



**AFRICAN WOMEN'S DEVELOPMENT
AND COMMUNICATION NETWORK**

A TRAINING MANUAL

ON MASCULINITIES AND ENGAGING MEN

TO END GENDER BASED VIOLENCE



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Author: Okumba Miruka

Edited by: Mary Njeri and Kennedy Odhiambo Otina

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ABBREVIATIONS

AIDS:	Acquired Immune Deficiency Syndrome
FEMNET:	African Women's Development and Communication Network
GBV:	Gender Based Violence
HIV:	Human Immuno-deficiency Virus
INSTRAW:	International Research Institute
MEGEN:	Men for Gender Equality Now
MHRRC:	Malawi Human Rights Resource Centre
NGO:	Non-governmental Organization
UN:	United Nations

ABOUT FEMNET

The African Women's Development and Communication Network (FEMNET) is a pan-African membership-based network formed at the African women's meeting held in Arusha, Tanzania, in October 1984 to prepare for the 1985 United Nations (UN) Third Conference on Women held in Nairobi, Kenya. FEMNET was set up to monitor the implementation of UN human rights conventions and other commitments including the Nairobi Forward Looking Strategies for the Advancement of Women adopted at the 1985 conference.

FEMNET seeks to advance women's development through the sharing of information, experiences, ideas and strategies among African women's non-governmental organizations (NGOs). Since 1985, FEMNET has grown to be a leading regional body in the promotion of women's rights, gender equality and women's empowerment through research, provision of critical information, strengthened linkages and collaboration among women's organizations, capacity building for gender mainstreaming and effective organizing around women's rights issues. FEMNET's work is implemented in over 38 countries in Africa through its membership and focal point organizations. For more information, see www.femnet.or.ke.

ACKNOWLEDGEMENTS

FEMNET would like to thank Okumba Miruka for compiling this manual and Kennedy Otina for coordinating the activity. The manual is a culmination of practical experiences in working with men from a women's rights organization. FEMNET initiated the idea of working with men right from the early 1990s when it started gender training.

The Men to Men approach was championed by three Kenyan members of FEMNET (Okumba Miruka, Rose Chege and Njoki Wainaina) who had encountered this approach in Malawi in the mid to late 1990s when family planning campaigns shifted from targeting women only to targeting men through male community-based animators. The idea was that due to patriarchy, it is men who made final decisions about sexual matters. As such, therefore, it was futile to target women without involving men. The three nurtured the idea and assisted in developing it into a programme. FEMNET appreciates them for their vision and support through the years.

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INTRODUCTION

The Men to Men Regional Programme

The FEMNET initiative of involving men to combat gender based violence (GBV) can be located in movements in the 1990s to relocate the crusade for gender equality from being seen as a purely women's issue to a societal concern.

From December 6 to 9, 2001, FEMNET hosted a regional consultation of men from Kenya, Malawi, Namibia and South Africa to deliberate on how men could take a distinct role in combating GBV. The consultation was part of the annual campaign on the 16 Days of Activism on Violence Against Women. FEMNET worked in partnership with: Coalition on Violence Against Women (COVAW), a Kenyan Non-governmental Organization (NGO); Thompson Kenya, an international advertising agency; and leading Kenyan media houses to design and disseminate information and materials supporting the global campaign. This strategy and the campaign kit had specific messages targeting men in their various capacities as fathers, husbands, brothers, law makers, religious leaders, politicians and responsible citizens.

FEMNET was also linked with a global dialogue on the role of men in combating violence on women, an initiative of the United Nations International Research Institute (INSTRAW). The materials generated through the INSTRAW dialogue were used to inform the campaign.

The consultation resulted in the creation of country teams, task forces, working groups and networks to link up with existing country efforts to combat GBV. In the long term, these efforts would result in increased advocacy for change in policy, law, practice and behaviour towards creation of societies where gender

equality is a norm and where GBV is not acceptable.

Rationale of the Men to Men Approach

Many women face violence at different times of their lives in both private and public spheres. Regrettably, men are the major perpetrators of the violence.

The Men to Men approach is based on the premise that, like women and other interest groups, men are able to come together and pursue issues of mutual interest including ending GBV. Although men have been identified as the major perpetrators of GBV, not all men violate women and girls. In fact, in their various capacities, men have a role to play in preventing and combating GBV. The starting point for doing this is to reach out to other men to convince them that GBV is an affront to masculinity and manhood.

Thus the approach is a systematic process of empowering men to reach out to other men to combat GBV. It is rooted on the assumption that men are more willing to listen to fellow men on issues of gender equality. The principle revolves around the use of peerage (sex, age, profession, neighbourhood, vocation etc) to tackle issues of common interest.

The approach proceeds from the understanding that GBV is a complex and wide-ranging issue that is embedded in culture, economy, law, history, politics and other structural sites. All these factors act to construct ideas and manifestations of masculinity and femininity that can either promote or discourage GBV. In order to comprehensively tackle the vice, men must be involved in prevention of GBV, raising awareness about it, changing social norms, modelling positive behaviour and assisting victims and survivors of GBV. For them to do this, they must first change at the

personal and family level before they can influence their communities and societies. Combating GBV is therefore as much about deconstructing masculinity as it is about women's empowerment.

Men to Men Regional Programme

The Men to Men strategy has been tried in several countries in Africa. In Kenya, it has been implemented since 2003 under the name Men for Gender Equality Now (MEGEN), which operated as a project of FEMNET till 2008 when it was registered as an independent organization. In Malawi, the Malawi Human Rights Resource Centre (MHRRC) is nurturing the MEGEN Malawi, which has a number of male-dominated agencies dealing with issues of GBV (the police, judiciary, prisons and other human rights NGOs).

After gaining concrete experience in working with men in Kenya, FEMNET expanded the programme to cover six other countries namely: Uganda, Tanzania, Malawi, Zambia, Democratic Republic of Congo and Mali in its 2008-2010 strategic plan. FEMNET has since facilitated the launch of the Men to Men Regional Programme in Mali, Uganda and Tanzania.

In 2010, FEMNET carried out a country level training on GBV in Uganda and Tanzania where 60 men and boys were trained on masculinity and GBV. The training culminated in the development of individual and country level action plans. The presence of committed men in the struggle to combat GBV is gradually creating new voices especially addressing other men and confronting them to rethink hegemonic masculinities and espouse new identities and behaviours.

Objectives of the Manual

The overall goal of the Men to Men Programme is to create a critical mass of African men who are able to influence communities, organizations and the public to believe in and practise gender equality as a norm. The manual on masculinities provides rich content for trainers and facilitation tips for each session. Overall, the manual is meant to:

- a) Enhance men's knowledge on the link between masculinities, GBV and the spread of HIV/AIDS.
- b) Equip men with practical skills for training other men on combating GBV and the spread of HIV/AIDS.

Contents of the Manual

The manual has an introduction and nine sessions.

- Session 1 (Getting Acquainted) prepares the users for the training workshop. It focuses on preliminary processes such as ice breaking, harmonizing the training objectives with participants' expectations, establishing ground rules and setting up workshop committees.
- Session 2 (Key Terminology) defines key terms related to the content. In order to avoid overloading the session with definitions, terms specific to later sessions are defined under those sessions.
- Session 3 (Turning Boys into Men) analyzes social construction of gender and how socialization influences behaviour, beliefs, attitudes and practices of individuals, communities and nations. It illustrates how masculinities and femininities are constructed, the agents that are involved and the consequences with specific reference to violence and the spread of HIV/AIDS.

- Session 4 (The Role of Men in Gender Based Violence) discusses different forms of GBV and their impact on individuals, families and the society. It highlights the role of men in perpetrating GBV, men as victims of GBV and what men can do to combat GBV.
- Session 5 (Negative Masculinity, Gender Based Violence and the Spread of HIV/ AIDS) seeks to equip users with information about HIV/ AIDS and the link between masculinity, GBV and the spread of HIV/ AIDS in the context of women's rights.
- Session 6 (Gender and Masculinities Analysis) provides users with a systematic way of analyzing gender issues using selected frameworks. Emphasis is placed on adoption of existing frameworks to analyse masculinities, violence and the spread of HIV/AIDS.
- Session 7 (Adult Learning and Communication of Masculinity Issues) looks at adult learning principles and concepts in communication in order to help users maximize on the knowledge imparted to them.
- Session 8 (Planning and Management of a Training Event for Men) illustrates how to plan, prepare, facilitate and conduct training events. It also gives hints on what to do or not do in a training event targeting men.
- Session 9 (Evaluation and Reporting) provides users with guidance on assessing the usefulness, effectiveness and appropriateness of a training workshop for men. It gives sample approaches that can be used.

How to Use the Manual

This manual should be used as a source of information. The trainer should be familiar with all the concepts in each module before attempting to begin the programme. The reason for this is that the trainer will then be

able to explain the theme in his/her own words and use suitable language for the trainees. It will also enable the trainer to prepare training aids, which are suitable for the local environment. Many of the instructions are guidelines which the trainer should adapt creatively to suit the needs of the trainees and the realities of the local situation/ particular countries.

The manual is structured based on the sequence of sessions FEMNET uses in conducting gender training of trainers. The user, who is presumed to be a trainer, may adopt the same format or modify it according to circumstances. Essentially, Sessions 1, 7, 8 and 9 are about the process of conducting training. However, Session One is placed where it is on the assumption that the user will tackle each session as arranged in the manual. Sessions 2 to 6 are essentially content sessions on masculinities, GBV and HIV/ AIDS. But they also include facilitation tips to guide the user on possible steps to follow in covering the content. These tips are proposals that a seasoned trainer may use as they are or modify. Depending on the duration available, training needs of the participants and other practical considerations, the trainer can select relevant sessions and indeed relevant content from different sessions and condense them to fit the training circumstances.

Attempts have been made to use examples from different parts of the world. However, most of the examples are derived from Kenya. The trainer using the manual should use the examples to derive own relevant examples in the country of training.

It is important that the trainer goes through the whole manual in order to be thoroughly familiar with its content and structure before using it. The trainer is encouraged to use own creativity and additional resources to make the training event dynamic, useful and relevant.



SESSION 1: GETTING ACQUAINTED

Objective

By the end of the session, participants will have: familiarized themselves with one another; stated their expectations and fears; been briefed on the objectives of the training; and agreed on procedural modalities for the training.

Facilitation Guide

1. Go through the steps detailed below for this session.
2. Adopt the proposed exercises appropriately or use others you are familiar with as necessary.

Step One: Breaking the Ice

It is important to enable participants to feel free with one another and to create an atmosphere of trust and togetherness. This can be done using various methods. For training on GBV and the spread of HIV/AIDS, it is important to link the process to the subject matter so that participants start thinking about the issue. Three ice breaking options are suggested below.

Option One: Name Toss

Have all participants stand in a circle. Tell them that you are going to go through an exercise of getting to know one another. Then go through the following processes.

1. Throw a tennis ball to one participant and ask the participant to mention his/her name and what they have been doing about GBV and HIV/AIDS.
2. The participant with the ball throws it to another one across the circle who repeats the process until all are covered.
3. If you have time, do a second round where each participant throws the ball and mentions the name of the recipient.

Option Two: Childhood Memories

1. Ask participants to introduce themselves by name and work.
2. As they do this, each should state what

they remember about how they were told to behave as boys and girls.

3. Alternatively, ask each participant to say what they remember about violence between men and women from their childhood and how they felt.
4. Make discreet notes in the process.
5. Tell participants that ideas from the session will be used in later sessions.

Option Three: Value Voting

1. Put up a statement such as "Most women who get beaten by their husbands have actually provoked them and deserve the beating".
2. Ask participants to take a stand on the statement and to move to a board written "Fully Agree", "Fully Disagree" and "Not Sure".
3. Once they have taken a stand, ask individuals from each station to defend their standpoints.
4. In the course of the discussion, those who wish to change can move to alternative stations.
5. Note key points in the course of the discussion.
6. Once a reasonable level of discussion has taken place, stop the exercise and tell participants that the workshop will be dealing with the issues raised in depth.

Step Two: Expectations and Fears

1. Give participants a card each of the same colour.
2. Explain the card writing rules.
3. Ask them to individually think of the most important thing they hope to gain from the workshop and to write it on the given card.
4. Let them place the cards in a pool in the training room.
5. Give participants a card each of a different colour from the first.
6. Ask them to individually write on the card one negative thing they fear might happen in the workshop, based on prior experiences.
7. Let them place the cards in a pool in the training room.
8. Ask two volunteers to shuffle the cards and read them out (starting with expectations) and pin them up. Put cards with similar ideas together to form clusters.
9. Summarise the clusters of expectations and fears.

Card Writing Rules

1. *Write one idea per card to allow for clustering of similar ideas.*
2. *Maximum three lines per card to form blocks of words.*
3. *Use large bold writing in black or blue to enhance visibility from a distance.*
4. *Apply upper and lower case to minimize blurring.*

Step Three: Workshop Objectives and Programme

1. Go over the pre-set workshop objectives.
2. In plenary, ask participants if their expectations are adequately catered for in the objectives. If there are expectations that are useful and valid but not reflected in the objectives, have them incorporated. If there are any expectations not related to the workshop, diplomatically explain that the workshop would not be able to address them.
3. Explain how you intend to deal with each fear.

Step Four: Norms and Learning Contract

1. Put up the following norms to be observed by participants: punctuality, respect, full participation, team work, respect, confidentiality and concentration.
2. Ask participants to suggest any additional norms, list them and display in a visible place.
3. Explain that the list could be expanded in the course of the workshop.
4. Put up a sheet of newsprint on the wall.
5. Ask each participant to go over and write on it what they are individually going to contribute to the success of the workshop and append their signatures to their commitments.
6. Read out the commitments and indicate that they will form the learning contract.

Step Five: Workshop Committees

Set up the following committees each with 2-3 participants to handle the respective tasks outlined in the table below.

Committee	Responsibilities
Daily Evaluation and Recap.	• Capture key lessons from sessions and present the next morning. • Gather feedback from participants on each session and present to facilitators at review meeting at the end of the day. • Keep track of comments on the memo board and notify facilitators. • Assist facilitators to improve the workshop.
Logistics.	• Ensure that the training room is neat, well arranged and ready for sessions. • Keep track of all training equipment and place them in the right places. • Assist facilitators with all the mechanical work during the workshop.
Welfare.	• Track all the concerns of participants related to their personal welfare e.g. food, accommodation, health, time off etc. • Report concerns to facilitators and seek solutions with relevant quarters. • Coordinate group entertainment sessions.
Time keeping.	• Monitor pacing of sessions and remind facilitators of any lapses. • Mobilise participants to report to sessions on time.
Games and Exercises.	• Lead participants in games and exercises during the workshop e.g. warm-ups in the morning, energizers during sessions etc.

Step Six: Memo Board and Mood Meter

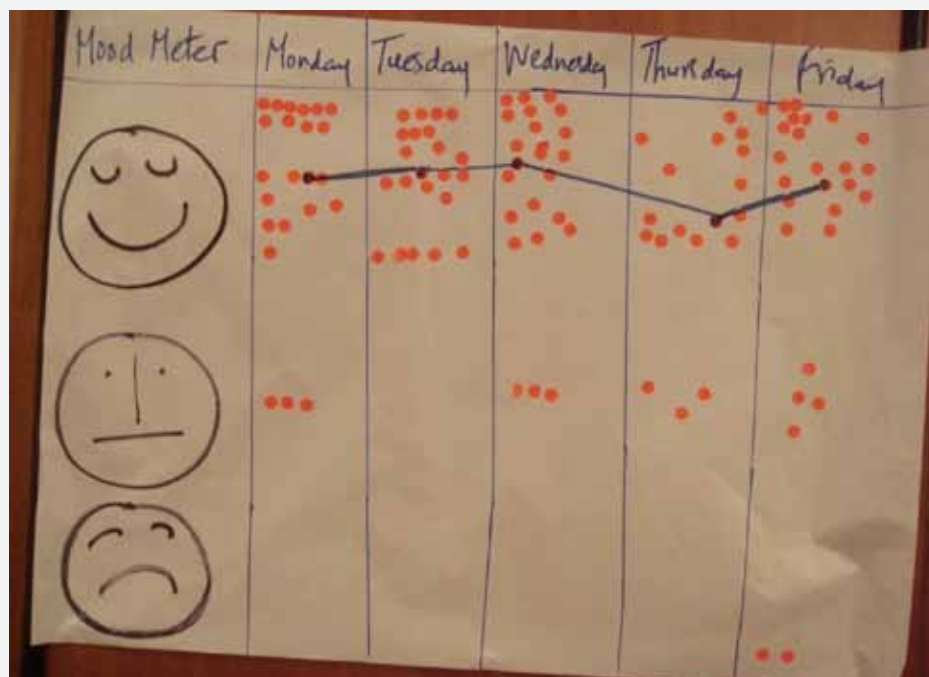
1. Set up a panel of paper or board on which participants should post questions and issues they would like to be addressed and on which facilitators place issues they cannot address immediately. The board is monitored continuously and the relevant concerns discussed and resolved at the beginning and end of each day.
2. Set up the chart below (mood meter). At the end of each day, every participant

takes an adhesive label and places it anywhere on the mood meter to indicate their level of satisfaction with the day's proceedings using the key: top face – full satisfaction; middle face - mixed feelings; and lowest face – dissatisfaction. At the beginning of each day, the evaluation committee summarises the meter. And at the end of the workshop, facilitators draw a line connecting the mid-point of each day's meter to show the ups and downs in levels of satisfaction.

Mood Meter at Beginning of Training

Mood	Day One	Day Two	Day Three	Day Four	Day Five
					
					
					

A filled in mood meter may look like this.



SESSION 2 : KEY TERMINOLOGY

Objective

By the end of the session, participants should be able to define key terms related to masculinities, GBV and HIV/AIDS. The terms are arranged according to their conceptual proximity rather than alphabetically. In order to avoid overloading the chapter, terms specific to other sessions are defined under those sessions.

Facilitation Guide

1. Ask participants to mention terms they have heard being used with regard to masculinities, GBV and HIV/AIDS.
2. Note the terms on cards or newsprint.
3. Allow participants who are familiar with the terms to define them for the plenary.
4. Reinforce the definitions for standardisation.
5. Go over other relevant terms in the list below.
6. Ensure that you have very clear explanations of the two basic terms “Sex” and “Gender”.

The Terms¹

Sex: Biological attributes of men and women. They are natural, universal and static e.g. genital organs, ability of women to conceive and men to sire children, menstruation, changes in men’s voices during puberty, men’s hairy faces, mammary glands in women etc. Sex differences are found in all living things including animals, insects, fish, birds and plants.

Gender: What it means to be a boy or girl, woman or man, in a particular society or culture. This includes social roles, status, expectations, power, privileges, rights and opportunities as defined by culture, tradition, society, school, religion and other institutions and learned through socialisation. People are born female or male (sex); they learn how to

be girls and boys, and then become women and men (gender). Gender confers power and status which form the basis for inequality between men and women.

Gender Roles: Activities assigned to boys/ men or girls/women by each community/ society over and above their biological roles. They are often classified as productive (to generate income and wealth), reproductive (to care for and maintain human life) and community management (to make decisions and establish and maintain order, structures and systems in a community).

Gender Relations: Social relationships between girls/women and boys/men. They can be relations of co-operation, connection and mutual support and/or of conflict, separation, competition, difference and

¹Most of the definitions used in the text are taken from the author’s earlier publications such as *Mandated to Protect: Training of Trainers Manual on Prevention of Sexual Exploitation and Abuse* (UNFPA Sudan, 2006); *Gender Mainstreaming Manual* (Swedish Cooperative Centre, 2007); *Men to Men Strategy Toolkit* (FEMNET, 2012); *FEMNET Manual on Gender-based Violence* (2003) and various training reports. Some definitions have been adopted from UNHCR, *Sexual and Gender Based Violence against Refugees, Returnees and Internally Displaced Persons: Guidelines for Prevention and Response*, May 2003), Inter-Agency Standing Committee documents and UN Declaration on the Elimination of Violence against Women, 23 February 1994).

inequality. Gender relations are concerned with how power is distributed between the sexes hence the status enjoyed by each category.

Gender Analysis: Systematic scrutiny of a situation to reveal the similarities and differences in the conditions and positions of women/girls and men/boys in order to understand the existing gender relations and inequalities.

Gender Balance: Equal numerical representation and participation of women and men in structures e.g. 50% presence in parliament.

Gender Gap: Quantitatively measurable differences in the situations of men and women, girls and boys e.g. difference between number of male and female parliamentarians.

Gender Disparity: Disadvantages faced by one sex in which the other sex is favoured as well as gender imbalance.

Gender Based Discrimination: Systematic bias in which a person is denied his or her right because of being a woman/girl or man/boy e.g. many communities deny girls and women the right to inherit ancestral land.

Gender Bias: Prejudiced actions against women/girls or men/boys in the belief that the other sex is inferior or less deserving e.g. deciding upfront that a political party will only nominate male candidates for elections.

Gender Equality: Similarity in the treatment of women/girls and men/boys in recognition, allocation of resources and opportunities and in overall assignment of status based on human rights principles that all are born equal as enshrined in human rights instruments e.g. Universal Declaration of Human Rights (1948) and Convention on the Elimination of All Forms of Discrimination Against Women (1979). Two forms of equality are often distinguished. First is equality of opportunity (also called competitive equality), which

simply means providing access for both sexes e.g. to compete for political office. Second is substantive equality (also called effective equality or equality of outcome), which means the relative results for both sexes in available opportunities and way of treatment. The point is that merely providing equal opportunity does not guarantee that both will benefit the same way because of historical and structural reasons. It is therefore important to address factors that prevent one group from realising the same benefits as the other.

Gender Equity: Fairness and justice in the distribution of resources, opportunities and benefits to women/girls in relation to men/boys. Equity proceeds from the recognition that certain groups face disadvantages because of historical and structural reasons and so contextual measures must be taken to ensure that their disadvantaged position is not perpetuated. It also realises that our physical needs as males and females differ due to biological differences. Therefore we cannot be treated similarly in all circumstances. For instance, women and men need different sanitation facilities.

Affirmative Action: Deliberate and usually short term measures to discriminate in order to correct historical gender imbalances e.g. employment of only women in senior positions until parity is achieved.

Gender Mainstreaming: Incorporation of a gender perspective into all legislation, policies, programmes and activities.

Gender Sensitivity: Awareness of and respect for the needs, interests and sensibilities of women as women and men as men e.g. not using derogatory language, avoiding stereotypes, avoiding patronizing language and providing facilities for both in public places in recognition of different needs.

Gender Issue: A concern that arises from the dissimilar treatment of women in comparison to men i.e. bias, discrimination, gap, disparity, sexual harassment, imbalance and insensitivity.

Violence: Use of actual or threatened force or power against self, an individual or group, that either results in or has a high likelihood of resulting in physical injury, death, psychological (emotional) harm, social maladjustment, deprivation or other suffering that may occur in the family, community and society at large. Violence can be direct (physical assault or threatening someone with a weapon) or indirect (intimidation, threats, persecution, deception or other forms of psychological or social pressure on a person to behave or act against his/her will out of fear).

Violence Against Women: Act that results in, or is likely to result in physical, sexual and psychological harm to women and girls, whether occurring in private or in public. It is a form of GBV and is a manifestation of unequal power relations between women and men.

Gender Based Violence: Any threatened or actual harmful act targeted at women and girls or men and boys as an expression of differential power. It can be from males to females, females to males or between members of the same sex. The act may take any form whether in private or public and during any stage of life. Although GBV affects women and girls more than boys and men, the latter also face and suffer from GBV.

Empowerment: Process and result of gaining attitudes, knowledge and skills that position one to compete equally with others for available opportunities and resources and to exercise autonomy. Women's empowerment means developing their ability to collectively and individually take control of their own lives, identify their needs, set their own agenda and demand support to see that their interests are catered for.

