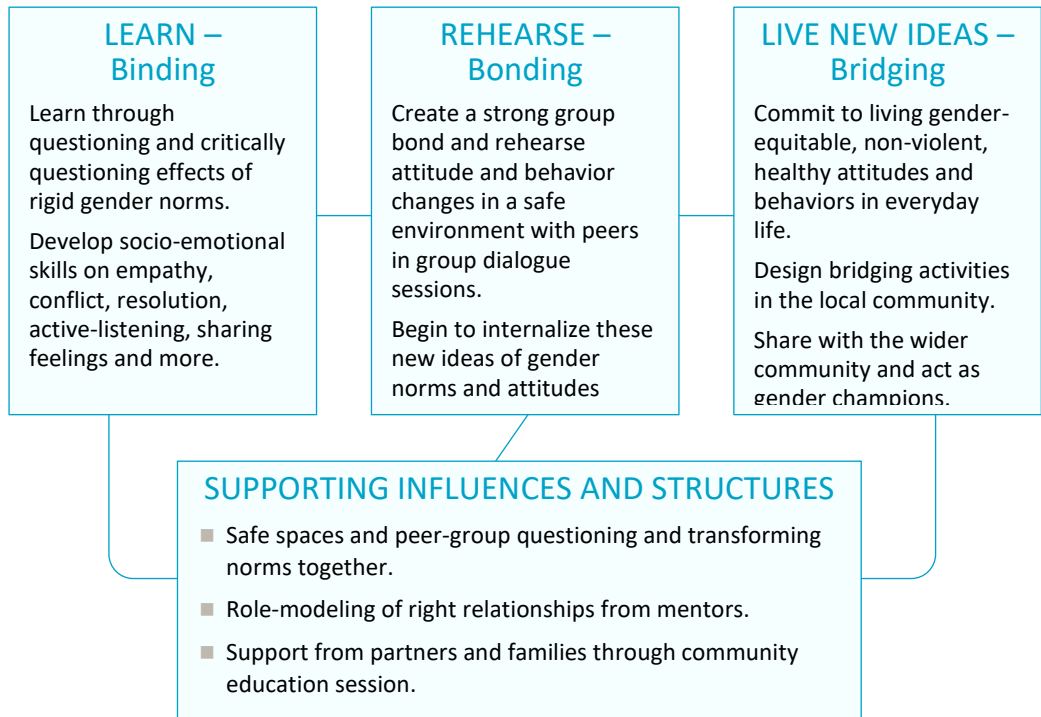
Through this new rite of passage participants **engage** with their community:

To practice the new model of being a peaceful, positive male model within the community. To live the commitments of a peaceful man and to live the values in daily life, to hold each other accountable and to bridge the message to their community.

Who should join this journey? How does this happen?

TARGET AUDIENCE

This curriculum is to be used by facilitators as a planning and implementation tool for the program with boys and young men ages 18-35 to help build and strengthen gender-equitable (peaceful) masculinities. The participants should have been selected for the project, and specifically for this training, based on prior demonstrated leadership abilities and/or motivation to work actively for peace and the gender equity.





Sam Phelps/CRS Ghana 2016

Setting Up the Rite of Passage: Guidelines for Trainers, Planners and Managers

Purpose

This proposed programming aims to help participants examine the negative effects of hegemonic masculinity, often times hyper masculinity and the 'Man Box' and to break out of the 'Man Box' by gaining knowledge, and building and strengthening skills towards a more peaceful, healthy, gender-equitable version of masculinity.

This training guide is intended for use by facilitators who will lead the training for groups of young men and boys.

Methodology: Key Interventions

Numerous approaches, outlined below, together create a safe space to encourage young men to complete the journey towards a healthier version of manhood. These are frameworks for facilitators and program implementers to keep in mind through-out planning. It is important that facilitators understand these frameworks well, they should be elaborated on in a Training of Facilitators.

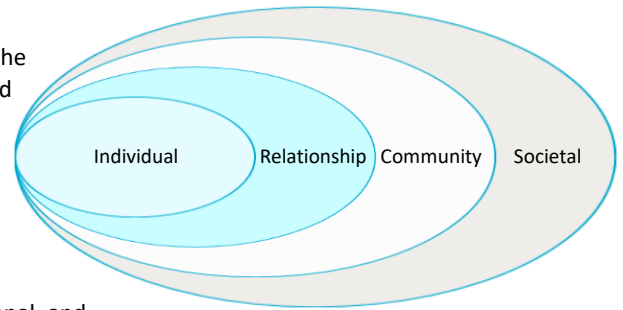
Dialogue Groups

Dialogue groups are used to share information, expectations, feelings and beliefs, and to reflect on personal experience and challenge norms, to practice skills and new behaviors, and to create networks of support for boys and men choosing to challenge hegemonic masculinities in a safe space. Dialogues groups can be used for work at the individual level, focusing on individual transformation. Dialogue groups can also operate at the community level, for example by engaging religious and traditional leaders to affirm changes in men's attitudes and behaviors brought about

by the program. It is important to note that dialogue groups are not a place to tell people what to think. It is a place to process and share ideas; agreement on every detail is not necessary.

Socio-Ecological Model

This model posits that gender transformative programming requires work at all levels, from the individual, to relationships, to communities, and to legal and policy environments, including institutions, hence the 3Bs approach. Work at each level is interrelated and interdependent with work at all other levels, and progress changing gender norms in one space helps reinforce and sustain changes in other spaces. Binding as the individual, bonding as the relational, and bridging to the community. This theory further outlined in the



next point.

CRS' 3Bs/4Ds Approach to Social Cohesion

Based on the success of the 3Bs/4Ds approach to social cohesion, and as we understand gender to be relational and tied to peace building in this way, we will use the same principles through appreciative inquiry laid out below in detail. Again, the inter-group aspect and the delivery of the actions will differ on community context. These questions from the Appreciative Inquiry matrix should be utilized during self and group reflection sessions.

		4DS APPRECIATIVE INQUIRY				
		Discover through an appreciative view	Dream for an appreciative vision	Design by reflecting on building together		Deliver by engaging in actions
				Unfavorable	Favorable	
3Bs	BINDING	What is positive about being a man? What are some of the negative effects of the 'man box'?	What is my dream for myself as a man?	What can I do to increase gender equality? How can I increase my self-care?	On which qualities can I build on to achieve a more peaceful masculinity?	What can I do? What will I do? What actions can I take?
	BONDING	What positive qualities does my group have? What are some areas for growth?	What is the dream for a peaceful masculinity? How can we support each other?	What can my group do to support each other to increase gender equity?	On what intragroup traits can we build on towards gender equity?	What can we do together? What can my group do?
	BRIDGING	What are the effects of the 'man box'? On other groups? What positive qualities do we have in common?	What dream can we all share towards a more gender-equitable future for both women and men?	What actions can we take in our intergroup relations? With other men? With other women?	What intergroup qualities can we build on to reinforce a more gender-equitable future for the entire community?	What activities can we engage in together towards greater gender equity?

FIGURE 1:3BS/4DS TO PEACEFUL MASCULINITY

Binding: Changing the Way that I view myself as a Man

Participants will analyze their previously learned ideas, beliefs and societal expectations of masculinity and gender norms which are deeply embedded in our culture and identity. This will involve personal reflection, discussions and giving new information about hyper-masculinity and what a peaceful masculinity can look like. By understanding where the ideas of masculinity come from and how it has affected one's own views on our self-image, the world, things, and other people, the participant can begin changing their interactions in the world and begin forming a more peaceful masculinity. Participants will identify in themselves how they want to be perceived in the world and decide on the values they hope to live by during this journey.

Bonding: Changing the Attitude in my Peer Group About Masculinity and Relationships

The participants will “bond” together in building positive relationships with their peers in the group and begin to build a shared vision of peaceful masculinity in their group.

Traditional masculinity ideology discourages men from building close relationships with others and is the primary reason men tend to have fewer close friends than women. This is particularly evident in all-male peer groups¹. Because of the pressure to conform to traditional masculinity ideology, some men shy away from directly expressing their vulnerable feelings and prefer building connection through physical activities, talking about external matters (e.g., sports, politics, work), exchanging jokes and insults, and seeking and offering practical advice with their male friends.² However, the majority of boys and men indicate that they have close male friends with whom they share secrets, are emotionally intimate, and view as a brother³. Thus, boys and men can form close attachments with others, and this capacity for bonding continues into adulthood in same-sex and cross-sex friendships and romantic attachments⁴. These relationships enhance the emotional and physical well-being and social adjustment of boys and men throughout the lifespan, which has many harmful effects opposite of right relationships we hope to foster.

This portion of the journey aims to build male to male relationships through group discussions and activities. It also aims to build a shared vision of what peaceful masculinity could look like in context and the positive outcomes of increased mental health due to increased skills on communication and other socio-emotional skills. It allows participants to share a space together, to bond over these ideas that can be harmful to them as a group, as men, and in this space healing and growth can happen. This is the beginning of the transformation.

Bridging: Building Positive Masculinity in our Community

The ‘bridging’ through a peaceful masculinity approach engages the community at-large. This must be context specific and set forth by the group. There are many possibilities for this through facilitated workshops and setting a goal and action plan to move forward. The group would think about how to take their new vision to the greater community, how to be gender champions and initiate a project or continued group activities to keep working towards their shared vision of peaceful masculinity. This may include a service project, future group meetings, reaching out to community leaders, radio or social media campaigns, or cultural activities (music, art, drama, sports), as just a few examples.

¹Way, N. (2011). *Deep secrets: Boys' friendships and the crisis of connection*. Cambridge, MA: Harvard University Press. doi:10.4159/harvard.9780674061361

²Garfield, R. (2015). *Breaking the male code: Unlocking the power of friendship*. New York, NY: Gotham.

³Ibid.

⁴Carver, K., Joyner, K., & Udry, J. R. (2003) National estimates of adolescent romantic relationships. In P. Floresheim (Ed.), *Adolescent romantic relations and sexual behavior: Theory, research, and practical implications* (pp. 23–56). Mahwah, NJ: Lawrence Erlbaum Associates Publishers.



Emad Kamil/CRS

Guidelines for Program Implementers and Facilitators

This section provides some suggestions on best practices in building a context specific curriculum, facilitator's best practices, and how to use the training guide. Depending on resources, specific program objectives and time, program implementers and/or facilitators can use all or some of the materials. These guidelines are not meant to be prescriptive, as each rite of passage is unique.

Preparation and Planning: Before the Training

CRS Safeguarding Policies

Organizers should ensure that all facilitators, chaperones, and youth participants are familiar with and accountable to CRS safeguarding policies. These policies address both *prevention* of harassment, exploitation, and abuse, as well as mechanisms for reporting and *response*; orientation should be provided on both aspects. Please read *Our Moral and Legal Commitment for Working with Children and Vulnerable Adults*, below, carefully, and consult this link for additional information: <https://www.crs.org/about/safeguarding>

Ideally, all staff and volunteers will sign a statement indicating that they understand all safeguarding and agree to abide by them; at minimum, attendance records should be kept for any pre-camp orientation sessions on this topic.

It is advisable to ensure that an anonymous feedback mechanism is established for the camp.

Our Moral and Legal Commitment for Working with Children and Vulnerable Adults

In all our projects, we are committed to ensuring that each young person enjoys the benefit of a protective environment in which their rights are respected. When working with youth, and especially children under the age of 18, power dynamics can sometimes be used negatively. It is

therefore important to highlight that everyone involved in the training has a legal and moral responsibility to safeguard the welfare of young people.

CRS Staff, implementing partners and others involved should all comply with the following key rules:

- Sexual activity with children (persons under the age of 18) is prohibited regardless of the age of maturity or age of local consent. Mistaken belief in the age of a child is not a defense.
- Exchange of money, employment, goods, or services for sex, including sexual favors or other forms of humiliating, degrading or exploitative behavior, is prohibited.
- Sexual relationships between personnel and beneficiaries are prohibited since they are based on inherently unequal power dynamics.
- Staff and partners are obliged to create and maintain an environment that prevents sexual exploitation and sexual abuse.
- Staff and partners may not use force, fraud, coercion, or threats to subject a young person to forced labor, begging or involuntary servitude.
- Staff and partners have the obligation to report any concerns or suspicions regarding sexual exploitation or sexual abuse by a fellow worker, whether in the same agency or not, via established reporting mechanisms.

Planning

Gender transformative programming is relational in nature and the planning should reflect this. Community buy-in and ongoing engagement should be a goal within this programming.

1. Work with community and faith leaders

This should be a community-led and community-owned initiative, rooted in the potential of individuals, cultures, traditions and faiths to promote a life of dignity and happiness so all members are free from harm, discrimination, and violence. The interventions are evidence-based and shaped by the participation, input, and leadership of the respective communities where they are implemented. Our aim is to educate, empower and support this process with the hope that these young men and their families will continue this work beyond a project cycle or lifetime. Finding leaders who are eager to get involved will be a top priority. There are many ways to complete this: community conversations, meetings with local leaders, meetings with local faith leaders, leveraging existing relationships within the community, etc. Explaining the curriculum in community awareness raising sessions can thwart off possible negative reactions from the community or misinterpretation of the programming. *Finding the correct messaging is important when talking about an issue such as masculinity and gender equality.* Many other programs avoid the use of the term 'gender' when promoting the programming, as 'gender' equates to women in many settings. It requires knowledge of the community context, faith, courage, and an understanding of the outcomes that result from shifting from hyper masculinity to a positive masculinity, not only for the boys themselves, but for the community as a whole.

Based on conversations with youth development and gender colleagues all over the globe, it seems that this type of programming is not the issue, but the content can be misunderstood without engaging the community. By promoting this programming by highlighting the universal truths within the rite of passage of rights relationships, the human dignity of each person and the end goal of creating stronger families should be key to conversations around this type of programming.

Once the community has been involved, continuing to involve the community in the change will help to empower the young men to exhibit their new peaceful masculine identity.

2. Find Role Models/ Mentors

A large part of the curriculum involves experiential learning, in which the young men (participants of the training) will create a project to practice their new or reinforced learning. To do this, they will need role models/mentors who are gender champions and believe in the desired outcomes.

Engaging role models/mentors from the beginning will allow the boys and young men time to 'bond', 'discover' and 'dream' with their mentors within their communities. One possibility here is to identify mentors who will complete the training along with the boys and young men, or a positive deviant in the community who is already doing this work.

3. Facilitator Selection

Choosing the right facilitators and investing in their training is an important step to developing successful group interventions. It is recommended that two facilitators lead a small group of 10 to 15 young men. Larger group sizes may require two or more facilitators, depending on facilitators' skills and experience. In many settings, young men prefer to interact with a male facilitator, close to the same age and similar ethnicity, who will listen and, at the same time, serve as a model. Pairing a male and female facilitator (when appropriate) has the potential to work in some setting and provides an excellent model of men and women working together with equality and respect. Though it is worth noting that deconstructing hyper masculine norms means questioning one's own identity, this process should be done with members of the same group, in this setting boys/men. After an initial period, we can then begin to bridge with members from another group, in this setting girls/women.

Facilitators must be skilled in facilitation and culturally competent in the area they are working as topics can become heated. Facilitators should have an in-depth understanding of the topics and be prepared for questions and discussions that may arise. Facilitators must be able to mobilize a group, who can listen to and motivate them and are able to lead a group of young men through this sensitive process. Good facilitators must establish trust and respect among the group, establishing group norms and rituals will be key to allowing participants the ability to reflect, heal, share experiences, and express themselves freely. Facilitators in this type of programming should have passed through a similar experiential process of discovering their peaceful masculinity, to model these behaviors to the participants. This process could happen during the Training of Trainers or in other experiences they have had in their lives.

4. Qualities of a Good Facilitator

Facilitators are the key to a successful group. As mentioned before choosing the right facilitators, investing in training, and building facilitation skills should be a priority during the project planning phase and throughout implementation. Some basic guidelines and qualities of a good facilitator are listed below. These qualities could be used as a check list for recruitment and when building a training of trainers.

A good facilitator is:		
1. Loud and clear	2. Good listener	3. Empathetic
4. Well-prepared	5. Punctual and time-conscious	6. Confident
7. Creative	8. Knowledgeable	9. Observant
10. A good role model	11. Adaptable and flexible	12. Presentable and decent
13. Humble	14. Lively	15. Respectful
16. Kind	17. Motivating	18. Acquainted with the participants
19. Accepting of feedback	20. Positive	21. A person of integrity
22. Ability to and experience to work with youth		

As a way of summarizing the qualities of good facilitators, we use the image of a star with five points. We feel that the qualities identified on the points of the star must be emphasized for all facilitators.



1. They are prepared

Facilitators understand the subject matter, methods of the lessons and lesson sequences. Facilitators come prepared to each lesson and build the confidence in the group when they appear organized and ready for each session.

2. They are united.

As mentioned earlier, facilitators should work in teams. They must be united on topics of delivery, preparation and in the ways that they facilitate and hold group members accountable.

3. They are participatory.

Facilitators are not teachers, in the traditional top-down approach simply lecturing or disseminating information. The goal is to facilitate the process, guide discussions, set the agenda and assist the group in their transformation.

4. They are humble.

Facilitators do not need to know all the answers or be right all the time. They approach the group with humility and the process of learning is mutual. They welcome participation and empower participants to take ownership of the group.

5. They are confident.

Facilitators are confident in their decisions, knowledge of the subject matter and appear confident in their presentation. By following the above qualities, confidence will come as a result. Facilitators who appear confident will help build the confidence of the participants in turn and gain their respect.

To further elaborate, we can contrast the descriptions of the five good characteristics with their opposites.

Facilitators are.....	Facilitators are NOT.....
Prepared	Unprepared
United	Disunited
Humble	Boastful
Confident	Unconfident
Participatory	Domineering

6. Training of Trainers

It is important to plan for training of trainers to be as long or longer than the proposed curriculum. Within a training of trainers, it will be important to cover the following:

- Background of the curriculum
- Facilitation best practices and styles
- Lesson planning and preparation
- Group facilitation 101: Energizers, checking for understanding of key messages
- Principles of creating a safe space and do no harm principles
- Establishing safe-guarding mechanisms
- Modeling and rehearsing activities from the training guide. Allowing adequate time for facilitator trainees to practice and receive feedback.
- Monitoring and Evaluation processes
- Follow-up post-group

This is not a complete ToT schedule, but some important factors to include in the training. During the training of trainers, there should be a lot of time for facilitators to rehearse, discuss and receive feedback. Facilitator trainees do not need to be gender or positive masculinity experts. Facilitators should receive enough training and support to be able to understand the objectives, model the behaviors and be able to facilitate the important themes, discussions and growth that will happen with participants throughout the activities in this guide. Participants of the Training of Training should have completed an unconscious gender bias training and/or the [Gender Basics course on CRS Learns](#)⁵. This will ensure that all trainers have a similar level of understanding of gender equality work necessary for the training. See Annex 5 for a draft ToT schedule. Please reach out to your RTA or TA for assistance on creating the ToT.

7. Finding Ways to Bring the Boys/Young Men Group Together with Other Groups

In understanding that the concept of gender is relational, it is important to not only think about how the peaceful masculinity is within oneself and their peer group, but also bridging with those in different groups, perhaps in the opposite sex with whom participants will have relationships or already have relationships with, different age groups, or the community at-large.

The first 6 modules of the training guide refer to binding and bonding within the group. Meaning the mentors, participants and facilitators will complete these sessions together. Once this group feels comfortable and ready to bridge these ideas to the community, this is the time to bridge the young men's group with another group, women from their life, young women's group, or the community at large. This of course will depend on community context and scheduling. This is also in line with the Bridging and Dreaming aspect of the 3Bs/4Ds. There are many ways that this could happen. One possibility is to have boys identify and invite important females in their lives to a session. This could be a family member, someone they are close with, teacher, or a female role model in their community who they have a relationship with. Another possibility is to coordinate with the local gender office to identify other girl's empowerment groups that might be doing similar work. These are just a few examples and will depend on the community and assets laid out by the community, as well as the participants.

Monitor, Evaluate, Adapt and Learn

Of course, monitoring, evaluating, adapting, and learning should be a priority of your planning and programming and should not be taken lightly. It is best to be sure that the MEAL processes match the goals and the stage of intervention, whether this is a pilot of which you are aiming to learn about the process and improve the intervention or if you are prepared to scale and would like to show impact.

Base-line Assessment

During start-up and design, it is necessary to gather information on gender norms and roles involving masculinity and manhood in the project area and conduct a baseline assessment. To better understand potential participants and possible adaptations of the curriculum necessary, this information will be integral. The baseline research should gain insight into the needs of potential participants, and their experiences related to right relationships, gender equality and masculinity. The team can begin with some formative questions asking:

1. What do you aim to achieve with this programming in your specific setting?
2. What do you hope to learn?

⁵ Gender Basics Course is available in English and French and is accessible by CRS staff and now available for partners outside of the organization.

3. What are the expressed challenges and barriers to adopting gender-equitable masculinities for young men in your setting?