Power: Authority or the decisive ability to materially affect various forms of rights, entitlements or relationships. Among other things, power arises most crucially from: position, rank, influence, status or control of resources. All relationships are affected by the exercise of power. When power is used to make decisions regarding one's own life, it becomes an affirmation of self-acceptance and self-respect that, in turn, fosters respect and acceptance of others as equals. When used to dominate, power imposes obligations on, restricts, prohibits and makes decisions about the lives of others. To prevent and respond to GBV effectively, the power relations between men and women, women and women, men and men, adults and children and children and fellow children must be analysed and understood. The disparity of power is misused to the detriment of those persons who cannot negotiate or make decisions on an equal basis².

Gender Power Relations: How notions of power are exercised in relations between men/boys and women/girls. For instance, some men use violence against their spouses to assert their power.

Masculinity: Ideas about what men and boys are and how they should behave. Most societies socialize their males to assume superiority, leadership, dominance, aggression and entitlement.

Femininity: Ideas about what women and girls are and how they should behave. Most societies socialize their females to accept a lower status, be dependent, be service providers, be less aggressive and tolerate subordination and violence.

²Adopted from: "Code of Conduct for Agencies in the Kenya Refugee Programme" (2003) and Inter-Agency Standing Committee's Policy Paper on Protection from Sexual Abuse and Exploitation in Humanitarian Crises, Rome 9 April 2002.



SESSION 3: TURNING BOYS INTO MEN

Objective

By the end this session, participants should be able to explain how masculinities and femininities are constructed and the implications on GBV and the spread of HIV/AIDS.

Facilitation Guide

1. Use relevant games and exercises to help participants think about their identities as boys/girls and men/women.
2. Divide participants into groups to discuss how various agents of socialization (family, religion, school, mass media etc) influence the construction of masculinities and femininities and implications of this to violence and the spread of HIV/AIDS.
3. Facilitate participants to debate controversial statements about gender.
4. Provide opportunities for participants to role play gender identities and their implications.
5. Use relevant videos, poems, case studies, media clippings and posters (see samples at the end of this chapter) to illustrate the processes and effects of social construction of gender.
6. Get participants to discuss how gender is constructed at different life cycle stages and the implications these have on violence and HIV/AIDS.

Key Terms

Feminism: The word was first used by Charles Fourier, a French socialist, in the 19th century to refer to anyone who would look at the world from a woman's perspective. It came to mean a woman who could transform herself in order to transform the society. Today, it refers to the movement to emancipate women from male domination. In a larger context, it is a movement of social transformation that seeks to create a more balanced society. There are several shades of feminism e.g. liberal feminism, radical feminism, socialist feminism and African feminism. Liberal feminists believe in progressive reforms that do not cause revolution. Radical feminism is revolutionary and argues that women are universally oppressed hence are sisters in oppression in a world controlled by men. In which case, all women are victims and all men are oppressors. Radical feminism therefore calls for extreme and instant measures to

overturn the existing order. Socialist feminism, on its part, looks at women's oppression from an economic perspective in which women's labour is exploited and not rewarded. The needed change must therefore address this exploitation. African feminism argues that African women's problems are unique from those of other parts of the world due to Africa's cultural heritage which determines virtually every facet of life and defines women's position in society as subordinate.

Harmful traditional practices: Cultural or customary acts that are carried out by communities but which inflict harm on their targets. Typical examples are female genital mutilation, widow inheritance, child marriages, child labour, honour killing, scarification, discriminatory dietary practices and ritual killings. These are central issues of concern to African feminists.

Patriarchy: The word literally means “the rule of the fathers”. It is the ideology that males are supreme over females in all aspects of life.

Culture: Pattern of life of a group of people as manifested in their traditions, beliefs, values, customs, attire, architecture and diet.

Flawed masculinity: Negative and archaic expressions of manhood.

Hegemonic masculinity: Expression of manhood to dominate and subjugate others.

New masculinities: Reformed notions and expressions of manhood devoid of hegemony and violence.

Stereotypes: A fixed set of generalizations about a group of people e.g. that all men are philanderers.

Introduction

Social construction of gender is the process through which we are socialised into the roles, attributes, attitudes, mindsets and behaviours expected of us as boys and girls and later men and women. The socialisation is not arbitrary but systematic according to a belief on what the status of women and men should be in a given community and society. It is carried out through various agents. Masculinity and femininity are cultivated in males and females from infancy and throughout the life cycle. This defines the social character and behaviour of males and females on several scores including entitlements and expectations, attitudes towards one another and sense of worth. Typically, masculinity is associated with rationality, domination, aggression, entitlement, privilege, control, power and leadership while femininity is associated with emotion, subservience, servitude, kindness, tolerance, subordination and obedience. This process of construction has various implications with regard to

violence and the spread of HIV/AIDS.

Agents of Socialisation

Socialisation creates gender differences through the prism of agents of socialization examples of which are analysed below.

a) The Family

Families are the first agents to nurture, initiate and graduate its members into the larger world. What happens here critically determines the status of girls and boys and women and men. How this is done is examined below.

• Son Preference

Even before birth, prospective parents have an idea whether they would like to have a son or daughter. In many cases, parents prefer sons to daughters for a number of reasons. In some Asian countries, this is in order to escape the burden of having to pay dowry when the children get married. In desperate measures to avoid this burden, many parents terminate pregnancies suspected or known to be carrying daughters. Otherwise the born daughters would be neglected and malnourished so that they die in infancy. Their mothers also face the wrath of spouses and even extended family members for bearing daughters. In China, it is government policy that every family should have only one child due to population pressure. Most parents here prefer sons, a situation reinforced by the exception provided for rural families which can get a second child if the first is a girl. Because of son preference, parents go for pregnancy tests to determine the sex of the unborn child in order to decide whether to let it grow to maturity or not. According to the 9.00 o'clock news bulletin by the British Broadcasting Corporation television on September 21, 2012, this three decade old policy has caused serious demographic imbalances. In one school, for instance, there were 10 boys to only two girls in a Year One class. The bulletin indicated that boys

outnumber girls by as much as 50%. The consequence is that there are not enough females for eligible bachelors to marry. This is partly considered the reason for trafficking of women from neighbouring countries.

In many traditional African communities, sons are preferred as: status symbols for the parents; sureties of lineage continuation; potential economic providers and family protectors; potential heirs to property; and generally a form of insurance for parents in their old age due to marital patterns where daughters migrate to their marital homes while sons remain in their parents' homes.

Son preference sets a strong foundation for GBV against mothers and daughters. Women who are not bearing sons may be: victims of ridicule among fellow women; targets of physical battery by disappointed husbands; subjects of folkloristic satire; prone to discriminatory treatment by spouses; robbed of property upon the death of their spouses; forced to have a large number of children as they search for a son; and forced to tolerate polygamous unions in the hope that co-wives would yield sons. This creates multiple sexual relationships whose implications on the spread of HIV/AIDS are obvious.

The perception of males as heirs to family property and future providers for families has a number of negative effects. First, it is often the foundation for the preferential allocation of educational opportunities to males. This is followed by a lot of pressure on males to succeed because success is defined as a masculine trait. This is emotionally harmful and could lead to the violent tendencies in men. Second, the norm leads to poor family planning in that women who have not born sons find themselves forced by circumstances to get more children in the search for a son. This leads to high parity with detrimental effects on women's health as well as high economic dependency.

• *Traditional Rituals and Symbols*

Through the life cycle, families and the larger society recognise, signify and create gender differences through rituals and symbols. To start off with, there are several birth rituals that are used to signify gender differences. These include: the number of ululations made on the birth of a child among the Gikuyu of Kenya (four for a girl and five for a boy); the number of days a new born is kept indoors before exposure to the sun among the Luo of Kenya (three for a girl and four for a boy); the kind of instruments placed next to the new born among some Bantu communities (spear, bow and arrow for a boy and utensils and firewood for a girl); whether an animal is slaughtered for the mother or not; and the colour of clothing the child is dressed in among westernised families (pink for a girl and blue for a boy).

Then there are naming systems that also differentiate males from females. The world over, it is easy to discern whether someone is male or female just from the name. Among the Luo of Kenya, for instance, female names generally begin with the letter "A" while male names begin with the letter "O". Even nicknames assigned are gendered. Many times boys are assigned aggressive nicknames such as Ondiek (Beast), Otoyoy (Hyena), Ratego (the strong one), Arudhi (the thorough one) and Mang'ang'a (the overwhelming one). The equation of masculinity with bravery and risk taking is on the one hand positive but on the other negative. In the first case, it can help explain high male motivation and rates of experimentation, innovation and success. But it also leads to tragic consequences where bravado supersedes sense. For instance, high risk taking partly explains higher male consumption of alcohol and narcotics, sexual promiscuity, dangerous driving, engagement in crime and exposure to life-threatening conditions.

In contrast, female nicknames emphasise physical appearance and social roles. In one Kenyan community, girls are referred to as wild cats, meaning that they are sojourners and strangers to the home who should be chased away lest they take off with the family's chicken (symbol for property). In another, they are referred to as frogs (who are supposed to jump over the fence (i.e. get married) hence again showing their alienation. In yet another, they are referred to as the ones who should keep quiet (they have no right to offer their opinions or participate in discussions and decision making). By defining the roles and status of girls and women this way, a norm is created which they should not disregard unless ready to face the consequences including violence to assert discipline and conformity. In fact, the expectation that girls should get married informs the hostility brothers have towards spinsters who are perceived as potential competitors for ancestral land.

- *Rites of Passage*

Communities have varying rites of passage, some still very popular and others basically extinct. In Kenya, perhaps the most pervasive rites of passage are male circumcision and female genital mutilation (FGM). While these are essentially physical operations to mark transition from one stage of life to another, they are also accompanied with tutorials on how to live up to the expectation of the new status. These tutorials are heavily laced with socialisation on how to be a man or woman and how to treat members of the opposite sex.

Some of the things boys who have been circumcised are told concern their superiority to females, their roles as leaders and community defenders and licence to sexual intercourse. This kind of socialisation instils in the young men a sense of bravado that portends ill for their development as it encourages aggression, risk taking, exposure to dangerous situations and

sexual promiscuity that exposes them to the likelihood of contracting sexually transmitted diseases including HIV/AIDS. The sexual licence it promotes in deed makes them consider females more as objects of pleasure than equals.

On the other hand, girls who undergo FGM are socialised that they are mature and ready for marriage, a kind of education that is directly responsible for some of these girls dropping out of school or adopting headstrong behaviours to their teachers leading to an uncomfortable stay in school.

Notably, male circumcision is currently promoted for its medical benefits including reducing the chances of contracting HIV/AIDS. FGM, on the other hand, is a painful procedure associated with: severe bleeding, trauma and death; fistula; prolonged and painful menstruation; loss of libido; difficult intercourse; and complicated births. Indeed FGM is a classical form of GBV. It also creates opportunities for transmission of HIV/AIDS if the same surgical tool is used on different candidates as is often the case in traditional ceremonies. In communities which practice FGM, those who do not undergo it may also face stigma and derisive remarks. It is indeed in the last regard that some practitioners have medicalised the practise by having the girls go through it in sanitary conditions in modern health facilities. It is important to note that there are people who contend that even male circumcision is a form of genital mutilation and a violation of especially young boys who are taken through it without their consent.

- *Division of Labour*

An analysis of the work patterns in a family setting indicates that women and girls predominate in the domestic chores while males predominate in the productive, leadership and decision making work. The family constructs and reproduces these patterns over generations through imitation by siblings of

their parents and older siblings and direct instruction and assignment of roles. The roles played have status and value with domestic work being hardly recognised as work despite the tedium in performing it and its contribution to family and national welfare. The division of labour also has implications on education of girls and boys, women's career progression, entitlement to family benefits, availability of leisure time and physical and mental health.

But the division of labour is not always in favour of males. In fact, in rural set-ups in Africa, male children often carry out very heavy and risky tasks such as herding cattle in hostile weather and terrains, going on risky errands and carrying out physically demanding assignments. It is also evident that because sons are expected to be providers, the responsibility burden for the welfare of their aging parents and other siblings is especially heavy on them particularly if they happen to be first born sons. For them, it is obligatory to maintain the parents. This stretches their resources and contributes to psychological stress.

• *Dietary Practices*

Gender relations are evident in dietary practices among different communities. For instance, some traditions bar women from eating certain foods or certain parts of animals. For instance, in one Kenyan community, the chicken's gizzard is reserved for the husband. In another, the chicken's backbone stretching to the tail is also reserved for the husband or the next senior-most male. In yet another, when an animal is slaughtered, women are allocated the tripe and earlobes, which are of marginal nutritional value, while men feast on the other parts. Reportedly, the earlobes are particularly assigned to women to enable them learn to listen to their husbands better! In some instances, women are barred from eating eggs in the belief that they will become barren if they do so. Of course this is quite a strong deterrent considering the premium

placed on children in virtually all human societies. There are also patterns where women and girls eat last, invariably meaning that they eat leftovers, hence compromising their nutritional status and health. Many domestic conflicts arise from dietary matters. For instance, many women are battered because of not serving the expected piece of animal, lateness in serving food, "poor" cookery and cold food.

• *Sexual Licence*

The socialization of dominance and aggression can also be associated with perpetration of sexual violence in the form of date rape, marital rape, indecent assault, incest, sodomy and other forms by males against females and other males in less powerful positions. Indeed, many cultures encourage and tolerate male sexual permissiveness which is often equated with female conquest and subjugation. This has direct negative consequences for both males and females. It can spread sexually transmitted diseases including HIV/AIDS, cause unwanted pregnancies, lead to diversion of family economic resources and create marital tensions. In the context of reproductive health, the issue of power relations is pertinent. For instance, power relations determine the ability to negotiate safe sexual intercourse with regard to both prevention of infection and pregnancy. Men who consider unprotected sex their right and impose their will on their partners risk spreading or contracting diseases as well as causing pregnancy. In fact, while males are socialized to express their sexual prowess, females are socialized to subdue it. This is part of the reason for FGM: to reduce female libido in the false belief that this will ensure morality. By denying women the right of sexual pleasure, FGM also constitutes sexual violence.

- *Marital Practices*

These vary from place to place but consolidate around courtship, negotiations with parents, payment of bride price, wedding ceremonies and eventual movement of the bride to the groom's home. In many African countries today, there is a mutual mixture of traditional and western practices such as church weddings, wearing of white robes, honeymoons and cutting of wedding cakes. A careful analysis of these practices reveals gendered patterns that assign superior status to men and subordination to women.

The wedding cake in modern Christian weddings is often presented with instructions to the bride to demonstrate how she will feed her spouse and the larger community. This equates to the practice in one community from Central Kenya where the bride, during the traditional ceremony announcing her imminent marriage, is required to literally feed the groom gruel as a sign of her submission to him. A comparable practice among some Ugandan communities is kneeling by women before men when greeting and serving food. These practices have their origins and purposes in purely traditional set-ups. But in today's world, they communicate a totally different message of gender status definition and assignment of dignity.

Many wedding presents are also gender stereotyped with those brought for the bride symbolising her domestic role, which is reinforced by verbal instruction on how to use them. For instance, it is common to hear the bride presented with a television set being told that this would be her companion when the husband is still away (i.e. she should understand that he will be routinely returning home late), a fridge to ensure that she keeps his food fresh and a cooker and oven to ensure that she is able to warm his food promptly on

return. In many Christian wedding sermons, the bride is instructed to obey the husband. This instruction defines the pecking order as one can only obey a superior. This provides room for use of violence when the obedience is not received.

Traditional marriages are typified by payment of bride price in the form of animals, cash or material items. The practice is often touted as a symbol of appreciation to the girl's family and a traditional formalisation of the marriage. However, it defines power relations between spouses and tends to assign the wife a subordinate position. Typically, negotiations of bride wealth are male domains even though the subject matter is a woman. Ironically, hardly is the bride involved in negotiating her own bride price; in many cases, she is neither informed of what has been offered to her parents nor does she share in it or have a say on how it is used. While bride price was largely a tokenistic symbol in the past, it has been commercialised today and essentially amounts to a tax on men. Thus many families peg the amount demanded on the daughter's level of education. Men paying it subconsciously understand that it assigns them a position of dominance over their wives. In fact, it is common in many communities for men to count their wives and children as part of their property, acquired through bride price. It is therefore their prerogative to control their "property" even if that means using violence.

In some jurisdictions, the law makes the payment of bride price voluntary. Even if it were outlawed, there would be resistance both from males and females, the former because it would rob them of the power the practice gives them and the latter because it is probably the only time their value is appreciated and their parents assured of any benefits from the sons-in-law.

Bride migration to the groom's home is another symbol of female subjugation and an exercise of patriarchy. Many men consider it unthinkable that they would move in to their brides' houses, even if the bride has a better domicile. In their minds, this would be an admission that they have surrendered their power to the brides. In many circumstances, many men do not even dream of accepting the bride's property into the marital home as this is seen as an indication of his inability to provide and an admission of dependence on the wife. In Somaliland, there is a folk saying that a husband should break the wife's pot first and slaughter the animals she inherited from her parents to neutralise her economic power and make her a total dependant.

The migration of the female is not only physical; it is also by identity as most women adopt their husbands' surnames upon marriage even though it may not be a legal requirement. Some do so just in order to maintain marital peace with husbands who consider not taking their names impudent, deviant, malicious and a sign of unfaithfulness. By virtue of this practice, women subsume their identities. It is interesting, however, that this migration by identity constitutes a double-edged sword in some circumstances. In Somaliland, for instance, a girl belongs to her father's clan and adopts her husband's clan on marriage. This dual identity is used to deny women election into leadership positions on the basis that their allegiance is not guaranteed!

Veil Ceremony (Anonymous)³

Half covered the groom's shoulders
Half obscured the bride's head
The groom's crown stuck out proud
like the lone survivor in a test

The bride's head was buried
Under a flimsy, white cloth
Flimsy or not, it shrouded her
As if her identity did not matter

For scenes like this, I have cried:
Why must they behead the bride?

The types of marriages allowed and practised also define gender power relations. While monogamy on the surface looks like an equitable pattern, it does not necessarily accord women equal status in marriage as patriarchy gives males power over females. Polygamy compounds the situation. First, it diffuses the power games between the

husband and wife and diverts it to the co-wives as often manifested in rivalry and domestic violence. It is not uncommon in polygamous unions to have co-wives forming cliques among themselves in power games of domination and space within the union. Second, it reinforces the notion of male sexual prowess and objectifies women. By

³From: <http://www.blogger.com/email-post.g?blogID=8384619824759174360&postID=9040632414792647757> (Downloaded on January 19, 2011)

virtue of providing a plane for multiple sexual relationships, it also portends for easy spread of sexually transmitted diseases whose sources could be any of the partners. Third, it obviously puts the male on a pedestal over the spouses and creates a situation where they have to compete for his attention and resources. A Somali anecdote illustrates this.

There was once a monogamous man who had no time to sit with other men to chat and play board games as he was always busy with his wife on the farm. This made him the laughing stock of fellow men who had more wives. One time he was summoned by the other men and given a piece of “advice” that he would never be free unless he married other wives. In the new arrangement, he would assign each wife a farm to cultivate and then he would only supervise them. Moreover, to make sure that they worked hard on the farms, he would instigate a competition to ensure that the wives worked very hard to outdo one another. This would give him time to join the other men in idling around! Yet how many times do we hear of the saying that women are the weaker sex (yet the supposed stronger sex prefers to be idle rather than work)!

There is also the issue of leviratic union or what is commonly referred to as widow inheritance where a widow is taken over by a brother or cousin of the deceased husband for purposes of procreation and material maintenance. In some South Sudanese communities, a family has the right to get a wife for a son who died before getting married, died at war or got lost in his youth. The woman is kept by the boy’s family and arrangements are made to have her give birth to children for the dead or lost boy.

In the era of HIV/AIDS, widow inheritance has a high potential for spreading the deadly disease. But it is also associated with coercion of women to accept unions dictated by the extended family just so that they do not lose their property or get expelled from the

homestead. The Zimbabwean video *Neria* illustrates this dilemma very well. In the video, a happily married urban couple gets its life disrupted when the husband dies in a freak accident. The wife suddenly faces serious challenges mounted by a traditional brother in law who considers it his right to take over the deceased brother’s property, wife and children. He takes the widow through a charade of heart rending suffering. But she resorts to statutory law, personal strength and social support from other enlightened women to protect her rights. Many widows in Africa still undergo the kind of suffering depicted in *Neria* and are unfortunately unable to assert their rights as *Neria* does.

• Death

Practices surrounding death are also gendered. In the Luo community of Kenya, for instance, the male is buried on the right hand side of the house while the female is buried on the left. This is something that can be globally called “rightism” i.e. in most communities and societies, the right hand side is regarded the hand of strength, virtue and value while the left is regarded as deviant. This ideology even creeps into religious doctrine such as in Christianity where the right hand side is the side of blessing and everlasting life.

The place of burial is also determined by marital status. Bachelor sons and married sons still residing in their father’s compound are buried on the right hand side in front of the parents’ house while unmarried daughters are buried outside the fence to indicate that they essentially belong outside the home. A man who has established his own home is buried on the right hand side of the house with his head facing the compound while the wife is buried on the left with her head facing the fence, an indication of belongingness or otherwise.

The types of animals slaughtered for mourners also differ. When a woman dies, the first animal to be slaughtered must be female and

vice versa. In the same community, the death of the patriarch is indicated by breaking the pointed stick at the apex of the roof (in traditional grass thatched huts) or removal of one ridge or corrugated iron sheet (in latter-day tin-roofed houses) while for a matriarch, one of the three stones of the hearth is removed.

In Swaziland, bereaved women are required to cloak themselves fully in dark clothes during long periods of mourning. The idea of dark clothes (black or grey) is also a western concept that has now gained ground in Africa. The treatment of women during mourning can take some very serious dimensions in some cultures. In the Democratic Republic of Congo (formerly Zaire), married women who attended funerals would have to remain “lying on the floor after the end of the mourning period until their husbands came to ‘release’ them”. It happened that husbands dissatisfied with their wives would take advantage of this prerogative to punish their wives or even abandon them altogether. This was the case with Marie Madeleine Yemo, whose husband, Alberic Gbemany and other relatives did not ‘release’. By this act, she was consigned to a life referred to as that of *femmes libres* (free women) but which actually meant prostitution. The condemned Marie never remarried but lived a life of multiple sexual liaisons one of which, in a twist of fate, led to the birth of the boy who later became the country’s president, Mobutu Sese Seko⁴.

Other practices around death include such roles as grave digging, pall bearing, lowering of the corpse into the grave and slaughter of animals for mourners that are in many communities reserved for males. It is observable in Christian funerals nowadays that women also participate as pall bearers.

• Domestic Violence

This includes spousal battery, incest, marital rape, economic negligence, denial

of property, expulsion from the domicile, verbal insults, bullying, co-wife violence and psychological warfare. While they may be perpetrated by either males or females, the former are dominant as a result of gender power relations due to the social construction of gender where males are socialised to use aggression to get their way and assert their authority. In many cases, women tolerate domestic violence because they have themselves been socialised to expect, accept and even rationalise it as part of discipline or just the male way of doing things. Many times they are constrained from abandoning violent unions because of their material dependence on men, the welfare of the children and lack of an alternative place to go because they would not be welcome back in their maiden homes by brothers who see them as likely competitors for ancestral property.

Male aggression and dominance are most evident in intimate partner violence such as spousal battery. The construction that males head families and assert discipline also informs physical battery as a form of discipline. This may temporarily ensure compliance, but in the long term it creates tensions and breakdowns in relationships between fathers and their children. The ethic is also responsible for inter-male violence in order to resolve conflicts at personal and even societal levels. The latter is evident in the widespread warrior culture prevalent worldwide in which males are the main, if not the only, actors. In fact, this can be seen even in modern inter-state conflicts and warfare.

In some cultures, violence is touted as an inevitable ingredient of marriage. In such cultures, males are socialized that they must occasionally exercise some violence on their wives in order to demonstrate their love and women are socialized that a man who does not practise some physical violence does not love so they have to provoke the man in order to test his “love”. A proverb from one African community advises husbands to “beat your wife often; if you do not know why, she will!?”

⁴See the magazine *New African* No. 521 of October 2012, pp. 39.

Domestic violence also affects male children and adults. Obvious examples are: parental battery in the name of discipline and pressure to excel; harmful traditional rites meant to train the boys in hardiness through pain; hazardous responsibilities in risky environments; and sexual violation by errant parents, house helps and close relatives. Adult males also face domestic violence from their intimate partners in the form of: sexual neglect; dietary neglect; battery leading to injury and even death; destruction of personal and domestic assets; and scalding. A close look at these patterns of violence shows that some of them have clear dimensions related to gender division of labour. In most cases, males who are violated tend not to report due to fear of social stigma, which makes it really difficult to approximate the magnitude of the problem.

- *Property Rights*

In many parts of Africa, ancestral and family property is passed down to males because of the patriarchal lineage systems. Girls are assumed to acquire property by virtue of marriage, which is not always the case. This is a situation which gives boys a head start over their sisters and one that explains the poorer material status of women relative to men. It essentially means that most women only have user rights over traditional assets like land and livestock, cannot make binding decisions over them, cannot use them as collateral and are secondary claimants to the benefits arising from the assets. They may only acquire the property after the death of the spouse depending on personal assertiveness.

The denial of economic rights makes women and girls economically vulnerable and dependent on males. This may partly explain the high toleration threshold females have for violent relationships, especially in situations where there are children and separation or divorce stands to affect more than the two principal actors. The social stigma associated with divorce and the tedious, long and often embarrassing legal processes may also discourage women from opting for divorce.

The constitutions of various countries grant male and female children equal rights to family property. The extent to which these rights are realised is another matter due to the overwhelming influence of culture and tradition which favour males. This means that the claim for the rights must move from mere acknowledgement to realisation through socio-cultural re-engineering.

b) The School

Education, whether traditional or modern, is a strong determinant of personality development and life chances. It plays a very important role in the construction of gender and can perpetuate or discontinue discriminative notions and tendencies. Below is a brief look at some factors in the school environment and their implications on the construction of masculinities and femininities.

- *Opportunities*

Due to son preference, some parents do not send their daughters to school while others easily withdraw them to assist their mothers with domestic chores leading to frequent absenteeism and poor performance. The very domestic division of labour often alienates a lot of the time girls could do school work hence compromising their performance. Many girls also drop out of school due to child marriages, sexual exploitation and early pregnancy occasioned by their peers, teachers and other members of the society.

- *Teachers*

Teachers play multiple roles in the school set-up. They are academic instructors as well as guides and counsellors. The attitudes they have towards girls and boys determine the outlook the students will develop. Teachers act as role models and can influence the choices made by students by mere observation and imitation. If teachers do not believe in girls' academic potential, they play the role of de-motivating girls. For instance, the stereotype that girls cannot perform in science, mathematics and

technological subjects can be reinforced by teachers of that persuasion. The kind of words used in classroom instruction can also emphasise the stereotype of female inferiority. At the same time, the roles played by female relative to male teachers in the school depict what the larger society prescribes for each sex. For instance, if girls do not see any female heads of schools and departments, women teaching science subjects and males handling arts subjects, they internalize this as the norm and imitate the same pattern. Even the kind of assignments given to boys and girls may reinforce stereotyped gender division of labour e.g. that girls carry out cleaning and sanitation duties while boys perform leadership roles.

• *Content of School Texts*

Students learn actively from the texts available to them in school. The language, images, roles played by men and women and attitudes contained in the texts play a strong conscious and sub-conscious role in shaping boys and girls into what they think they should be. We should therefore look at the gender biases in the books, stereotyped images of men and women, overt and covert discriminatory treatment of males and females and so on. For instance, books that depict only men as doctors, accountants and engineers and women as teachers, nurses and domestic workers socialise girls and boys to aspire to the same careers. The order in which women and men are mentioned in sentences depicts the importance attached to them. The number of times characters are referred to by pronouns rather than name indicate the value attached to them. The number of times generic pronouns/nouns are qualified with male or female names and images indicates what the writer had in mind with regard to that vocation. The kind of adjectives used to describe males and their actions and vice versa betrays the writer's attitude. Even the order in which male and female images are presented in the same context indicates who is considered to have more power and prominence.

• *Career Guidance and Choices*

There are stereotyped beliefs about what careers are suitable for girls and which ones are suitable for boys. Typically, there is a notion that humanities, social sciences, nursing and teaching are female domains while biological, physical and technological sciences are for boys. These stereotypes may be reinforced by the school in the manner in which the boys and girls are treated with regard to their performance in the varying subjects. A case is reported where a teacher admonished a girl who had outperformed boys in Mathematics for "copying" from the neighbouring boy! If girls are discouraged from pursuing Mathematics and physical sciences, then they develop fear for these subjects. This becomes a self-fulfilling prophecy when they fail to perform in these subjects. Likewise, when boys are hard pressed to perform in sciences even when they are better at humanities, they stress themselves and may eventually fail because of lack of passion for the sciences.

• *Sports, Games and Clubs*

Until very recently, soccer was a pure male sport and even some disciplines in athletics were reserved for males while netball has remained a female domain. In fact, the Women's World Rankings for soccer were only introduced in 2003 by the International Federation of Football Associations (FIFA) yet soccer is a game that has been played at the Olympics since 1900. This kind of division restricts cross-gender utilisation of individual talent and imposes gender-based values on what are essentially gender-neutral activities. This could be evident at the school level in the kind of emphasis, budgetary allocations and physical facilities for sports and games for girls as compared to those for boys. It is also evident in the roles played by teachers with regard to these sports and games. For instance, one would hardly find a school in which female teachers are in charge of soccer and males in charge of netball. By just

observing the division of roles, girls and boys assimilate what their supposedly appropriate gender role is. The same is applicable to clubs and societies.

- *Peer Influence*

The kind of influence fellow students have on one another is a very significant socialiser. In a number of southern African countries, there is a very strong culture in which school boys recruit one another into gangs that bully other boys in the school and the neighbourhood. Girls are often co-opted into these gangs as solicitors of other girls for the boys' sexual gratification. Rape among gang members and of fellow students is a common occurrence which often goes unpunished because of the terror the gangs threaten should they be reported. The dangers these behaviours pose with regard to the spread of HIV/AIDS are obvious.

But even where the situation is not as extreme as the above, boys and girls in school will always exert pressure on their fellows to do what is deemed appropriate for boys and girls. For instance, smoking and consumption of alcohol is common in boys' schools especially during events out of the school compound. This is all due to peer influence and an attempt to exercise masculinity. Girls do also influence fellow girls into romantic relationships with male students and older men to demonstrate their femininity. In many cases, female students in institutions of higher learning may flaunt their femininity to male lecturers in order to initiate sexual relations in return for academic favours. Many times, the mass media highlights issues of female college students engaging in transactional sexual relationships. At the same time, many male college students are known to engage in heavy drinking and consumption of narcotics to express their masculinity.

c) Religion

Many facets of religion and religious practice assign gender identities and roles in a manner that defines the status of men and women in society.

- *Myths of Creation*

In mainstream religions, creation myths claim that the male was created first. This is often interpreted by conservatives to mean that females are by divine intention inferior to males. This is taken to new dimensions through the dominant leadership of religions by men. By virtue of this, it is men who decide on and determine the direction these religions take. Women are consigned to the roles of congregants and service providers. This pattern is reflective of the prominence given to patriarchs in religious scriptures at the expense of matriarchs. In some religions, women are not allowed to preach or lead prayers. This kind of thinking is a continuation of the presentation of God in mainstream religions as a male individual rather than a gender-neutral personality.

- *Marital Matters*

Religions also dictate the acceptable forms of marriage and the relationship between men and women within marriage. Some religions accept that a man can marry more than one wife but not the reverse. But even those that prescribe monogamy as the ideal form of marriage expect men to be the heads of families. Divorce is shunned, meaning that adherents are constrained to stay in abusive relationships just so that they are not seen to be disobeying religious canons.

The concept of marital rape is one very difficult to sell among religious conservatives who believe that marriage is an automatic consent to sex. Yet psychological and physical circumstances can dictate that sexual activity be deferred. But in a situation where gender construction bestows sexual intercourse as a right, marital rape becomes the norm and many women find themselves complying with sexual demands as a matter of course.

This means that women experiencing marital rape have no recourse for action in such quarters.

- *Violence*

In some oriental religions, a wife is obliged to burn herself when the husband dies because that marks the end of her vocation on earth. To encourage this practice, women are socialized to believe that doing so elevates them to the status of goddesses. The reverse does not occur for men. Some religions also prescribe violent punishments, including death, for adultery. But it is often females that bear the brunt of these punishments. In many instances, religious officials do not take any decisive action on receiving reports of domestic violence from their female congregants and tend to find fault with the women reporting in what is basically a tendency to blame the victim for her own plight.

- *Dressing*

Many religions overtly or tacitly prescribe dressing codes for women in the belief that women are temptresses who must not expose their bodies. This seems to portray men as animals with base instincts that they cannot control. A critical look at dressing shows that male dressing tends to be functional and practical, hence promoting mobility and speed while the typical female dressing does the reverse. Concern with female dressing is common and rotates around its relation with morality e.g. the length of the skirt, the size of the slit, how much body it exposes, how tight it is around the body and so on. Yet ideologically speaking, it can be argued that women's dressing and fashion, for that matter, is dictated much more by men's tastes and sensibilities than otherwise.

d) Mass Media

- *Advertisements*

Many advertisements depict women in domestic, subordinate and material roles and men in positions of power and influence hence perpetuating the notion that males are

superior. Many images in newspaper and television advertisements portray women as objects of desire that can be easily acquired in the same way as material things like cars are. The obsession with emphasising the female body and its aesthetic powers reinforces the notion that women's value is skin deep rather than that they also have intellect and other talents. They also stereotype women and men. For instance, most advertisements of detergents and cookery use female characters serving male spouses.

- *Entertainment*

Soap operas, dramas, comedies and other electronic forms of entertainment tend to depict women in stereotyped roles of temptresses, evil schemers, gold diggers and purveyors of jealousy. Women are also characteristically depicted as physically weaker and at the receiving end of men's or fellow women's violence.

- *Demeaning Images*

Most times, situations of adversity are dramatised by use of women and children as the victims even if men have also been victims. In fact, pictures showing internally displaced persons or urban evictees are dominantly of women to evoke sympathy without realising that they are entrenching the notion that women are helpless. The suffering by men and boys is hardly given similar treatment, perhaps in the belief that they deserve what they have got or that suffering is part of being masculine.

- *Folklore*

The oral tradition of a people conveys their philosophy and ideology, including on gender relations. By studying the folklore, one is able to discern what roles the community assigns women and men, attitudes towards women and men of specific characters, expected behaviours and so on. In many tales for instance, female fertility is celebrated and barren women are portrayed as deficient even if they are also portrayed in some cases

as more benevolent. The obsession with fertility as a cardinal value for a woman is embedded in the English word “bride” which originates from the Irish word “Brid”, the name of the ancient Irish goddess of fertility. Many of the tales also portray men as the heads of families and communities, providers and defenders while women are portrayed as dependants.

- *Language*

Language embodies the dominant ideology. Consider: the use in English of the pronoun “he” to be generic for humanity; the various words derived from “man” to refer to all again (humanity, chairman, manpower, manipulation, manager, manhandle); and the assumption of maleness in titles such as “doctor”, “boss”, “president” and “judge”. Because of this, it is often necessary to qualify that the title holder is female hence words such as hostess, lioness, woman and lady justice (that is to say, a judge is by definition a man).

In countries like Spain and France, deliberate action has been taken to neutralize language and titles. In Spanish, for example, women are traditionally referred to by a word meaning “female animal”. Thankfully, the Institute for the Woman has managed to have the word “hembra” (animal) removed from official usage and now women can be referred to as women. Further to this, the government has published the Manual of Administrative Language Style which recommends the feminine “a” ending to masculine words to make them direct references to females (as in “jueza” for judge, “medica” for doctor, “Presidenta” for “President” or “jefa” for “boss”).

Consider also the obsession with gendered titles. A man, whether married or unmarried, will be referred to as Mr. For a woman, there is Miss (single), Mrs (married) and Ms (meant to be neutral and non-indicative of marital status but which is interpreted in patriarchal circles to mean a spinster, feminist or at least a woman who has something to hide

about her age and marital status). “Miss” and “Mrs” identify women with their fathers or husbands respectively in effect subsuming their independent identities.

In any case, why do women have to change their names when they get married? Is this not a blatant attempt to define women in men’s terms? In several African communities, a married woman never had to take her husband’s name. The practice of taking the husband’s name is therefore largely a colonial imposition but one which has been readily adopted because it fits within the reigning patriarchal ideology. Incidentally, the original meaning of the word “wife” is “a wayward woman, a shrew” and the meaning of the word “husband” is “to tame”. So a husband is actually the domesticator of a wayward female person! Among the Luo of Kenya, the linguistic bias is notable in the reference to widows as “mond liete” (wives of graves) while there is no such reference to widowers as “chuo liete” (husbands of graves)! The construction here is that marriage for a woman is a permanent career in life and in death. Yet a man whose wife is unfaithful is referred to as a cuckold but a woman whose husband is so has no corresponding reference! Does this mean that it is more grievous for a man to suffer the indignity of the wife’s unfaithfulness but the woman does not suffer similarly from the husband’s promiscuity?

At the work place, there is often use of paternalistic and personal language towards women in a manner suggesting that they are perceived as women first then professionals second. In some cases, female bosses do not attract as much respect as their male colleagues and are often referred to derisively. The bias in language informs the clamour to have gender neutral language e.g. chairman (chair), headmaster/mistress (head teacher), foreman (supervisor), spanner boys (spanner hands, assistants, apprentices), man hole (body hole), workmen (workers), watchman (guard), maternity/paternity leave (parental leave), manual work (physical work), manufacture (process), man-made (artificial, processed), housewife

(home maker), manning (staffing, handling), manager (executive) and manpower (experts, workers).

e) Work Place

The work place does not only reinforce already existing gender norms, it also multiplies the negative effects.

• *Stereotyping*

There is a lot of job stereotyping with women basically dominating in service oriented roles while men dominate in leadership and decision making roles. This translates into poor progression for women in specific careers and even a skewed distribution of national resources in terms of incomes earned by workers.

• *Sexual Violence*

Sexual harassment and exploitation are common practices in work places. They are basically expressions of power relations with women as the main victims while men are the main perpetrators. Reluctance to conform can lead to direct and indirect forms of violence including victimization, dismissal from work and a denial of a means for a livelihood. Conformity can lead to systematisation of the practice, tensions in marriage, spread of sexually transmitted diseases and even pregnancies.

• *Discrimination*

There is often discrimination against men in allocation of parental leave due to the assumption that baby care is women's responsibility. This denies men the chance to be primary parents and the opportunity to bond with their children. In some circumstances are overt recruitment clauses that deny women employment opportunities. Payment of salaries and entitlements are also often skewed by gender so that the principles of equal pay for work of equal value and equal treatment are compromised. For instance,

there are cases where men are granted higher salaries and allowances on the assumption that they are heads of families without regard to the fact that women are similarly heads of households. Promotions and allocation of career development opportunities can also be discriminatory due to systematic bias or differences based on gender roles.

• *Identity Crisis*

Changes in social and economic patterns, especially escalating rates of unemployment, mean that men are no longer the automatic providers for families. This reality subverts the traditional notion that accorded them power by default. The socialisation patterns that still train boys and men to assume positions of family leadership and provision create a dilemma for them when they find themselves unable to fulfil the expected role. Those who are unable to accept the changed situations resort to physical violence to reclaim their eroded status while others resort to self-destructive activities such as habitual and excessive consumption of alcohol. Around Africa, drunkenness, substance abuse and idleness have a largely male face with several tragic cases being reported of men dying from drinking cheap, substandard and toxic liquor. In some cases in Kenya, women in affected communities have held public demonstrations against male alcoholism during which they have hauled men from liquor dens and frog-marched them in public back home or to local administration centres. Needless to say, economic productivity is affected, dependency increases and women increasingly have to assume heavier workloads.

• *Education and Vocation*

The expanded opportunities for girls and women to access formal education has contributed to the shrinking space for men as the dominant players in the economic sphere. Certainly, women's higher education tilts the power balance in the family set-up and upsets traditional norms of male-female status. With education comes greater awareness of human

rights and availability of options for women beyond dependence on men for a livelihood. The resulting tensions can easily cause marital instability and violence in the contest between new realities and traditional norms of gender power relations. This notwithstanding, the gender division of domestic responsibility still largely puts women as the primary parents. This means that a lot of women have to

heavily juggle domestic responsibilities with formal employment, a recipe for obvious stress. In many cases, they also sacrifice their educational and career development opportunities for the sake of their families, a fact that perpetuates gender inequalities as most men do not make similar sacrifices.

HANDOUTS

Handout 1: For Every Woman by Nancy R. Smith⁵

For every woman who is tired of acting weak when she knows she is strong, there is a man who is tired of appearing strong when he feels vulnerable.

For every woman who is tired of acting dumb, there is a man who is burdened with the constant expectation of "knowing everything."

For every woman who is tired of being called "an emotional female," there is a man who is denied the right to weep and to be gentle.

For every woman who is called unfeminine when she competes, there is a man for whom competition is the only way to prove his masculinity.

For every woman who is tired of being a sex object, there is a man who must worry about his potency.

For every woman who feels "tied down" by her children, there is a man who is denied the full pleasures of shared parenthood.

For every woman who is denied meaningful employment or equal pay, there is a man who must bear full financial responsibility for another human being.

For every woman who was not taught the intricacies of an automobile, there is a man who was not taught the satisfaction of cooking.

For every woman who takes a step toward her own liberation, there is a man who finds the way to freedom has been made a little easier.

⁵This poem found its way around the world by word of mouth as part of the women's movement. Copyright © 1973 Nancy R. Smith 154C Shore Drive Peabody, MA 01960 webmaster@workplacespirituality.info. Downloaded from <http://www.workplacespirituality.info/ForEveryWoman.html>. on September 20, 2012,

Do you take this man to be your lawfully wedded Husband ...

To always treat him like a king, to take tender loving care of him when he's ill without expecting the same from him;

To take full responsibility for his debts, not to protest when he wipes out your joint savings or when he forcefully takes your savings and/or salary;

Never to seem better than your husband intellectually or financially, to dutifully downplay your own achievements and ambitions so he doesn't feel insecure and threatened;

Not to complain when you are the breadwinner and he becomes violent because of his bruised ego and to accept his alcoholism and the responsibilities that come with living with an alcoholic;

To give up your job and your dreams for the family and wear 'mitumbas' as he buys new designer clothes, not to complain when there is no food in the house, and not to dream of driving or riding in his car to work or anywhere else for that matter;

To faithfully yield to your 'wifely duty' on demand, to be silent when he sexually molests your daughter and quietly accept his infidelity;

Never to argue with his relatives when they say you are not a good wife, mother or daughter-in-law, not to even think of running to the neighbours for help or call the police when he beats you up - and to always remember you will be blamed for his violence;

To resign to your fate when he finally divorces you on grounds of your sagging bust, old age, falling teeth, physical or mental illness and when HIV/AIDS rears its ugly head

till death do you part ?

I Don't!

REAL MEN DON'T ABUSE WOMEN

MEN WORKING TO END GENDER BASED VIOLENCE

Handout 3: The Origin of White Wedding Customs by Christopher Hart⁷

All around the world, girls aspire to the traditional white wedding. But few know why the bride wears white, or carries flowers. Or why the groom has a best man...

These customs have grown up over thousands of years, and few know their origins. But they still matter. To this day, people care deeply about weddings, and feel that things must be done properly. Mostly these traditions come from Biblical times or the Europe of Middle Ages, when people believed that evil spirits surrounded the couple during their transition to married life. Only the rituals would keep them safe. But many of the customs were much more basic! Until surprisingly recently, it was common for a groom to kidnap his bride - usually with her agreement! Naturally, he would take his best friend in case a fight broke out. His 'best man' would also stand at his side to protect him at the wedding, and other friends would be asked to prevent anyone trying to steal the bride. They have become the ushers - who today merely show people to their seats! The bride's family still sits on one side of the church (the left) whilst the groom's family sits on the other, harking back to times when they had to be kept apart in case someone started a fight. And the groom has always stood to the right of the bride, so if need be he could draw his sword with his right hand while still holding hers with his left!

The tradition of the honeymoon also stems from this time. Having kidnapped his bride, the groom would carry her off to a secret hiding place. So long as he could keep her hidden for a while - how long depended on the traditions of the time - her ownership would pass to him. And, to this day, couples still keep the place of their honeymoon secret!

The family who had lost their daughter would demand payment in compensation. So a time was agreed for the groom to pay up, which nowadays we call the 'engagement'. Gold rings were often used as cash in those times, and the 'engagement' was originally part of the payment for the bride. We still say that the bride's father 'gives her away' to her husband - from the days women were possessions to be exchanged between men.

Soldiers from Sparta in ancient Greece were the first to hold stag parties, where the groom would swear undying allegiance to his comrades despite his impending marriage. They gave him money so he could still go out drinking with them - because after the wedding the bride would control his purse!

⁷Source: *Sunday Nation*, March 14, 2004.

The bride was believed to be especially vulnerable to spells during her wedding, so she wore a veil to protect her until she was safely married and under the protection of her husband. Her best friends would also dress like her to confuse the evil spirits. This was risky, so a maid could not do it too often or it would not be safe for her to marry - hence 'three times a bridesmaid, never a bride'.

Anne of Brittany started the tradition of wearing a white wedding dress in 1499. It's not true that white is a sign of virginity - thank goodness! The colour signified joy and was thought to ward off evil spirits. But whatever the colour, the wedding dress has always been very important. No bride was allowed to make her own, or even try it on before the wedding. And the last stitch was always left until she left for the church - or it was believed that the wedding might be called off. The groom was not allowed to see her in her dress before the ceremony started – not even on the way to the church or coming up the aisle.

Do you remember the rhyme "something old, something new, something borrowed, something blue?" Wearing something old, belonging to a parent or grandparent, showed that even though she's leaving her old family, the bride will always remember them. Something new represented the new life she's entering and her hope for good fortune. Something borrowed, especially from an already happy bride, was supposed to pass on good luck while wearing blue symbolised fidelity and is a custom from ancient Israel. It was often a garter worn on her left leg.

The bride always carried flowers, and as she walked to the church a little girl threw petals in her path. Their smell was believed to ward off evil and disease, and to bring good fortune.

Throwing her bouquet to her friends spread her good luck to them. Whoever caught it would marry next. Medieval knights wore their lady's colours as a declaration of love, and to this day the groom wears a flower in his buttonhole that matches his bride's.