This information may be best gathered through qualitative methods such as focus groups and interviews with potential participants, influencers, and key stakeholders, including faith and community leaders, partners, project staff, and/or others. Some important themes and questions to consider should include:

1. Defining Masculinity and Expectations: What are the expectations and rules of 'being a man' in your community? What are the advantages and disadvantages?
2. Caregiving: Do men and boys take equal responsibility for caregiving? Why or why not?
3. Physical and Mental Health: How do men take care of themselves? What health issues are a result of the man box?
4. Systemic Barriers and Opportunities: What traits do you like? What traits would you like to change?
5. Feelings and Emotions: How do men express emotions? Do men have less feelings than women?
6. Livelihoods/Work: How does masculinity effect your work relationships?
7. Right Relationships: How does masculinity influence the ability to create right (healthy) relationships with other men? With women?
8. Program Questions: If there were a program discussing these issues would you like to participate? What would you like to discuss? What would be some challenges?

These questions can and should be adapted according to program objectives and context. It is important to keep in mind that these questions should gather important insights in the lived experiences of potential participants in regards to masculinity and gender norms. See annex 3 for sample focus group questionnaire from the Ghana GEM Project.

Data Analysis and Design Workshop

After collecting this data, themes should be analyzed, and a brief workshop should be convened. This next step should seek to validate these findings with potential participants, stakeholders, and CRS and partner staff. This workshop can also serve as a chance to build buy-in from key stakeholders by introducing the project, initiating conversations on the need of this type of programming based on the assessment data and working together to adapt the sessions based on the expressed needs.

Case Example – CRS Ghana GEM Project

During the Ghana GEM Pilot, after collecting data from three focus groups following the above-mentioned principles, the team brought together 15 participants consisting of potential participants and facilitators of the program, partners and CRS staff together for a 10-hour data analysis and design workshop. The objectives of the workshop were:

- To increase shared understanding of peaceful masculinities/ the GEM project.
- To review and discuss assessment findings.
- To identify adjustments to curriculum and planned activities based on assessment findings.
- To identify implementation modalities/ logistics for Youth Life and Male Caucus.

These sessions were led by the project team, starting with an introduction to the approach and the need, an overview of the proposed project and ample time for discussion. Then the participants completed the 'man box' activity together, sharing their own experiences with masculinity and

began conversations on the effects of these rules. Through this exercise participants began to understand better the aims and possible outcomes of this type of programming. Following this the team gave a short presentation the gathered data, organized by themes and allowed participants to analyze the data for themselves and cross-reference it with the activities and goals of the project. This was helpful for participants to highlight what was necessary based on the data and their own understandings of the context, make recommendations for changes to themes or sessions and to further understand the project. Participants used a priority ranking activity to highlight the most important themes that emerged and how these should be addressed in the project. The workshop closed having accomplished all set objectives.

Lessons Learned:

- **It is important to set a safe space and ground rules for discussions.** Conversations on manhood and gender roles quickly turned personal. The workshop was mixed gender, and this may have been the first time that participants were reflecting on these topics. It is important to set ground rules and create the safe space necessary to have these conversations.
 - **All participants do not have the same level of consciousness on these topics.** At the beginning of the workshop, a well-respected partner began the workshop with concerns that this type of programming might be changing of men to women and interfering with the traditional family structure. He expressed these concerns at the beginning but was willing to continue participating in the workshop. At the end of day one, after discussing how the curriculum was inspired by Catholic Social Teaching (a key talking point when engaging partners), and the overall approach of raising young men's consciousness towards gender equality, he was completely on board. He actually stood up and said, "This type of programming with our young men is needed and I support this project."
 - **Invite key stakeholders to introduce, own the project, and build support.** It was integral to the continued roll-out of the project that the team invited known key stakeholders who would be important in the eventual roll-out. By bringing all of these stakeholders together to go through some of the activities, learn about the approach and have ownership in its design was critical for the next steps. The project team should be very strategic in inviting the right people, influencers and stakeholders to move forward this process.
-

MEAL Framework

Based on the project's context and existing MEAL systems a robust MEAL tools and processes should be developed for the program. This should include: pre- and post-tests for participants, attendance tracking, focus groups or interviews with participants during or after the program, process evaluations for facilitators and reflection workshops with implementing partners. This is not an exhaustive list of MEAL processes, but rather some guidelines and resources to assist in planning and design.

A recommended resource for assessing gender attitudes and norms in your program is the Gender-Equitable Men's Scale. The scale is designed to provide information about the prevailing norms in a community as well as the effectiveness of any program that hopes to influence them. The scale was developed for the use with young men aged 18-29 years old of low-income communities and has been successfully adapted with different age groups as well, in several countries. See Annex 4 for suggested pre-test and post-test based on this curriculum content and inspired by the GEM scale, and session evaluations.

How to Use the Guide

The peaceful masculinity training guide has been developed to be used through-out facilitation complete with activity plans, facilitator’s notes, key methodologies, concepts, and resources. This training guide is intended to be used by program implementers, program managers, and facilitators.

The training guide has been developed in modules. The modules are based on thematic focuses targeting specific knowledge, skills or attitudes around positive masculinity and getting away from socialized ideas of hegemonic masculinity (the man box) and building key socio-emotional skills.

Within the training guide there are over 25 activity plans that can be used in developing a program specific workshop to meet the intended objectives.

It is important to tailor the activities to the local context and what works for each specific community. As mentioned previously, project staff and facilitators should allow the participant training to be community owned and guided, building on the knowledge of the mentors and participants. It is not recommended to skip the first module, as it is necessary to build a safe space from the beginning. To follow the binding, bonding, and bridging methodology, it is important to follow steps and build on each part of the process. This begins with group participants understanding themselves, then building relationships with other boys/men in the group, then finally taking their new-found knowledge and skills to the wider community (bridging). If one part is skipped, it can prove less effective. It is not suggested to move around the module placement, as each module is building on ideas from previous modules. Though you can adapt sequence of some lesson plans as you see fit.

MODULE STRUCTURE	
Opening Circle Check-In Overview	<p>Each module begins with an opening circle. The methodology of circles is explained in Activity 1.2. The idea for the opening circle is a way to check-in with participants, set objectives for the activities that are planned, go over agenda, review previous lessons, and to set forth an intention for the session.</p> <p>The circles allow a safe space to build group bonding and as a ritual, participants feel safe sharing their feelings.</p>
Activities	<p>Each module has 2-5 activities along the same theme. Some activities build on previous activities. It is important to plan accordingly.</p> <p>Each activity plan contains the following:</p> <ul style="list-style-type: none"> ■ Title and approximate length of time ■ Needed materials ■ Preparation ■ Methods of Instruction ■ Learning objective(s) ■ Facilitator notes: to make important points or raise issues of sensitivity ■ Process and Procedure of Activity ■ Discussion Questions ■ Conclusion Statements: Key Messages
Closing Circle/ Reflection / Journaling	<p>The closing circles use the same methodology as the opening circle and are part of the group ritual.</p>

At the beginning and end of each module, opening and closing circles with reflections will be utilized. Starting this practice and following the rules (laid out in session 1 opening circle) will be important. Give adequate time for summary, reflection, and this ritual. At first, participants may be apprehensive to share, but as they feel safer and comfortable, they may begin to share more. A skilled facilitator will model and provide examples to assist in this process.

The timing of the sessions is an estimation to use for planning. As best practice, facilitators should allow extra time for each session and improvise energizers in between if the group is losing focus.

Lesson Structure and Methods of Facilitation

The outline of the lessons is based on the widely used gradual release of responsibility teaching (scaffolding) pedagogy of Why, I do, we do, you do. This facilitation style allows for a scaffolding of ideas, building knowledge incrementally and finally digesting and applying the knowledge. This facilitation style allows for the training to be directed by the participants, participant-centered, group-centered, and strength-based, in opposition to being teacher-centered and a top-down approach to facilitation.

This approach values the experiences, knowledge, and skills that each participant brings to the group and ensures that the facilitator's role, is only to facilitate the group process.

SCAFFOLDING MODEL OF FACILITATION: I DO, WE DO, YOU DO (TOGETHER)		
	Facilitator(s)	Participant
I do it Direct Instruction	<ul style="list-style-type: none"> ■ Provides direct instruction and facilitation ■ Established goals and purposes ■ Models ■ Thinks Aloud 	<ul style="list-style-type: none"> ■ Actively Listens ■ Takes Notes ■ Asks for Clarification
We do It	<ul style="list-style-type: none"> ■ Interactive instruction ■ Work together with participants ■ Checks, prompts for additional understanding or clarification ■ Provides additional modeling ■ Assists those who are struggling 	<ul style="list-style-type: none"> ■ Asks and responds to questions ■ Works with fellow participants ■ Completes process, digests information, offer their thoughts
You Do It Independent Practice or Collaborative Practice	<ul style="list-style-type: none"> ■ Provide feedback ■ Evaluates when needed ■ Checks on understanding of material 	<ul style="list-style-type: none"> ■ Works alone or with fellow participants ■ Share ideas, previous and new knowledge, and skills ■ Collaborates, designs and deliver authentic products ■ Seek out each other's support for clarification.

Schedule of the Program

Suggested session plan for 7 Session Schedule (3-hour sessions) with ongoing sessions as planned by the group:

TIME NEEDED	SESSION	MAIN THEMES
3 hours	Session 1: Setting a Safe Space	Introduction, Pre-Test, Active Listening
3 hours	Session 2: What is the Man Box?	Reflection, Our Individual and Collective Strengths, what is the Man Box?
3 hours	Session 3: What is Power? Dealing with Feelings	Reflection, What is Power?, Dealing with Disempowerment and Feelings
3 hours	Session 4: Conflict Resolution and Our Power to Make Change	Reflection, Dealing with Conflict in a Healthy Way, Recognizing our individual and Collective Power to Make Change
3 hours	Session 5: Right Relationships with Self and Others	Reflection, Healthy and Unhealthy Relationships, Taking Care of Ourselves
3 hours	Session 6: Making a Commitment to a Healthy Life and Strengthening Our Networks	Reflection, Men as Caregivers, My Support Network, Circles of Influence
3 hours	Session 7: Closing – Delivering a Gender-Equitable Masculinity	Written Commitment, “Transformed” Man Box, Needs Assessment
TBD	Session 8 and Ongoing	To be determined by the group Possible: Ongoing Men’s group? Community project? Social media campaign? Community Sessions?

These programs take place in dialogue group settings. It is suggested that all modules are covered to ensure that the complexities of peaceful masculinity are covered as each session builds on the other sessions. Finding ways to keep participants engaged will be important to the success of the program.



Michael Stulman

Activity Plans

Activities Included

Welcome Circle and Introduction of the Schedule 30'

Who Am I? Two truths and a lie 30'

Activity: Setting Norms/Building a Safe Space 30'

Vote with your Feet - Reflection and Pretest 30'

Closing Circle 30'

Session 1: Welcome! Creating a Safe Space (Binding and Bonding)

Objectives:

- Help participants set the norms and expectations of the group. Begin forming a supportive network.
- Participants will examine individual attitudes about gender differences, roles, double standards, and inequalities.
- Question how individual attitudes about gender affect behaviors.
- Create a safe space

Activity 1.1: Welcome and Introduction (30')

Focus: Binding, Bonding principles introduced

Materials: Flip chart with program goals and key messages on it

Method: Group discussion

Objective: Participants will begin to get comfortable in the group and understand the overview and objectives of the training.

Activity Plan

1. This is the first session and important to set the tone of the group. It is important that the space seems organized, safe, structured, and fun. Facilitators should have the objectives of the training written on flip-chart paper and clear to participants. The flip charts will accumulate over the training to reinforce ideas as the training goes on.
2. As participants enter, they should be greeted and checked in. Facilitators should welcome everyone and introduce themselves and why they are here and why they are passionate about gender-equity. Hand out nametags and have participants sit in a circle. Have participants fill out the pre-test (See Annex)
3. On the flipchart have the objectives of the group written out clearly. On other flipchart(s) have the schedule for the group. *This schedule should have been planned with group members previously based on availability and decided on what method to use (consecutive day workshop or weekly school model)
4. Introduce the participants to the journey towards a peaceful masculinity. Participants should already be familiar with the overall goal of the training, but here is a good chance to summarize. Say to the participants: "We have come together here to embark on a personal and collective journey to become the best versions of ourselves. We come together with a common goal, to understand ourselves better, to understand our relationships with other better and to find concrete ways to put our new ideas and beliefs into practice. You will be the leader of this journey, we are here to guide, start conversations and to assist in the journey. We will learn from each other's experiences and share our stories. This is a safe space we will work hard to build this space together."
5. Objectives of the group (written on the flipchart):
In the group we will:
 - Think about what it means to be a young man in our community
 - Think about our strengths as young men and areas we can improve
 - Build a network of support together as a team
 - Build skills on talking about our emotions and needs
 - Develop healthy and respectful relationships with each other
 - Find a need in our community and work together towards this goal
6. Move on to a brief overview of the schedule
7. Check to see if there are any questions and ensure that everyone agrees at this point. Move on to introductions.

Activity 1.2: Who Am I? Two Truths and Lie Introductions (30')

Focus: Binding, a start of Bonding

Materials: Pens, prepared facts/lies of the facilitators, notebooks, rules of circle flip chart

Method: Fun Game, Circle facilitation

Objective: Participants will begin to bond with fellow participants, share a bit about themselves and understand the process of the Circles.

Activity Plan

1. Facilitators should introduce the ideas of circles and the rules of the circle. Something like the following: "Let us begin our group today intentionally in a circle together. Circles allow everyone to be heard and seen equally. We will respect each other's space and opinions. We will only speak when we have the speaking stick (this can be a microphone or another object that the speaker uses when they are speaking) and will listen actively to our fellow team members. If we have questions while someone is talking, we will save them for later or raise our hand after that person has finished speaking. When we are actively listening, we are not thinking of what we want to say, but rather we are listening actively to that person and understanding what they are communicating." Check for agreement from participants.

CIRCLE TALKS

In its simplest form a circle talk:

- Is done in a complete circle
- Only the person holding the stick talks, all the rest listen
- The stick is passed around in a clockwise direction
- A person talks until they are finished, being respectful of time
- The circle talk is complete when everyone had a chance to speak
- A person may pass the stick without speaking, if they so wish
- If desired, the stick may be passed around again
- What is said in the circle, stays in the circle



2. Facilitator will also hand out notebooks to participants. Facilitator will let participants know that this notebook will be their own personal journal throughout the journey. The topics discussed in the training are very personal on some levels, and also connect us through shared experiences. During our opening and closing circles, participants will have time to journal their ideas, new ideas, and personal thoughts. Whatever is written in the journal, belongs to the participant. The participant is not required to share their thoughts.

Facilitator Notes: The circle method will be used at the beginning of each module and closing of each module.

*From <https://firstnationspedagogy.ca/circletalks.html>

3. Facilitators will introduce the Two Truths and a Lie Game. This game is a chance to have fun and begin to get to know each other.
4. Ask each participant to write down in their notebook.
 - a. Name
 - b. Where they come from? School? Village? City?
 - c. Why did you want to get involved with this program?
 - d. One fact (something unique that others might not believe, but they are willing to share with the group)
 - e. One lie.

5. Give an example: “My name is _____. I am from _____. When I was 10-year-old I met this famous artist named _____ and I have 7 siblings. Which one is a lie?”
6. Ask them to guess which one is true and which one was a lie. If the participants are still unsure, ask the co-facilitator to read out his/hers.
7. Using the talking stick and practicing the rules of the circle each participant read out his/her paper and ask the room to guess which one is the lie/fact.

Conclusion Statements

Explain to the participants that we have started to get to know each other and encourage participants to get to know each other throughout the training.

We will form a strong group here and be able to support each other through- out this journey, it is important that we respect each other and understand our shared and individual strengths and struggles.

For more information on the use of circles in facilitation, pedagogy and history go to:

<https://firstnationspedagogy.ca/circletalks.html>

Activity 1.3: Setting Norms and Agreements/Building a Safe Space (30')

Focus: Binding, a start of Bonding

Materials: Flipchart, pens, sticky notes

Method: Discussion, small groups, think, pair, share

Objective: Participants will agree on group norms and agreements and sign the commitment towards creating a safe and respectful space.

Activity Plan

1. In continuing to ensure that there is a safe space this session continues to set the norms in the group and is a collaborative process. The facilitator should not just set the rules, but this should be a guided discussion. Since we are just beginning to work together, participants may feel more comfortable discussing these issues in smaller groups, then coming together in large group to discuss all together.
2. Divide the group in smaller groups of 4 or 5 participants. Explain that we are going to make a list of agreements for our group moving forward.
3. Facilitators mention the following points:
4. "Throughout the journey we will be discussing issues that are very personal to each of us. We all have shared experiences, but also each of us is unique. We should strive to learn from each other and respect each other's experiences. Additionally, some of the topics that we will talk about may be sensitive or difficult to discuss. The first rule that I would like to set is the need to remain honest and confidential. We do not share other people's contributions with others outside this group. What other agreements would you like to set as a group?"

In the small groups, ask the participants to write down or draw pictures of 4 positive statements/norms of the group, no use of 'no'

For example:

No talking when others are talking = We will actively listen to each other and respect the person who is speaking.

Other discussion question to help form bonds:

- Thinking of our past experiences in groups, what is important to make you feel comfortable, respected, and safe?
- Have you had any good experiences working with others in groups?
- Have you had any negative experiences working with others in groups?

Have one person from the groups take notes, another be the presenter, another be the timekeeper, etc.

1. Allow participants enough time to discuss together in small groups, maybe 15 minutes. Then come together as a large group to make group agreements. Have groups present their list and one positive of working in a group and one negative experience working in a group. This helps participants begin to bond.
2. Facilitator or mentor should write down the list of agreements compiling the information from the groups.
3. Below are some important agreements to include (if the groups have left something out, the facilitator can bring them up for discussion to potentially include).
 - Respect (self and others)
 - One mic' (not talking when someone is talking)
 - Skillful speech
 - Active listening

- We will use kind words (no violence)
 - How will we refocus the group?
 - Honesty and confidentiality
4. Make one clean flip chart and have all participants sign the agreement. These agreements should stay present, in clear sight throughout the training.

Conclusion Statements

It is important that we respect each other in this space. Reiterate the need for a safe space and that we are committed to these agreements. This is our collective safe space, let's make it nice.

1.4 Active Listening Activity⁶ (40')

Focus: Binding and Bonding

Materials: No materials

Method: Role play, discussion

Objective: To enable participants to learn what good listening is and to practice good active listening.

Facilitation Plan

The facilitator explains: Throughout our workshop together we will be sharing many important experiences and building a strong community together. Today we will be focusing on the importance of active listening and practicing these skills. To communicate well, build right relationships and to be an effective member of this group we must practice active listening. Thinking about a good friend that you have or would like to have, what are some characteristics? (Participants list them off)

One characteristic that good friends and people you can trust have is that they are good listeners. Think of someone you know personally or knew in the past who is a good friend. Can you describe how that person was a good listener? (Take several responses.)

Brainstorm (10 minutes)

But what do we mean by good listening? (Take several responses.)

Write key words on a flip chart or board.

Examples of good listening:

- Maintaining eye contact with the other person
- Showing understanding and compassion (care) non-verbally
- Putting oneself in the other person's place to understand facts and feelings
- Not telling the other person about your own feelings and problems
- Not interrupting
- Not giving suggestions or advice
- Asking open-ended questions
- Restating the most important facts and feelings you heard
- Not judging, showing respect
- Asking questions that seek the other person's strengths
- Using silence when appropriate

What are examples of bad listening? —essentially the opposite. Write these on the board.

Role play (10 minutes)

Ask for two volunteers (participants or facilitators) to do a role play. In the first play, the "talker" will tell a short story (about 2-3 minutes; nothing too personal!) and the "listener" will be as terrible a listener as possible— they will interrupt, look bored, talk to other people, talk about their own problems, etc. Then ask the group: *Was that a good listener or a bad listener?*"

They will say "Bad!"

Then ask the group what made it bad listening, and on a flip chart (optional) check off or list all the verbal and non-verbal behaviors that fit under the heading "Bad listening". Then ask if there is anything else to add that makes someone a bad listener—facilitators can add things such as judging

⁶ Adapted from the Trauma Awareness Manual. 2018.

or blaming. Now give the listener another chance. This time the listener should be as good a listener as possible. They will make eye contact, look interested, ask questions, show compassion, etc. Then ask the participants to check off or list all the elements of good listening under the “Good listening” heading.

Conclusion statements

One characteristic that all good friends and teammates have is that they are good listeners.

Through-out this training together we will need to be mindful and practice our active listening. This is in line with the group agreements that we previously agreed on and will help to form the authentic right relationships within our group throughout this journey together.

Activity 1.5: Vote with Your Feet - Reflection and Pre-Test (60')⁶

Focus: Binding, Bonding

Materials: Flipchart, pens, sticky notes, Agree/Disagree signs written on paper

Method: Fun activity, movement, discussion, accessing prior knowledge and beliefs

Objective: Participants will assess their beliefs and attitudes about gender norms and begin to think about how this affects them.