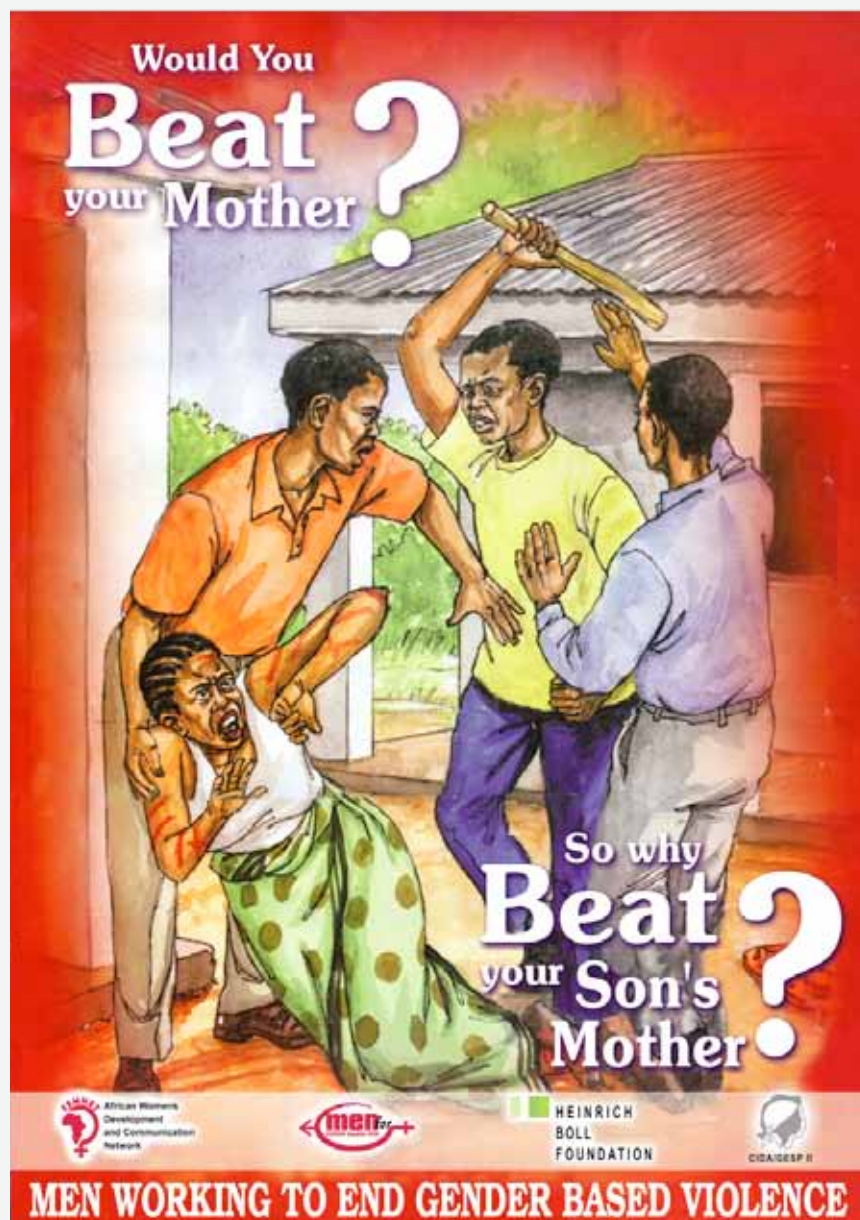
The couple hold each other's right hands during the ceremony, because the open right hand symbolised strength and purpose. And it ends with a kiss. That's not just romantic – it's to show that the couple accept the contract of marriage. In olden times, agreements were sealed with a kiss.

After the ceremony, the bride and groom walked under an arch of swords to ensure their safe passage into their new life together, and from pagan times wheat, rice or salt was thrown over them to represent fertility and continuity – today's confetti. The wedding cake was also a fertility symbol. Formerly the bride carried wheat which was baked into cakes after the ceremony. They were broken over her head to ensure good luck and fertility. Single women still place a piece of wedding cake under their pillows in the hope they'll dream of the man they'll marry.

Gifts, originally of bread and salt, were also given to the couple to symbolise fertility and abundance. And guess where the word bride comes from – the ancient Irish pagan goddess of fertility called Brid.

Shoes were also important. In Biblical times, they were exchanged to seal agreements, and the father of the bride would give her shoes to her suitor to confirm the contract and as a sign he was passing responsibility for his daughter over to him. In Anglo-Saxon times, the groom would tap the heel of her shoe to show his authority over her. And, in many places, people still tie shoes to the car carrying the couple away from the wedding reception!

And did your husband carry you over the threshold of your new home? That's been done for a long time. Originally it was to keep the bride away from the evil spirits believed to lurk in thresholds. It was also considered very bad luck if she should trip or fall. A Roman bride was carried to show that she lost her virginity unwillingly. Later, people believed that whoever first set foot in the new home would be the boss. So the husband must carry his new bride into the house to ensure that it's him! Some things never change, do they?



SESSION 4: THE ROLE OF MEN IN GENDER BASED VIOLENCE

Objective

By the end of this session, participants should be able to: identify different forms of gender based violence and their impact on the well-being of individuals, families and society; specify the benefits of lives free of violence; and explain the role of men in combating gender based violence.

Facilitation Guide

1. Ask participants to reflect on their own personal experiences of GBV and what the consequences were.
2. Clarify on the various forms of GBV and their consequences.
3. Screen relevant videos on GBV and have participants discuss them.
4. Use case studies to illustrate the forms of GBV, vulnerability factors, consequences and remedies.
5. Hold group discussions on the role of men in combating GBV.
6. Have resource persons provide practical tips on how to prevent and respond to GBV.

Key Concepts

Perpetrator: A person, group or institution that directly or otherwise inflicts, supports or condones violence against a person or a group of persons.

Survivor: Person who has been a target of GBV but remains alive, is recovering from GBV and is able to reconstruct own life. The word is preferred in the psychological and social support sectors because it implies resilience and avoids stigmatizing the person.

Victim: Person who has been a target of GBV and has suffered grievous harm or even died. "Victim" is often used in the medical and legal sectors to emphasize the harm.

Vulnerability: A factor that makes one open to attack, susceptible or reduces ones capacity to deal with an adverse situation.

Forms of Gender Based Violence

The table below gives a summary of forms and examples of GBV. Many of the examples overlap in different categories. The typology is therefore merely for analysis.

a) *Physical Forms*

These are forms of violence that attack and harm the body.

Example	Description
Assault	Roughing up a person e.g. wife or husband.
Battery	Whipping and beating up e.g. kicking, slapping, boxing, knocking down etc.
Suicide	Killing oneself by poisoning, hanging etc.
Killing	Ending the life of another by poisoning, strangling, decapitation etc.
Maiming	Causing someone permanent injury and disability e.g. cutting off limbs, burning, piercing the eyes of elderly people alleged to be witches or wizards etc.
Dismembering	Chopping off part of someone's body e.g. a woman cutting off the husband's sexual organs.
Disfiguring and Mutilation	Destroying someone's appearance and physically changing the original appearance of the body e.g. pouring acid on the face, scalding, scarification, genital modification etc.

b) Economic Forms

These are forms of violence related to income, support, employment and means of livelihood.

Examples	Description
Enticement	Asking girls and women for sexual favours in return for employment or other benefits; luring children into sex with money and material benefits.
Trafficking	The recruitment, transportation, transfer, harbouring or receipt of a person, by means of threat or use of force or other forms of coercion, for the purpose of exploitation. e.g. as domestic workers, sexual workers or forced labour.
Dispossession	Taking away what rightly belongs to another person e.g. taking away from widows the property of the deceased husband.
Servitude	Giving someone too much work or making one work like a slave.
Neglect	Failing to provide food, shelter, health care, education and protection to ones dependants e.g. a woman who only gives birth to girls neglected by husband, girls denied education and older persons denied health care and food.
Vandalism	Deliberate destruction of someone's property e.g. a wife breaks up utensils or burns up the house and husband's car to show her displeasure.
Confiscation	Taking away valuable items from someone e.g. a spouse may confiscate her partner's bank book or card, passport, money, certificates etc.
Desertion	Leaving dependants without help e.g. husband leaves wife and children without any money, wife decamps leaving husband with a newly born baby etc.
Non payment for sexual services	Withholding payment for sexual services received from a commercial sex worker.

c) Sexual and Reproductive Forms

These are forms of violence related to sexual activity or processes of reproduction.

Example	Description
Defilement	Sexual intercourse with a boy or girl (someone below 18 years of age).
Rape	Sexual intercourse with someone of majority age without the person's agreement e.g. spouse (marital rape), social acquaintance (date rape) and as part of a group (gang rape). Rape can include the invasion of any part of the body, genital or otherwise, with a sexual organ, body part or object. Efforts to rape someone which do not result in penetration are considered attempted rape. Rape is coerced through threats, verbal insistence, manipulation, deception, cultural expectations or economic power.
Sodomy	Forced sexual intercourse through the anus. Attempted sodomy is where it is tried but fails.
Intentional infection	Willful transmission of a sexually transmitted or other disease to another person.
Forced pregnancy	Forcing a girl or woman to become pregnant e.g. by withholding or confiscating contraceptives, insisting on someone getting a child with you or forcing one to continue giving birth.
Forced sterilisation	Curtailing the ability of a man or woman to procreate against their will.
Forced prostitution	Engaging someone unwilling in sex for money.
Forced abortion	Forcing a girl or woman to end a pregnancy when she is willing to carry it to term.
Indecent assault	Touching someone in a manner that makes the target undignified e.g. touching the breasts, buttocks and sexual organs.
Sexual abuse	Actual or threatened physical intrusion of a sexual nature.
Sexual exploitation	Using one's position of power, trust and privilege to extract sex from a person in a position of vulnerability e.g. employer to employee, humanitarian aid worker to beneficiary, adult to child, teacher to pupil etc.

Example	Description
Sexual harassment	A persistent unwelcome sexual act directed at a person who has not invited it or responded to it positively, usually but not always by a person in a more powerful position e.g. sending messages about sex, asking for sex, brushing against the body in a sexy manner, touching in a suggestive manner, showing pictures of sexual activity, hugging by force, kissing by force etc. The act makes its target uncomfortable, offended, demeaned, humiliated, coerced and undignified. The act could be physical, verbal, pictorial, electronic, or carried out in any form and could be targeted at and coming from a person of the same or opposite sex.
Sexual deprivation	Denying a spouse sex as a way of punishing her or him.
Incest	Sexual intercourse with a close blood relative.
Sexual slavery	Taking someone into captivity to provide sexual services as a duty.
Procuration	Delivering a person to another for sex i.e. pimping.
Infanticide (usually femicide)	The killing of a child either while in the womb or during infancy usually if it is not of the desired sex.
Bestiality	Having sex with an animal willfully or under duress.
Immolation	Insertion of physical objects into someone's genital organs, anus or other orifices as well as inflicting pain on someone's sexual organs e.g. pressing the testicles with pliers, pricking the genitals, burning the organs, castration etc.
Pornography	Exposing one to sexually explicit images, literature and acts.
Debauchery	Exposing one to sexual acts e.g. having children touch ones genitalia.

d) Psychological Forms

These are forms of violence that cause disturbance to the mind and feelings.

Example	Description
Verbal insult	Use of offensive words against someone.
Humiliation	Making someone feel ashamed or useless e.g. being beaten up in public or in front of own children, being undressed in public, being forced to do a sexual act in public and being forced to witness the rape of one's spouse, child or parent.
Intimidation	Instillation of fear through threats, bullying and pressure to do or not do something e.g. defiled children threatened with death if they report their defilers.
Confinement and immobilisation	Denying someone the freedom of movement e.g. husband locks wife in the house and keeps her incommunicado, breaking one's legs to prevent escape etc.
Silence	Refusing to talk to your husband or wife as a way of punishing him/her.

e) Cultural Forms

These are forms of violence that are rooted in traditions and customs.

Example	Description
Genital mutilation	The cutting up or disfigurement of genital organs usually as a rite of passage but sometimes as a form of retaliation, punishment or military and cultural domination.
Scarification	Etching of physical marks on one's body usually as a rite of passage.
Forced and/or arranged marriage	Making someone marry a person not of their own choice e.g. families forcing their daughters to marry rich old men able to pay fatter bride price; and betrothing children and marrying them off to pre-determined suitors.
Early/child marriage	Making those below 18 years of age to marry.
Abduction	Physical removal of a person from one place to another by force or trickery e.g. girls carried away by their suitors.
Forced widow inheritance	Marital union with a widow against her will in the name of culture.
Discrimination	Biased treatment against one because of his/her sex e.g. denying girls education and women property.
Honour killing or maiming	Injury or death caused by family members or their agents against one of their own to preserve the family's honour e.g. abduction and killing of girls who have relationships with people of a lower social class or from a different race or ethnic group.

Example	Description
Derogatory folklore	Folk tales, proverbs, riddles and songs that depict certain groups as inferior or encourage/glorify violence against them.
Objectification and commoditisation	Treatment of someone as property e.g. regarding women as property or sexual objects available through purchase or for use to meet ritualistic purposes.
Ghost marriage	Acquisition of a wife for a son who died before getting married, died at war or got lost in his youth. The woman is kept by the boy's family and arrangements are made to get children for the dead or lost boy by proxy.

Consequences of Gender Based Violence

The consequences of GBV may also be classified along the same lines as the forms. This is again for purposes of categorisation but with the knowledge that there is a huge overlap among them.

Physical Consequences

- Injury.
- Bleeding.
- Disability.
- Permanent disfigurement.
- Death.
- Stunted physical growth (for children).
- Fistula.

Social and Cultural Consequences

- Alienation and rejection.
- Loss of respect and dignity among peers, family and community.
- Rejection, stigmatization and neglect of children from rape or incest.
- Identity crisis for children born out of sexual violation.
- Emergence of new family set-ups e.g. street families.
- Loss of marital prospects due to loss of virginity.
- Early marriage in a bid to protect girls from loss of virginity before wedlock and to reclaim family's honour.
- Loss of children's right to education as a

result of early marriage.

- Loss of bridal value as bride-wealth for a defiled girl is decreased.
- Exclusion of victim from important communal events such as burial rites.
- Poor performance and dropout from school.
- Slow rate of development due to withdrawal syndrome and lack of interaction with peers.
- Development of deviance and criminal tendencies.
- Stigma and discrimination for life.
- Repeat violation due to perceived vulnerability.
- Breakdown in heterosexual relationships including marriage.

Economic Consequences

- Resort to commercial sex work or sexual perversion.
- Reduced economic opportunities and productivity due to illness, impairment, depression etc.
- Fear of losing employment could lead to repeat exploitation.
- Increased burden due to medical costs, unwanted children, abortions etc.
- Diversion of resources for treatment and care.
- Loss of economic support from family and community.

- Women bear the burden of care for family members with HIV/AIDS and very often assume the responsibility of children orphaned by AIDS.

Psychological Consequences

- Fear, timidity, shame and self hate.
- Trauma, depression, introversion and suicidal tendencies.
- Insomnia and nightmares.
- Embarrassment for self and family.
- Resort to drug and substance abuse.
- Loss of contact with reality (schizophrenia).
- Loss of self esteem and confidence.
- Teasing and humiliation by peers.
- Psycho-somatic disorders such as impotence, frigidity, mental disturbance, loss of appetite etc
- Moral injury from exposure to pornography.
- Syndromisation i.e. internalisation, toleration and acceptance of future violence.

Sexual and Reproductive Consequences

- Unplanned pregnancies and children.
- Induced, unsanitary and dangerous abortion.
- Sexually transmitted infections including HIV/AIDS.
- Barrenness from diseases and injury.
- Sexual dysfunctions.
- Injury to reproductive organs leading to lifelong malfunctions.
- Early pregnancy.
- Destabilisation of menstrual cycle.
- Deformed genitalia and related health complications.
- Depression
- Suicidal tendencies

Factors that Increase Exposure to Gender Based Violence

The factors outlined below cover contexts that do directly or indirectly lead to GBV.

Disasters, Conflict and Displacement

- Rapes, abductions and killings are committed during and as part of attacks on civilians. Women are primary targets

because they stay closer home caring for children and carrying out domestic chores. Men and boys are also specifically targeted for extermination because they are seen as the defenders of their communities.

- Conflicts always lead to breakdown in law and order machineries hence deterioration in safety and security.
- During flight from attack or scenes of disaster, victims are intercepted through organized blockades or random encounters.
- Displacement leads to break up of families, unaccompanied children and loss of social protection mechanisms.
- Death of parents increases children's vulnerability to early marriage, exploitative labour and sexual violation.
- People living in camps are easy targets because of their concentrated settlements and predictable movement patterns in search of goods and services such as water, food, firewood, medicare, education etc.
- Refugees are often vulnerable due to hostility from communities in which their camps are situated due to competition for resources.

The Environment

- Topography and vegetation can provide cover for perpetrators to waylay their targets who are going to farms, markets or missions to look for services.
- Certain social conditions create ideal atmospheres for perpetration of GBV. For instance, discos and parties are common platforms for date rape.
- Specific times of the day such as dark hours provide cover for perpetrators.
- People who work in difficult settings such as humanitarian missions in conflict areas stay long periods away from their partners. This can cause deviant behaviour constituting GBV against the populations being served and among themselves.
- Life in a multi-cultural context creates potential for imposition or adoption of alien forms of behaviour some of which can constitute GBV e.g. sodomy,

prostitution, trafficking, oral sex, sexual orgies, pornography etc.

Material Conditions of Life

- Reduced economic opportunities may make women/girls resort to commercial sex as a survival mechanism and increase children's susceptibility to trafficking, sodomy, prostitution, early marriage and exploitative labour.
- Dependency makes people vulnerable to abuse because of fear of losing the support provided.
- The kind of work done creates exposure to conditions that can create vulnerability. For instance, going to fetch firewood or to herd cattle makes the actor easy prey to a perpetrator.

Power Relations

- Low status assigned to females and the acceptance of aggression as a masculine trait creates tolerance for acts such as spousal battery, marital rape and denial of property.
- People in positions of power can use it to exploit and abuse others.
- Personal level of education and awareness determine the ability to recognise what is or is not GBV and available redress mechanisms.
- Legalised, historical, economic or other sanctioned forms of domination of one section of society by another create risks for GBV. For instance, a dominant group can enforce its cultural practices on the dominated or abuse them for humiliation, intimidation, ethnic/racial purification and revenge.
- Those with arms can easily force their will upon others, intimidate them into silence, maim them or even kill them.

Cultural, Social, Religious and Legal Norms

- Many forms of GBV are condoned under the excuse of culture e.g. early and arranged marriages, FGM, wife battery, killing of "witches", giving out girls who have been sexually abused as free wives, scarification of children etc.
- Social pressure for family cohesion can lead to low reporting of incest and spousal battery to protect family honour.
- Religious precepts of gender power relations are often used to justify domination and subtle forms of GBV.
- Inaccessibility of legal justice due to economic factors, complicated procedures and hostility of the system can discourage reporting and encourage impunity.

Age and Disability

- Children, the elderly and people with disabilities are relatively more vulnerable due to their physical situation, compromised mobility, dependency, limited ability to protect themselves and limited power.

Drug and Substance Abuse

- Consumption of alcohol and narcotics impairs judgment and can lead to GBV. But at times, they are used as mere excuses.

Impunity

- Perpetrators of GBV go unpunished either because there are no investigative and redress mechanisms for victims, perpetrators occupy powerful positions, there is official protection of perpetrators or there is a breakdown in law and order.

Men as Perpetrators of Gender Based Violence

GBV may be perpetrated by males and females alike. The list below itemizes and explains how different categories may be perpetrators⁸.

- a) *Intimate partners*: Many forms of GBV are committed by husbands, wives, boyfriends and girlfriends. These include: marital rape, date rape, battery, sexual deprivation, neglect, vandalism, confiscation and sodomy.
- b) *Family members, close relatives, acquaintances and friends*: People who are trusted and expected to provide protection can perpetrate incest, battery, trafficking, exposure to pornography, neglect, denial of education, disinheritance, femicide, scarification and FGM. They are usually not reported since they are close acquaintances and even providers such as fathers, stepfathers, grandfathers, brothers, uncles, house helps and neighbours.
- c) *Influential community members*: This group enjoys positions of authority which they can easily abuse. They may include teachers, leaders, politicians, religious leaders and business people. The survivor may find it difficult to report because of fear of retaliation, loss of privileges or pressure to protect the perpetrator's "honour". Examples of GBV perpetrated are: sexual exploitation, sexual harassment, procurement, forced prostitution, battery and trafficking.
- d) *Security forces (soldiers, police officers, guards)*: This group wields power to grant and withhold rights and privileges. They can manipulate this power in abusive ways e.g. through sexual blackmail, arbitrary arrest, extrajudicial killing, repeat violation of those who report to them and concealment of evidence.
- e) *Humanitarian aid workers*: Staff of humanitarian aid organisations hold positions of great authority and command access to vast resources including money, influence, food and basic services. Unfortunately, some use this power to commit GBV, especially sexual exploitation and abuse.
- f) *Institutions*: Institutions may perpetrate GBV by omission of commission. For instance, they can provide discriminatory social services that maintain and increase gender inequalities e.g. withholding information, delaying or denying medical assistance, offering unequal salaries for the same work and obstructing justice. They may also not act to prevent or respond to GBV and may indeed systematise cultures that encourage GBV.

Global evidence indicates that men are the majority perpetrators of GBV against girls and women and also against fellow men in all the categories outlined above. But they can and should be actors against the vice.

⁸These notes have been modelled from the template in *UNHCR Sexual and Gender Based Violence against Refugees, Returnees and Internally Displaced Persons: Guidelines for Prevention and Response* (May 2003).

Men as Actors Against Gender Based Violence

Action against GBV falls into either prevention or response. The two tracks are discussed below.

Prevention

Prevention means to forestall the occurrence of something i.e. action BEFORE it happens. In order to prevent GBV, there is need to know:

- a) Why it occurs (causes).
- b) Where it occurs or is likely to occur (physical locations).
- c) Who perpetrates it and against whom (perpetrators, victims, survivors).
- d) When it occurs or is likely to occur (time, contexts).
- e) What are the prevalent manifestations (forms).

Men may use the following strategies to prevent GBV.

1. Monitor and document potential and actual incidents of GBV.
2. Establish reporting mechanisms.
3. Report potential cases of GBV to the local administration, police or community structure.
4. Advise potential targets of GBV to take precaution.
5. Remove potential targets of GBV from the point of danger.
6. Warn potential perpetrators against their intended action.
7. Collaborate with formal, informal and traditional structures as well as the administration and law enforcement agencies to prevent GBV.

8. Educate community members on GBV and how to prevent it.
9. Establish community vigilance systems e.g. through community action groups and area networks.
10. Participate in community-based policing systems and structures.
11. Transform socio-cultural norms that condone and encourage GBV.
12. Personally change to live a life of non-violence.
13. Socialise own children to practice gender equality and eschew violence.
14. Mobilise other men to fight GBV.
15. Petition for enactment of laws against GBV.

Response

Response refers to action taken when the violence is being committed or AFTER it has been committed. In order to respond to GBV, there is need to know:

1. Who is affected (survivor, victim).
2. Who are the perpetrators.
3. What the consequences are.
4. When the act was perpetrated (time sensitivity)⁹.
5. What kind of action is required.

The three steps in response are:

1. Reporting by survivor, witness or actor against GBV.
2. Referral to relevant source of action (legal, medical, psycho-social, administrative, community based).
3. Follow-up to ensure recovery and rehabilitation.

⁹Response to GBV has to be timely. For instance, medical intervention is time-sensitive e.g. post-exposure prophylaxis for HIV needs to be taken not more than 72 hours after exposure.

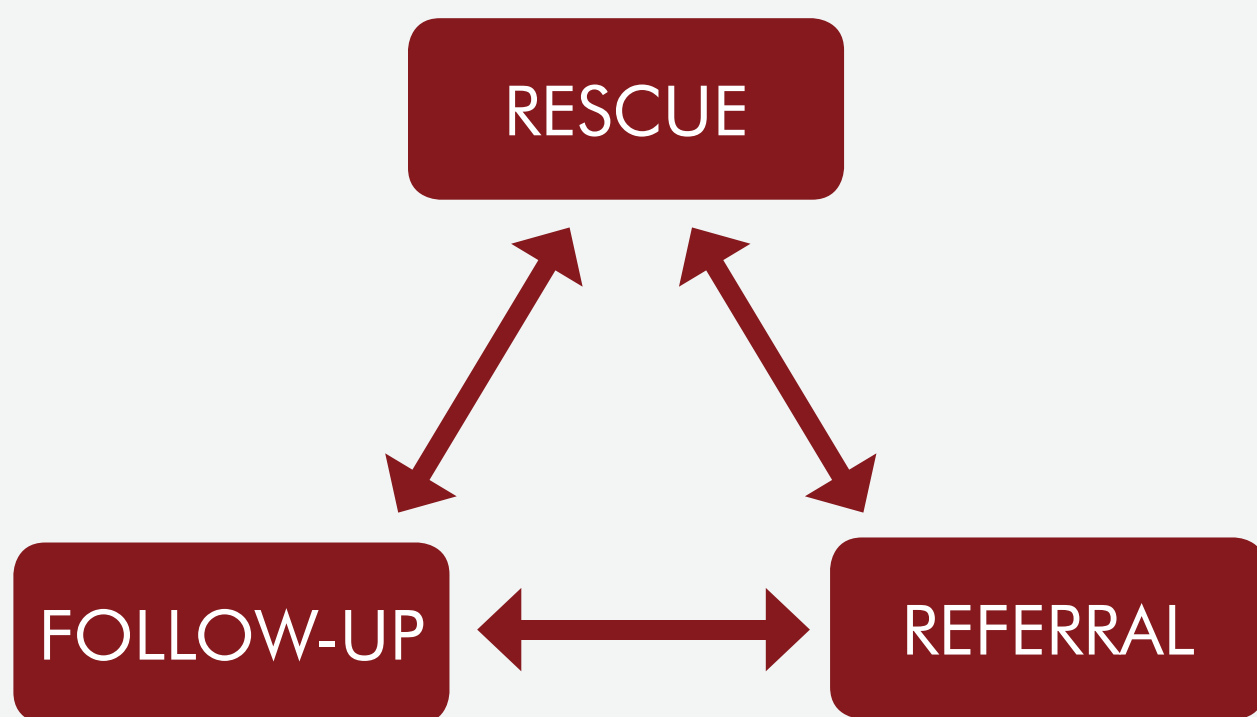
The first step, reporting, is critical because without it nothing can be done. However, the following discourage reporting.

- a. Socio-cultural factors such as social stigma and pressure to protect the “reputation” of perpetrators.
- b. Lack of trust in the structures to which reports have to be made usually because of past inaction and complicity in perpetration by omission or commission.
- c. Abuse and embarrassment during the

reporting process.

- d. Lack of conditions that encourage reporting e.g. lack of same sex people to report to and lack of confidential reporting desks.

The work of the men to men movement shows that response to GBV follows the pattern indicated in the figure below.



The three elements of response are elaborated below¹⁰.

Rescue

This is the physical removal of the target of violence from the perpetrator and apprehension of the latter. The strategy used in the movement is called rapid response. This is quick action taken to rescue a potential or actual target of GBV and apprehend the

perpetrator. Rescue missions work closely with the police, local administration, community and mass media. The involvement of the media in every mission helps to move it from the private to the public sphere.

¹⁰The list is summarized from Miruka, *ibid.*

Referral

This is a system of actions through which the survivor is linked to specialized support depending on need. The chain of service providers are: shelter providers, the police, judiciary, medical services, psychosocial counsellors and community action groups. The actions include the following.

- a) *Shelter*: This is placing the survivor in a safe residence for a period of time before he/she can return to the community. While at the shelters, survivors receive counseling, are advised on the options available to them including legal redress, and are empowered in many other aspects including economic independence.
- b) *Counseling*: This is done to help the survivor and members of the family manage their emotions, develop confidence and make informed decisions on the next course of action. They should be encouraged and educated on the value of pursuing legal action to the logical conclusion for purposes of deterrence and delivery of justice.
- c) *Medication*: This is provision of medical care for survivors to enable physical recovery.
- d) *Reporting*: This means recording the case with the police and other actors for assistance.
- e) *Litigation*: This refers to taking cases to court to secure justice for the survivor and punishment for the perpetrator. It is usually done with and through activist legal practitioners, usually pro bono advocates, and civil society organizations.

Follow-up

This is an action that enables the survivor to rehabilitate and re-integrate into the community as well as keep the issue alive for vigilance. The actions include the following.

- a) *Solidarity*: This is expressed in several ways such as: accompanying the survivor to report, record statements at police stations and attend court sessions; attending funerals to offer solace to the family of a victim; picketing or boycotting services provided by a perpetrator; and providing material support to a survivor and the family. This enhances rehabilitation, recovery and re-integration.
- b) *Media Outreach*: The media is mobilized to: keep GBV cases in court alive in its coverage; write and broadcast on the theme; question actions of service providers; highlight actions of solidarity with survivors; and track fugitive perpetrators.
- c) *Petitions*: Men campaign for strengthening of laws against GBV to enhance punishments for perpetrators.
- d) *Engaging Perpetrators*: This means working with past perpetrators in or out of prison to reform and campaign against GBV.

The above suggestions are related to prevention and response. Those listed below overlap between the two and are also useful strategies in combating GBV.

Dialogue and Public Education

- a) Create forums for men and women to open up and discuss GBV¹¹.
- b) Engage other men for critical conversations about masculinity in order to challenge the mindset that masculinity inheres in violence.
- c) Develop and disseminate multi-media advocacy messages that do not blame men wholesale but appeal to them to take action against GBV.

Outreach

- a) Mobilize men and women activists from diverse backgrounds to combat GBV¹².
- b) Identify and use strategic entry points to fight GBV e.g. religious institutions, youth and women's groups, fishermen's associations etc.
- c) Recruit men from strategic institutions such as security agencies, sports, politics and the business sector to enhance collaborative work in fighting GBV.

Role Modelling

- a) Show through personal example that it is possible for men to be non-violent and yet be masculine.
- b) Testify about own transformation in order to influence others to change.
- c) Be ready to sacrifice personal comfort and take risks in fighting GBV.
- d) Be honest, impartial and accountable in handling GBV in order not to be compromised.

Capacity Building and Support

- a) Develop own and other men's technical knowledge on gender equality and GBV.
- b) Develop social support mechanisms for men fighting GBV for encouragement, motivation and solidarity.
- c) Establish links for cross-area response to GBV, experience sharing and learning.

Partnership

- a) Work in collaboration rather than in competition with women and women's organizations to eradicate GBV.
- b) Work with various partner organizations to provide multi-sectoral assistance to survivors e.g. medical, legal and psycho-social service providers.
- c) Work with the mass media to sustain focus on and campaign against GBV.
- d) Work with and assist organisations to initiate and sustain anti-GBV initiatives.

¹¹A key strategy used is the Inter Gender Dialogue. This is a structured forum during which men and women openly discuss their experiences of GBV, challenge one another on their behaviours and jointly agree on how to deal with GBV in their local setting.

¹² In the movement, we talk of constituency building as the process of reaching out to and recruiting men to combat GBV. Constituencies of men may be geographical, thematic, institutional or demographic. One popular strategy is the Men's Travelling Conference. This a journey by road to different regions during which skilled men and women stop over at strategic places to sensitize the public on GBV, recruit members and build alliances with various actors.



SESSION 5: NEGATIVE MASCULINITY, GENDER BASED VIOLENCE AND THE SPREAD OF HIV/AIDS

Objective

By the end of this session, participants should be able to explain the link between masculinity, GBV and the spread of HIV/AIDS in the context of women's rights and society in general.

Facilitation Guide

1. Present global, regional and national statistics on the magnitude of GBV and HIV/AIDS.
2. Have participants share their personal experiences about HIV/AIDS.
3. Using specific human rights instruments and articles, discuss how the spread of HIV/AIDS compromises the enjoyment of these rights among women and men.
4. Use role plays to dramatise the link between masculinity, GBV and HIV/AIDS.
5. Screen relevant videos on HIV/AIDS and GBV for discussion.
6. Hold group discussions on the role of men in preventing the spread of HIV/AIDS.
7. Use resource persons such as health practitioners to provide practical tips on how to prevent and respond to GBV.
8. Ask participants to state what they think HIV/AIDS is. Record answers on a flip chart.
9. Ask participants to state how they think HIV/AIDS is transmitted. Record answers on a flip chart.

Overview

The World Health Organisation's (WHO) Fact Sheet N°239 update of September 2011 reveals that:

- Intimate partner violence and sexual violence against women are major public health problems and violations of women's human rights.
- A multi-country study found that 15–71% of women reported experiencing physical and/or sexual violence by an intimate partner at some point in their lives.
- Situations of conflict, post-conflict and displacement may exacerbate existing violence and present new forms of violence against women.
- Intimate partner and sexual violence are mostly perpetrated by men against girls and women. However, sexual violence against boys is also common. International studies reveal that approximately 20% of women and 5–10% of men report being victims of sexual violence as children.
- Population-based studies of relationship violence among young people (or dating violence) suggest that this affects a substantial proportion of the youth population. For instance, in South Africa, a study of people aged 13–23 years found that 42% of females and 38% of males reported being a victim of physical dating violence.

(Source: <http://www.who.int/mediacentre/factsheets/fs239/en/index.html>. Downloaded on September 15, 2012).

The Costs of HIV/AIDS and Violence

There are enormous costs of HIV/AIDS and violence both to individuals and communities. They include:

- Behavioural and emotional disorders.
- Heavy medical costs that divert scarce resources.
- Severe strain on health services as it struggles to cope with illnesses resulting from violence and HIV/AIDS that are essentially preventable.
- Massive loss of workforce which compromises delivery of services in such sectors as education and eventually reduces gross national product.
- Reduced investments as savings are diverted to medical treatment.
- Diversion of labour to care for the sick hence loss in productivity leading to reduced food security and standards of living.
- Broken down families and social relationships.
- Permanent physical impairment of self, victim of violence and secondary victims such as children caught in cross-fires.
- Stigma, discrimination, alienation, redundancies and loss of wages for workers.
- Reproductive complications such as abortions, damage to reproductive systems, deformed children and life-long complications.
- Death leading to distorted demographic structures and new family patterns such as child-headed families and families dependent on the older generation.

Vulnerability Factors

The factors that make one more vulnerable to violence and the spread of HIV/AIDS may be plotted along various axis. For the purposes of this manual, gender (masculinity and femininity) as a vulnerability factor is emphasized as narrated below.

a) *Formal education*: Formal education has a direct impact on one's access to information on human rights and health and general level of socio-economic empowerment. In many cases, it determines employability and ability to earn an income and provide for oneself. Globally, women's levels of education are lower than those of men. This results in very high levels of female dependency on men for sustenance. The power dynamics involved make them more vulnerable to violence and to infection due to ignorance about HIV/AIDS as well as inability to protect themselves against infection. Also related to formal education is the fact that in educational institutions power relations between teachers and students especially girl students, play out. In such instances, the teachers lure the girls to engage in sexual activities with the promise of better marks, financial benefits or gifts and sometimes other privileges (will be made prefects etc).

b) *Drug and substance abuse*: The consumption of psychotropic substances leads to impaired judgement and bravado that make otherwise rational people resort to risky sexual behaviour that can lead to violence and infection. The environment in which these substances are consumed are heavily influenced by peer and social pressures that lower inhibition and promote permissiveness. Those who use hard drugs also face heightened risks of infection from use of contaminated needles.

c) *Physiology*: Females have a higher level of risk because of the enclosed organs that provide a conducive environment for longevity of germs. For males, it is now proven that the risk of infection is higher among uncircumcised men.

d) *Age*: Children and the elderly are more vulnerable because they are physically defenceless against all forms of violence. In most cases, men seek younger women as sexual partners and wives. Such males are more sexually experienced, probably

have a means of livelihood and have resources that they can use to manipulate the relationship to their advantage.

- e) *Promiscuity*: The risk of infections is related to the multiplicity of partners one has and their health status. The more intimate partners one has, the higher the risk whether male or female, especially if either of the partners does not use any form of protection. Gender comes in due to the socialization of males to be sexually promiscuous in order to prove their manhood. It also plays a part in situations where the male partner insists on unprotected sex with a spouse or commercial sex worker even if he is infected. The search for sensual pleasure makes some men offer higher wages to commercial sex workers for unprotected intercourse. This is all related to the mindset of entitlement to sex.
- f) *Socialization*: Because men are commonly socialized to exhibit bravery and promiscuity, they take sexual risks through unprotected sex with multiple partners. Young men are particularly vulnerable as they seek to experiment with sex and assert their personalities. In the absence of guidance from older men and women, they may end up with infections from these experiments. In some places, older women actually exploit younger men through sexual orgies as a way of initiating them. They may also tease young men to prove their sexual prowess.
- g) *Traditional practices*: Rites of passage that involve the spilling of blood increase the risk of infection among initiates. This is the case with circumcision and scarification if the same unsterilized instrument is used for more than one initiate. Other practices such as sexual orgies, ritualistic sexual practices, child marriage, and widow inheritance also increase the risk of infection and spread of HIV/AIDS.
- h) *Access to prophylactics*: The most common physical prophylactic in the fight against HIV/AIDS is the male condom which is widely available and affordable. Contrastingly, the female condom is still very scarce and more costly. This basically puts men on the driving seat with the only recourse available to women being the ability to negotiate the use of condoms. This is compounded by poor access to reproductive health education and services.
- i) *Health seeking behaviour*: Men tend to be slow to seek medical help as a show of their hardiness. This means that even if HIV/AIDS counseling and testing services are available, men may not take advantage of them until the infection has advanced and they have infected several partners. Because of this tough guise, men who are already infected may not seek support from networks of infected people. Men and boys who have been exposed to sexual violence may hide the fact in order to protect their egos. Thus they can hibernate infection for a long time and in turn infect their partners.
- j) *Occupation*: More men are forced by circumstances to migrate in search of employment. This takes them to urbanities, mines and external work such as long distance truck driving, military assignment, humanitarian missions and jobs that require prolonged absence from their spouses or regular partners. This increases chances of engaging in sexual intercourse with new partners including sex workers. Confinement to male-only institutions may also increase homosexual relationships that could result in infection. Such institutions are: military and police training camps, boarding schools and prisons. Commercial sex workers also face a heightened risk of infection by virtue of the work which is dependent on multiple clients. Whether male or female,

commercial sex workers are at the beck and call of paying partners who may manipulate them. Some clients are outright violent leaving the workers helpless. Such workers may not report such cases for fear of stigma.

- k) *Same sex relationships*: Men who have sex with other men are often frowned upon as perverts. The lack of freedom to exercise their sexuality can lead to inhibitions in seeking protective gear and health services. In fact, even the kinds of condoms in the market are not meant for homosexual intercourse hence limiting the choices of men having sex with fellow men.

Link with Human Rights

Violence and the spread of HIV/AIDS have direct impact on various rights such as: life; health; liberty and security of the person; freedom of association; non-discrimination, equal protection and equality before the law; information; education; marriage; privacy; freedom of movement; freedom of expression and opinion; freedom from torture and other cruel, inhuman or degrading treatment or punishment; work; and asylum

The UN General Assembly Declaration of Commitment on HIV/AIDS of June 2001, calls on states to take measures to eliminate discrimination against people living with HIV/AIDS as well as members of vulnerable groups. Empowering women is essential for reducing vulnerability, and strategies, policies or programmes that recognise the importance of family in reducing vulnerability should be strengthened or developed. Strategies are needed for educating and guiding children and young people which take into account cultural, religious and ethical factors, and which reduce their vulnerability by: ensuring access for both girls and boys to primary and secondary education;

ensuring safe and secure environments especially for young girls; and expanding good quality youth-friendly information and sexual health services.

National strategies that lead to the empowerment of women and increase the capacity of women and girls to protect themselves from the risk of HIV infection need to be complemented by increased understanding of male vulnerability and responsibility for changing the status quo.

(Source: UNAIDS Inter-Agency Task Team on Gender and HIV/AIDS Resource Pack titled "HIV/AIDS, Gender and Human Rights").

The above mentioned kit recommends the following strategies to combat HIV/AIDS from a rights perspective:

- a) Combating stigma and discrimination in relation to gender, poverty and HIV/AIDS.
- b) Promoting the human rights of women including equal right to legal rights and status within the family, in particular in areas such as inheritance, divorce, child custody, ownership of property and employment rights.
- c) Combating sexual and economic exploitation of women and girls.
- d) Promoting the right of everyone to the enjoyment of the highest attainable standard of mental and physical health, including by: ensuring access to appropriate information related to HIV/AIDS prevention and treatment; and empowering women to make decisions in relation to their sexual and reproductive health, free of coercion, violence and discrimination.
- e) Promoting access to HIV/AIDS-related treatment, care and support, including the provision of essential drugs.
- f) Ensuring accessibility of voluntary and confidential HIV counselling and testing services.

- g) Implementing strategies to prevent HIV infection among pregnant women and transmission to their infants; and provision of care, treatment and support to HIV-infected women, their infants and families.

The Role of Men

Men and boys can play a significant role in preventing the spread of HIV/AIDS and responding to it through various ways.

1. They should espouse a new dynamic of relationship with girls and women. This dynamic should move from the mindset of entitlement and domination to that of cooperation and dialogue. This has to come from the socialization that they receive and spread to their colleagues in order to reshape attitudes and behaviour. The socialization should also disabuse men and boys of the notion that masculinity inheres in risk taking and reckless behaviour. An alternative psyche should be promoted in which they are restrained and exercise more rationality.
2. Older men should reach out to younger men through schools, religious settings and social associations for re-modelling on new masculinities. This should include revision of the curriculum of rites of passage to inculcate ideals of gender equality rather than domination, violence, braggadocio, permissiveness, absence, emotional distance and recklessness.
3. Opportunities should be created for men and boys to openly discuss sex, sexuality and the link with masculinity. Such forums should seek to cultivate new norms of masculinity that emphasize care for self and others.
4. Men should courageously confront the factors that propel them to casual sex and how to minimise them. For instance, male consumption of alcohol and drugs is an issue that must be addressed.
5. Men and boys must decide to be examples to others in their own relationships with their siblings and intimate partners.
6. The division of labour should be revised to have men play a greater role in the domestic sphere and particularly to increase their involvement in care for the sick, including those infected with HIV/AIDS. This can serve a self-sensitizing role that would have tremendous impact on male attitudes and behaviours.
7. Male-friendly services should be set up to encourage male health seeking behaviour. Sometimes men do not seek services simply because such services are not responsive to their self perceptions. To set up such services, there would be need for research on what men consider as friendly atmospheres.

SESSION 6: GENDER AND MASCULINITIES ANALYSIS

Objective

By the end of the session, participants should be able to carry out analysis of masculinities and its relation to GBV and HIV/AIDS using specific frameworks.

Facilitation Guide

1. *Make a short presentation on the concept of gender analysis.*
2. *Give brief presentations on common gender analysis frameworks.*
3. *Provide exercises on each framework with specific reference to how they can be used to look at masculinities in relation to violence and the spread of HIV/AIDS.*
4. *Use videos, case studies and other available resources to practically apply the analysis frameworks.*
5. *Ask participants to relate the frameworks to their own contexts of life.*

Concept of Gender Analysis

Gender analysis refers to the systematic gathering of information about the conditions and positions of women/girls and men/boys to: reveal gender disparities, plan interventions, monitor progress of interventions, evaluate impact and redesign programmes. Over the years, a number of frameworks have been developed for use in specific contexts and to analyse specific issues. The section begins by summarizing some common frameworks and pointing out how some of their analytical categories may be used to capture issues of masculinity. Frameworks covered are Harvard Framework of Analysis, Practical and Strategic Gender Needs, Capacities and Vulnerabilities Framework, Social Relations Framework and Gender Equality and Empowerment Framework. It then looks at three approaches which the author considers as directly appropriate for analyzing masculinities. The first is the Life Cycle Framework. The second is the Seven Ps of Men's Violence and the third is the 6Ws Framework, which has been designed by the author.

A. Harvard Framework of Analysis

This framework was developed by scholars from the Harvard School of Economics based on studies of third world economies in the late 1980s at a time when development approaches were emphasizing integration of women in development processes with a focus on efficiency. It focuses on gender division of labour, distribution of resources and benefits between men and women, and factors that influence the foregoing two. The analysis is carried out through three main components as described below.

Activity Profile

This profile looks at the following questions:

- What type of work gets done?
- Who does it? (male adult, female adult, male child, female child, male elder, female elder).
- Where is it done and how far away? (home, farm, market, school etc).
- When and how frequently is it done?

(daily, seasonally, occasionally etc).

- What means are used to do it? (labour intensive, capital intensive, mixture of both).

The activities are classified as:

- Productive:** These are activities for income-earning and wealth creation e.g. farming, livestock rearing, trading, fishing etc.
- Reproductive:** These are activities for reproduction and maintenance of human life e.g. child rearing, cooking, cleaning, water collection, collecting firewood, care for the sick, care for the elderly etc. The work is mainly done by women, is unpaid and often under-valued.
- Community:** These are voluntary and community-centred activities e.g. labour at weddings and funerals, religious ceremonies, festivals, community meetings etc. Men feature strongly here in terms of political leadership and decision making roles while women feature mainly in providing services such as cookery, waiting on guests, delivering water and firewood, entertainment etc.

The activity profile helps us to understand:

- Who, between women and men, bears the burden of the different types of work.
- How females and males spend their time over a similar period of time.
- Distances covered and physical effort required by males and females to do the work.
- How efficient the work is in terms of effort used and the results of the work.
- To what extent the work domesticates or exposes females compared to males.

Access and Control Profile

This profile looks at the resources (productive assets) available, who can make use of them (has access) and who has decision making power over them (control). It then looks at the benefits from the use of the resources, who has access to them and who controls them.

The profile helps us to understand:

- The variety of resources available in the community.
- Who controls the resources and therefore has economic power.
- How the benefits are distributed among women and men and whether this is proportional to the efforts by each.
- What contributions men as compared to women can make to programmes due to their economic standing.

Influencing Factors

These are the reasons why the activity profile and the access and control profile are the way they are. Such factors include:

- Culture e.g. why resources are owned and controlled by men.
- Religion e.g. why men are the heads of households, decision makers and allowed to marry more than one wife.
- Education e.g. why there are fewer women in leadership and management positions.
- Environment e.g. why both women and men walk long distances to get water for domestic use and for animals.
- Economics e.g. why men take up cooking in hotels but do not do it as a domestic activity.
- Politics e.g. why women have a lower representation in leadership.

These are the factors which can be influenced to create change in gender power relations. It is therefore critical to focus on and understand them in a programme that intends to create gender equality.

Data from using the framework can be creatively interpreted to highlight masculinity, violence and HIV/AIDS issues such as:

- The relationship between work and violence e.g. in Magu District in Tanzania, older women who have acquired red eyes from long use of traditional methods of cooking that have exposed them to smoke are often accused of being witches because of their red eyes and targeted

with extreme violence.

- The kind of work assigned and the environment of work can create gender specific risks e.g. fetching firewood or water in secluded and remote places heightens risks of attacks for women and girls and the role of women as caregivers to the sick and sanitation managers also creates health risks for them.
- Gender and economic violence e.g. patriarchal systems that deny women and girls the right to inherit and own property make them perpetual dependants.
- Power as a resource is often used to perpetuate GBV at home and in the work place.

B. Practical and Strategic Gender Needs

The distinction between practical gender needs and strategic gender interests is attributed to an initial threefold conceptualization by Maxine Molyneux (1985) that planning could be based on meeting women's needs, strategic gender needs and practical gender needs. Women's needs relate to women's biological similarity. The ideas were refined and popularized by a British thinker called Caroline Moser of the London School of Economics and Politics.

Practical Gender Needs

- These refer to material conditions of life e.g. availability of food, water, shelter, clothing, health care, basic education and gainful employment.
- They are not unique to women but affect disadvantaged men as well.
- They tend to be short-term and can therefore be met through direct material inputs e.g. supplying water if there is a water shortage.
- They mainly deal with providing finished goods and services or making them easily available to the needy.
- Meeting the practical gender needs does not challenge the power relations between men and women.

Strategic Gender Needs

- These refer to socio-economic and political positions of women compared to men and therefore affect all women regardless of socio-economic class e.g. a law that children belong to their fathers will affect all women regardless of their material welfare.
- They concern the power relations between men and women.
- They look at legal rights, violence, equal pay, women's control over their bodies, political representation, religious and cultural barriers to gender equality, policies etc.
- They relate to structures and systems e.g. religion, culture, policies and legislation.
- They require transformation of attitudes, policies, legislation, culture etc.