Activity Plan

1. ****This activity can act as a pre-test of the group's ideas especially with participants with lower literacy abilities. This session can still be used to start the conversation on gender roles and norms, regardless. See pre-test on Annex 4 for the full pre-test for participants. Facilitator can print out the pre-tests and let the participants know that the responses are used for assessment and are confidential.**

Facilitator note: These statements are used to start the reflection process about our internalized beliefs and attitudes about gender norms and roles and how they affect us.

2. If the facilitator decides to use the activity do the following. Facilitator(s) should review this lesson and the ideas carefully and be sure to understand the activity. Prepare one sign with 'Agree' and one with 'Disagree'. Place on either side of the room. Place sign with 'Unsure or Both' in the middle.
3. Here are some questions to be used during the exercise. Review these before-hand and understand the conversations and questions that may arise as a result. Be prepared.
 - It is easier to be a man than a woman.
 - Woman's most important role is to take care of her home & cook
 - There are times when a woman deserves to be beaten
 - Changing diapers, giving kids a bath & feeding kids are mother's responsibility
 - A man should have the final word about decisions in his home
 - If someone insults me, I will defend my reputation with force, if I must
 - To be a man, you need to be tough
 - The participation of the father is important in raising children
 - It's important for men to have friends to talk about his problems
 - It is OK for a man to talk to another man or woman about their feelings and cry.
4. Explain to the participants that this activity is to help us understand our ideas, beliefs and attitudes about gender norms and roles. We will continue to question these ideas and where they come from through-out the training together. Remind participants that it is important to remember that everyone has the right to their own opinion. Everyone's opinion should be respected and heard. We can respectfully disagree, that is okay.
5. Directions: After each statement you will go to one side of the room, whether you agree or disagree. If you change your mind, you may move to a different place. Additionally, if you are unsure of how you feel about it you may stand in the middle. Check for understanding, model the idea if there is confusion.
6. Facilitator will read the first statement. 'It is easier to be a man than a woman.' Allow the participants time to move to their signs, whether they agree or disagree. After everyone has moved, ask some participants from each group to share why they agree or disagree. REMIND

⁶ Activity adapted from Program M Manual. (Promundo, Instituto PAPA, ECOS, Salud y Genero, World Education, 2007)

participants that only one person speaks at a time (facilitator could use the 'talking stick' from circles) and no interrupting, even if you do not agree with them.

7. Facilitators should not respond to the participants with their own opinions, rather just allow them time to talk and clarify if needed.

8. After a couple participants have shared their thoughts allow time for others to ask questions.

9. Complete this activity for all the statements or until time is out.

Once all the questions have been answered and discussed, bring everyone together in a **circle** and have a debrief discussion. Some discussion questions:

10. Did anything surprise you from this activity?

11. What did you learn? (Probe for understanding that these ideas are based on our own personal understanding.)

12. How do you think people's attitudes and beliefs about how men and women should act affect the way men and women and men interact with one another?

Conclusion Statements

It is good and healthy to discuss and debate ideas of men and women's roles in our community. We can learn from each other and share our opinions respectfully. We will continue to do this throughout the workshop. Also, the way that we see men and women's roles will change the way that we understand each other and how we treat one another.

Activity 1.6: Closing Circle and Reflection (45')

Focus: Binding, Bonding

Materials: Talking Stick, notebooks

Method: Discussion, circles, reflection

Activity Plan

Facilitator should have participants gather in the circle. Remind participants about the rules of the circle from Activity 1.2. Facilitator will write the discussion questions down, then allow 15 minutes for participants to journal in their notebooks. When everyone has finished writing or drawing in their notebooks, participants and mentors will come together in a circle.

In the opening and closing circles, there will be discussion questions around topics that have been covered.

Reflection/Discussion questions:

- What are you most excited about in the training? What are you nervous about (if anything)?



Karen Kasmauski

Activities Included

Opening Circle 30'

Activity: Tree of Life 75'

Activity: What is the Man Box 60'

Closing Circle and Reflection 30'

Session 2: What is The Man Box? (Binding and Bonding)

Objectives:

- Participants will begin to examine individual ideas and attitudes related to socialized norms and how these ideas affect interactions in the community, positively and negatively.
- Participants will understand the implications of the Man Box and the implications on their health.
- Participants will begin to discover their positive traits of manhood and start to dream of reinforcing these peaceful, positive ideas of manhood.

2.1 Opening Circle and Reflection (30')

Focus: Binding, Bonding

Materials: Talking Stick

Method: Discussion, circles, reflection

Activity Plan

Begin the session reviewing the agenda for the day or the session and what will be the main aims. Then set the intention and pose one of the following reflection questions. Following the ritual of the circles that set forth in the previous sessions. Allow participants time to journal their reflections, set their intentions and then share together in the circle.

Discussion Questions:

- Thinking about the previous session? What were 2 main takeaways that stuck with you?
- What is your dream for yourself as a man?

Activity 2.2 The Tree of Life (75')

Focus: Binding, bonding

Materials: Flip chart size papers, colored markers and pens, crayons

Methods: Individual Reflection, Arts

Objectives: To help participants in reflecting on their identity, life journey, and internal values and how these interact within social cohesion.

Activity Plan

Reflection

1. Ask everyone to walk around the space and find a place to stand where they do not bother anyone and are not bothered by anyone. (1-2')
2. Continue giving the following instructions:
 - a. Stand quietly, close your eyes, and connect with your breathing, inhaling and exhaling deeply and slowly. Focus your attention on the soles of your feet and visualize a root growing out of your feet, making its way into the ground, opening cracks to penetrate the soil. (1-2')
 - b. Now focus on your body and how it is becoming a little sprout breaking through the earth. This sprout is very small and fragile, but it keeps on growing, its trunk thickening, and branches start growing out. (1-2')
 - c. Leaves are growing on the branches, lots of leaves, and among these leaves, flowers, lots of colorful, beautiful flowers open. And these beautiful flowers begin to change into fruit. (1-2')
 - d. Look around you at all the other beautiful, leafy green trees and see that they are all part of a large forest. (1-2')
 - e. Feel a light breeze, how it caresses you and makes your branches sway rhythmically, look at how this same breeze makes the other trees in the forest dance rhythmically. (1-2')
 - f. Take a deep breath in and let it out, and come back to this safe space, and open your eyes.

Art Making

1. Give the participants A3-size sheets of card and colored pencils. Tell them to draw a tree, with its roots, trunk, branches, leaves, flowers and fruit – 5'
2. When they finish drawing, ask them to take a moment to contemplate their tree and connect with each part of it. Ask them to think about their qualities they have, where they learned these qualities (positive role models, family, friends, Priests, Imams)
3. Have them focus on the present and think about who they are now, use the following questions to prompt them: Who are you? Where are you? What do you have? Who can you count on/supports you? Tell the participants to focus on their future, their dreams, what they think they deserve from life. Ask them to reconnect to the here and now bearing all this in mind.
4. Tell them to get a pen or pencil to write with and give them the following instructions:
 - a. On the roots, write the qualities that you love about yourself, where did they come from, accomplishments? Your family, friends, community, etc.
 - b. On the right part of the trunk write who you are, what you have and where you are now.
 - c. On the left part of the trunk, write down obstacles that you have overcome.
 - d. On the branches/leaves /fruit write your dreams, goals, ambitions, and expectations.
5. Let everyone work at their own pace, and when they have all finished ask them to look at their drawing and see what feelings and emotions it brings up in them.

Visualization

1. Ask them to put their drawings in front of them and start a dialogue with each part of their tree.
 - a. Roots: Have everyone sit bowing towards the roots on their drawing. Do a guided visualization inviting everyone to remember the positive and difficult aspects of their journey, meaningful events, and everything that is written on the roots. What they want to stay with and what they want to get rid of. Tell them to absorb the good energy that they get from their roots, and from connecting with their ancestors. Encourage the participants to feel appreciation for the people that have supported them in their accomplishments and where they come from.
 - b. Trunk: Looking at what is written on the trunk, tell the participants to have a talk with their inner self, recognizing everything that they have, everything they have achieved, and where they are now and celebrating themselves and the obstacles they have overcome.
 - c. Branches/leaves/fruit: Have the participants talk to themselves and commit to achieving their dreams and goals.
2. Explain how important it is to ground themselves in the present but be aware of the past, so that they can see and understand where they come from and where they are going.
3. Invite everyone to move around and look at/read other participant's tree and their experiences. See where the similarities and differences are with our own tree.
4. Explain that this enables us to understand that we do not build our story alone. Other people are involved and so we need to see who supported us, what we can do better, and look for solutions. This encourages us to recognize and appreciate what we have, explore our past and feel responsible for different situations, and have hope that we continue to build our story.
5. Allow everyone to post their trees on the walls to build a forest, tell the participants that we are building a forest, all the trees together in a forest support each other, together all the trees are stronger. Do a gallery walk and invite participants to walk around looking at each other's trees and asking each other questions.
6. **Alternatively, if there is time this is a great activity for bonding. After participants have drawn their trees, allow them time to partner up and share their trees with someone for 5 minutes. Stressing the importance of active, good listening.



Conclusion Statements

Ask participants how it felt to share about themselves and any commonalities that may have found. Reemphasize that other people are involved in our lives and so we need to see who supports us, what we can do better and look for solutions. We should recognize and appreciate what we have, the strengths that we have and of those around us. The hope in our group is that we our forest will grow together, and we will support each other as group, moving forward towards a healthier manhood.

Activity 2.3: The ‘Act like a Man’ Box (45’)

Focus: Binding, Bonding

Materials: Flipchart, pens, sticky notes

Method: Discussion, experience sharing, think, pair, share

Objective: Participants will begin to recognize the challenges men face in trying to fulfill societal expectations about gender roles. Participants will begin to understand the costs of rigid forms of masculinity and that it is possible to change.

Activity Plan

Preparation: Facilitator should understand the material clearly and the concept of the ‘the Man Box’ thoroughly. It is important to be ready to discuss difficult situations boys may have experienced to be told to conform to the man box including physical and emotional violence. It is important to begin this session with a review of the rules of a safe space and respecting each other’s experiences and opinions. Breaking out of the socialized man box will be a key message through-out the training. Ensuring that participants understand the man box and the implications is key to the following sessions.

1. Facilitator will draw one picture of a box on two separate sheets of flip chart paper at the front of the room. Explain that: (5 min)
 - The box represents the man box, which is full of definitions that can box us in and limit what we can and cannot do or feel.
 - We are socialized to believe that is that there is a right way and a wrong way to be a male. No one is to blame—we’ve all been taught this by our community, in the media, by our families.
 - Start the discussion with a reminder about the Vote with Your Feet Exercise. We are going to discuss these socialized ideas of what it means to be a boy or a man. Thinking back to the discussion on ‘Vote with your Feet?’ Distribute sticky notes and ask each group to write down words that demonstrate what it means to be a man.

For example: “What does society expect of you as a man/boy?” Or “If someone says, “Be a man,” what are they telling you to do?” (10 min)

(e.g., No pain, powerful, strong, women are objects, no feelings, protector, no fear, in charge, decision maker, aggressive, no emotions except anger, no weakness, tough, athletic, courageous, women are property, provider, especially financially, dominating.)

Ask participants to take turns sharing a word with the group and placing their sticky in the box.

FACILITATOR’S NOTE: If group does not feel comfortable writing ideas on sticky notes, the facilitator can write on the box or participants can draw pictures.

2. Discuss these ideas of what we are told as boys/men and how to act like a man. Do these ideas seem familiar? Does anyone have any examples of this in their life they would like to share?
3. The ‘Man Box’ refers to norms, roles, and expectations that our community places on us through different ways. These expectations come from media, peers, stories, family, teachers, and coaches and messages that these actors send us to stay in the box.
4. **Ask participants and write down responses on another flip chart paper or on the board:** - What are the benefits or ADVANTAGES for men who follow these rules and fit inside the box?⁷

⁷ Note to facilitator: Some of the advantages of staying “in the box” can include being acknowledged or recognized in the community, having more opportunities, being given power, being successful, having access to resources, or being admired by women.

Are there any DISADVANTAGES to staying inside the box?⁷

What might happen to men or boys/ women or girls who step out of the box or deviate from society's gender rules?

Ask participants to think of an example when they saw a man in their life act outside of the man box. Probing questions if they are struggling to think of an example:

Have you ever seen a man cry in public? Do you know any men that share equally responsibilities in the house? Are there any leaders or famous people you can think of that express love and talk about feelings in public? (Example: Priest, Imam or faith leader who preaches love and acceptance, football player who helps others, teachers, counselors)

5. Now ask participants to think about their own lives. There are positives to being a man of course and we should not forget that. BUT we understand that following these rigid ideas of what it means to be a man can also be harmful. How can we make decisions and start to act outside of the box?
6. What are some new messages about manhood that we would like to show to our younger peers? (Ex. It is ok to talk about your feelings, it is ok to help around the house with chores, you do not need to fight to protect your manhood) Begin making a list of new behaviors or messages of manhood that the group could work towards.

FACILITATOR'S NOTE: Be sure you are prepared for this discussion. Participants may try to argue about the meaning of what it is to be a man or the rules. As the facilitator you should guide the discussion to recognizing the possible harmful effects of these rigid roles and seek agreement between participants on how to move forward towards a healthier manhood and equality.

7. What can we do to change our own behaviors and attitudes? (Ex. Take responsibility for our families at home, help with chores, ask for help when I need it, support my female siblings and classmates, take responsibility for chores in the home)

**If participants are struggling with this aspect of recognizing the positives and negatives. Ask them to remember one nice experience with an older male and share the experience in small groups. What was nice about it? What traits did these men have?

Conclusion Statements

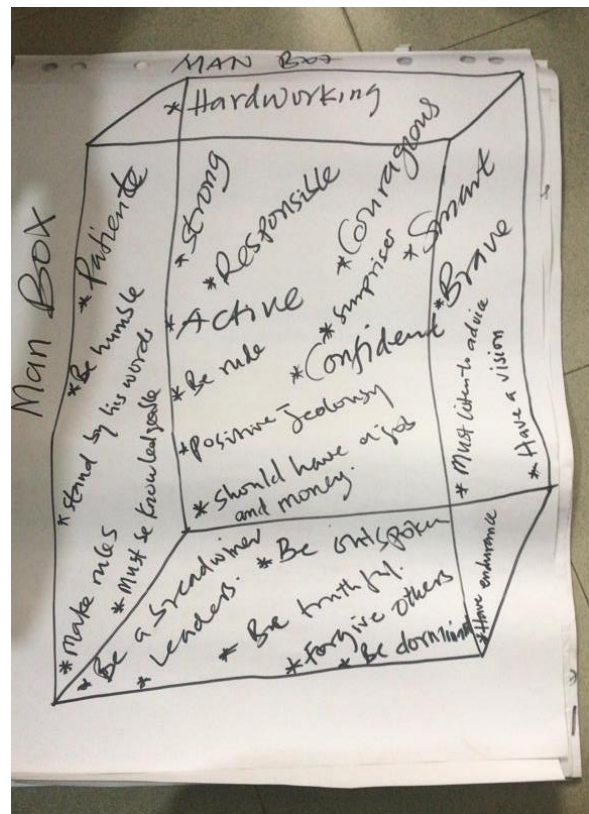
"All of us have been taught what it means to be a man or woman – this is no fault of our own! Throughout this workshop we will continue to think about what a new idea of what it means to be a man could mean for all of us. We can have stronger relationships with each other and women in our lives. We can have better mental and physical health. We can end violence between each other and between men and women. All these things are positives for us and for our community, little decisions we make will make big changes. These changes will not happen all at once. Let us continue to think about ways to break out of the box individually and together."

⁷ Disadvantages for men can include issues such as stress and pressure, a negative impact on physical and mental health, not being allowed to express your feelings, and risky behaviors



Example of the man box and man box rules.

Important to note that though out the training participants will seek to understand the disadvantages of staying in the man box and what new rules would look like outside of the man box. A man box like this should stay present throughout the training to be revisited in following sessions.



Activity 2.4: Closing Circle and Reflection (45')

Focus: Binding, Bonding

Materials: Talking Stick, notebooks

Method: Discussion, circles, reflection

Activity Plan

Facilitator should have participants gather in the circle. Remind participants about the rules of the circle from Activity 1.2. Facilitator will write the discussion questions down, then allow 15 minutes for participants to journal in their notebooks. When everyone has finished writing or drawing in their notebooks, participants and mentors will come together in a circle.

In the opening and closing circles, there will be discussion questions around topics that have been covered.

Reflection/Discussion questions:

- What surprised you about the ideas of the man box? What did you already know about the man box?
- What strengths did you realize about yourself in the tree of life? What strengths did you realize about others in your group?

After the discussion, reminder of the next session discussing Power and Our Power to Make Change. Remind of time and meeting location, etc.



Karen Kasmauski

Activities Included

Opening Circle – 30’

Activity: Person and Things OR Power Walk – 1 hour

Activity: Dealing with Disempowerment – 45 minutes

Closing Circle and Reflection – 30’

Session 3: What is Power? (Binding and Bonding)

Objectives:

- Participants will increase their awareness about the existence of power in relationships and reflect on how they communicate and demonstrate power in relationships.
- Participants will continue to bond together by discussing some of the harmful and destructive coping mechanisms that some young men use.
- Participants will recognize the negative patterns in the way they may deal with problems and build skills to developing positive ways to dealing with problems.

3.1 Opening Circle and Reflection (30')

Focus: Binding, Bonding

Materials: Talking Stick

Method: Discussion, circles, reflection

Activity Plan

Begin the session reviewing the agenda for the day or the session and what will be the main aims. Then set the intention and pose one of the following reflection questions. Following the ritual of the circles that set forth in the previous sessions. Allow participants time to journal their reflections, set their intentions and then share together in the circle.

Discussion Questions:

- Thinking about the previous session? What were 2 main takeaways that stuck with you?
- Have you had a chance to reflect further on the ideas of the man box?

3.2 Person and Things Activity – Power⁸ (60')

Focus: Binding, Bonding

Materials: ---

Method: Fun activity, discussion, reflection

Objective: To reflect on how men might demonstrate power in their own relationships and to promote more equitable relationships and sharing of power within the family.

Activity Plan

Facilitator will:

- Explain to the group that this activity focuses on the role of power in our relationships with others: how it influences the ways we treat others and the impact it has on individuals and relationships. From our discussions about the man box, one theme of the rules of the man box was that men must have power over others, especially over women, and show their power, sometimes through negative ways.
- Tell the participants that there are often when one person has ‘power over’ another person. We face these situations every day, in our interactions with our family and friends, at work, school and in the community.
- Explain that the group will do an exercise to understand what it means to be in a situation of ‘power over’ another person and to think about how they exert power over others in their daily lives.
- Review the handout: sources of power going over each of the different types of power.
- (Go outside, if possible.) Ask the participants to divide into two equal groups.
 - Participants in Group 1 will be ‘**things.**’
 - Participants in Group 2 will be ‘**persons.**’
- Read the following directions to the group:
 - Participants who are **things**: You cannot think, feel, or make decisions. You must do what the “persons” tell you. If you want to move or do something, you must ask the person for permission.
 - Participants who are **persons**: You can think, feel, and make decisions. You can also tell the “things” what to do.

Note to the Facilitator: it may be helpful to have two volunteers first act out for the group how a “person” might treat a “thing.” Also, the facilitator can provide 2-3 examples that the people would repeat to for the things to do and then have the persons give the orders.

- Ask each “person” to pair up with a “thing.” All participants should now be in pairs (groups of 2). If there are an unequal number of participants, one group can have 3 participants.
- Explain that on the count of 3, “persons” can tell the “things” what to do. For example: jump up and down, spin around, sit on the ground, etc. 1, 2, 3...
- After 2 minutes, ask the group to stop. Explain that two groups will reverse roles: “Persons” will become “things,” and “things” will become “persons.” The new “persons” now have 2 minutes to tell the “things” what to do. 1, 2, 3...
- After 2 minutes, ask the participants to sit down at their tables and begin a discussion using the questions below:

⁸ Adapted from the activity ‘Persons and Things’ in the Program M Manual (Promundo, Instituto PAPAI, ECOS, Salud y Genero, World Education, 2007).

Group Discussion Questions:

- What is this activity about?
- *When you were “things”*: How did it feel to be treated like a thing?
- *When you were “persons”*: How did it feel to treat someone like an object?
- How might this relate to the subject of submission, which came up a lot yesterday?
- In your daily life, do others treat you like ‘things’? Why do you think this is so?
- In your daily life do you treat others like ‘things’? Why?
- Why do people treat others like ‘things’?
- In many communities, the man is seen as the head of the household. What powers does this give to men?
- In what ways do men exert power over individuals in the family? Wife? Children? Siblings?
- How can this activity help you think about and perhaps make changes in your own relationships?
- Is there a difference in how men use power and how women use power?

Closing statement:

Power imbalances can exist in our relationships and can lead one person to treat another person like an object. They can also reduce a person’s ability to make decisions about their lives. Thinking about these connections can help us to construct more equitable relationships. By working together, we can achieve a world where power is shared equally, in right relationships and can be used in positive ways within families, between husband and wife, between males, females and between opposite sexes.

- Boys and Men are privileged by the rules of the man box – a system in which men overall have power over women. But there are limits to these privileges.
- Tying it back to ‘Act Like a Man’ Box, we should try to find ways to break out of these “power over” systems and support others who are trying to do the same. We will continue to think about how we can do this together.

Facilitator Notes:

- **It is important when discussing privilege and power that men and boys have that the discussion does not turn to shaming young men and boys about the power and privilege that is ascribed to them, but rather to question these systems and question why did this happen and now that we understand it, what can we do about it? This is an important note through-out these difficult conversations.**
- **It is important to discuss that power is not bad, we want the young men to have power in their lives, we want them to feel empowered to make decisions. The important point is what we do with the power that is given to us. Do we use this power to make others do what we want, or do we use this power to live healthy lives and build right relationships by recognizing the power, each of us has or does not have?**

As the norm on the man box is that the man is the sole decision maker, and women also may believe this in relationships. It is important that we address this issue if it arises. We are not asking men to stop making decisions, we are trying to recognize our power and share decisions towards healthier relationships where we respect our partners, our friends, and our families.

Handout Sources of Power⁹

Some types of power exist in relation to other people or resources: We have (or do not have) power in relation to another person or group that has more, less, or the same power we do. It is a relationship. For example, this includes a teacher and student or a parent and child.

Power is not fixed: It is not something we are biologically born with (that is, it is not inherent to us but is constructed based on circumstance, community, and context) or something that we always have all the time. We are constantly moving in and out of situations and relationships in which we have more or less power – for example, a woman who is a supervisor at work has power over her employees, but she may not have the same level of power at home with her husband.

Power can lead to positive and negative feelings: We often feel positive and in control when we are feeling powerful, and we have negative feelings when we are feeling less powerful. This affects our ability to influence and take action in a situation.

There are different types of power, which can be used in different ways. These are:

Power Over



■ Power over (dominance over another person): To have control over someone or a situation in a negative way, usually associated with repression, force, corruption, discrimination, and abuse. This involves “taking power” from someone else and then using it to dominate and prevent others from taking it – a win-lose situation.

■ Power with (power with other people): To have power on the basis of collective strength and/or numbers – to have power with people or groups, to find common ground among different interests, and to build a common goal to benefit all those in the collective. This power multiplies individual talents and knowledge and is based on support, solidarity, and collaboration.

Power With



Power To



■ Power to (power to do something): The ability to shape and influence one’s life. It refers to having the ideas, knowledge, skills, money, and ability to convince yourself and others to do something. When many people have this kind of power, it can also create “power with.”

■ Power within (self-empowerment): A person’s feelings of self-worth and self-knowledge. This is related to people’s ability to imagine a better life for themselves and to have hope and the sense that they can change the world – the feeling that they have rights as human beings. It involves having a sense of self-confidence and a feeling that they have value because they exist.

Power Within



⁹ Adapted from Program M Manual (Promundo, Instituto PAPAÍ, ECOS, Salud y Genero, World Education, 2007) and The Youth Ambassador Peace Camp, Catholic Relief Services, 2020.

3.3 Dealing with Disempowerment¹⁰ (45')

Focus: Binding, Bonding

Materials: Three boxes, paper, pens/markers/colored pencils, flip chart paper

Method: Think, pair, share, reflection

Objective: Participants will begin to deal with the harmful effects associated with disempowerment, especially the strong emotions which are created. Discuss the harmful and negative ways that boys and men deal with problems.

Activity Plan

1. Before the activity facilitator should place 3 boxes in the front of the room, labeled, powerless box, anger box, fear, and guilt box. Have participants pair up with a mentor or fellow participant. They will stay together with their partner for this activity.



2. Refer to the concepts of power that have been previously discussed.
3. Begin the discussion by asking participants if they sometimes feel powerless? Angry? Fearful or guilty? What are some examples or why do you feel that way? How do you usually deal with those feelings? Have the co-facilitator write down some of the answers on the board or flip-chart paper. After we start thinking about these topics as a large group, have the pairs break out together and answer the following questions.
 - What do you do when you feel powerless? What do you do when you feel angry?
 - What do you do when you feel shame, fearful and/or guilty? Have the pairs use the paper to write or draw a picture of what they do for each of the corresponding boxes.

Allow them 15-30 minutes to discuss, give examples to each other and then place their drawings or one-word answers into the box.
4. When the pairs have completed their discussions. Have everyone come back together. Check in.
 - How was that talking about these issues with your partner? Did it feel good? Did you have things in common on how you deal with these feelings? Did you have differences?
 - Was it hard to think of examples of these feelings? Would anyone like to share examples with the group?
5. Put a piece of paper divided in healthy and unhealthy. Facilitators say something like: "It is impossible to avoid problems in life, and there will be times that we feel powerless, anger, fear, shame, guilt, and hopelessness. That is a fact of life. However, what we can control is how we deal with those feelings. There are positive ways to deal and negative ways. We want to try to deal with positive ways throughout life, it is not always easy, but we can try."
6. Facilitator will go through the boxes, have participants share their papers from each box. Together as a group decide if the coping mechanism is healthy, sometimes healthy, or unhealthy. Create a list together of positive coping mechanisms and negative coping mechanisms.

**This discussion has the potential to be sensitive, as people have differing ideas based on culture, norms, etc. What might be considered a healthy mechanism one place, may not be healthy

¹⁰ Adapted from activity Dealing with Disempowerment from the Manhood 2.0 Program Manual (Promundo, University of Pittsburgh, 2017.)

somewhere else. Try to reach agreement, if you cannot, place it in a separate column labeled sometimes healthy, sometimes not. The facilitator should not make the ultimate decision.

Some examples of healthy coping mechanisms may include exercise, talking to someone, talking to a counselor or family member who you trust, reading, singing and dancing, etc.

Some examples of unhealthy coping mechanisms may include fighting, keeping your feelings inside, isolating yourself from friends and family, controlling others, substance abuse (drinking or drugs), etc.

Facilitator to highlight the list of positive coping mechanisms and keep this highlighted in the room.

Conclusion Statements:

The Man Box, which we have been talking about, tells men and boys to keep our feelings inside, but is this necessary? As we saw today, it is okay to talk with our peers about our feelings, negative and positive. We can find support in each other and chances are we are not alone in these feelings. By finding healthy coping mechanisms, which work for us, we can reduce harm, and be mentally and physically healthy. It is a process.

3.4 Closing Circle and Reflection

Focus: Binding, Bonding

Materials: Talking Stick

Method: Discussion, circles, reflection

Activity Plan

Following the ritual of the circles that has been established. If not please refer to notes on session 1.2. Allow participants time to journal on the following discussion questions, then come together in the circle to recap and reflect together.

Reflection Questions

- What is something new that you learned about power, your own power, or the collective power to change that we have?
- What are two new or renewed ideas for when you are feelings disempowered that you could practice easily?

Reminder: Our next session we will continue to talk about recognizing our power to make change and dealing with emotions, lifting our positives and dealing with the negatives.



Michael Stulman

Activities Included

Opening Circle – 30'

Activity- Conflict and Conflict Resolution- 1 hour

Activity – Our Power to Make Change – 1 hour

Closing Circle and Reflection of the first day

Session 4: Conflict Resolution and Our Power to Make Change (Binding and Bonding)

Objectives:

- Participants will understand the idea of an appreciative inquiry analysis and utilize the analysis individually and collectively.
- Build skills on dealing with difficult situations and to express emotions in a healthy way.
- Participants will learn new conflict resolution skills and rehearse a model for creative conflict resolution.

4.1 Opening Circle and Reflection (30')

Focus: Binding, Bonding

Materials: Talking Stick

Method: Discussion, circles, reflection

Activity Plan

Begin the session reviewing the agenda for the day or the session and what will be the main aims. Check on how everyone is feeling with a show of hands. Thumbs up, thumbs down, or thumb sideways.

Then set the intention and pose one of the following reflection questions. Following the ritual of the circles that set forth in the previous sessions. Allow participants time to journal their reflections, set their intentions and then share together in the circle.

Reflection Questions from our Previous Session

- Write down how are you feeling today?
- Does your house of worship talk about feelings? Have you heard a male role model, maybe your Dad, teacher, Uncle, Priest or Sheikh talk about their feelings lately?
- What are we as men told about sharing our feelings? Who tells us these things?

Note: These are some example reflection questions which help to set the intention for the day. Other reflection questions can be added based on previous sessions of the context of the group.

4.2 Conflict and Conflict Resolution ¹¹ (45')

Focus: Binding, Bonding

Materials: Flip chart

Method: Role play, group discussion

Objective: Participants will use the four phrases of conflict resolution to peacefully resolve a conflict.

Activity Plan

1. Facilitator will understand the need to work on conflict resolution and the connection between conflict and the act like a man box. We have been talking about our feelings and how we deal with our feelings internally. We also must think about our feelings in relationships with others. Conflict happens and we can build skills to resolve conflicts effectively.

2. Facilitator will write on the flip chart or board.

What is conflict? Get examples and definitions from the participants. E.g., Conflict is a problem with another person. Conflict is a disagreement. Conflict is a fight.

3. Now we will break into teams. Think of a time that you had a conflict, disagreement, or a fight with someone. Participants will discuss with each other for 10 minutes. Facilitator directs the participants to now prepare for a role play. Person A will play the part of the person who has a conflict with Person B.

4. Then facilitator will present the four phrases of conflict. The phrases can be used to peacefully resolve conflict. At first, these may seem like strange concepts to directly talk about the conflict. By using these four phrases with a person you are having a conflict with, you may be able to resolve the conflict without resulting to negative means.

Let the person you are having a conflict with know:

■ **I see** – this refers to how we see the other person or the conflict.

Example: I see that when I come to the classroom, you always whisper about me.

■ **I imagine** – this is what we imagine is happening when we see the behavior or the conflict.

Example: I imagine that you are talking bad about me when you are whispering when I enter the room. By expressing how we see and perceive the conflict, we allow the other person to clarify.

■ **I feel** – this is where we share how the other person is making us feel. We have been talking a lot about sharing our feelings and emotions.

For example: I feel angry when I see you whispering when I enter the room because it is not nice, and I imagine you are talking bad about me.

■ **I want** – this is where we propose a solution to the conflict.

For example: I want you to stop whispering about me or tell me is something is bothering you about me.

5. Now have participants go back in their groups and act out the conflict they were talking about before. Using these new phrases try to solve the conflict and see how it feels. Have a couple of the groups act this out for the group to reinforce use of the phrases.

¹¹ Adapted from the Engaging Boys and Men in Gender Transformation Manual. (Promundo and Engender, 2008)

Discussion:

1. How did it feel to tell someone you have a conflict with how you see, imagine, and feel about the issue and how you want to solve it?
2. Do you think that this a good alternative to using negative ways to deal with conflict such as verbal or physical violence?
3. How can you use this in your life?

Conclusion Statements

Conflict is a part of relationships and human interaction. We cannot control the conflict that may happen or the behaviors of others, but we can control how we deal with the conflict and express our feelings and ideas about a situation. This is an opposite trait from the man box, which tells men and boys that we should be confrontational and fight to prove our manhood. Using nonviolent conflict resolution is something that men can and have done too. There are numerous examples of peaceful leaders throughout history. (Some examples could be Gandhi, MLK Jr., Nelson Mandela, Archbishop Desmond Tutu, or other peaceful leaders from the local context.)

4.3 Our Power to Make Change

Focus: Binding, Bonding

Materials: Flip charts, notebooks, slide or print out of 3Bs/4Ds Matrix

Method: Individual and Group SWOT Analysis, Discussion, Small Groups

Objective: Participants will understand the idea of a SWOT analysis and utilize the analysis individually and collectively.

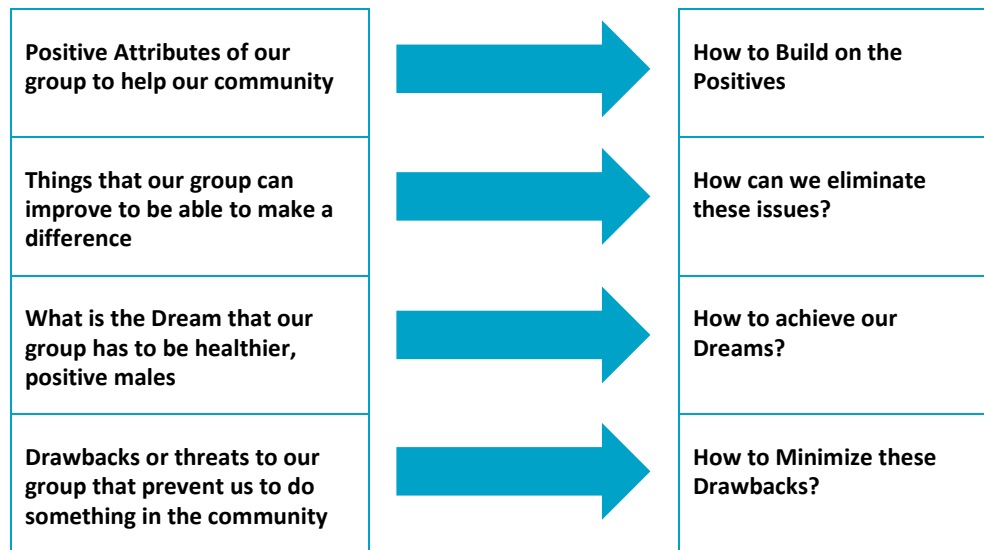
Activity Plan

Part One – Appreciative Inquiry (20')

Facilitator will introduce the session by reminding participants of our talk about power and disempowerment. Facilitator will say: **Even though at sometimes you may feel disempowered, we all have power to make a change in our own lives, and together, as a group, we have even more power to make change. Through our reflections, journaling, and discussions we have already started this process. Through appreciative inquiry we can begin to plan for our future and uplift the positives we have individually and more importantly, together as a group.**

1. Explain: In every stage of life, we have things that we do well that add value, things that we could improve on, things that you can engage in and gain advantage or success and things that we need to overcome towards achieving our goals. This is true for individuals as well as groups.
2. Say: When we do not know what those things are, we are not in a capacity to participate meaningfully in change making.
3. In our next activity, we will use the process of appreciative inquiry, which we have already begun to our individual and collective positives, threats, and opportunities as young men desiring to lead in community change. Go over the Appreciative Inquiry Matrix attached here.

Activity: Our Power to Make Change



4. **Draw** 4 quadrants on a flipchart. Give participants the sticky notes for the next activity.
5. Introduce the **first two quadrants** –Positives and Difficulties. **Ask:** Please write on the sticky notes (5'):
 - a. Positives – one or two things that young men do well or positive attributes or assets that the youth have that can help the community.

- b. Difficulties – one or two things that the young men could improve on or attributes that are a limitation in the community.
6. Invite them to place the sticky notes on the corresponding quadrant, put similar answers together.
7. Invite two participants to read the clusters of the positive attributes and difficulties of young men, clarifying if needed but not eliciting a discussion yet.
8. Introduce the **next two quadrants** – Dreams and Drawbacks. **Ask:** Please write down on the sticky notes (5'):
 - a. **Dreams:** Two external existing conditions that can help the young men achieve their dreams at the moment or in future
 - b. **Drawbacks:** Two external conditions that could prevent the young men from achieving their plans
9. Invite them to place the sticky notes on the corresponding quadrant, put similar answers together. Then again, ask a couple of participants to present the clusters of the opportunities and threats facing young people.
10. Conclude that as young people we would like to
 - a. Build our Positive Attributes (individually and collectively)
 - b. Eliminate our Difficulties
 - c. Explore the Dreams and Start Designing
 - d. Eliminate or overcome the Drawbacks

PART 2: Appreciative Inquiry Analysis of the Group

1. Reflection: Ask the participants to look at the results of the Appreciative Inquiry Analysis they have just completed, ask them to identify:
 - a. Which positive attributes will be greater if they combined with others?
 - b. Which difficulties can they overcome if they are together with other young people?
 - c. Will it be easier to achieve our dreams if they do not do it alone?
 - d. Can they tackle the difficulties better if they work in a group?
2. Ask them to write down in their notebook (3') if they want and invite a couple of participants to share.
3. Explain that we will break into groups (around 3-5 people/group) and do an Appreciative Inquiry exercise in the group.
4. Give each group a flipchart and markers, ask them to draw the 4 quadrants and do the Appreciative Inquiry Analysis of their groups. Encourage them to write down directly in the flipchart.
5. Once all groups have completed their flipcharts have the groups come together and discuss.

Conclusion Statements:

Facilitator should connect this lesson to the previous lesson on the power walk or person and things. As young men we do have power individually and collectively. Together we can use our power to make a positive change in our community. We will begin to think about how we can bring these messages of gender equality and healthy manhood to the community.

4.4 Closing Circle and Reflection

Focus: Binding, Bonding

Materials: Talking Stick, ball, another tool

Method: Discussion, circles, reflection

Activity Plan

Following the ritual of the circles that have been established, allow participants time to journal on the following discussion questions in a comfortable place, then come together in the circle to recap and reflect together.

- What are two ways that you will continue to express your emotions in your daily life?
- What is something interesting or new that you learned about yourself or others today?
- Does your community help you in expressing your emotions?



Julian Spath

Activities Included

Opening Circle – 30'

Activity- Healthy and Unhealthy Relationships (1 hour)

Taking Care of Ourselves Activity – (1 hour)

Closing Circle 30'

Session 5: Right Relationships with Self and Others (Bonding and Bridging)

Objectives:

- Participants will recognize healthy and unhealthy behaviors that exist within relationships in the community and for themselves, personally.
- Participants will understand the importance of taking care of their physical and mental health. Participants will understand the implications of the man box on mental and physical health.
- Participants will recognize unhealthy and healthy traits in relationships towards building right relationships.

5.1 Opening Circle and Reflection

Focus: Binding, Bonding

Materials: Talking Stick, ball or another item to use

Method: Discussion, circles, reflection

Activity Plan

Follow the established norms of the opening session. Review important messages from the previous session. Check on how everyone is feeling with a show of hands. Thumbs up, thumbs down, or thumb sideways. Remind participants of the agenda for the session and objectives of the lessons today. Ask if there are any questions.

Then once everyone is ready, tell participants to pull out their journals and think about the reflection questions.

- Today we are going to talk about right (healthy) and unhealthy relationships. We are going to think about relationships that we have, we have seen in our lives or in the media.

Reflection Questions

Through 'right relationships', we understand that broadly, right relationships are relations in which each (or all) seek, without abandoning themselves, to be attentive and responsive to the needs and emotions of one another...That is, a relationship is not "right" if participants seek to overbear in power (oppress), to overreach in resources (exploit), or to mislead for selfish advantage (manipulate). **If working with inter-religious groups, no need to talk about Catholic Social Teaching, but we can say that "Many faith traditions tell us that right relationships are...."

- What are some examples of healthy relationships you have in your life or you have witnessed? (Could be an example from their lives, movie, etc.)
- What does your Priest or Sheikh say about how we should treat each other in building right (healthy) relationships? **If working with religious groups.
- What is one relationship that makes you feel seen and respected? What is good about it, what qualities does that relationship have?
- What are some stories of right relationships from movies, your faith, or examples in your life?

Note: It is not necessary to cover all reflection questions and may be too much to think about. Consider 2 or 3 reflection questions to focus on the objectives of the session.

5.2 Healthy and Unhealthy Relationships: Right Relationships (60')

Focus: Binding, Bonding

Materials: Relationship Situation Cards, Flip-chart, Markers, Pens

Method: Discussion, real-life scenarios

Objective: Participants will recognize unhealthy and healthy traits in relationships towards building right relationships.

Activity Plan

Facilitator notes: This lesson will vary based on the relationship status and age of participants. If most participants are married or in a relationship, you can focus more on principles of gender equitable relationships and the pillars of strong relationships. If most of the participants are younger, this activity could also extend to relationships with friends and family. These conversations do not need to only be about relationships with romantic partners, but should also focus on right relationships with colleagues, male friends, and more.

Facilitator will start by stating that: Healthy relationships are based on communication, honesty, equality, respect, and responsibility.

**In Catholic Social Teaching, we understand that “Broadly, right relationships are relations in which each (or all) seek, without abandoning themselves, to be attentive and responsive to the needs and emotions of one another...That is, a relationship is not “right” if participants seek to overbear in power (oppress), to overreach in resources (exploit), or to mislead for selfish advantage (manipulate).

Unhealthy relationships can lead to violence, exploitation, domination, manipulation and more. Being in a right relationship can provide you with support and happiness. By this time in the group, the facilitator should know the participants better and what kind of relationships they are in or have had.