This framework can be used to highlight violence against women as a strategic issue that straddles various aspects such as the rights to health, bodily integrity, protection of the law, economic sustenance, equal opportunities and recognition. For instance, access to contraceptives and maternal health services are practical gender needs which are complicated by gender relations which have strategic dimensions. Many women cannot use contraceptives because their husbands dictate the number of children they should have, insist on getting sons, are suspicious about contraceptives and are not agreeable to the use of condoms. Because of gender power relations, the men have their say despite the risks to health of high parity and of infection if the spouses are involved in multiple relationships. In essence, women's choice over the use of their bodies, which is a strategic issue, is limited.

C. Gender Equality and Empowerment Framework

The framework was developed for the United Nations Children's Fund by Sara Longwe and published in June 1994. It was designed to be used in planning, implementation, monitoring and evaluation. It operates from the premises that:

- Development is a process of obtaining and sustaining benefits. Availability of these benefits should not be seen as a favour to women.
- Gender inequality constrains development.
- Empowerment is the process by which people take control and action to overcome obstacles towards their own development and the result of these processes.
- Equality is the absence of structural discrimination against individuals or groups.
- As women's levels of empowerment rise, so do they gain in equality with men. Therefore, women's empowerment is a means of overcoming gender inequality.

Levels of Empowerment

This is analytically configured at the following five levels.

1. **Welfare.** This refers to the level of meeting basic needs i.e. material conditions of life like food and water. At this level, people are passive recipients of goods and services for survival. Emergency and relief supplies fall here.
2. **Access Level:** This deals with provision of means of obtaining goods and services e.g. seeds, credit, land, equipment, time and extension services. At this level, people are involved in creating their own goods and services.
3. **Conscientization:** This level concerns awareness of systemic causes of gender inequality. There is analysis of the root causes of the problems. It is recognized that change does not occur on its own and must be brought about. The

disadvantaged group has to mobilize to put in place measures for creating the desired change. Interventions here include sensitization, training, advocacy, lobbying and organization into pressure groups.

4. **Participation:** At this level, women are involved alongside men on equal terms and not as inferiors. They are visible, have a voice and are recognized. Interventions here include consultation with both men and women, proportional representation in structures, sharing of responsibilities at all levels, provision of opportunities for both to articulate their concerns and joint decision making.
5. **Control:** At this point, women have autonomy as manifested in ownership and participation in power structures e.g. legal equality, economic security, choice over one's destiny, ownership of resources, ascension to leadership positions and decision making powers.

The five levels can be used to plot masculinity, GBV and HIV/AIDS issues. To illustrate, let us take the welfare level. This level can be looked at with regard to relief and emergency situations where needy populations such as refugees and internally displaced persons depend on provisions from humanitarian services. Food may be distributed to households for their nutrition; but once in the household, what happens to the food is determined by gender (hence masculinity issues). The husband, because he is the decision maker, can decide to alienate some food from nutritional use to sale in order to generate income for his leisure (such as consumption of alcohol). Conflict and violence may arise between him and the wife from several fronts. One, she may object to the alienation of the food leading to physical battery and even expulsion from the household. Two, the amount left may not be adequate for consumption again leading to violence. Three, drunkenness itself could result in altercations and fights. Four, there may be extra-marital relationships arising from the drinking and socializing which could create domestic strife but also potentiate for spread of HIV/AIDS. All these arise from the man asserting his masculinity.

Let us take a second example but at the control level. The practice of widow inheritance is common in many African countries. It is basically a patriarchal tradition that ties the woman down to the family, clan and community of the deceased husband. One of its basic purposes is to satisfy the widow's sexual needs and continue procreation, if need be. But in the era of HIV/AIDS, this practice is one way of spreading the disease further. Widows may not be willing to be inherited but are forced to do so because of traditions that bar them from participating in normal community life unless they are inherited and "cleansed" through sexual activity. Overzealous brothers in law are often the enforcers of these traditions. Uncooperative widows may find themselves thrown out of their marital homes and disinherited of property hence made destitute. The scenario illustrates women's lack of control due to gender inequality embedded in patriarchal customary laws and practices enforced by masculine agents.

D. Capacities and Vulnerabilities Analysis

This framework was also developed by the Harvard scholars. It helps us to understand factors affecting people's lives and predict the possible impact of our interventions.

Capacities refer to strengths existing in individuals or groups. They determine our ability to survive, cope with and recover from adversity. Vulnerabilities refer to long lasting conditions which reduce people's survival, coping abilities and potential to recover from calamities. The capacities and vulnerabilities can be classified into three:

- *Physical/Material:* resources e.g. land, buildings, furniture, technology, equipment, housing and livestock.
- *Social/Organisational:* units around which people organise themselves e.g. family, age sets, social clubs and associations.
- *Motivational/Attitudinal:* the psychological status and perception of own situation. Do people see themselves as helpless victims of the situation or do they see any means and way out of adversity?

Let us take the example of HIV/AIDS to illustrate how the framework may be applied to analyse masculinities and violence. Women are more vulnerable to infection with HIV/AIDS due to factors that have masculinity and violence dimensions as plotted in the table below. Against these are also plotted possible capacities (coping mechanisms) that women can use.

Vulnerability Factor	Masculinity & Violence Dimension	Capacities
Male promiscuity.	Men consider multiple relationships as an indication of power and sex as conquest.	• Use of protective gels, post-exposure prophylaxis and morning after pill.
Harmful traditional practices such as FGM and widow inheritance.	Men seek to control women's libido and enforce their will upon women.	• Promotion of non-harmful alternatives to traditional practices. • Legislative protection.
Inability to negotiate safe sex and condom use.	Men consider their sexual pleasure paramount. In situations where they need children, it is counterproductive to use condoms.	• Negotiation skills. • Use of female condom, protective gels, post-exposure prophylaxis and morning after pill.

Dependence on males for income in the case of commercial sex workers.	Some men pay more to have unprotected sex.	• Alternative income generation activities to reduce dependency.
Exposure to rape.	Men use their physical strength or fraud to force sex.	• Use of protective gels, post-exposure prophylaxis and morning after pill. • Move in groups. • Constant tracking of one another's movements.

E. Social Relations Framework

This tool was developed by Naila Kabeer of the Institute of Development Studies, University of Sussex in the United Kingdom. It is used for analysing gender inequalities in distribution of resources, responsibilities and power. It is premised on realizations that: gender is an integral element of structural and social relations and institutions create, reinforce and reproduce gender inequalities. The framework consists of the five inter-related components below.

- a) **Rules:** policies, guidelines, procedures, regulations, norms, laws, values and customs which indicate how things should be done. Rules can enable or constrain what can be done, by who, how and for whose benefit.
- b) **Activities:** things done to achieve organisational goals. It is important to bear in mind that: tasks are routinised for efficiency; tasks get attached to and associated with certain groups hence stereotyping and development of professional culture and language by the dominant group there; and "naturalization" of tasks occurs i.e. perceptions and justifications that certain tasks can only be done by women or men because of their biological make-up. Values are assigned to the types of work as reflected in remuneration, titles, hierarchy and attitudes. For instance, those performing undervalued jobs

are often heard describing themselves as "just a". The types of work done have the potential to domesticate (e.g. administrative desk work) or expose (e.g. programme field work).

- c) **Resources:** things used to carry out the activities and what the organisation produces in return. In doing gender analysis, one could focus on the: physical structures available to men and women (e.g. sanitation); special facilities (e.g. breastfeeding rooms and crèches for working mothers and the babies); and distribution of resources by virtue of tasks performed and implication for professional mobility/career development.
- d) **People:** who is in the system, their inclusion or exclusion and their placement and values.
- e) **Power:** authority, responsibility and control and how they are exercised.

This framework can be used to analyse the nature of institutional cultures and the extent to which they are masculine or not and how this relates to GBV and the spread of HIV/AIDS. For instance:

- What are the written and unwritten rules about sexual relations in the work place?
- Are there policies on GBV and HIV/AIDS?
- How are issues of sexual exploitation and abuse dealt with?

- How are career opportunities allocated to men and women?
- To what extent are activities carried out harmful and hazardous to women compared to men?
- Are there policies on equal pay for work of equal value?
- Is there discrimination based on gender in allocation of resources and opportunities?
- What measures are there to protect workers from abuse of power?

F. The Seven P's of Men's Violence

Michael Kaufman, the founder of the White Ribbon Campaign, compiled a write-up with the above title¹³. This write-up could as well be considered a viable framework for analyzing masculinities and violence. He posits that male violence can be configured around seven Ps. Below is a summation, interpretation and adaptation of the thoughts with additional questions to simplify the analysis of masculinities using the framework.

SN	The Ps	Analytical Questions	Examples
1	Patriarchal Power: Men's violence should be seen as consisting of a triad of violence over women, other men and against self. It is derived from and maintained by the ideology of patriarchy.	• What forms of violence are perpetrated by men against: a) Women? b) Other men? c) Selves?	• Against women: physical battery as a form of discipline. • Against other men: sodomy for humiliation. • Against self: smoking, consumption of alcohol and reckless driving.
2	The Sense of Entitlement to Privilege: There are things that men consider theirs by right and they claim them through violence.	• What things do men believe they are entitled to individually or as a group and which lead to GBV? • What forms of violence are highly tolerated, by even women, and taken to be normal interactions? Explain why this is so.	• A man who has forced intercourse with his girl friend or wife does not consider it rape because he believes he is entitled to sex whenever he needs it. • Communities consider FGM a cultural right to ensure fidelity among women. • A man who beats up the wife for not ironing his clothes believes he is entitled to her labour.
3	Permission: Male violence thrives because it is condoned, glorified, tolerated, apologised for and excused by traditions, customs, folklore, legal systems and religion.	• What excuses are advanced for male violence against women? • Which traditional sayings, riddles and folk tales encourage	• Excuse: "You do not know what the woman did to deserve the beating". • Saying: "Women and asses are the same: the more they are

¹³For the full article, see www.michaelkaufman.com

		GBV? Identify instances where male violence is glorified and even rewarded.	beaten, the better they become". Glorification: Violent sports; treatment of rape as part of warfare or simply collateral damage.
4	Paradox of Men's Power: Whereas violence may be literally seen as an expression of power, underlying it are deep seated fears, insecurities and weaknesses. Men use violence in a desperate attempt to reclaim their masculinity which they perceive to be under siege in the face of any challenge.	- Provide examples of how men engage in deviant activities to show their masculinity. - Is polygamy a sign of male weakness rather than strength? - Are pacific men strong rather than weak and henpecked? - Assess weeping as a cleanser and humanizer for men.	- Some men have routinised violence just to show "who wears the trousers" in the household. - Many men do not shed tears in public but do so in private. - In warfare, people seek to assert their humanity by eliminating other human beings.
5	Psychic Armour of Manhood: Men are socialized to be dispassionate, emotionally disengaged and to display toughness.	- Provide examples of how men seek to show that they are emotionally stable in difficult circumstances. - Cite examples of male distance and emotional disengagement.	- Some men do not carry or handle babies or cook for their families as this is seen as lowering their status. - Many men do not shed tears when bereaved. - Men who physically hurt others rarely appreciate the severity of the pain inflicted.
6	Psychic Pressure Cooker: By socialising boys and men to suppress their emotions, we are stunting their capacity to empathise. The bottled up emotions of course eventually burst out in fits of rage and violence.	- Cite examples of how boys and men are socialized not to show emotions and to withstand pain. - Give examples of how males express bottled up emotions.	- In ancient Greece, newly born boys were taken to the mountain tops and left on snow. Those who survived were regarded as heroes appropriate for becoming the nation's soldiers. - Boys undergoing circumcision are not supposed to cry. Those who do are seen as weaklings. - Military training is fraught with dehumanizing

			treatment to embolden the soldiers. • In some cultures boys are expected to hunt and kill wild animals bare-handed as a sign of bravery. • Some men revert to alcohol to relieve stress. • Some men kill their children in retaliation against their wives.
7	Past Experiences: Many men grew up in violent families and internalized violence as the norm for conflict resolution. Boys are also more likely to undergo physical abuse and are socialized to survive by brute force.	• Cite examples of harmful socialisation patterns that boys go through. • Reflect on how experiencing violence against yourself can make you violent.	• Boys who see their fathers battering their mothers normalize and repeat it in own marriages. • Schools and military camps tend to have institutionalised bullying of newly admitted students and recruits. Those who undergo it repeat it on their successors.

This kind of analysis is not complete until and unless we move to the next step and ask ourselves how we can dismantle the various Ps. That is the challenge for all men working to end GBV. Kaufmann suggests:

- Transforming structures of men's power and privilege.
- Redefining masculinity.
- Reshaping the way we raise children.
- Working with men who commit violence without condemnation but to reform them.
- Education on violence so that men and boys can take action to end it.

G. Life Cycle Framework

This is a tool adapted from the Gender Equality and Empowerment Framework. It enables us to trace the life of a female alongside that of a male at different stages of life and to compare how different factors impact on them to create advantages or disadvantages. The tool helps to graphically illustrate that gender based discrimination is a life-long process that must be tackled using a multiplicity of approaches and at all stages of life. Below is a matrix illustrating how the life cycle framework is used for different age brackets.

Age 0-5

Socialisation Pattern	Risks of Violence and HIV/AIDS
Female	
• Low value bestowed on girls. • Socialization to be timid and submissive. • Fewer opportunities to play and be children. • Playing that re-enforces stereotypes of girls as subordinate and domestic. • Bullying, intimidation and pressure to conform to girlhood norms. • Discriminatory dietary practices.	• Infanticide (through selective abortion of girls before birth). • Respiratory infections and physical harm e.g. scalding. • Often affected by violence targeted at the mother. • Malnutrition. • Rape by perverts.
Male	
• Training to be hardy. • Greater pressure to exhibit toughness. • Circumcision. • More portions of food due to higher value. • Imitate male roles during play and begin to practise chauvinism and violence.	• Infections from circumcision and sexual abuse by house helps and relatives. • Neglect from training in hardness. • Malnutrition. • Physical injuries. • Late medical attention since signs of disease are ignored by parents. • More vulnerable to communicable diseases such as mumps contracted at play.

Age 6-12

Socialisation Pattern	Risks of Violence and HIV/AIDS
Female	
• Many denied opportunities to pursue education. • Heavy workload. • In some cultures, they eat after their brothers. • Forced and early marriage. • Emphasis of marriage as the ultimate career. • FGM in some communities. • Initiation into sexual intercourse.	• Pregnancies, dropout from school, early marriages, complicated births, abortions and death. • Premature parenthood and medical complications. • Low self-esteem and acceptance of low status. • Intimidation and harassment. • Non-enrolment, poor educational performance, lack of time to play and physical deformation due to work. • Poor nutritional status. • Sexual abuse, injury and trauma. • Bleeding, infection and lifelong complications from FGM.
Male	
• Treated as future family heads. • Assigned risky tasks. • Pressure to be tough. • More severe punishment akin to physical abuse. • Risky behaviour and play patterns. • Peer influence leading to joining criminal gangs. • Circumcision for initiation.	• Early parental responsibility when not ready psychologically. • Emotional suppression leading to aggression and violent outbursts. • Sexual abuse and injuries. • Physical injuries from play and corporal punishment. • Social maladjustment and criminal behaviour.

Age 13-18

Socialisation Pattern	Risks of Violence and HIV/AIDS
Female	
• Experimentation with sex. • Commercial sex for income. • Heavy workload. • Forced and early marriage. • Reinforcement of marriage as the ultimate career. • Genital mutilation as a rite of passage. • Intimidation and harassment by boys/men. • Low self-esteem and acceptance of low status	• Heavy workload, withdrawal from school and poor educational performance. • Sexual mis-use by teachers and peers. • Pregnancy and infection. • Early parenthood leading to physical and psychological complications. • Life-long physical and medical complications from FGM. • Respiratory infections. • Trafficking for sexual trade. • Psychological disorders e.g. stress, depression etc.
Male	
• Assume family headship early if orphaned. • Pressure to be tough. • More severe punishment. • Experimentation with sex, drugs and alcohol. • Risky assignments. • Circumcision for initiation.	• Emotional suppression, aggression and violence. • Habits like drug abuse, which exacerbate violence. • Sexually transmitted infections including HIV/AIDS. • Respiratory infections. • Mental problems, addiction and reckless sexual behaviour. • Bodily injury.

Age 19-35

Socialisation Pattern	Risks of Violence and HIV/AIDS
Female	
• Heavy workload and domestication. • High parity due to denial of reproductive rights. • Dietary discrimination. • Marital practices like nuptial kidnapping and payment of bride price. • Physical battery to assert authority. • Emphasis of submission and servitude. • Blamed for failure to get sons. • Many religions deny marital rape. • Socio-economic pressures. • Treatment as sexual objects. • Physical battery by intimate partners. • Treatment of intimate partner violence by community and law enforcement agencies as a domestic affair not warranting official intervention.	• Intra-gender violence e.g. against housemaids through physical violence, verbal abuse, denial of food and underpayment. • Marital rape. • Sexual exploitation and blackmail by those in authority. • Indecent assault. • Physical battery by intimate partners. • Loss of economic support. • Toleration of marital violence as an indispensable ingredient of marriage. • Physical and economic violation of sexual workers. • Unwanted pregnancies and abortions. • Maternal deaths due to risky pregnancies. • Depression and suicide due to marital problems and socio-economic pressures. • Sexually transmitted infections including HIV/AIDS. • Substance abuse to cope with stress. • Poor nutritional status.
Male	
• Substance abuse. • Predatory sexual behaviour. • Pressure to perform as breadwinners. • Use of physical violence to assert authority.	• Lifestyle diseases e.g. liver cirrhosis and pancreatitis. • Accidents. • Sexually transmitted infections including HIV/AIDS. • Depression and suicide. • Imprisonment for crime. • Humiliation for those deemed failures.

Age 36 and beyond

Socialisation Pattern	Risks of Violence and HIV/AIDS
Female	
• Heavy workload and domestication. • Discriminatory nutritional practices. • Blamed for marital failures. • Treatment of domestic violence as a domestic affair. • Socialize daughters to accept and tolerate violence. • Perpetuate genital mutilation for girls. • Neglect and property grabbing especially due to widowhood. • Burden of caring for grandchildren. • Emphasis of submission and servitude. • Targeting as witches.	• Poverty. • Vulnerability to rape. • Malnutrition. • Physical battery, injury and death. • Toleration of violence. • Vicious cycle of violence reproduced in younger generations. • Indecent assault. • Loss of economic support. • Sexually transmitted diseases including HIV/AIDS.
Male	
• Liberal sexual behaviour. • Substance abuse due to availability of disposable income. • Peer influence. • Pressure to perform as breadwinner.	• STIs and HIV/AIDS. • Neglect and violence by spouses and children. • Lifestyle diseases. • Vulnerability to accidents and injury. • Depression.

H. The Six Ws Framework

This is a simple framework proposed by the author of this manual to consolidate analysis of masculinities and gender based violence around six key questions as follows.

1. **What** are the prevalent forms of GBV in the context being analysed? In a school context, for instance, the forms of GBV could include: sexual harassment; sodomy; bullying; intimidation; sexual exploitation by those in authority; defilement; rape; and trafficking;
2. **Where** are the identified forms of GBV likely to occur? This refers to the situations and physical places of occurrence. In the school context, GBV could occur: in classrooms, toilets, offices and play fields; during trips; on the way to and from home; on farms; and around fences and hedges.
3. **Who** are the (likely) perpetrators and targets of the different forms of GBV? In the school context, the perpetrators could be: fellow students; students from other schools; school teachers; and members of the public with access to the school population. The primary targets would be: school girls, school boys, non-teaching staff and teaching staff.
4. **When** are the forms of GBV likely to be committed? This looks at times of day, weeks, months and seasons. In the school context, these could be: early morning; evenings; during breaks, weekends and games time; on trips outside the school; during mid-term and end of term holidays; and during errands by students.
5. **Why** is GBV committed? This looks at the apparent and actual causes of GBV. A causal hierarchy can be developed here to show what triggers the violence and what the underlying foundations are. It helps to locate masculinity as a cause of GBV. In the school context, triggers could be: close physical proximity and contact; frequent interactions; economic enticement; and consumption of alcohol and narcotic substances. Fundamental causes would be: power; masculinity; economic deprivation; collusion and complicity; community culture; and institutional culture.
6. **Which** consequences are associated with acts of GBV? This helps to locate the link between GBV and HIV/AIDS, among other consequences. In the school context, the implications could include: unwanted pregnancy; sexually transmitted infections including HIV/AIDS; dropout; early marriage; disciplinary complications; poisoned work environment; discriminatory treatment; injuries; and even death.



SESSION 7: ADULT LEARNING AND COMMUNICATION OF MASCULINITY ISSUES

Objective

By the end of the session, participants should be able to apply basic adult learning principles and concepts in communication in carrying out training on masculinities, violence and the spread of HIV/AIDS.

Facilitation Guide

Step One

1. Ask participants to define an adult.
2. Hold a brief discussion on the similarities and differences between the way adults and children learn.
3. Differentiate “andragogy” and “pedagogy”.
4. Ask participants to state the kind of learning environment that should be created for adults to learn effectively.
5. Summarise using notes on adult learning principles and environment.

Step Two

1. Ask participants to mention words that carry the root “commun” and work out what is similar in them.
2. Use the words to define “communication”.
3. Use the figure in the text to clarify the key elements of communication.
4. Ask participants to think back on different communicators they have met and what made them effective or otherwise.
5. List the characteristics mentioned on two contrasting lists or clusters of cards.
6. Go through the different types of questions and provide examples.
7. Ask participants about common barriers to communication. Reinforce with notes in the text.
8. Use various communication exercises to illustrate aspects of communication.

Concept of Adult Learning

The process of enabling adults to learn is called andragogy, a word derived from the Greek word “agogos” (leader of). The term was popularised by Malcolm Shepherd Knowles (1913 - 1997) through the book *The Adult Learner: A Neglected Species* (1973)¹⁴. Andragogy revolves around the acknowledgement that:

1. Adults are self-directed individuals who will learn something if they consider it important.
2. People’s accumulated experience and knowledge are springboards for further learning.
3. People learn most if they can apply the

learning to solving problems.

4. People are motivated by how the learning process is managed.
5. Learning that engages more senses is more effective than learning that relies on just one or two senses.
6. Learning by doing is more entrenched than theoretical learning.
7. Learning is about creating empowerment to enable people break new frontiers and improve their practical situation.
8. Learning is centred around implicit or explicit questions.

In summary, learning is more effective if it is centred on the learner rather than on the teacher. The key tenets of andragogy are tabulated below.

Tenets of Andragogy¹⁵

Learner’s Role	• Offer ideas based on experience. • Active participation and interaction with other learners. • Responsible for learning process.
Motivation for Learning	• From within oneself. • Learner sees immediate application.
Choice of Content	• Centred on life or work place problems expressed by the learner.
Method	• Sharing and building on knowledge and experiences.

¹⁴The term was not invented by Knowles. It was in use in Germany as early as 1833 and has been used elsewhere before Knowle’s book.

¹⁵Reproduced with slight editing from Cedpa (1995). *Training Trainers for Development*, p. 8.