Note: *This information should be used to adapt this lesson. This lesson is a great lesson to have the mentors help lead, as well, as they may have more experiences in relationships (married or fathers) and can offer real life experiences and reinforce the ideas in this lesson.*

To start, the facilitator should write on the board or a flip chart, ‘relationship range’ and have one category for ‘healthy’ ‘unhealthy’ and ‘depends’.

Preparation

Write each of the following “Relationship Situations” on a separate piece of letter-sized paper:

- The most important thing in the relationship is sex.
- You spend some time by yourself without your partner.
- You have fun being with your partner.
- You usually make every decision for the couple.
- You stay in the relationship because it is better than being alone.
- You are in control of yourself and able to make your own decisions.
- You talk about problems when they arise in the relationship.
- You argue or fight almost every day.
- Your partner hits you.
- You feel bad if your partner has a better job.
- You feel bad if your partner has more money than you.
- You want to control the way your partner looks like.

- You ask your partner for their social media passwords.
- You give your partner the silent treatment after they look at other women or men.
- You have a friend spy on your partner.
- You ask your partner to break rules made by their parents.
- You keep your word.
- You call your friend or partner names and make them feel bad.
- You bully your friend or partner and make them feel dumb.
- You actively listen and offer encouragement to your friend or partner.
- You expect your partner to take care of the house and the child by themselves.
- You help your partner prepare meals, gather supplies, and take care of the home.

INTRODUCTION TO ACTIVITY

1. On a flip chart in front of the group, write “Healthy” on the left side and “Unhealthy” on the right.

Explain that these are two types of relationships that will be explored today.

2. Ask the group to define healthy and unhealthy romantic relationships by brainstorming words under each of the two categories that help describe them. Your flip chart may look like this:

HEALTHY	UNHEALTHY
Honesty	Lying
Communication	Poor communication
Equality	Domination
Respect	Being Dismissive, Belittling
Trust	Mistrust

3. Place the list of healthy and unhealthy characteristics aside, and be prepared to revisit it later in the activity.
4. Explain that participants are going to look further into what is a healthy or unhealthy relationship.

At the top of a large wall or chalkboard, place the three relationship cards apart from each other, with

“Healthy” on the left, “Depends” in the middle, and “Unhealthy” on the right.

5. Hand out two notecards to each participant. Tell them to write down a “healthy” scenario on one card and an “unhealthy” scenario on the other. (These can be made up, something they’ve seen or heard, or something that happened to them). Have the mentors include examples from their experiences and relationships, especially if they are married or fathers and the participants are not yet, or maybe having less experience.

Mix the “Relationship Situation” cards up, and hand them out to different participants. Tell the participants to place the cards in the column they think the situation should be in: “Healthy,” “Depends,” or “Unhealthy.”

If you do not have enough scenarios or variety, you should then hand out the example situations you have written up before the session.

6. After all the "Relationship Situation" cards have been placed, ask the group what they think about the placements. Review each situation one by one, allowing time for discussion. If they don't agree, remind them of the qualities of a healthy relationship (communication, respect, equality, responsibility, and honesty). Ask them if the situation shows these qualities, and move the situation to the appropriate column.

GROUP DISCUSSION QUESTIONS

1. What, to you, are the most important things in a relationship? Is this different for everyone?
2. What are some challenges or barriers to being able to build the type of relationship we want? To building healthy, equitable relationships?
3. What are some the consequences of not being in a healthy relationship for you? For your relationship with others?
4. How can we address situations when our and our partners' priorities are different?
5. What role does trust play? How do we build that?
6. What happens when we feel like we can't trust our partner?
7. What are ways to build better communication or trust? What is our role in doing that?
8. Why would someone stay in a relationship that is unhealthy?

Conclusion Statements:

Right (healthy and just) relationships can be an opportunity and a partnership in which you respect each other, communicate well, listen to each other, and support each other. This can refer to romantic relationships and relationships with friends. If relationships are not healthy, it is important to discuss and decide whether it is good to continue in the relationship for either person or if it is possible to amend the relationship in a positive way.

5.3 Taking Care of Ourselves (Young Men's Health) (45')

Focus: Binding, Bonding

Materials: Pieces of blank paper, flip chart, markers, pens

Method: Discussion, art reflection

Objective: Participants will understand the importance of taking care of their physical and mental health. Participants will understand the implications of the man box on mental and physical health.

Activity Plan

1. Facilitator should begin by bringing out the man box flip chart from 'Act Like a Man - Box' session to remind participants of the negative side effects of the man box. Ask participants how they think that man box influences their physical and mental health? Who is responsible to take care of your body and mind? What are you told about this from the man box? For example, men are not supposed to show weakness, so they do not ask for help.
2. Facilitator or co-facilitator should hand out a piece of paper to each participant and markers, colored pencils, etc. Have the participants draw a picture of themselves, complete with their favorite clothes, hair, however they see themselves. Allow them 5 minutes to complete this.
3. Thinking about the negative effects of the man box participants should write 4-5 health issues that are a direct result of the man box and messages that are given by society of what it means to be a man. Facilitator should model this on their own drawing. For example, place not talking about my feelings next to my head, because by not talking about my feelings I will not be mentally healthy. Offer a few examples, ask participants for a few examples if it seems a bit confusing.
4. Allow participants 10 minutes to write down some physical and mental health issues that may arise from the man box.
5. Now come together. On the flip chart at the front of the room, have a large size man and have participants come to the board to fill in the health issues that may arise from the man box. Have the participants explain why these issues are a result of the man box.

Facilitator Note: Some potential issues that may come up as a result of the man box are depression, risky sexual behaviors, violence, abuse of power, drug and alcohol use, gangs. Some of these issues may be different depending on context or add additional ones from your context.

6. Discussion: Why do you think that these health issues are a result of the man box? What do men do when they feel physically ill or mentally ill? What should we do? How can we convince other young men to take care of their physical and mental health? What are some consequences of not taking care of ourselves?

Conclusion Statements

As we have been discussing, it is important to talk about your emotions and take care of yourself physically. If you feel ill, talk with someone. You have a group of supporters here in this room who you can talk with. You can talk with a trusted relative. You can go to the clinic. It is our responsibility to take care of ourselves and not be afraid to ask for help. Can we do this?

5.4 Closing Circle and Reflection

Focus: Binding, Bonding

Materials: Talking Stick

Method: Discussion, circles, reflection

Activity Plan

Following the ritual of the circles that have been established, allow participants time to journal on the following discussion questions in a comfortable place, then come together in the circle to recap and reflect together.

Reflection Questions

- What personal qualities do I have that work towards gender equality and right relationships?
Can you build on these?
- How will you continue to take care of your mental and physical health? What are two things that you can do?
- What are two new skills or habits that you will try to adapt in your daily life to take care of yourself, respect yourself and build right relationships?
- What does your faith say about right relationships and taking care of ourselves?



Karen Kasmauski

Activities Included

Opening Circle 15'

Activity: Men as Caregivers – 45'

Activity: My Support Network – 40'

Activity: Circle of Influence and Peer Pressure – 45'

Closing Circle – 15'

Session 6: Making a Commitment to a Healthy Life and Strengthening Our Networks (Bonding and Bridging)

Objectives:

- Participants will examine routine household duties and the norms often associated with them and analyze the benefits of men and boys sharing the responsibility in the home.
- Participants will make a commitment to make a change or continue helping with duties which are typically the responsibility of women in their life.

6.1 Opening Circle and Reflection

Focus: Binding, Bonding

Materials: Talking Stick

Method: Discussion, circles, reflection

Activity Plan

Opening circle on making a commitment away from the man box. Reflection on the new version of masculinity we wish to carry with us. This would be a good time for journal reflecting on the journey thus far. We are moving into the designing and delivering of appreciative inquiry. We are beginning to design what is best for our group and ourselves and delivering this through our individual and collective behaviors.

Some potential discussion questions.

- What is the importance of men taking responsibility for caregiving duties?
- How will we continue to support each other?
- What group qualities do you see in your group? How can they be used to increase gender equality?
- How can we continue to work together?

6.2 Men as Caregivers ¹² (45')

Focus: Binding, Bonding

Materials: Talking Stick

Method: Discussion, circles, reflection

Objectives: Participants will examine routine household duties and the gender stereotypes often associated with them and analyze the benefits of men and boys sharing the responsibility in the home. Participants will make a commitment to make a change or continue helping with duties which are typically the responsibility of women in their life.

Activity Plan

Facilitator Notes: Women and men, boys, and girls, do different things throughout the day. Women and girls work longer hours when we count both their work at home and their work outside the home, and men and boys sometimes have more leisure time. Because many of the activities that consume work that has been considered as women's work is unpaid, women's time is considerably less valuable than men's. When women are involved in earning income for the family or going to school, they generally continue to have all the traditional responsibilities within the home. The perception of women's activities as not valuable, as well as women's limited opportunities to earn an income or an education, results in women having less power in the family and the community (think back to the discussion about power). In turn, based on the man box men's roles as the expected breadwinner, authority figure, and protector carry a higher status and give men more power in society. But these roles also put considerable stress and pressure on men; men who do not have adequate income or employment may believe they are "failures". These are some of the negative consequences of the Man Box, telling men and boys that they are not to be involved in care giving and taking care of the home.

This activity will help participants understand this problem and commit to making changes to help the women and girls in their lives. If there are participants who are fathers in the group, talk more about care giving for their own children. If the participants are not yet fathers or not yet married, talk about how they share responsibilities with their sisters, mothers, or other women in their life.

1. 24 hours a day activity: Facilitator will prepare participants thinking about gendered roles in the community. This session should be based on the norms in the community where the training is taking place.

2. Ask participants to name typical household duties that take place on a regular basis. To assist, ask them to think about what needs to be done in a household from waking up until going to sleep. List all the activities on a flipchart, placing a number (beginning at 1) next to each activity.

The list of activities should include some of the following: 1. Cooking 2. Upkeep and maintenance, including repairing household items 3. Shopping for food, clothes, and household items 4. Cleaning and washing 5. Childcare 6. Eldercare 7. Safety 8. School-related activities (transportation, homework, meetings at school, etc.) 9. Paying the bills. 10. Fetching water 11. Fetching firewood 12. Taking care of animals.

Feel free to add these to the list if participants do not mention them.

3. Distribute blank sheets of paper to the group. Ask the participants to look at the activities on the list and identify if they are usually done in their own households by a woman, man, or equally by both. The participants can simply write "woman," "man," or "both" next to the corresponding number on their sheet.

4. Ask the participants to tally the number of activities that women, men, and both sexes normally do. Ask them to share their results and list the totals on a new flipchart.

¹² Adapted from Promundo and CARE International in Rwanda. 2012. Journeys of Transformation: A Training Manual for Engaging Men as Allies in Women's Economic Empowerment. Washington, DC, USA, and Kigali, Rwanda: Promundo and CARE.

5. Facilitate a discussion using the questions below:

Did the tally of activities done by women and men in the household surprise you? Why or why not?

Was there a lot of variation among participants? Why do you think that is?

What factors contribute to men and boys not participating in childcare?

Do you think the division of labor between men and women in the home is changing or remaining the same? Why?

What are some of the benefits that come from men playing an active role in household duties?

What can be done to promote more equitable distribution of labor in households?

What have you learned from this activity? Have you learned anything that could be applied to your own life and relationships?

ACTION STEPS

What are two actions that you take in your life to help make these duties more gender equitable? How can you support the women and girls in life? (Some examples could be helping taking care of siblings (or children) or helping them with their homework/studies, spending less time outside of the home to help cook and clean, help mother, sisters or women in their life wash clothes, etc.)

Some messages to remind participants of:

- Be aware of, and accountable for, our own attitudes and behavior, and open to changing them based on the feedback we get.
- Be patient and persistent. Sexist attitudes and harmful gender norms will not change overnight.
- Be positive.
- Be a listener: pay attention to, believe in, and respect when someone asks for help
- Be present: keep your word, be a friend
- Be a resource: share information with your community, form support groups
- Be bold: don't worry about making mistakes or overstepping
- Remember to take care of yourself too. As you give support, don't forget to accept some too!

Closing

If, and how, a young man or father is involved in childcare and household work is not linked exclusively to biological characteristics but depends more on whether men and women were raised to believe that men can also do these tasks. Although girls and women are frequently brought up from an early age to care for children, men can also learn to care for a child and learn to do it well. Questioning gender roles is part of the process of challenging the gender inequities that increase inequality and perpetuate negative stereotypes of men taking part in housework.

6.3 My Support Network (40')

Focus: Binding, Bonding

Materials: Worksheet of support system map

Method: Art, discussion, reflection

Objective: Participants will document their support systems and realize the strengths in these relationships, especially who they can turn to during difficult times.

Activity Plan

Facilitator notes: This session is important to help participants think concretely about who they turn to for support. For some participants when you begin talking about support networks, they may think that they have no one available. Additionally, due to the man box, many boys and young men may believe that they are not supposed to use their support networks, or it makes them 'weak' to ask for help. Remind participants that in our goal to break out of the man box, relying on our support networks for help and support is a healthy way to live and we should ask these people for help when needed.

1. Facilitator can begin the session by asking participants:

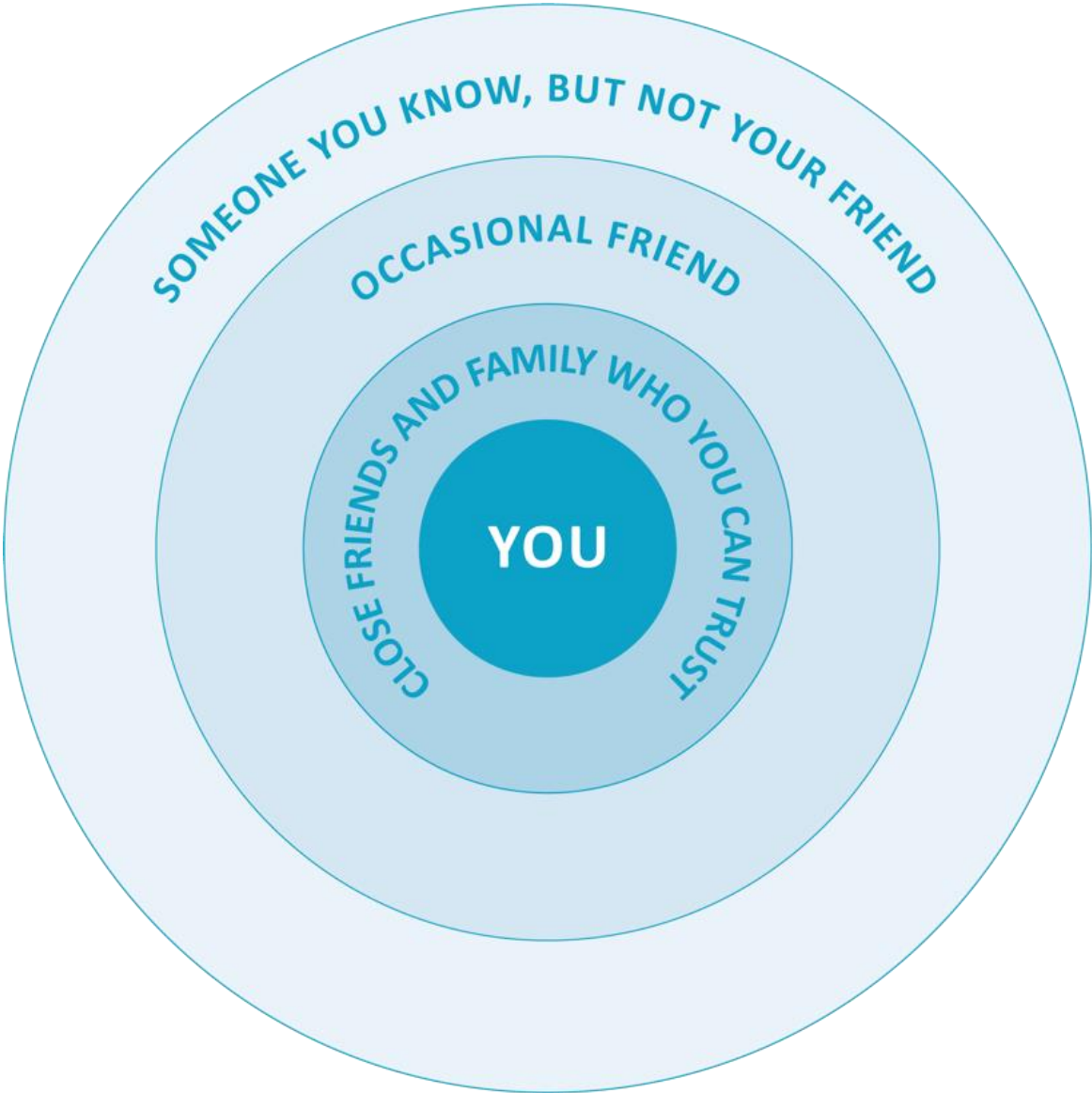
Who do you talk to about issues for advice?

Who do you ask for help?

Do you think that the man box encourages us to talk to our support systems when we are having difficult times? Do you think the man box encourages us to support others (young women or men)?

2. Have a conversation about the importance of support systems so that participants do not feel alone or without support. In order to understand this, we will make a map of who we can turn to for support. Hand out the worksheet to participants.
3. Have participants put themselves in the middle of the circle. Explain that this map is our relational map, with ourselves in the center, then those who can turn to for immediate support who we trust the most in the intimate relationships. The people closest to you are those you can rely on for support or advice. These people you can trust and know they will support you. Then outside that are those who provide less support or advice but are still part of your life.
4. Allow the participants 15 minutes to complete their maps.
5. After they have finished ask for some volunteers to share their social support map with the whole group. After some individuals have shared their maps have an open discussion together.
6. Some questions to discuss could be: Was it easy to think of your support network? Have you ever asked for support from the people that you listed on your map? How does the man box and ideas of manhood affect our ability to ask for support or help? How do we let people know that we would like them to support us? How can we let people know that we are available to support them?

Handout: My Support Network



6.4 Circle of Influence and Peer Pressure (45')

Focus: Binding, Bonding

Materials: 20 numbered name tags, 20 pieces of tape, photocopy and cut out the character statements in half so no one can read them, and clip or pile each one with the corresponding name tag. Create 20 small piles for participants to choose from, alongside the 20 pieces of tape.

Method: Fun activity, discussion, role-playing

Objectives: Participants will reflect on what they have learned throughout the training and how circles of influence work. Participants will begin to dream about how they can spread their new ideas to their community.¹³

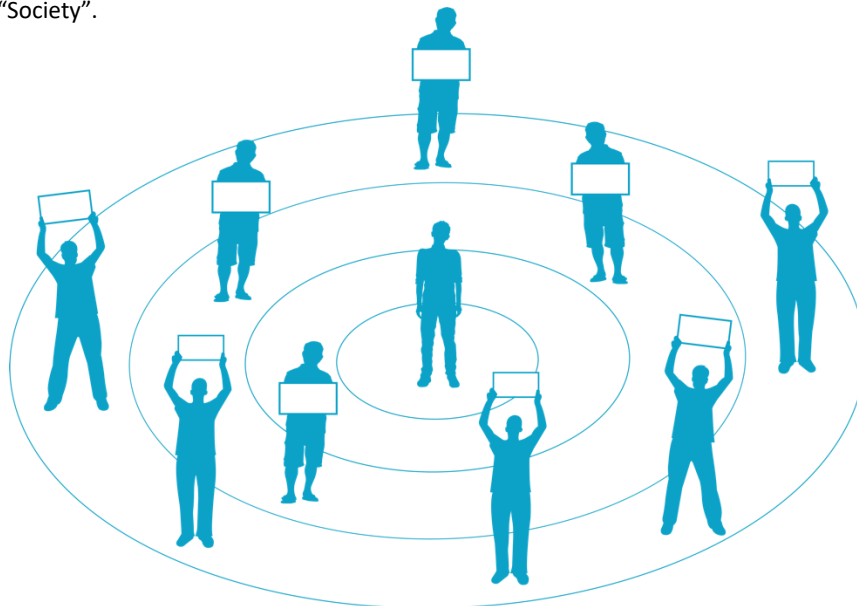
Activity Plan

Facilitator will explain to participants: Thinking about taking these ideas out to the community we need to understand how we can impact community norms. We have spent a lot of time on thinking how we want to carry ourselves in the world. But what if we were able to influence other boys, men, girls, and women too? We need to look at how the circles of influence are all connected.

In this next activity we will explore how the thoughts, beliefs and actions of others create community norms and how these norms influence change in the community. Norms are unwritten rules in a society that guide how people behave. Norms can and do change over time. We have discussed the norms of the man box at length. When norms are broken, they can have a ripple effect of positive changes for individuals and the community. We are planting seeds of change. The norms that we accept as 'normal' are dynamic, they can change and do change. We are aiming to change harmful norms that prevent us from building right relationships with ourselves and others. Let us keep this in mind as we go through this activity together.

Facilitators note: *It is important to understand the game and review the cards beforehand. It is possible to change the scenarios, names, and ideas that you are focusing on for your specific community.*

1. Mark or draw four concentric circles on the floor as shown in the drawing below. Use flip chart papers on the floor or other to label the circles "Individual" / "Relationship" / "Community" / "Society".