Adult Learning Principles

This manual is primarily meant for training adults (people of 18 years and above) but it can be adopted for use with younger males. The category of trainees targeted are expected to possess the following characteristics that should inform the learning process:

- **Experience:** Learners will have been exposed to issues of GBV and HIV/AIDS in their families, communities and places of work. They therefore come into the learning environment with something to share and reflect on. In this regard, the trainer should capitalize on what participants know and have experienced as the platform on which to build the training. By starting from what participants know, confidence is built and later tasks are put in to perspective.
- **Knowledge:** Learners may not be experts on masculinity issues as they relate to GBV and HIV/AIDS. But they have some information that can be built on. For instance, everyone has an idea about how boys and girls are socialised to behave in certain ways. The role of the training is to structure this knowledge to create logical linkages between what is known and what is not. The trainer therefore needs to be open-minded and ready to learn from the participants. He should never pretend to be the ultimate repository of knowledge. This means that at times the trainer must cede ground and have participants lead sessions.
- **Peerage:** Generally, people feel comfortable when with their peers. In training on masculinities, it is best to have relatively homogenous groups in terms of sex, age, professional background etc. This homogeneity enables people to relate easily and to share their experiences without undue inhibition.
- **Respect:** Everyone has a sense of dignity which needs to be upheld in training events. This traverses a wide array of things including the manner in which they are addressed, recognition of their being, quality of services offered, involvement in decision making, use of polite language, diplomacy and decorum. Respect is particularly important when sensitive and very personal matters are discussed. It follows that confidentiality should be practised to ensure that everyone feels comfortable with one another. The trainer should therefore establish rapport with and among trainees to ensure that the training atmosphere is synergistic, consultative and productive. In this regard, it helps to establish some ground rules. The trainer must also be a beacon of respect in what he does or does not do. Participants will tend to emulate what they see the trainer doing. Leading by example is therefore a cardinal rule.
- **Application:** The training on masculinities is not for its own sake but in order to generate commitment towards a specific cause. In this regard, it must be a mutual mixture of theory and practice so that participants learn practical skills and can come out with clear guides on what they can do in their personal lives and in their communities to promote positive masculinities, enhance gender equality, prevent and respond to GBV and act against the spread of HIV/AIDS. To ensure this, the trainer should plan sessions that address attitudes, skills and knowledge. The learning should also be learner-centred and participatory so that participants learn more from doing rather than from hearing.
- **Diversity:** Trainees will have different backgrounds and personalities which inform the way they look at things. The training should therefore be very tolerant of the diverse opinions and attitudes and

seek to allow for them to be expressed without judgement and condemnation. In fact, some sessions are likely to generate a lot of controversy as people seek to unlearn things that they have learnt but which perpetrate negative masculinities. The controversies should be allowed but managed so that the training event does not degenerate into chaos.

It therefore follows that the trainer should have an adequate knowledge of the trainees. This involves stratifying them by sex, age, educational level, occupation, experience and any other relevant criterion. This can be done before or at the beginning of the training. Because of their diversity, participants may or may not learn depending on the training environment. The trainer should therefore have a good mastery of factors that may affect learning and address them. These may relate to practical issues such as physical comfort, boarding and lodging services and curriculum related issues such as time, learning resources, quality of sessions and so on. The trainer should also be aware that every trainee is unique in needs and abilities. He should therefore be observant and consultative in order to detect and address the unique needs of participants. Again, these peculiarities may relate to practical factors such as special diets, special arrangements for those with disabilities, different levels of proficiency in the language of instruction and so on.

- **Flexibility:** Training is planned. But certain things may happen that disrupt the plans. These may include: extreme weather changes, disruption in power supply, illness of facilitator or trainee, destruction or loss of training equipment, insecurity, sudden political event etc. The trainer should therefore have optional plans to ensure that such disruptions do not stop the training from going on unless it is inevitable. The trainer should be flexible and able to improvise in the face of unforeseen circumstances.

Group Dynamics

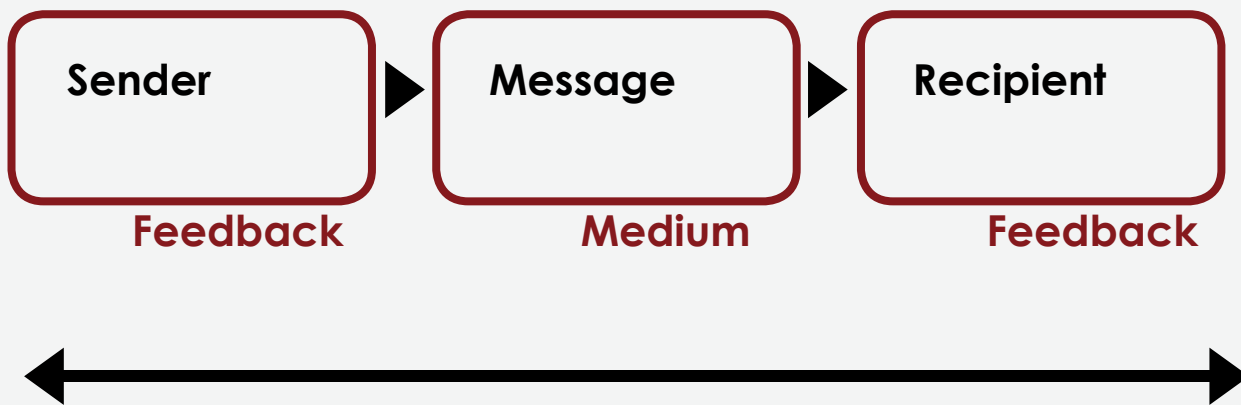
The way people behave when in a group is quite different from how they behave as individuals. Some key things to note about behaviour in groups are as follows:

- People have different approaches to solving problems.
- Some people are dominant while others are passive.
- There are different perceptions of similar concepts.
- People make different assumptions when faced with a problem.
- People have divergent opinions.
- It is not always possible to reach a compromise.
- There is need to respect others' opinions and listen to one another.
- Consultation and discussion often clarify issues.
- Some people are flexible while others are rigid.
- Some people think they are always right.
- Some people like taking initiative while others are laid back.
- Conflicts are likely to arise when people stay and work together.
- People do not always follow the instructions given.

Communication

Communication may be defined as the process through which ideas, thoughts and emotions are passed from one party to another using one or a variety of channels. A complete process of communication may be summarised graphically as follows.

Communication Process



Applied to a training event on masculinities, this model would be interpreted as follows:

- **Sender:** primarily the trainer but can also be trainees.
 - **Recipient:** Primarily the trainees but can also be the trainer.
 - **Message:** The knowledge, skills and attitudes imparted to and from trainees based on the objective to be achieved.
 - **Medium:** spoken, written, diagrammatic, electronic and physical channels used to convey the message. This should be devoid of interruptions, blockages or barriers. They should be varied for maximum effect.
 - **Feedback:** The responses of trainees to trainer and vice versa based on the content. This may be in the form of asking and answering questions, summarizing, paraphrasing, other verbal forms of communication, non-verbal communication etc.
- Is fluent.
 - Organises and conveys ideas in a logical sequence.
 - Shows mastery of the subject.
 - Is confident and composed.
 - Is convincing.
 - Varies the tone of delivery.
 - Keeps eye contact with the audience.
 - Uses non-offensive gestures.
 - Paraphrases to check comprehension of the message.
 - Provides and monitors feedback.
 - Is aware of and minimizes distractive personal mannerisms.
 - Talks to not at people.
 - Uses appropriate and varied learning methods, games and exercises.
 - Uses appropriate and well thought out questions.
 - Uses examples, illustrations, proverbs, anecdotes, idiom and humour but maintains a balance with substance.
 - Has good, bold and visible handwriting.
 - Listens carefully and is able to synthesize information quickly.
 - Records important content in the course of sessions.

Qualities of a Good Communicator

Of necessity, a good trainer needs to be a good communicator. Such a communicator:

- Develops and sends clear messages.
- Is brief and to the point.
- Chooses appropriate words.
- Is loud enough if communicating orally.
- Uses language at the level of the recipients.

Asking Questions

In the course of training, there will be many questions to and from the trainer. Questioning is one of the most basic processes in communication, more so in a training context. There are many types of questions.

Three most common and basic types are highlighted below.

- a) **Closed questions:** These are questions that have specific answers. They are often seeking factual information. They are also called convergent questions.
- b) **Open-ended questions:** There are no specific answers to such questions. They tend to seek opinion, reflection and evaluation. They are also called divergent questions.
- c) **Probing questions:** These are questions that follow up on given answers to get additional information.

Good questions in training are:

- simply worded rather than verbose and bombastic;
- short and clear rather than long and rumbling;
- related to the content being covered rather

- than seeking to show learners' ignorance;
- specific on the information being sought rather than vague;
- focused on one piece of information at a time rather than seeking too much information at one ago;
- objective and unbiased rather than showing the trainer's inclinations; and
- based on the expected knowledge of participants rather than beyond the scope being covered.

Communication Barriers¹⁶

Communication may be affected by factors related to the sender, recipient, message, channel and general communication context. In training on masculinities, some critical barriers are tabulated below.

Barrier	Some Solutions
• <i>Age Difference:</i> If the group has people of different ages, there may be inhibitions in discussing sensitive and personal issues such as those around sexuality. This is why it is important to observe the principle about peerage in selecting participants to ensure a free atmosphere. The inhibitions could mean that some participants hold back or that people get easily stigmatized by the kind of information they have divulged.	• Hold separate sessions for different age groups. • Establish ground rules.
• <i>Gender:</i> If the group has a mixture of males and females, there could be sensitivities about what is communicated and even how	• Establish ground rules about appearance and behaviour.

¹⁶Adapted from Kenya National Commission on Human Rights training of trainers reports, June & July 2005. The workshops were facilitated by the author.

men and women interact during group processes such as games and exercises. Issues about dressing could also arise.	• Mix and separate male and female participants as necessary during sessions. • Use games that are devoid of close contact.
• <i>Language:</i> Trainers may use technical words that are not understood by participants or a language that is not understood by all.	• Use language accessible to all. • Define technical terms used. • Arrange for translation if necessary.
• <i>Personal Attitude:</i> Some participants may have very strong opinions and attitudes hence they may keep dragging sessions into long arguments. There may be personal likes and dislikes which constrain communication among participants and with trainers.	• Establish ground rules about opinions and moderation of contributions. • Apply conflict resolution methods to diffuse tensions.
• <i>Political, Religious and Cultural Sensitivities:</i> Participants may feel that their religions, cultures or political persuasions are under attack.	• Maintain objectivity even when discussing specific perspectives. • Establish ground rules on respect for others and their opinions. • Diversify examples so that feelings of bias are minimized. • Apologise should sensitivities be offended.
• <i>Methodology:</i> The training method may not be effective e.g. long lecture on a hot afternoon. The channel of communication used may be unfamiliar and distractive or poor e.g. a film with poor sound and image quality.	• Use methods appropriate to context and content. • Select channels for their effectiveness and cross-check if communication is effective. • Do not over-rely on one channel of communication but diversify to appeal to more senses.

- | | |
|--|--|
| <ul style="list-style-type: none"> • <i>Psychological factors:</i> Participants may not concentrate because they are tired, the session is too long or they are being held back from another activity e.g. watching a televised soccer match. | <ul style="list-style-type: none"> • Monitor the psychological atmosphere and negotiate how to proceed. • Create enough breaks to cater for social needs |
|--|--|

Remember the following key points about communication:

1. Talking is not the only means of communication.
2. Oral communication gets easily distorted by various factors. Therefore it is important to back it up with written communication.
3. Communication is not only about transmitting information but is an interactive process. It will be effective if there is rapport between the sender and recipient.
4. Repetition, paraphrasing and summarising help in emphasizing and filtering the major learning points
5. It is necessary to constantly check if the message is being received.
6. Simplicity is a virtue. Therefore use simple and clear language.



SESSION 8: PLANNING AND MANAGING A TRAINING EVENT FOR MEN

Objective

By the end of the session, participants should be able to plan, prepare, facilitate and conduct training events for men.

Facilitation Guide

Step One

1. *Go through the various types of training conducted for men.*
2. *Go through the tips on conducting sessions.*
3. *Ask participants to identify what they would do before, during and after a training event.*
4. *Use notes in text to explain the key steps*
5. *Ask participants to list the training methods they are familiar with. Add on to the list.*
6. *Divide participants into small groups and assign them to discuss advantages and disadvantages of specified methods.*
7. *Reinforce the presentations.*
8. *Let participants identify or develop games and exercises that can be used to conduct masculinities training. Have them take the rest of participants on how to use these games.*
9. *Take the group through the Power Walk exercise.*

Step Two

1. *Explain to participants how to conduct training needs assessment, develop objectives, design a training programme and plan a session.*
2. *Divide participants into groups and assign each group a specific topic on masculinities, GBV and HIV/AIDS to prepare a one hour session on.*
3. *Give groups about three hours to prepare their sessions.*
4. *Let groups conduct peer training on the assigned topic.*
5. *In plenary discuss the training and provide feedback on: content mastery; choice of methods; participation; facilitation; time management; and overall effectiveness. Have the trainees also critique themselves and receive feedback from their colleagues*

Types of Training

For the Men to Men Programme, training is central in empowering men and boys to understand and work on issues of GBV either as trainers of fellow men or as community-based actors. In this regard, different types of training are conducted as described below.

1. **Sensitization:** Men who have been reached and mobilized are taken through an eye-opening session on gender, GBV and HIV/AIDS. A sensitisation may take between one and three days and usually focuses on facts about the prevalence of GBV and HIV/AIDS, basic concepts, the construction of masculinities and femininities, men as perpetrators of and actors against GBV, men and the spread of HIV/AIDS and a simple follow-up action plan. Below is a sample sensitisation programme.

Time	Topic/Activity
9.00	Session One: Gender Based Violence • Concepts, Forms & Consequences • The Role of Men and Boys in Combating GBV
10.30	Break
11.00	Session Two: HIV/AIDS • Definitions • Basic Facts on Transmission and Prevention • The Role of Men and Boys in Preventing HIV/AIDS • Providing Care
1.00	Lunch
2.00	Session Three: Inter-Gender Dialogue
3.30	Break
3.45	Session Four: Action Plan
4.30	Conclusion and Departure

2. **Training of Trainers:** This is a second level training for those who have been sensitised and have demonstrated enthusiasm for combating GBV as well as good mastery of the training content. They are selected and given a more elaborate training to equip them with advanced knowledge and training skills so as to conduct training for others. During such training, detailed coverage is given to: evolution of the Gender and Development approach,

construction of masculinities and femininities, gender analysis, laws related to GBV, how to conduct inter-gender dialogues, case management, team work and training skills. The trainees are then given opportunities to train others under the supervision of an experienced trainer who provides them with technical back-up and guidance for improvement. Below is a sample training of trainers' programme.

Time	Day 1	Day 2	Day 3	Day 4	Day 5
8.00 am	Session One: Getting Acquainted	Session Four: Gender Based Violence	Session Six (continued)	Session Nine: Practicum: Peer Training	Session Nine (Continued).
9.30 am	Session Two: Evolution of Gender and Development and Key Concepts				
10.30 am	<i>Tea Break</i>	<i>Tea Break</i>	<i>Tea Break</i>	<i>Tea Break</i>	<i>Tea Break</i>
11.00 pm	Session Two (continued)	Session Four (Continued)	Session Seven: Adult Learning Principles and Communication	Session Nine (Continued).	Session Nine (Continued).
12.00 noon	Session Three: Construction of Masculinities and Femininities				
1.00 pm	<i>Lunch</i>	<i>Lunch</i>	<i>Lunch</i>	<i>Lunch</i>	<i>Lunch</i>
2.00 pm	Session Three (continued)	Session Five: HIV/AIDS	Session Eight: Planning and Managing a Training Event	Session Nine (Continued).	Action Planning
4.00 pm	<i>Tea Break</i>	<i>Tea Break</i>	<i>Tea Break</i>	<i>Tea Break</i>	<i>Tea Break</i>
4.30 pm	Session Three (continued)	Session Six: Gender Analysis Frameworks	Session Eight (Continued)	Session Nine (Continued).	Evaluation and Closure
<i>Evening</i>	Overnight Readings and Videos	Overnight Readings and Videos	Overnight Readings and Videos	Overnight Readings and Videos	Free

3. **Refresher Training:** This is a third level training which brings together those who have been training to share their experiences, analyse their challenges and hone their skills through remedial training. Such sessions allow trainers to conduct peer training on specific topics followed by detailed critiques and repeat peer training. They also expose trainers to new resources and the use of different training techniques for different topics. The refresher training is basically a replica of the training of trainers' programme.

4. **Community Training:** These are sessions conducted for community members to create awareness about human rights, GBV and HIV/AIDS for behaviour change and local action. They are conducted by those who have been trained as trainers. A key approach used is the inter-gender dialogue. The programme is a close reflection of the sensitisation programme.

5. **Client-based Training:** This is a tailor-made training to enable a client (usually an organization) to develop internal mechanisms for dealing with GBV and HIV/AIDS. Such trainings are often based on

demand and preceded by training needs assessment in order to ensure relevance to the client. They often cover: sensitization; gender issues in the work place; relevant policies and laws; and action planning.

Tips for Conducting Training Sessions

1. Plan thoroughly for every training assignment. No two training activities are exactly the same.
2. Give participants a chance to share their personal experiences, relate how they felt and what would have been a better alternative to their experience.
3. Use participatory methods to ensure that everyone contributes. Probe silent participants for their perspectives.
4. Allow arguments and discussions. They help to clarify issues and reveal people's concerns.
5. Do not marginalize participants who are more critical or who appear to be more sceptical than others. Many of them are usually dealing with the shock of having to see things from a different perspective and need to be helped to overcome their prejudices.
6. Deflect questions to participants to help them critically look at the issues under discussion.
7. Use real life examples to illustrate.
8. Use humour but avoid demeaning references and stereotypes.
9. Use role plays as a springboard for discussions. For instance, role plays in which males act female roles and vice versa are very powerful in making people experience gender power relations.

How to Conduct an Inter-gender Dialogue

Step One

1. Form same sex groups and retreat to a work station.
2. Each member of the group relates a personal experience with GBV and HIV/AIDS.
3. Other members probe to gain more details.
4. Summarize lessons from the exchange.

Step Two

1. Each intra-gender group generates questions to pose to the opposite group on relations between men and women regarding GBV and the spread of HIV/AIDS.
2. The questions are recorded and distributed among members.

Step Three

1. The two groups come together as panels and take turns posing their questions to each other and receiving responses.
2. The plenary joins the discussion by asking questions and providing their own insights.

Step Four

1. The groups reconvene separately.
2. Men and boys, women and girls generate proposals on what they would like their counterparts to do to eradicate GBV and the spread of HIV/AIDS.
3. The panels reconvene and the proposals are floated.

Step Five

1. The same sex groups reconvene and develop action plans based on the proposals floated and their own insights.
2. The action plans are merged into a common action plan.

Ground Rules Applied

1. Confidentiality: No information revealed during the dialogues should be divulged elsewhere.
2. No judgment.
3. Questions must be genuine.
4. All questions must be answered even when they put the respondent in an awkward position.
5. Honesty and good faith in all statements (questions, responses, insights).

(Adopted from Miruka, O (ed). *Men to Men Strategy Toolkit*, FEMNET, 2012.

Identification and Mobilisation of Participants

Participants for a training event on masculinities, GBV and the spread of HIV/AIDS can be men, women, boys and girls either to be trained separately or in mixed groups. They may be identified and mobilized using a variety of methods.

a) **Application:** Regular training events can be organized, scheduled and advertised. Those who wish to attend the training apply. Criteria for selection are set. These may include: level of education; area of work and organisational affiliation; motivation to attend the training; relevance of training

to applicants' occupations; how skills acquired would be utilized; participants' expectations of the training; past and current work on GBV and HIV/AIDS; and past and current involvement in training.

b) **Community Entry Points:** Using this formula, members of the Men to Men movement inform their communities about the work of the movement and interest them in attending training. The members often do this through organised structures such as religious organizations, local associations, local administration and women's or men's groups. A day and venue for the training is then agreed on.

c) **Occupation:** Individuals and groups are identified based on the fact that they are already working on issues of GBV and HIV/AIDS. They may include: social workers; counsellors; local administrators; health workers; police officers; staff of organisations working on gender issues; activists; staff of CBOs, NGOs and FBOs; and skilled trainers.

d) **Demand:** Participants are identified by virtue of their organisation's interest in addressing gender issues generally, and GBV and the spread of HIV/AIDS in particular. Such demand may arise because of prevalence of gender concerns within the organisation, donor requirement, organizational policy, legislative requirement or other reason. In such instances, the training may be generalized for all staff or tailor-made for specific cadres based on their entry levels, educational levels and actual work.

Training Needs Assessment

It is advisable to conduct a training needs assessment (TNA) before conducting training. This is a systematic identification of the attitudes, skills and knowledge required and which can be imparted through training. It may be rapid and sketchy or long and precise. A TNA may cover such things as: knowledge about GBV and HIV/AIDS, past exposure to training on GBV and HIV/AIDS, the importance the potential participants attach to the envisaged training and issues participants would like to be addressed during training. A TNA helps to:

- Specify and prioritise gaps in knowledge, skills and attitudes on masculinities, GBV and HIV/AIDS.
- Identify and clarify training objectives.

- Define the scope and content of training.
- Develop the training programme.
- Identify relevant training resources and resource persons.
- Select appropriate training methods.
- Establish a foundation for monitoring and evaluating the training.

Depending on the context, a TNA may be conducted using: structured and semi-structured questionnaires, face to face interviews, observation, literature review, focus group discussions, community meetings, workshops, formal tests and/or pre-workshop self-assessments.

Setting Training Objectives

Training objectives are statements of the competencies the participants should acquire as a result of the training. Such statements should be:

- **Specific:** focused on a particular attribute.
- **Measurable:** the change can be detected and verified.
- **Achievable:** the competency can be realised during the training.
- **Realistic/relevant:** the gains are practical and useful to participants.
- **Time bound:** learning can be detected by the end of training.

By virtue of the above characteristics, training objectives should be short and action oriented. They should use words such as those in the list below to test the specified attributes.

Attribute	Sample Words
Knowledge.	• List, define, name, identify.
Comprehension.	• Restate, describe, explain, locate, translate.
Application.	• Operate, illustrate, use, employ, draw.
Analysis.	• Differentiate, solve, calculate, compare, contrast.
Synthesis.	• Compose, plan, design, manage, organise, collect, repair.
Evaluation.	• Rate, select, estimate, measure.

Designing Training

The design of training takes two shapes. The first is the overall programme that shows the details exemplified below:

Title of Event

- Sensitisation Workshop for Prisons Officers on Masculinities, GBV and HIV/AIDS.

Justification

- Prisons handle individuals from different backgrounds in a restricted environment. A recent study shows that there is a high level of GBV among inmates and between inmates and prisons officers. Cases of sexual exploitation have also been reported. As well, the country has a new law on GBV and a policy on the management of HIV/AIDS. It is therefore pertinent to equip prisons officers with the requisite knowledge, skills and attitudes on GBV and HIV/AIDS in relation to their work.

Objectives

By the end of the workshop, prisons officers will be able to:

- Identify the forms of GBV in prisons.
- List factors that lead to GBV and the spread of HIV/AIDS in prisons.
- Propose measures to eliminate GBV and the spread of HIV/AIDS in prisons.

Venue

- Government Training Hall.

Participants

- All regional heads of prisons and prisons training staff.

Facilitators and Resource Persons

- Garrison Mhabusu and Barracks Afande

After the overall programme comes session design. It consists of:

- Topic and sub-topics.
- Session objectives.
- Steps and methods.
- Duration per step.
- Learning resources.
- Questions to assess what learning has taken place.

Acquisition of Training Resources

Any training event will require logistical and human resources which need to be listed, budgeted for and acquired in good time. The specific requirements should be identified in consultation with the facilitators, organisers

and hosts. The following checklist may be used as a guide. The list of materials below is estimated for a 10 day training of trainers' workshop for 25 participants. The costs should be established through quotations from suppliers. Some of the items can also be from sponsors or host.