¹³ Adapted from SASA! Prep manual.

Ask the participants to come and take one pile (consisting of a name tag and piece of paper), and to also take a piece of tape. Ask participants to tape the name tags to their chests. Tell them they can read their pieces of paper, but only to themselves.

2. Ask the participants who have chosen the characters of “Sara” and “Jon” to stand inside the smallest, innermost circle.
3. Announce to participants: “This woman and man are named Sara and Jon. Sara and Jon, please introduce yourselves to the group by each reading the first sentence on your piece of paper.”
4. Once Sara and Jon have introduced themselves, ask participants: “a. All of you who have numbers 3 to 9, please come stand in this next circle around Sara and Jon.”
 - a. “All of you who have numbers 10 to 15, please come stand in this next circle.”
 - b. “All of you who have numbers 16 to 19, please come stand in this outer circle.”
5. Explain the first part of the exercise as follows: “a. I will ask a participant to introduce her/himself and to read her/his first sentence aloud, to Sara and Jon. They are the main characters in this exercise.” b. “This participant will then tap another participant who will do the same, until all participants have had a turn.”
6. Ensure there are no questions.
7. Start the exercise by randomly choosing one of the participants to go first.
8. Once everyone has had a turn, conduct a short debrief using the following questions (make sure participants remain in position):
 - a. “Which circle do you think has the most influence on Sara and Jon? Why?”
 - b. “Do any of the circles not have any influence on Sara and Jon? Why or why not?”
 - c. “What does this exercise tell us about community norms?”
 - d. “What does this mean for our peaceful masculinity efforts?”
9. Summarize key points:

“Everyone is influenced by many factors and people, without even realizing 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 isn’t as direct or immediate.”

“Around all of us are circles of influence: family and friends, community members and society.”
10. Explain to participants that they will now continue the exercise as follows:
 - a. “The CRS staff member will read her/his second sentence aloud to Sara and Jon.”
 - b. “He will then go and tap one person on the shoulder and return to his place in the circles.” “c. The person who was tapped on the shoulder will read his second sentence.”
 - c. “After the reading, the CRS staff member and the person who was tapped on the shoulder can each tap one other person.”
 - d. “They will both read their second sentence aloud, one after the other.”
 - e. “After that, all participants who have read their second statement can tap another person. Each of these people will read their second statement.”
 - f. “The game will continue like so until everyone, except for Sara and Jon, has read her/his second sentence.”
11. When everybody has read her/his second sentence, ask Sara and Jon to read theirs.

12. Debrief the game as follows:

- a. What happened when more people were convinced of the benefits of a violence-free relationships and the benefits of positive masculinity?" "b. What can we learn about effective community mobilization from this exercise?"

13. Summarize key points: "a. Norms in the community can change. It is up to all of us."

- a. "Everyone has a role to play."
- b. "It is up to everyone in the community to create a supportive environment for new behaviors and norms."
- c. "The more people who take on this issue the more likely communities are to succeed in building new gender equitable communities for men and boys, women and girls."

INTRODUCTION PIECES

1. Sara	2. Jon	3. Parent	4. Jon’s Friend	5. Elder
6. Relative	7. In-Law	8. Sara’s Friend	9. Neighbor	10. Teen Boy
11. Priest/Imam	12. Food Seller	13. Farmer	14. Taxi Driver	15. Market Seller
16. CRS Staff Member	17. Local Leader	18. Teacher	19. Radio Announcer	20. Government Official

1. i) My name is Sara. I am dating Jon. We used to be okay, but nowadays Jon shouts at me a lot and even sometimes hits me. I fear him and so do my friends.
 ii) My name is Sara. I am now respected by my boyfriend. We talk about our problems and solve them together. There is no more fear in my heart regarding my relationship.
2. i) My name is Jon. I am dating Sara. For some time now things at home have not been so good. My girlfriend annoys me, and I have no choice but to shout at her. Sometimes I even beat her. I guess this is what happens in a relationship.
 ii) My name is Jon. I made a commitment to Sara that I will not solve problems or frustrations through shouting or hitting. Our relationship is now a happier place, we are doing better and feel better. We talk through decisions together and I support her goals to finish university.
3. i) I am your parent. We were raised knowing that men can discipline women. This is how things should be.
 ii) I am your parent. Violence is not acceptable in our family.
4. i) I am a friend of Jon. We go to the drinking joint together. I see how you drink and then go home angry. But it is normal for men. ***Some contexts may need to change based on what past times of youth/men are.
 ii) I am a friend of Jon. When we are out drinking, I advise you to stop before taking 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 your relative. I ensure you respect the family customs.
 ii) I am your 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 your in-law. You are now part of our family where women stay quiet and don’t complain.

- ii) I am your in-law. In this family, women and men have equal rights and live violence-free.
- 8. i) I am a friend of Sara. You and I discuss everything together. My relationship is like yours—men are head of the house, we have to endure.
 - ii) I am a friend of Sara. One person as head of the household is not necessary. Couples can and should make decisions together.
- 9. i) I am your neighbor. I hear your fights at night but say nothing. It isn't my business.
 - 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.
- 10. i) I am a teenager. I keep silent—what can I do?
 - ii) I am a teenager. I helped the teacher organize an event for students about equality between girls and boys.
- 11. i) I am a priest/imam. I keep silent. God/Allah will take care of things.
 - ii) I am a priest/imam. I went through the Peaceful masculinity training and now do premarital counseling with all couples about nonviolence and respect.
- 12. i) I am a food seller. I see her bruises but keep silent.
 - ii) I am a food seller. I went to a market sellers association and talked with them about setting up a men/women's group to talk about our issues.
- 13. i) I am a farmer. I think a woman is not equal to a man. A woman should obey her husband.
 - 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.
- 14. 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.
 - ii) I am a taxi driver. I talk to people in my taxi about human rights.
- 15. 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.
 - ii) I am a market seller. I support women and men to balance power in their relationship.
- 16. i) I am a CRS Staff member. We tell people to stop being violent, because only bad people use violence.
 - ii) I am a CRS Staff member. We talk with community members about the connection between mental and physical health and the man box. We help people see the benefits of non-violence through changing ideas about gender norms!
- 17. i) I am a local leader. Violence in relationships is a domestic issue — I don't have time for it!
 - ii) I am a local leader. Violence in our community is not tolerated! We have a bylaw against it!
- 18. i) I am a teacher. Making jokes about girls is just for fun, it doesn't do any harm.
 - ii) I am a teacher. I role model to my students that girls and boys are equally valuable, and that harassment is not okay.
- 19. i) I am a radio announcer. You hear my messages every day. We joke about women and violence – what's the harm?!
 - 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.
- 20. i) I am a government official. There are too many more important things that need to be taken care of, and we just don't have the resources to make young men care about gender equality and positive masculinity.
 - ii) I am a government official. I attended a workshop on healthy manhood. I realize that it is important to make sure everyone has all the information and programs they need. I am working

with my team to make sure that there is enough funding for organizations and youth centers to have the resources they need to engage and support young men and women towards gender equality.

6.5 Closing Circle and Reflection

Focus: Binding, Bonding

Materials: Talking Stick, ball, rolled up pieces of paper

Method: Discussion, circles, reflection

Activity Plan

Following the established ritual allows time for participants to journal and reflect on the lessons and key takeaways of the day. Once participants have had a time to journal bring them together in the circle. Instead of using a talking stick you could also use a ball or rolled up pieces of paper to toss around to change up the activity.

Another adaptation is to have write out many different questions from the lesson and the roll each of them into a ball. As the paper ball is tossed around, each participant who catches the ball, pulls off one piece of the paper, then answers that question. After they answer, they pass it to another participant. This is a good activity when there are many key messages to think about and allows some variety in the closing circle.

Reflection Questions

Facilitator open with this for the reflection today: We have talked a lot about the need to take care of ourselves and create right relationships with those who are in our support circle.

- Whether you are married or not, imagine yourself as a husband. How will you ensure that you are respecting and equally sharing decision making and responsibilities? What are two things that you can do?
- How will you work on your support network? How will you stay connected with them and support them?

NOTE: Other reflection questions can be added based on how the sessions went.



Michael Stulman

Activities Included

Activity - Opening Circle and Written Commitment

Activity – Needs Assessment, Planning and Bridging

Activity – Final Closing Circle and Finishing Details

Activity – Final Lunch Community Celebration in the Evening or as see fit, certificates

Session 7: Designing and Dreaming of a new masculinity: Leading as Gender Champions (Bonding and Bridging)

Objectives:

- Participants as a group will take these ideas forward in their own lives and collectively to another group or the community.
- Help participants recognize the different forms of expressing themselves and develop mechanisms for assertive communication.
- Participants will plan the next steps, set up action plan and organize follow-up support groups.

Facilitator notes:

This portion of the program is to practice the new ideas of how to break out of the man box towards a healthy, peaceful version of manhood. This portion will be context specific and differ widely based on participants ideas, community context, community needs and desire of the group and mentors. The mentors that have been along for the training should help facilitate the ongoing projects and support systems.

True substantive and sustainable impact include both the intervention and the guidance for young men to be the architects of gender-transformative social awareness campaigns that can challenge systemic toxic norms of the man box. Young men can use what they have learned thought out the program to be change- makers and influencers in their peer groups and communities. Putting into practice what's been learned and sharing that information with others are invaluable to making sure that knowledge is never forgotten.

Community mobilization requires a group of people to take coordinated action to improve their quality of life or to seek change in terms of policies or government services. It promotes the recognition of local resources and allies and serves as a platform to build, strengthen, and integrate

efforts by individuals and organizations to effectively and collaboratively solve problems identified in the community.

Recognizing that change does not happen easily and realizing that the community may not be receptive to the ideas, this is where the facilitators, mentors and participants come together with other community and faith leaders to talk about next steps and ideas they may have.

Do no harm principles must be on the forefront of the facilitator's mind to ensure that the participants and mentors do not face backlash moving forward. Additionally, setting up support groups in the form of set meeting times can help with this as well. This should be an ongoing process and build on the bonds that were formed during the training.

Realizing that not all participants may be willing, available, or ready to take on this new role as gender champions here are some alternatives to a community project or campaign that participants can apply to their daily lives.

- Do more of the chores and household tasks, even if they are not some you would traditionally handle.
- Join or start a youth mentoring program.
- Create a formal or informal peer group or gender club in your community or school in which young men can talk about some of the subjects of breaking out of the man box and healthy, peaceful versions of masculinity and manhood.
- Present on these topics when applicable in school projects.
- Share lessons and information learned with your partners, siblings, and friends.
- Mobilize your circles of influence (see Activity: Circles of Influence) around themes from the peaceful masculinity curriculum.
- Be thoughtful in both words and actions so they uphold the principles of gender-equitable behavior and nonviolence highlighted in the peaceful masculinity curriculum.

7.1 Opening Circle and Written Commitment (60')

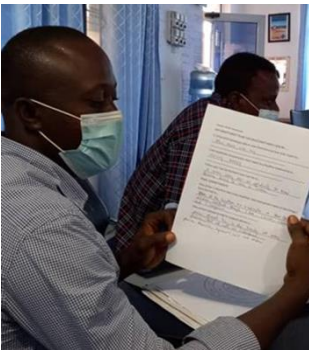
Focus: Binding, Bonding, Bridging

Materials: Worksheets, talking stick

Method: Discussion, circles, reflection

Activity Plan

1. Facilitator(s) begin by letting participants know that we are moving on to the next stage of the group. This is our commitment to ourselves, our networks, our families, and our communities. Handout the written commitment card to each participant and tell them to spread out and get comfortable.
2. Once they have found a comfortable spot, ask them to close their eyes. Tell them to take three deep breaths. Then ask them to remember the previous sessions of the group. What have you learned? What has been the most important message for you or for our group? How are we going to take this forward with us, individually, in our families, and in our communities? Think about this for as long as you need to. When you are ready write down your commitments on the written commitment card that you have in your hands.
3. Have participants fill out their written commitment cards.
4. In the spirit of the group and the bond that has been created. Ask participants if they would like to share their commitment cards with each other. Possibly make a commitment card for the entire group on a flip-chart paper to share with the group to remind them of what we have accomplished.



CONCLUSION STATEMENT

We have come along on this journey together. Most of us did not know each other when we started this group. We have shared our knowledge, our experiences, our energy, and our support for each other. We have created a network that supports each other and together we will continue to work on these issues. We recognize the negative effects of the man box and are working hard to continually be the best we can be, respect and interact peacefully with the girls and women in our lives and lead happy, healthy lives. We will use the skills that we have strengthened throughout this group to build a network and share our ideas with others.

MY COMMITMENT TO BE THE HEALTHIEST MAN I CAN BE.....

1. A harmful stereotype about men from the man box that I reject is...

2 An important characteristic that I want in a healthy relationship is...

3 One way I can be the best man I can be is...

FINAL COMMITMENTS

One action I intend to take to be healthier and incorporate some of the things I have learned is...

One action I intend to take to support others is...

7.2 Community Needs Assessment, Planning and Bridging¹⁴ (90')

Focus: Bridging

Materials:

Method: Discussion, circles, reflection

Objective: Participants will have the opportunity to further reflect on what they have learned throughout the program and how this new knowledge and skills can help them make changes in their lives and in their community.

Activity Plan

Facilitator notes: These sessions should be planned in coordination with project partners, faith leaders who have been involved, facilitators and mentors to ensure that they are relevant to the community and to ensure that principles of do no harm are adhered to. If the group decides to move forward with a community service project here are some sessions that can help getting organized.

Part 2 of this activity involves the participants developing a community project to create awareness about an important social issue in their communities. It is up to the facilitator and mentors to decide if the group is ready to take on an activity of this kind, particularly in terms of time and resources. There might also be a need for other collaborators to help carry it out. Some organizations and facilitators are in a position to implement a community project, others are not. While it is important to engage the participants in this kind of exercise, it is also necessary to be realistic. A good starting point might be to collect examples of people who have mobilized themselves to promote awareness and change in their communities and discuss with participants the possibilities of doing something similar in their community. To ensure that the project efforts are sustained over some period of time, it might be worth doing this activity at the onset of the group workshops so that the facilitator can provide support and follow up for at least the initial stages of the project.

Part 1 – Personal Reflections (20 minutes)

1. Facilitator will ask participants to reflect on their commitment sheet they filled out in the opening reflection
2. Open the discussion to the larger group with the following questions:
 - What will be some obstacles you might face in making these changes?
 - What will be some benefits?

How can you support each other to make these changes? How can we continue to meet and support each other? Check for commitment and willingness, ability, and time to continue to engage.

Part 2 - Developing a Community Project (90 minutes)

1. Explain to the participants that they are now going to think about the changes they can try to make beyond their own lives and relationships.
2. Ask the participants to think of the most pressing social issues in their community and how they are related to the topics they have discussed in the sessions.
3. As a group, ask them to select one of these issues to be the focus of their project.
4. Divide them into small groups to brainstorm what they can do with other young men in their community or school about the social issue they have decided to address. Ask them to write down or sketch out their ideas on a flipchart paper. Tell them that the ideas do not need to be

¹⁴ Adapted from Activity Making Changes in Our Lives and In Our Communities. Engaging Boys and Men in Gender Transformation: The Group Education Manual, Promundo. 2008.

finished; they should simply list several first ideas, no matter how “raw” they may be. Allow about 30 minutes for the group work.

5. Invite each group to present its ideas.
6. Ask the participants to help identify the main types of ideas presented, dividing them into categories, for example: (1) political/advocacy action, (2) awareness campaigns in the community, (3) development of educational materials and information, and 4) implementation of a local plan in their schools and communities, etc.

Facilitators note: Each group should be accompanied by a mentor or mentors. Local partners who have been involved throughout the process could also be present for these presentations and help develop plans together.

7. Use the questions in the Handout to help the group focus and prioritize their ideas by asking them which ones they consider to be the most interesting and easiest to implement. Remember that it is important to leave the final decision to them.
8. Once the idea has been finalized, work with the group to answer the questions and determine an appropriate time to implement the plan. In other cases, the group may wish to meet on their own to finalize the planning. The important thing for the facilitator is to assist the participants in developing a viable plan so that they have a sense of fulfillment and not frustration.

Designing and Delivering a Community Project

Handout: Developing a Community Project

1. Description (in two or three phrases, describe your plan) List two goals.

2. Collaboration

Who do you need to collaborate with in order to put this plan into operation?

How can you obtain this support and collaboration?

3. Materials/Resources

What resources do you need to carry out your plan?

Where and how can you obtain such resources?

4. Time Schedule

How long do you need to execute the plan?

When will the group meet again to continue to support each other? Be Realistic.

List in order the steps required to carry out the planning.

5. Evaluation

How do you know if your plan is working?

What expectations do you have about the result of your activity?

6. Risks

What things can go wrong?

What are some possible issues that may arise?

How will we work on these issues?

7.3 Final Closing Circle – Peaceful Man Box (60')

Focus: Binding, Bonding

Materials: Box, sticky notes, talking stick, existing man-box flipchart from previous session

Method: Experiential, reflection

Activity Plan –

Depending on the group context, the group may will probably have created close bonds and saying goodbyes is never easy, though these are not final goodbyes. Here is a great opportunity. Close out with a conclusion of what they have learned and feelings on taking these ideas to the community. We will take this time to lift each other up and close the group. This is an important part of the group.

Facilitator will: Have participants sit in a circle. Bring an empty box in the center of the circle and give participants 2-4 sticky notes or pieces of paper. Decorate the box and write 'Peaceful Masculinity' on it. Facilitator will refresh the memory of the man box and the harmful ideas that accompany it. Ask participants to recall what the man box represents and how it has affected them in their lives. Then tell participants that we are closing our journey to a peaceful masculinity. Take some time to journal in the notebook what have they gained during this journey. What will they take with them? What were the commitments they made or relationships they started?

Then ask the participants to write down 2-4 traits, ideas, or pictures of the new peaceful masculinity. These will be our new ideas of the peaceful man box. We are done with the old man box and we hope to live healthy, non-violent lives. Once participants have written down or drew the qualities of a peaceful man. If they feel comfortable, have participants one by one to add their talk about what they wrote down briefly and put these new ideas on the outside or inside the box. After each person goes, the others should clap or cheer or some other way of accepting that person's ideas. Facilitator should model this activity. Examples of positive masculinity traits: respecting each other, expressing emotions, controlling anger, standing up against gender-based violence, etc.

Once all of the participants have gone allow for time to socialize and possibly have a celebration with food and music depending on the social context. Be sure to solidify plans for follow-up and any reminders before participants leave.

7.4 Community Celebration and Acknowledgement

Focus: Bonding, Bridging

Materials: Certificates, a place to have a community celebration

Objective: To engage the community, family members and to ensure the participants, mentors and facilitators leave a high note feeling excited about the new skills and knowledge they have taken with them. To share testimonies and ideas that were learned and engage possible partners for future iterations of the program.

Activity Plan

Facilitator notes: This event should be planned with partners, participants, and mentors to ensure it is responsive to the community context.

1. MC opens the evening by welcoming everyone and share the agenda of the event
2. Explain that now we will make sure that Everyone has a lot of Positive Words to take home:
Participants, mentors, and facilitators will prepare skits, poems, presentations and share ideas of what they have learned throughout the training. Touching on the key messages of peaceful versions of masculinity, gender-equitable relationships, sharing responsibilities with care giving and housework, non-violent communication, expressing emotions, and breaking out of the man box. Project partners, community leaders, and/or faith leaders should be invited to share if they were involved throughout the program.

If participants feel prepared, possibly sharing their plan for the community project and the desired outcomes would be great.
3. Give the time for the Director of the organization/representative to speak.
4. Facilitator and the Director of the organization/representative will distribute the Certificate to each participant

After-event social party in whatever appropriate way planned by group.

Annexes

Annex 1: Possible Additional Activities

3.3B Dealing with Anger (45') ALTERNATIVE TO DEALING WITH DISEMPOWERMENT

Focus: Binding, Bonding

Materials: Flip chart, worksheet (attached here), pens, talking stick

Method: Think, pair, share, reflection

Objective: Participants will work on identifying anger and how to deal with it in a positive way, in a non-destructive way.

Activity Plan

Facilitator will prepare themselves for this session. This session may be sensitive for some, especially if they are used to showing anger in a negative way. Be prepared to remain calm and help everyone through this activity together.

1. Facilitator will talk about how the group has continued to talk about feelings.
2. Facilitator will explain: "Now we are going to talk about anger. Many of us talked about feeling anger in the previous session (if this is true). Anger is a common human emotion, especially when people let us down or make us feel bad. We sometimes feel anger as a result. That is okay, we can feel angry, but it is how we deal with those feelings that we can control. Often times, we may have been taught that when we are angry, we should use violence as men, to appear manly. This is the Act like a Man Box telling us this. We can think of creative ways to deal with anger."
3. We are going to think about a specific time when we felt angry; document how we were feeling, and how we dealt with it. We will start individually, then we will share together in small groups and then we will all come together to share ideas on how to deal with anger without violence. Together we will discuss positive ways to deal with anger without violence or self-destructive behaviors.
4. Have participants find a place where they can think quietly and complete the worksheet. Distribute the worksheets. Read over the worksheet together and have the questions on a flipchart as well. Tell participants that they will have 15 minutes (or longer if needed) to answer the questions on the worksheet. Then they will share their experiences with a partner, mentor, or small group.

Facilitators note: For participants that have lower levels of literacy, they may just take notes and share their story or draw pictures.

1. After participants have filled out the worksheet, ask them how they are feeling. Was it easy to find an example of when you felt angry? Now have the participants share together with partners, mentors, or small groups. They can briefly share their worksheets together. Then allow them 15-20 minutes to write down positive and negative ways to deal with their anger. (Remind them to think back to the feelings of disempowerment lesson.)
2. After groups have written down their ways to deal with anger have them share out to the group. Facilitator should make a master list to keep posted in the room.

Facilitators note: Some examples:

NEGATIVE	POSITIVE
Yelling	Take a deep breath
Fighting	Exercise, sing, dance
Violence	Talk to a friend or family member
Isolating	Change the Channel
	Pray or meditate

While groups are sharing, some guided discussion questions could include:

- How can we use these tools in our daily life? Little steps towards a healthier self.
- How do we recognize when we are starting to feel angry? How can we avoid violence as a response?
- Why do you think it is difficult for men to express anger in a healthy way?

Conclusion Statements:

Remember that anger is a regular human emotion. We often tell ourselves that is justified to feel angry with another person. Why is the other person guilty of our anger? Do they deserve this? Imagine instead that you ran into a table and it really hurt you. Are you going to feel angry with the table? Why do we feel angry with people? Everyone has times when they feel angry. It is important to be able to recognize when you are starting to feel angry and using a tool to help yourself.

WORKSHEET: When I Feel Angry....

1. Think of a recent situation when you were angry. What happened? Write a short description of the incident (one or two sentences).

2. Think about this time and try to remember what you were thinking and feeling. How did you feel? List one or two things that you felt in your body when you were angry. (ex. shaky, a pit in your stomach, hopeless, scared, etc.)

3. We sometimes react with violence when we feel angry. This can even happen before we realize we are angry. Some men react immediately by shouting, throwing something on the floor, or hitting something or someone. Sometimes, we can even become depressed, silent, and isolated. How did you demonstrate your anger during this incident? How did you behave? (Write a sentence or a few words about how you reacted and what you did when you were angry.)

4. If you could go back in time, how would you have handled the situation? What can you do in the future to avoid a negative outcome of feeling angry?

3.2 B Power Walk (45')¹⁵ *ALTERNATIVE ACTIVITY TO THE PERSON AND THINGS*

Focus: Binding

Materials: Role cards, Handout: Sources of Power.

Method: Experiential learning

Objectives: Participants will understand different sources of power and privilege and the relation to the man box.

Activity Plan

Start the session by going over the Sources of Power handout. This will get the participants thinking about power and different ways that power is gained, or given to certain groups based on sex, age, ethnicity, etc. Have participants read out loud together or facilitator to go over the handout. Once you have covered the material of the handout, begin the following activity to reinforce the idea in an active way.

1. Provide each participant with a character and tell participants not to share what their character is.
2. Go along the line and ask people to announce their character to everyone. (Characters attached below)
3. Ask them to take a moment to think about what the situation of that character is in their country
4. Rules are:
 - a. Take one step if you think the answer to the following statements are “Yes”
 - b. Stand still if the answer is “No”
5. Read out one statement at a time and ask people to take a step forward if the answer from their character to that statement would be “Yes”
6. Check the answers to the first question to make sure people understood the instructions.
7. Read out these Statements one by one: (or you can phrase them as questions if easier)
 - a. I have my own bank account
 - b. I sleep in a permanent shelter
 - c. I have valid ID documents
 - d. I have enough to eat each day
 - e. I have spare cash in my pocket
 - f. I have access to a vehicle
 - g. I have a mobile phone
 - h. I have a reliable wi-fi/data connection
 - i. I have social media accounts
 - j. I have someone to protect me
8. While still standing where they stop, ask the participants to look around the room.
9. Ask these debriefing questions – make sure that you acknowledge everyone’s feelings:
 - a. When you observe around the room what can you see?
 - b. How did you feel during the activity? What made you feel this way?
 - c. Anyone else feel the same?

¹⁵ Adapted from Youth Peace Ambassador’s Camp Manual. CRS, May 2020.

- d. Anybody feel the opposite? Why?
10. Ask a couple in the very front to say out loud what their roles are, and a couple in the middle and at the far back too
11. Ask the group to explain:
- Which people ended up at the front? What gives the person in the very front his/her power?
 - Why did some people go so far ahead, and others stay behind? What don't they have?
 - What are some forms of power that you know of and what power do they bring or have?
12. Encourage everyone to think about the different types of power, where it comes from and what or who is targeted by the different types of power.
- This discussion can elicit a sad reaction particularly from those who are perceived as powerless.
13. Respond to participants' answers by providing different power definitions based on the Handout Sources of Power and explain briefly.

Conclusion statements:

- Boys and Men are privileged by patriarchy – a system in which men overall have power over women.
But there are limits to these privileges.
- Tying it back to 'Act Like a Man' Box, we should try to find ways to break out of these "power over" systems and support others who are trying to do the same. We will continue to think about how we can do this together.

Facilitator Note: It is important when discussing privilege and power that men and boys have that the discussion does not turn to shaming young men and boys about the power and privilege that is ascribed to them, but rather to question these systems and question why did this happen and now that we understand it, what can we do about it? This is an important note through-out these difficult conversations.

See annex for types of power handout.

Character Cards

A single mother with 3 children employed by the NGO	A blind elderly man	A 15 years old boy who's taking care of two little brothers
Primary school boy, aged 8	Unemployed father with 6 children	International NGO worker
Member of a religious minority	An unemployed pregnant woman	Woman living in the community who does small commerce
NGO Driver	Foreman employed by the NGO on a shelter project	Landowner and local politician

Female refugee	22 year old combatant in a rebel group	Man who uses a wheelchair
A new bride – second wife	A police officer	Migrant without documentation
18 year old Female Bar Attendant	Famous musician	Community Police Officer
Sheikh/Priest	Social Media Influencer	Head of the Village/Community

6.3 Gender Fishbowl (60') POSSIBLE ACTIVITY WITH WOMEN'S GROUP

Focus: Bonding, Bridging

Materials: Talking Stick

Method: Discussion, circles, reflection

Objectives: Participants will share experiences related to gender issues and gain a more intimate understanding and develop empathy of and for other groups.

Activity Plan

Facilitator's notes

Following the principles of bridging within the 3Bs perspective this activity works best with a mixed-gender or mixed-group of participants. If it works in the community context, possibly getting a group of girls who are also working on similar issues, or having the participants invite someone they are close with (e.g., female teacher, sister, friend, mother, cousin). If you do bring in other members into the group, it is important to begin with ground rules and to ensure that this is a safe space.

If you cannot get another group or the opposite gender to participate, you **can** run this activity with the male participants and mentors. Simply, divide the male participants and mentors into two groups. Then ask the first to answer the top three questions from the list of questions for men. You might also ask a fourth question: "What do you think is the most difficult part about being a woman in your community/city/country?"

Then ask the other group to answer the last four questions from the list of questions for men.

Questions for Women

- What is the most difficult thing about being a woman in your community or country?
- What do you want to tell men that will help them better understand women?
- What do you find difficult to understand about men?
- How can men support and empower women?
- Who typically makes decisions in your household? If men, how does it feel to have them making all the decisions?
- What is something that you never want to hear again about women?
- What rights are hardest for women to achieve in your community or your country?
- What do you remember about growing up as a girl in your community or your country? What did you like about being a girl? What did you not like? What was difficult about being a teenage girl?
- Who are some of the positive male influences in your life? Why are they positive?
- Who are some of the positive female influences in your life? Why are they positive?

Questions for Men

- What is the most difficult thing about being a man in your community or your country?
- What do you want to tell women to help them better understand men?
- What do you find difficult to understand about women?
- How can men support and empower women?
- What do you remember about growing up as a boy in your community or your country? What did you like about being a boy? What did you not like? What was difficult about being a teenage boy?
- Who are some of the positive male influences in your life? Why are they positive?
- Who are some of the positive female influences in your life? Why are they positive?

Activity Method

1. Divide the male and female participants.
2. Ask the women to sit in a circle in the middle of the room and the men to sit around the outside of the circle, facing in.
3. Begin a discussion by asking the women the questions listed in the facilitator's notes above. The men's job is to observe and listen to what is being said. They are not allowed to speak.
4. After 30 minutes, close the discussion and have the men and women switch places.
Lead a discussion with the men, while the women listen. The questions for the men are also in the facilitator's notes.
5. Discuss the activity after both groups have taken a turn. Use the following questions:
 - What surprised you about this activity?
 - How did it feel to talk about these things with others listening?
 - What did you learn?

Closing

Many times, our ideas about the other sex are informed by the gender norms set out by the man box or the women box, which are continually reinforced in media, our families, communities, and social media. It can make it seem like their experiences are so much different, but hopefully we learned today that we all face similar issues, and we should work together to support each other openly.

Activity 2.3: What is this thing called Gender? (45')

Focus: Binding, a start of Bonding

Materials: Flip-chart, pens, sticky notes

Method: Discussion

Objective: Participants will understand the difference between 'sex' and 'gender'.
Participants will begin to better understand how our ideas of gender roles influence our relationships and how we think of each other, men and women.

Activity Plan

1. Facilitator will place a 2 large sheet of flip chart papers. On one flip chart paper write "Girl/Woman" and on the second write "Boy/Man".
2. Ask the participants to think of words and phrases associated with the idea of "being a woman." Have participants write down these words/ideas or pictures on sticky notes and as they think of them to place them on the flip chart paper, under the corresponding sex. Tell participants that the responses can be positive or negative. Encourage them to think of typical characteristics such as physical (e.g., long hair), emotional, and biological aspects, among others.
3. Repeat this step for the "Man" column. Allow participants 10 or 15 minutes to complete these charts, invite mentors and facilitators to add to the papers. Briefly review the characteristics once finished. Switch the titles of the columns by putting "Woman" in the place of "Man" and vice versa.
4. Go down the list one by one, and ask the participants if the characteristics mentioned for a woman could be attributed to a man and vice versa. Put a checkmark next to the ones that they believe can be attributed to both and an "x" next to the ones that cannot be.
5. Tell the participants that everything with a checkmark next to it refers to "gender" and everything with an "x" next to it refers to "sex."
6. On a new piece of paper, write out the words 'sex' and 'gender'.
7. Ask the participants, "What is biological sex?" Do not write their answers down. When they are finished, explain the following:

SEX

- Sex refers to the physical characteristics you are born with . Sex is the biological and physiological characteristic. Such as external body parts, sex chromosomes, and internal reproductive structures.

Ask the participants, "What is gender?" Do not write anything down. When they are finished, explain the following (after explaining, write it down on the flip chart):

GENDER

- Gender refers to the attitudes, roles, behaviors, activities, and attributes that a community or society determines is characteristic or uses to describes men, women, boys, and girls.
- Definitions of "masculine" and "feminine" are not fixed. They change over time and are different from society to society. We learn to be our "gender" by interacting with the world around us.
- Sometimes these ideas of how to be a man are thought to be based on our biology rather than something that we learn (such as the common myth that violence is a part of men's biology).

Discussion Questions:

1. What does it mean to be a boy or a man? What does it mean to be a girl or a woman?
2. Where do these ideas come from?

3. How do people treat people, who do not conform to these expectations? For example: If there is a boy who does not like to play football, how do people treat him, because being athletic is an expectation of a boy or man.
4. What characteristics of being a man or being a woman are celebrated in your community? Which ones are considered negative? Why?

Conclusion Statements:

Throughout our time together, we will look at ideas of what it means to 'be a man' or to 'be a woman' and how this can affect individuals and how we interact with one another.

All men are not only one way 'manly' and all women are not one way 'womanly'.

Rigid ideas of 'being a man' and 'being a woman' can lead to negative effects on people's sense of self and the way they deal with their emotions, exert power, deal with others, etc. we will continue to discuss this.

Note to facilitators: This session can be sensitive and may be the first time that participants have thought of the differences between gender and sex. It is important to allow discussion and time for questions so that everyone understands the idea of the session and sets up the discussion on 'The Man Box'.

Annex 2 – Key Gender Concepts

Below is a list of definitions of concepts that will be used through-out this manual.

Masculinities

Masculinities are defined in the plural because they represent men’s diverse expressions of manhood, needs, and interests. Patterns of masculinities vary by class, race, generation, and geography, as well as over time; they are flexible, changing, and constantly being challenged and adjusted in relation to other forms of masculinity and femininity. Masculinities, like other gender norms, are shaped through men’s interactions with other men and women - they are relational.

Hegemonic masculinity is defined as a practice that legitimizes men’s dominant position in society and justifies the subordination of the common male population and women, and other marginalized ways of being a man.

Peaceful Masculinities

A peaceful masculinity approach emphasizes the healthy and constructive aspects of masculinities and is in direct response to the ‘deficit’ model of male development that approaches men and boys as potential perpetrators and aggressors and focuses solely on the ways in which they can hurt themselves and others: as ‘damaged and damage doing’. Positive masculinities assume that men can redefine hegemonic norms in ways that are more aligned with equitable values and more conducive to health and wellbeing; these can include, for example, engaged partnership, increased non-violent communication, forms of caring and intimacy, and forms of courage and self-reliance. The peaceful masculinities approach shifts the narrative from the idea of men as inevitable perpetrators of violence to an understanding that masculinities are socially constructed and can be shaped around peace and gender equity.

Transformed Attitudes, Behaviors, and Norms

Implementers need to be explicit about the differences between attitudes, behaviors, and norms, as each of these is transformed through very different mechanisms. Norms are collectively held beliefs that individuals may or may not agree with but feel they need to comply with because of social sanctions. Norms can drive and be driven by behavior.

Gender-transformative Approaches

Facilitators will motivate and empower participants and mentors to actively strive to examine, question, and change rigid gender norms and imbalance of power as a means of reaching health as well as gender equity objectives. Gender transformative approaches encourage critical awareness among men and women of gender roles and norms; promote the position of women; challenge the distribution of resources and allocation of duties between men and women; and/or address the power relationships between women and others in the community, such as service providers or traditional leaders.

Power

The ability to exert oneself in the world and/or control or influence other people and/or resources.

Privilege

A right or benefit that is given to some people and not to others who are also deserving.

Sex refers to the physical characteristics you are born with. Sex is the biological and physiological characteristic. Such as external body parts, sex chromosomes, and internal reproductive structures.

Gender is a social and cultural issue. It refers to the socially and culturally constructed roles, responsibilities, privileges and relations between women and men. It refers to the socially learned behaviors and expectations that are associated with the two sexes.

Thus, whereas “maleness” and “femaleness” are biological facts, masculinity and femininity are culturally constructed attributes. Gender is learned and therefore, can be un-learned and changed.

Gender roles are the socially assigned tasks that women and men undertake in the paid and unpaid economy. Gender roles are usually associated with stereotyping (looking at tasks as most suitable for a particular sex although in reality they are interchangeable). Gender roles can be classified as:

- Productive roles (are paid or have the potential for payment),
- Reproductive roles (not paid and are associated with home maintenance),
- Community work management.

Gender equality: Refers to men and women; boys and girls enjoying the same conditions to realize their full potential and human rights. Equality does not mean that women and men will become the same but that women’s and men’s rights, responsibilities and opportunities will not depend on whether they are born male or female. Gender equality implies that the interests, needs and priorities of both women and men, girls and boys are taken into consideration, recognizing the diversity of different groups.

Gender equity refers to fairness in the treatment of women and men. To ensure fairness, measures must often be available to compensate for historical and social disadvantages that prevent women and men from otherwise operating on a level playing field. Equity leads to equality. Equity is the process to achieving the outcome of Equality.

Gender issues refer to situations that are undesirable and need to be resolved. They arise when one gender category feels their needs are not being met.

- It refers to an unjust, unfair, and unfavorable situation brought about by unequal gender relations.
- It refers to an unequal distribution of work between women and men or girls and boys.
- It refers to an unequal access to, control over resources and benefits between women and men.
- It refers to situations where there is unequal distribution of burdens and opportunities between women and men.

Empowerment is a process through which women and men understand and overcome structural and underlying causes of underdevelopment. It is the ability to make strategic life choices where that ability had previously been denied.

Gender stereotyping is the expectation or belief that individuals within a certain culture hold about the behaviors that are characteristics of male or female in their given culture.

Annex 3: Focus Group Questionnaire with Potential Participants

CRS Ghana - Gender Equitable Men's Project

GEM: Focus Group Discussion guide

Tools instruction:

Project Name	GEM Project (2-3 hours)
Tool Name	FGD on Effects of Dominant Masculinity – with Youth Life 2.0 Participants
Objective	The objective of the tool is part of an initial assessment to understand the hegemonic (dominant) masculinity norms in Northern Ghana and their effects on young men's lives to check on the relevance and appropriateness of the proposed project and activities from the perspective of target audiences. The assessment will help to inform necessary adaptations to the existing Peaceful Masculinities Curriculum. Additionally, the assessment will inform future gender-equitable masculinity programming for the CP and others.
When to use the tool	Initial Assessment – during design
Who uses the tool	CRS
Methodology	Two Focus groups discussion per group FGD Size: 5-8members from program areas (Youth Life participants aged 18-35 years old) 1 FG from Track 1 of the Youth Life program; Track 1 is tailored for youth with limited or no levels of education who are interested in technical training and will be given the option to choose between two pathways: entrepreneurship or job placement. 1 FG from Track 2 of the Youth Life program; Track 2 provides professional development training, including financial literacy, communication and soft skills, for youth who are already enrolled in external apprenticeships.
How to use the tool	<ul style="list-style-type: none">■ One facilitator and one note-taker or recording of the FGD and transcribe it after it ends in a MS Word Document for each FGD.■ Before the start of the FGD, the facilitator needs to take the signed or verbal approval of participants to engage in this FGD. See attached form below.

Focus Group Questions and Activities

WELCOME INTRODUCE MODERATOR AND ASSISTANT

We have been taught that there is a right way and a wrong way to be a boy or a man. No one is to blame—we've all been taught this. Our parents, our siblings, our friends, the radio we listen to, our teachers, billboards – everything around us sends us messages on what it means to be a boy, man, girl, or woman. This definition of what it means to be a man can change from place to place, or over time. For example, what it means to be a man in (Ghana) might be different from what it means to be a man in (Burkina Faso), and perhaps what it meant for your great-grandfather to be a man is different from what it means to be a man for you.

We'd like to hear from you what it means to be a man in your life right now. Your answers will help us better understand what pressures you face and help us tailor the Youth Life 2.0 program to your lives.

You were selected because you are a participant in the Youth Life 2.0 program.

Rules and Guidelines of the Discussion

1. No right or wrong answers, only differing points of view
2. One person speaking at a time
3. You don't need to agree with others, but you must listen respectfully as others share their views
4. No cell phones. Please ensure they are turned off to avoid disruption and ensure confidentiality of the group.
5. My role as moderator will be to guide the discussion
6. We are talking to each other, so let's talk to each other.
7. What we discuss in the focus group stays in the focus group. Please keep everything you hear confidential. This should be a safe space.

Get agreement from participants, and ask for other possible guidelines.

DEFINING MASCULINITY AND EXPECTATIONS

1. As discussed earlier, we'd like to better understand what society expects of you as a man. If someone says, "Be a man," *what are they telling you to do?* (Wait until a long and complete list of characteristics is fleshed out. This will likely take around 15 minutes.)

Discuss these ideas of what we are told as boys/men and how to act like a man.

2. Where did you learn these expectations? From who/ what? (Give participants time to explore, and ask for them to be specific.
3. Who/ what has the **most** influence in teaching you what it means to be a man, how to be a man? (e.g. father, grandfather, mother, uncles, community leaders, friends, teachers, someone else?)

SYSTEMIC BARRIERS AND OPPORTUNITIES

4. This is quite a long and varied list of expectations! Which of these expectations do you like? (What's good about being a man?)
5. Are there any characteristics we've listed here that you don't like and wish that you could change? (What's not good about being a man?)
 - a. If yes, what are they, and why do you wish you didn't have to adhere to them? (For facilitator only: In other words, what traits would they like to change and what are disadvantages to adhering to the traits?)

- b. What would need to change – either around you or inside of you – in order for you to no longer feel like you had to uphold these masculine traits?
6. Are there men/ boys you know – who are respected – that don't practice some of these masculine traits?
- c. If yes, who, which traits do they ignore, and how do you think they manage to do it?
7. If you are a father, or hope to be a father in the future, do you plan to teach your children these same lessons on what it means to be a man? If yes, why? If no, what would you change and why?

FEELINGS

8. Do men have less feelings than women?
- a. What feelings is it okay for men to show?
 - b. How do men show feelings?

WORK

9. What kind of work do you do or want to do?
- a. How do – or might – the effects of the Man Box affect your working relationships?
 - b. With other men?
 - c. With your women?

PROGRAM QUESTIONS

10. Would you like to continue having discussions along this theme as part of the YouthLife program?

CLOSING QUESTION

11. Is there anything else you would like to add that we have not discussed yet?

Annex 4: Pre- and Post- Tests / Facilitator Evaluations

These daily evaluations should be filled out after each session and collected by facilitators. The feedback should be incorporated into future sessions and reported to MEAL Officers.

Daily Session Evaluation for Participants

- What did you like in the session?

- What could be improved?

- One key message you will take with you....

- Anything else you would like us to know?

Daily Session Evaluation for Participants

- What did you like in the session?

- What could be improved?

- One key message you will take with you....

- Anything else you would like us to know?

Pre-Test

1. How comfortable are you talking about topics around masculinity and gender? **Circle one.**
 - a. Extremely Comfortable
 - b. Somewhat comfortable
 - c. Neutral
 - d. Somewhat not comfortable
 - e. Extremely not comfortable
2. What are some of the negative effects of rigid norms around masculinity for men? **Circle all that apply:**
 - a. Lack of caretaking and support in the home.
 - b. Not being able to express feelings
 - c. Having trouble talking with male friends and colleagues about troubles they may be facing
 - d. Increased GBV
 - e. Troubles working with female colleagues and partners at the workplace
 - f. Other.
3. Ideas of how to “act like a man” are socialized.
 - a. True
 - b. False
4. It is possible for a man to talk about his feelings and still be considered “manly”?
 - a. True
 - b. False
5. Men can make small changes towards a healthier version of manhood towards gender equality.
 - a. True
 - b. False
6. Power in relationships is a leading cause of inequality.
 - a. True
 - b. False
7. What is one key takeaway that you hope to gain from this training?

8. In the table below place a check mark according to each statement in the first column stating whether you strongly agree, somewhat agree, or disagree.

RESPONSES	STRONGLY AGREE (1)	SOMEWHAT AGREE (2)	DISAGREE (3)
It is important for a man to take care of his mental health.			
It is okay for a man to discuss his feelings with others.			
A woman's most important role is to take care of her home and cook.			
There are times when a woman deserves to be beaten.			
Changing diapers, giving kids a bath, and feeding kids are only the mother's responsibility			
A man should have the final word about decisions in his home			
Men should decide when to have children			
A woman should tolerate violence in order to keep her family together.			
The participation of the father is important in raising children			
If someone insults me, I will defend my reputation with force, if I must.			
If a couple gets pregnant, the child is the responsibility of both partners.			
To be a man, you need to always be tough.			
It's important for men to have friends to talk about his problems			

Post-Test

1. How comfortable are you talking about topics around masculinity and gender? **Circle one.**
 - a. Extremely Comfortable
 - b. Somewhat comfortable
 - c. Neutral
 - d. Somewhat not comfortable
 - e. Extremely not comfortable
2. What are some of the negative effects of rigid norms around masculinity for men? **Circle all that apply:**
 - a. Lack of caretaking and support in the home.
 - b. Not being able to express feelings
 - c. Having trouble talking with male friends and colleagues about troubles they may be facing
 - d. Increased GBV
 - e. Troubles working with female colleagues and partners at the workplace
 - f. Other.
3. Ideas of how to “act like a man” are socialized.
 - a. True
 - b. False
4. It is possible for a man to talk about his feelings and still be considered “manly”?
 - a. True
 - b. False
5. Men can make small changes towards a healthier version of manhood towards gender equality.
 - a. True
 - b. False
6. Power in relationships is a leading cause of inequality.
 - a. True
 - b. False
7. What is one takeaway from the training that you will incorporate in your professional/personal life?

8. In the table below place a check mark according to each statement in the first column stating whether you strongly agree, somewhat agree, or disagree.

RESPONSES	STRONGLY AGREE (1)	SOMEWHAT AGREE (2)	DISAGREE (3)
It is important for a man to take care of his mental health.			
It is okay for a man to discuss his feelings with others.			
A woman's most important role is to take care of her home and cook.			
There are times when a woman deserves to be beaten.			
Changing diapers, giving kids a bath, and feeding kids are only the mother's responsibility			
A man should have the final word about decisions in his home			
Men should decide when to have children			
A woman should tolerate violence in order to keep her family together.			
The participation of the father is important in raising children			
If someone insults me, I will defend my reputation with force, if I must.			
If a couple gets pregnant, the child is the responsibility of both partners.			
To be a man, you need to always be tough.			
It's important for men to have friends to talk about his problems			

9. Answer the following questions about the session and the facilitator.

	STRONG AGREE	AGREE	NEUTRAL	DISAGREE	STRONGLY DISAGREE
The organization of training was good					
Training schedule was respected					
The training met my expectations					
The content was well organized and easy to follow					
The presentations were relevant					
The training met my skills level					
The facilitator(s) were knowledgeable					
The facilitator(s) were prepared					
Adequate time was provided for questions and discussions					
Logistics in the training was good					

Annex 5: Sample Training of Trainers Schedule

Objective: To strengthen capacity of CRS Staff and partners in offering the ‘Journey to Peaceful Masculinity’ adapted curriculum to participants.

DAY ONE	DAY TWO	DAY THREE
Welcome! Introduction Circle - Facilitation Overview of Training Pre-Tests 9:00-10:00 AM	Opening Circle and Reflection 9:00AM-9:15AM	Opening Circle and Reflection 9:00-9:15AM
Introduction “Peaceful Gender-Equitable Masculinities” -Curriculum Overview 10:00-10:30AM	Session 3: Person and Things 9:15-10:15AM	Session 6: Men as Caregivers 9:15-10:15AM My Support Network 10:15-10:30AM
BREAK 10 minutes	BREAK 10 minutes	BREAK 10 minutes
Session 1: Vote with Your Feet Active Listening Closing Circle and Key Messages: Session 1 10:30-1:00	Dealing with Disempowerment 10:30-11:30 Session 4: Conflict Resolution (45’) 11:30AM – 12:15PM Session 4 Our Power to Make Change 12:15-1:00PM (<i>Maybe continued after lunch break</i>)	Circles of Influence 11:00-12:00PM Session 7: Written Commitment, Transformed Man Box 12:00-1:00PM
LUNCH 1:00-2:00PM	LUNCH 1:00-2:00PM	LUNCH 1:00-2:00PM
Session 2: Opening Tree of Life 2:00PM-3:00PM	Healthy and Unhealthy Relationships 2:00-3:00PM	Needs Assessment, Planning, Bridging 2:00-3:00
BREAK 10 MINUTES	BREAK 10 minutes	BREAK 10 minutes
What is the Man Box? 3:00PM-4:00PM	Session 5: Taking Care of Ourselves 3:15-4:00PM	MEAL – Pre/Post Tests 3:15-3:45PM
Key Messages and Closing Circle 4:00-4:15	Key Messages and Closing Circle 4:00-4:30	Final Evaluation – Closing Circle 3:45-4:30

Materials Needed:

- Paper Clips/Stapler
- Flip charts/Poster Boards (3 Full Size)
- Sticky notes (3 packs)
- 3 Cardboard Boxes (any similar size boxes)

- Blank Paper Regular Size (20 pages)
- Masking Tape to Tape to Walls
- Worksheets Printed: Written Commitment, Handouts on Power, Circles of Influence Scripts
- Notebooks and Pens (All participants)
- Markers for Flip Charts (A box)
- Assorted colored markers and/or colored pencils on first day
- Projector/Screen
- Power Strip
- Copies of manual (# of participants)
- Name tags
- Coffee/tea breaks in the morning and afternoon (ready outside the room in the morning and afternoon)
- Lunch 12:00-1:00PM Each Day
- Room Reserved and Seating for Number of Participants

Annex 6: Fun Training Activity Bank

Energizers

Energizers are activities that increase the energy in a group by engaging participants in physical activity or laughter, or in ways that engage the members cognitively. A typical training day should have at least two energizers throughout the day.

Animal Sounds

Give each player a piece of paper with a picture of an animal on it. Instruct players not to reveal what their animal is. Tell participants that they have to find the people in the room with the same animal they have, but that they cannot use human words. Some will use sounds, and others will use motions. This is also a great method to use to break participants into groups.

Mute Organization

Announce that you want everyone to line up across the room by birthdate. The only catch is that this must take place without talking. After participants are all lined up, ask random people their birthdays just to be sure the lineup is correct. Other ideas are to line up by shoe size, height, birth month, etc.

A variation on this is to give everyone a number. Participants must then arrange themselves in numerical order by communicating with each other without speaking or holding up their fingers.

Two Truths and a Lie

In this activity, each person writes two truths and a lie about themselves, and then everyone tries to guess each other's lie. The goals are to convince others that your lie is the truth, that one of your truths is a lie, and to correctly guess other people's lies. Go around the group, having each person read out their sentences so others can guess.

The Wind Blows Those...

Everyone sits in a circle. One person needs to start the game by standing in the middle of the circle. This person starts a sentence with *The Wind Blows Those*. For example, "*The Wind Blows Those who have been on a boat*," "*The Wind Blows Those who have climbed a tree*," "*The Wind Blows Those who have been to the capitol city*," "*The Wind Blows Those who have had a pet*," "*The Wind Blows Those who like to cook*." Everyone to whom that sentence applies must move from his or her seat and sit in a different chair. People cannot move to seats on their immediate left or right. For example, they can sit two seats away, but they cannot move to the left or right of their current chairs. The person left without a chair moves to the middle and the game is repeated.

Name Game

Everyone sits in a circle. One person starts by using an adjective starting with the same letter as their first name followed by their first name, for example, Sweet Silvia, Handsome Hank. The next person repeats the adjective and first name of the first person and then adds their own. Continue around the circle, with the last person repeating all the names in order and adding their own.

Geographic Location

Each participant is from a different geographic location, but together they will form a map. If participants are not from different geographic locations, assign them different ones. Ask each participant to stand where he/she thinks they belong to make a map as close to scale as possible.

Pat on the Back

Have everyone draw outlines of their hand on a sheet of paper, and then tape it to their backs. Have group members mingle and write something positive about the other person on each other's backs.

Connecting Eyes

Participants stand in a circle. Make sure that the number of participants joining this exercise is even. Each person makes eye contact with another person across the circle. The two walk across the circle and exchange positions, while maintaining eye contact. Many pairs can exchange at the same time, and the group should try to make sure that everyone in the circle is included in the exchange. Begin by trying this in silence and then exchange greetings in the middle of the circle.

Who Is the Leader?

Participants sit in a circle. One person volunteers to leave the room. After they leave, the rest of the group chooses a leader. The leader must perform a series of actions, such as clapping, tapping a foot, etc., that are copied by the whole group. The volunteer comes back into the room, stands in the middle, and tries to guess who is leading the actions. The group protects the leader by not looking at him/her. She/he must change the actions at regular intervals, without getting caught. When the volunteer spots the leader, they join the circle, and the person who was the leader leaves the room to allow the group to choose a new leader.

Who Are You?

Ask for a volunteer to leave the room. While the volunteer is away, the rest of the participants decide on an occupation for him/her, such as a driver or fisherman. When the volunteer returns, the rest of the participants mime relevant actions at him/her. The volunteer must then guess the occupation that was chosen for her/him.

Killer Wink

Before the game starts, ask someone to be "the killer" and to keep their identity a secret. Explain that one person among the group is the killer, and that they kill people by winking at them. Everyone then walks around the room in different directions, keeping eye contact with everyone they pass. If the killer winks at you, you have to play dead. Everyone has to try and guess who the killer is.

Body Writing

Ask participants to write their names in the air with a part of their body. They may choose to use an elbow, for example, or a leg. Continue in this way, until everyone has written his or her.

Fruit Salad

The facilitator divides the participants into an equal number of three to four fruits, such as oranges and bananas. Participants then sit in chairs in a circle. One person must stand in the center of the circle of chairs. The facilitator shouts out the name of one of the fruits, such as "oranges," and all of the oranges must change places with one another. The person who is standing in the middle tries to take one of their places as they move, leaving another person in the middle without a chair. The new person in the middle shouts another fruit and the game continues. A call of "fruit salad" means that everyone has to change seats.

Tide's In/Tide's Out/Wave

Draw a line representing the seashore and ask participants to stand behind the line. When the facilitator shouts "tide's out!" everyone jumps forward over the line. When the leader shouts

“tide’s in!” everyone jumps backward over the line. If the facilitator shouts “wave,” participants jump in the air. If you call something and someone moves the wrong way, that person drops out of the game.

Paper and Straw

Participants split into teams. Each team forms a line and places a piece of card at the beginning of their line. Each member of the team has a drinking straw. When the game starts, the first person has to pick up the piece of card by sucking on the straw. The card then has to be passed to the next team member using the same method. If the card drops, it goes back to the first person and the whole sequence has to start again.

Don’t Answer

Ask the group to stand in a circle. One person starts by going up to someone and asking them a question such as, “What is your most annoying habit?” However, they must not answer the question themselves –the person to their left must answer. People can make their answers as imaginative as possible!

Orchestra

Divide the group into two and ask half to slap their knees and the other half to clap their hands. The facilitator acts as the conductor of the orchestra, controlling the volume by raising or lowering their arms. The game can continue with different members of the group taking the role of conductor.

Story Buildup

Participants stand in a circle. One person starts the story with a sentence using first person format, “I woke up to find myself in space”, and acts it out using facial expressions, voice tone and body movements. The person on his/her right continues the story by repeating the first sentence and then adding their own sentence and action, and so on. Each person repeats what has been said before before adding their own sentence and action. The game continues until it completes a full round back to the first person.

Remote Control

A person is asked to volunteer to hold the virtual remote in the middle of an arc (or half circle) of participants. Participants are asked to keep quiet until the remote control holder points at them and gives them permission to “broadcast” something they have in mind, just like a TV. The remote control holder switches between channels in search of a channel he/she likes, and the person the holder points at should continue the same material they started with. Even if the remote control moves away, the “channel” should continue broadcasting.

END-OF-THE-DAY REVIEW

An interesting and engaging way to lead a reflection on the content of the current day. The focus should be on what participants learned during the day. Each training day should end with an end-of-the-day review activity.

45-SECOND COUNTDOWN

Group participants into two teams and have two flip charts. A member from each team goes to a flip chart. The teams compete by drawing or writing words/key concepts that were discussed that day. The team that comes up with the longer list in 45 seconds wins.

ALPHABET REVIEW

Divide participants into groups. Ask them to write down up to three keywords relating to camp ... but in alphabetical order. They should also share what new things they have learned. The group then votes as a whole to choose the best, most relevant list.

Pull It Out of the Hat

Collect a variety of items and place them in a hat. Ask each participant to select one item and describe how it relates to something learned in class and how they will share what they've learned when they return to their communities.

Team Challenge

Have participants work in teams to create challenging – yet answerable – questions about the content that was covered during training. After each team has had an opportunity to write their questions, they try to “stump” the other teams. Add rules, points and other guidelines to make this a competitive and interactive activity.

Questions Bucket

Pass out post-it notes and ask participants to write down questions about the covered material. Add a few questions of your own that are not related to the training, such as “what was the best trip you ever been on?” or “what was your most memorable meal with family?” Add all questions to a bucket (or box), and throughout the session, pass around the questions bucket and ask participants to pull out a random question and answer it.

Principles for COVID-19-Related Guidance

In undertaking programming activities, CRS project staff and partners should:

- Ask ourselves how critical it is to carry out the activity against risk to staff, partners and participants.
- Adopt a “Do No Harm” approach. CRS and partners need to understand how COVID-19 is transmitted and implement general basic preventative measures to both protect themselves and reduce the risk of spreading the virus during program implementation (see guidance at [WHO: Coronavirus Disease \(COVID-19\) Pandemic \(general information\)](#) and [WHO: Individuals and Communities \(COVID 19 prevention measures\)](#)). These measures include the following for all people with whom we work, including CRS staff, partners, volunteers, program participants and community members, service providers, vendors, etc.
 - Maintain physical distancing
 - Follow recommended hygiene practices, especially proper handwashing and respiratory (cough) etiquette, and do not touch your eyes, mouth, or nose.
 - Do not participate in program activities when feeling unwell; anyone who is feeling unwell should stay home. If an individual is exhibiting signs/symptoms of COVID-19, they should follow Ministry of Health (MOH) protocols for seeking medical support/advice (e.g., calling before seeking medical care).

People should operate under the assumption that anyone they encounter is a suspected COVID-19 case. Maintain transparent communication with communities about activities, changes and the community’s comfort level and needs related to the health implications of continued programming.

- Keep up-to-date on and follow WHO and Government/Ministry of Health (MOH) protocols and messaging regarding COVID-19:
 - Follow government restrictions and request authorization for carrying out essential services/activities, as needed;
 - Work with local health actors/cluster to ensure health messaging related to COVID-19 is consistent and contextualized.
- Adapt programming guidance to your context and be ready to further adjust as the situation evolves: elements of the guidance may need to be modified based upon community risk levels, types of programming activities undertaken, social norms and perceptions, local capacities, operating environment and feedback from donors in each country in which we work. For assistance, please contact the COVID-19 contact points in your region and/or on HRD or the relevant programming technical advisor.

This document provides additional recommendations from CRS to be used in conjunction with and to supplement guidance provided by Inter-Agency Standing Committee (IASC), WHO and the local MOH as relevant.

Please note that this guidance may be updated periodically.

Disclaimer: CRS COVID-19 program resources and guidance are developed after consideration of international guidance from relevant international organizations such as the World Health Organization (WHO), Inter-Agency Standing Committee (IASC) and other humanitarian bodies. CRS COVID-19 program resources and guidelines are updated regularly as new information becomes available. Partner and peer organizations wishing to refer to and use CRS resources and guidance should ensure that they are also referring to the latest information available from WHO and IASC.

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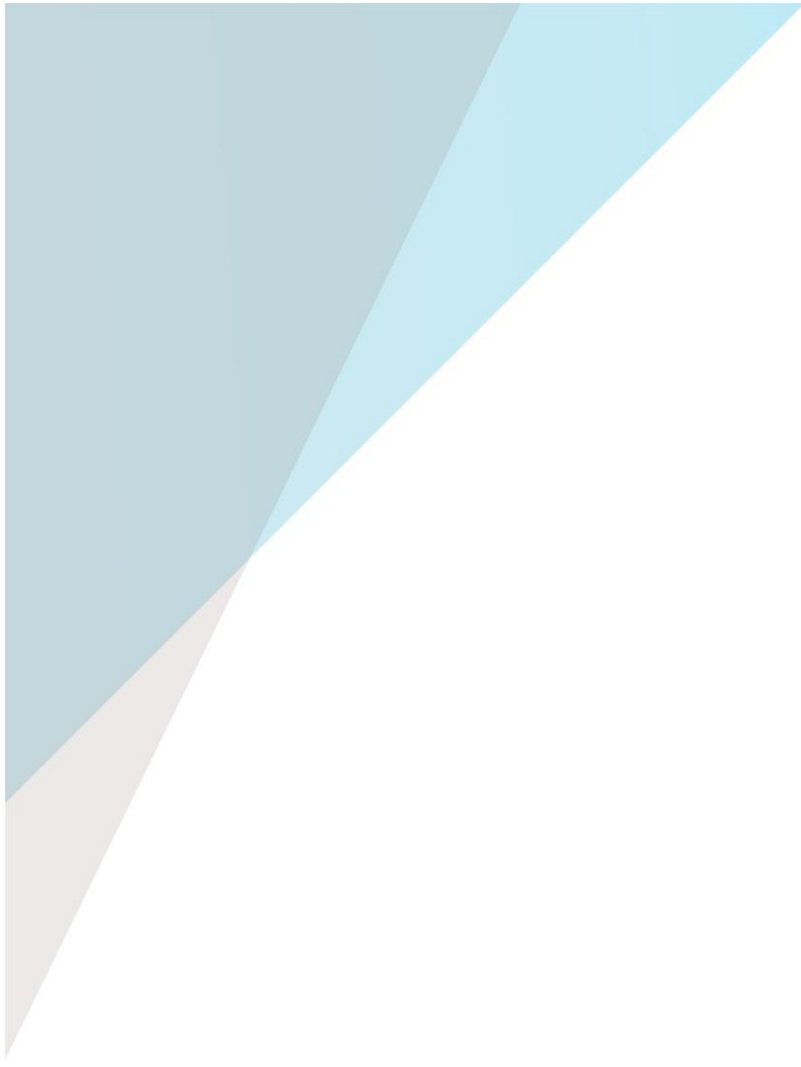
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For more information or support in designing, adapting or implementing the curriculum, contact your RTA, gender focal point or Jimi Hummer, Gender Technical Advisor at james.hummer@crs.org.



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