SN	Item	Quantity/Specifications
1	Transport	Enough for anticipated participants, trainers and resource persons.
2	Venue	Spacious indoors and outdoors.
3	Accommodation	Enough for anticipated participants, trainers and resource persons.
4	Facilitators	At least two.
5	Resource persons	As dictated by programme.
6	Rapporteurs	1
7	Note books	30
8	Ball point pens	30
9	Newsprint paper	3 rolls of 50 sheets.
10	Chisel-tipped marker pens (Black, Blue, Red, Green)	One dozen each colour.
11	Rectangular coloured cards	4"x8" (200 of white, blue, pink, green and blue each). 5.5"x22" (50 of white, blue, pink, green and blue each).
	Circular coloured cards	5.5" diameter (50 of white, blue, pink, green and blue each).
	Oval coloured cards	4.25"x7.5" (50 of white, blue, pink, green and blue each).
12	Scissors	6 pieces.
13	Glue sticks	10 pieces of 20 grammes each.
14	Adhesive labels for voting and prioritization.	One packet of red labels 13 mm diameter.
15	Autoclaving tape	3 pieces ¾ inches.
16	Easels	6
17	Pin boards	6 (if available).
18	Board pins	500
21	Ruler	1 of 1 meter.
22	Television set and video player	One each.
23	LCD projector	Two (one spare).
24	Laptop computers and necessary accessories e.g. flash disks and compact disks	7 (5 for groups, 1 for presentations and 1 for secretariat).
25	Videos	As relevant.
26	Digital camera	1
27	Photocopier scanner	1
28	Printer (with adequate printer cartridges)	1
29	Printing paper	3 reams.
30	Handouts	30 of each.
31	References	Adequate for sharing.
32	Posters, brochures, pamphlets etc	30 of each.

Delivery of Training

This consists of a number of activities.

1. Opening Formalities: There may be need for an official opening ceremony presided over by an invited guest or official from the sponsoring organisation. Otherwise, the first session is usually a process in which participants, facilitators and resource persons are introduced, training expectations and fears are outlined, training objectives are specified, the programme is explained and negotiated, the methodology is explained, behavioural norms are agreed upon and responsibilities are shared out.

2. Session Coverage: Every training event is divided into logically sequenced sessions which are assigned specific facilitators and durations. During session delivery, the facilitator needs to ensure efficiency and effectiveness in covering the content adequately, applying participatory methods, managing time and group dynamics and monitoring learning.

3. End of Day Evaluation: At the end of each training day, facilitators are encouraged:

- To review key learning from the day. This can take the form of a guided discussion, recorded on flip-chart paper, in which participants themselves identify key learning points.
- To check with participants if there are any outstanding questions, issues or concerns from the day/lesson.
- To inform participants of the next day's schedule and topics

4. Action Plan: Ask participants to make a commitment to themselves stating what they will do after the training, when and how. Agree on three priority actions.

5. Closing Formalities: At the end of the training, there should be: development of action plans on how participants will apply the learning, proposals on follow-up to the training, evaluation of different aspects of training, issuing of certificates (if necessary) and official closing ceremony.

Tips for Effective Delivery

A "facilitator" is a person who enables. In training on masculinities, the facilitator is likely to combine two roles namely: creating an enabling environment for learning to take place; and delivering the content of the training. These require certain characteristics that are summarised below.

Content Management

- Research adequately.
- Make adequate notes.
- Source and develop learning resources.
- Plan your sessions.
- Prioritise what to cover.
- Choose appropriate methods.
- Start with what participants know.
- Define key concepts clearly.
- Evaluate what has been learnt.

Time Management

- Allocate adequate duration for each session bearing in mind the variety of activities and methods to be used.
- Prioritize the content to cover.
- Have and follow a clear programme.
- Have a watch/clock and monitor your time expenditure.
- Appoint a time keeper, if necessary.
- Agree with participants on when to start and end the day.
- Be punctual to set an example to participants.
- Monitor group work and adjust time appropriately.
- Have resource materials ready before

sessions.

- Pre-write instructions and session delivery notes.
- Create time buffers within the programme.
- Negotiate changes in the programme as necessary.
- Assign evening and weekend work.
- Combine breaks with group work.
- Allocate simultaneous tasks.
- Create clinics for out of session consultations.

Participant Management

- Allow for questions and answers.
- Use a variety of methods.
- Use flexible sitting arrangements.
- Diversify use of indoor and outdoor space.
- Give participants group and individual assignments.
- Use games and exercises to enliven training.
- Ask participants to make presentations on subjects they are knowledgeable about.
- Divide routine responsibilities among participants e.g. for time keeping.
- Resolve emerging conflicts diplomatically.

Relationship Management

- Pay attention to physical appearance (dressing that is appropriate and non-offensive).
- Use appropriate verbal and body language.
- Be friendly, accessible, open minded, objective and patient.
- Be honest.
- Show confidence and composure.
- Exercise humility.
- Be committed to the event.
- Trust and empower others.

Space Management

- Confirm in advance the kind of outdoor and indoor space available at the venue.
- Have flexible sitting arrangements e.g. semi-circle with light portable chairs.
- Demarcate the space available to accommodate a secretariat, facilitators' work station, materials display table,

easels, pin boards, LCD projector table etc.

- Create work stations and breakaway rooms.
- Ensure adequate lighting, ventilation and acoustics.
- Use wall, floor, indoor and outdoor space to break monotony and create an informal learning atmosphere.
- Display materials on wall to create an aesthetic atmosphere.
- Spread out working equipment for easy access by participants.

Resource Management

- Acquire durable and quality materials in adequate quantities.
- Improvise where there are resource shortages.
- Recycle re-usable materials.
- Pre-test electrical and electronic equipment to ensure they are in working condition.
- Take special care of fragile and sensitive equipment.
- Have a Mechanics Committee to manage resources and the training venue.

Training Methods

There is a variety of training/facilitation methods at the disposal of the trainer. Interactive, experiential, visual and participatory methods are best because they: enhance memory, sustain interest, create an informal atmosphere, enhance teamwork, create ownership of results, lead to shared responsibility, pool knowledge and experiences and break hierarchies. However, participatory methods are time-consuming, resource-demanding, energy-sapping and can be chaotic if not well structured. They also require a lot more space than conventional methods. The choice of method depends on the participants, available resources, time, space, content to be covered and the trainer's familiarity with the method. Below are short descriptions of some relevant participatory methods that can be used in conducting training on masculinities, GBV and HIV/AIDS.

- *Lecturettes*

These are short lectures to transfer information from the trainer to the participants without much interaction. They are most useful when introducing new content and explaining concepts. To make them lively, allow for questions and answers from participants,

build in short exercises, use visual learning resources and intersperse with examples, anecdotes and humour. It is also advisable to provide handouts at the end of the session on key content covered.

Advantages	Disadvantages
1. Useful for introducing new information and concepts. 2. A lot of content is covered in a short time. 3. One source of information reaches a large audience. 4. Easy to control. 5. Participants take individual notes. 6. Social distance kept between learner and presenter. 7. Generally cheap to deliver.	1. May be monotonous and uninspiring. 2. Teacher-centred with limited participation. 3. Effectiveness depends on the speech abilities of the presenter. 4. May be compromised by poor acoustics. 5. The presenter does not learn from participants. 6. No individual attention to participants. 7. Limited feedback from participants.

- *Resource Person/Guest Speaker*

A training event may utilize a guest speaker or resource person knowledgeable on the subject or with vast experience on the issue. Such a speaker will usually deliver a lecture and then receive questions and comments from participants. However, the interaction may be structured in other ways than lecturing. For instance, the resource person

may use participatory presentation where he/she is given a number of questions from participants beforehand to use in structuring the presentation. The session may also be structured as an interview or television talk show. The use of this method requires that the resource person is identified in advance and briefed on the purpose of the event and time available. Travel and other logistical arrangements should also be made.

Advantages	Disadvantages
1. Expert information and practical experience is shared with participants. 2. Introduction of a new face reduces monotony. 3. Time saving relative to content covered. 4. One source of information reaches a large audience. 5. Often inspiring.	1. Resource persons may go over-board or be irrelevant. 2. Resource persons may overshadow the facilitator. 3. Getting good resource persons is costly. 4. Not all resource persons are good speakers.

- *Personal Testimonies*

A personal testimony is a first-hand story by an invited presenter or participant. In training on masculinities, GBV and HIV/AIDS, such testimonies are very useful in bringing the reality to participants. For instance, people

can relate their personal experiences with violence either as perpetrators, survivors or actors. Alternatively, a taped testimony can be played out. In using a personal testimony, it is necessary to identify and brief the testifier in advance. The testimony can be used to generate discussion during other sessions.

Advantages	Disadvantages
1. Makes learning real. 2. Reinforces learning points. 3. Often emotionally appealing and can motivate commitment and action. 4. Reduces monotony	1. Effectiveness may be limited by poor delivery. 2. May evoke strong feelings in the group and distort the training atmosphere. 3. Could lead to stigma. 4. Participants may not be willing to share intimate and sensitive information.

- *Case Study*

This refers to a verbal, narrative, pictorial or audio-visual rendition of a factual or fictional event/situation to illustrate specific variables and provide a platform for learning. Case studies are very good in illuminating problems, showing causal linkages and exploring optional solutions. A good case should be relevant, short, illustrative, rich in

content and debatable. The facilitator needs to select the case study carefully, identify the learning points, prepare questions for discussion, facilitate the discussion and draw out the relevant lessons. A good trainer should continuously build a reservoir of case studies from diverse sources such as: training manuals, magazines and newspapers, personal stories, videos and films, own personal life, field work, folklore, radio, television and the internet.

Advantages	Disadvantages
1. Bridge theory and practice. 2. Participants can draw lessons to apply. 3. Enable analysis and problem-solving. 4. Useful for exploring controversial issues. 5. Present different perspectives hence allow for variety of solutions. 6. Good ones are memorable. 7. Can be presented in multiple formats. 8. Generate lively debate.	1. It is difficult to get good case studies with rich information. 2. They do not capture all the dynamics of a situation and so can lead to superficial solutions. 3. Can be time consuming if long and difficult to comprehend. 4. Misinterpretation may occur. 5. May generate unnecessary tension if they are factual and some participants associate with them. 6. Not necessarily neutral and can promote bias.

- *Debate*

A debate is a platform through which two or more perspectives of an issue are explored. For a debate to be effective, the facilitator needs to select a topic that lends itself to debating, structure the debate, moderate it

and summarise key lessons. Debates can be held in plenary with individuals presenting their points of view or in the form of group work where small groups generate their points before presenting them in any format deemed appropriate by the facilitator.

Advantages	Disadvantages
1. Diverse views are presented. 2. Many ideas are generated. 3. Can generate innovative ideas. 4. Useful in generating ideas for further synthesis and discussion. 5. Break down complicated issues for easy discussion. 6. Enable analysis and critical thinking. 7. Useful in looking at controversial and attitudinal issues. 8. Enable people to clarify their values. 9. Enhance teamwork and participation. 10. Break monotony. 11. Devolve responsibility for learning from facilitator to participants. 12. Useable in diverse group events.	1. It is not always easy to craft good debatable statements. 2. Can be disorderly if not structured and well moderated. 3. May trivialise serious issues. 4. Can generate long-lasting conflict among participants. 5. Support for an unpopular view can create stigma and hostility towards specific participants. 6. Time-consuming. 7. May be dominated by extroverts.

Examples of topics that can be used for debates are:

- a) Men who advocate gender equality are henpecked, weak and concealing their true identity.
- b) Male gender advocates are competing for meagre resources meant for women's human rights work.
- c) Men cannot be feminists.
- d) All men are violent.
- e) All men are sexually promiscuous.
- f) Men are naturally polygamous.
- g) African men are so attached to their cultures that they cannot practice gender equality.
- h) Women like tough men who can assert their authority even if it means using violence.
- i) It is women who provoke men to violence in domestic circumstances.

- j) It is men who contribute more to the spread of HIV/AIDS.
- k) Rape cannot exist in marriage.

- *Visual Learning Resources*

These are learning resources which appeal to the sense of sight. They include photographs, picture codes, cartoons, slides, diagrams, posters and maps. Such materials are often used to trigger discussion. To make good use of visual materials, the facilitator should: research and carefully select relevant and large enough materials; develop discussion questions on them; and use them at an appropriate time during the session. They may also be displayed throughout in the training venue for constant reference and to enhance room appearance. As with other learning resources, facilitators should gather and store a large reservoir of visuals in physical and, if possible, electronic format for re-use.

Advantages	Disadvantages
1. Time saving. 2. Reinforce ideas. 3. Good ones are self-explanatory. 4. Memorable. 5. Usable even with illiterate participants. 6. Good for triggering discussion. 7. Many are available in NGOs free of charge.	1. Good ones are not easy to get or make. 2. Could be distracting if too colourful or overcrowded. 3. Limited use with visually impaired participants. 4. Some can be expensive. 5. Could be rendered useless if not stored or handled with care.

- *Audio-visual Learning Resources*

These are electronic learning resources that transmit information through a combination of image and sound e.g. films and videos.

There are various videos and films that can be used in conducting training on masculinities, GBV and HIV/AIDS. A sample is listed in the table below.

Title	Description
1. The Impossible Dream.	Depicts the division of labour and power relations in a nuclear urban family.
2. Secret and Sacred.	Looks at a traditional FGM ceremony in the Samburu community of Kenya.
3. Rites of Passage.	Looks at alternative rites of passage to FGM.
4. The Lesser Child.	Depicts discrimination against girls in different facets of life in Kenya.
5. Voices of Young Mothers.	Looks at the challenges of adolescent pregnancy and motherhood in Malawi.
6. Why Mrs X Died.	Explores the hierarchy of causes of maternal mortality and the various interventions that can be used at each stage.
7. Women Eat Last.	Discusses the disadvantages women and girls face in food-deficit and relief situations.
8. If Women Counted.	Looks at the experiences of women vying for elected political offices in Kenya in 1992 during the first multi-party general elections since 1966.
9. Daughter of a Lioness.	Looks at FGM and how girls can resist it in Africa.

10. The Special Gift.	Promotes the involvement of girls in science and technological subjects in Africa.
11. Sara Saves Her Friend.	Looks at the challenges of HIV/AIDS for adolescent girls in Africa.
12. Man Made Famine.	Looks at the non-natural causes of famine and the gender disparities with regard to food security in Africa.
13. Men at Work.	Examines gender and attitudinal relations in the work place.
14. Matlakala's Story.	Depicts domestic violence and how community action and the law can be used to address it.
15. The Three Lives of Phillip Wetu.	Depicts various scenarios with regard to HIV/AIDS and the consequences of decisions made based on each scenario.
16. Neria.	Examines the life of a woman before and after the death of the husband, women's rights to property within a patriarchal system and remedies available.
17. Count Your Chicken.	Looks at the value of education for girls in South East Asia.
18. Dividing the Mango.	Looks at equality between girls and boys in a family context in South East Asia.
19. Will Meena Leave School?	Looks at factors that lead to dropout of girls from school in South East Asia.
20. The Bully and the Water Melon	Looks at teasing and bullying of girls in schools in South East Asia.
21. Saving a Life.	Looks at infant nutrition in South East Asia.

The facilitator should research and select relevant audio-visual materials, preview them to identify key lessons, determine duration hence usability during sessions and draft discussion questions. Short materials may be used within the sessions while long ones

may be screened in the evenings or during weekends. It is also useful to provide copies of such materials to participants especially if they are being trained as trainers. But ensure that copyright laws are respected.

Advantages	Disadvantages
1. Good ones combine learning with entertainment hence reduce monotony. 2. Stimulate discussion. 3. Appeal to emotions hence can elicit commitment and action. 4. Memorable. 5. Reinforce theoretical learning. 6. Can be used with literate and illiterate participants. 7. Can be repeated. 8. Can be re-used. 9. Portable and useable in different places. 10. Can serve a large audience at the same time.	1. Equipment may be expensive. 2. Equipment may fail. 3. Depends on availability of electricity. 4. Vulnerable to physical damage, weather and theft. 5. May be outdated. 6. Could be culturally irrelevant and insensitive to some contexts. 7. Can be mistaken for fun. 8. Many are often ideologically biased. 9. May be of poor sound and visual quality. 10. The language may not be understood by some participants. 11. Availability and reproduction may be limited by copyright laws.

- *Role Plays*

Role plays are dramatic illustrations of situations to depict processes, attitudes, behaviours or other factors. In training on masculinities, GBV and HIV/AIDS, they may be used to explore causal factors and consequences, the role of different agents,

constraints, facilitating factors and solutions. In using role plays, participants are often divided into groups, assigned to develop short dramatic scenes on a topic or theme and given time to rehearse. They then present the scene after which a discussion is held to draw lessons.

Advantages	Disadvantages
1. Combine learning with entertainment hence memorable. 2. Good platform for initiating discussion. 3. Useful for exploring sensitive and controversial issues. 4. Utilise participants' creativity. 5. Are usable with literate and illiterate groups. 6. Promote teamwork and synergy. 7. Cheap.	1. Can be mistaken for entertainment. 2. May lead to stigmatisation of participants playing certain roles. 3. May be of marginal value if poorly developed and executed. 4. Time-consuming to prepare and present. 5. Often resisted by rigid and officious participants who perceive it as clowning. 6. May trivialise complex issues.

- *Group Work*

This is a very common training method that can take different forms. Basically, participants are divided into manageable groups and assigned to discuss a given topic before presenting their views. Participants may be divided randomly, by interest, by specialization, by order of sitting, by age and gender etc. Within groups, participants often divide roles and assign individuals as moderators/chairs and rapporteurs and presenters. The typical group often has 5-8 participants. Another formation for group work is the buzz group in which two or three participants discuss a given topic

without breaking from plenary and present their points. They are called “buzz” groups because everyone talking at the same time creates a sound similar to that of bees. Whatever formation group work takes, it should be guided by a specific topic/question and given enough time. The points presented should also be discussed and recorded. Group work results may be presented in the usual plenary, using the rotating plenary (each group presents its work from where it held its discussion) or using an information market (results are displayed on location and participants go to whichever display interests them).

Advantages	Disadvantages
1. Many ideas generated. 2. Enhance teamwork and group synergy. 3. Devolves responsibility for learning to participants. 4. Good for practical application of ideas. 5. Breaks monotony. 6. Can help cover many dimensions of an issue if groups are assigned different tasks.	1. Grouping could be biased. 2. Could lead to superficial and poor quality results if there is inadequate time. 3. Time-consuming. 4. Can be dominated by extroverts. 5. Conscientious participants are often overloaded. 6. Quality may be compromised by collective ownership. 7. Some questions may not be tackled adequately if groups are assigned many tasks.

- *Field Visit*

This is a visit by trainees to a specific location to obtain information through observation, interviews or personal experience. In training on masculinities, GBV and HIV/AIDS, participants visit communities, police stations, chiefs’ camps, hospitals, prisons, NGO offices, shelters for survivors and religious organisations to get practical insights on issues at hand. Field visits may also be used to conduct research for different purposes such as programming and developing story boards for skits, videos and films. They

need to be guided by specific objectives and be planned carefully taking into account seasons and weather conditions, availability of people to be visited, travel arrangements and administrative factors. There is usually a field contact to link the group with the field sources of information. Field work requires organising participants into groups to look out for specific information, agreeing on methods to use and developing group norms to standardise behaviour while in the field. The findings are processed after and presented for discussion in the plenary.

Advantages	Disadvantages
1. Break monotony and are recreational. 2. Expose participants to first hand information, reality, new cultures, experiences and situations. 3. Help explore different dimensions of an issue. 4. Bridge theory and practice hence improve application of learning. 5. Useful for stimulating discussion. 6. Are memorable. 7. Are interactive.	1. Can be taken as mere recreation. 2. Participants may engage in unrelated activities like shopping. 3. Often expensive and time-consuming. 4. Results may be biased by coached respondents. 5. Depend on cooperation of multiple actors who may not be very friendly. 6. Could be disrupted by insecurity, weather, logistical constraints etc. 7. Can disrupt host's routine. 8. Can be tiring and cumbersome. 9. May raise unnecessary expectations.

- *Games and Exercises*

These are interactive activities that liven up the learning experience. They should be used at different times with specific purposes. For instance, there are: ice-breakers to make participants comfortable with one another; warm-ups to start the day on a common note; energisers in between sessions to boost

people's energy levels; didactic exercises to illustrate ideas and reinforce learning; team building exercises to enhance group synergy; and evaluative exercises to capture main lessons and gauge the success of events. The facilitator needs to choose appropriate games and exercises, allocate them time, conduct them using clear instructions and de-brief on them if they are connected to content.

Advantages	Disadvantages
1. Create collegiality by breaking hierarchies. 2. Enhance team work. 3. Break monotony. 4. Reinforce learning. 5. Encourage creativity and spontaneity. 6. Reduce tensions. 7. Are memorable. 8. Enhance learning by doing.	1. Sometimes misused by facilitators. 2. Some participants consider them childish. 3. May be culturally insensitive. 4. Physical and vigorous ones may result in injury. 5. May alienate some participants e.g. those with disability who are not able to participate in physical games and exercises.

Below is an example of a didactic exercise that can be used in training on masculinities, GBV and HIV/AIDS.

Sample Power Walk Exercise

Instructions

1. Some participants are given a description of an identity they will assume during the exercise.
2. The other participants are observers.
3. Those with the identities stand on a straight line facing one direction.
4. The facilitator reads out the following statements.
 - *I can decide when to or not to have sex.*
 - *I can express my opinion freely and have access to the mass media.*
 - *I have access to reliable information about HIV/AIDS.*
 - *I have no fear of losing my property due to cultural practices.*
 - *I have no fear of discrimination at my place of work.*
 - *I have no fear of sexual harassment at work or in public.*
 - *I have no fear of rape in the community.*
 - *I can successfully negotiate with my partner for condom use.*
 - *I can afford anti-retroviral drugs in case I contracted HIV/AIDS.*
 - *I feel safe from domestic violence.*
5. Those who can answer “Yes” to the statement move one step forward. Those for “No” move one step back.
6. Once clear gaps have been established in the positions, the facilitator de-briefs using the following points;
 - *The individuals reveal their identities.*
 - *Observers discuss why the gaps are longer or shorter between individuals.*
 - *Who has power and what are the sources of their power?*
 - *Who is more vulnerable to violence and infection by HIV?*
 - *What is the link between vulnerability, power (or lack of it) and masculinities/femininities?*

The Identities

Achien’g: I am a girl of 13 years of age. I am in Class 6 in a peri-urban primary school. My mother sells a local brew at home. I am the first born so I usually help my mother to sell the liquor. This brings me into contact with many men some of whom have become my friends although I know that they also have multiple affairs. I use condoms only with those who are willing. Those who are not willing give me more money than the others. One or two are also intimate with my mother who I suspect to be infected considering that my father died of AIDS.

Juma: I am a boy aged 15 years. I go to a rural school. Both my father and mother died of a strange disease that villagers regarded as witchcraft. Now I live with my grandmother who takes care of me, my two brothers and four cousins whose parents

also died from the strange disease. My grandmother has a small piece of land where she grows some food but it is never enough. Sometimes the man who inherited her after my grandfather died brings us food but he is never reliable. As a result I do casual work for rich families to earn something to help feed us. This means that I occasionally miss school. Since I am the first born, I am thinking I should get married so I get someone to assist me. I have a girlfriend who has lately been hinting that she could be pregnant by me. I actually wonder how she got pregnant because we did it standing! She may move in with me any time although I do not have a house to keep her in.

Joshua: I am a Project Officer with an NGO working on health issues. I am married to a nurse. We have two children. I would say that I am living well because I recently inherited a coffee farm from my father. I have employed some farm hands to work on that farm since it is upcountry. I have recently asked my wife to stop working since I can sufficiently provide for the family. After all, what she earns is so little it does not make a difference. But I also feel her late night and weekend shifts are not all genuine. If I stop her from working, I can have greater control over my family. I am planning to marry a second wife to stay on the farm but my wife has opposed the idea. This does not matter anyway because my culture allows me to marry as many wives as I wish. I have already identified a potential wife from the many women I meet during my field trips. Such trips are usually full of fun: we drink late, dance to good music and of course retire with beautiful local girls or work mates.

Rebecca: I am 23 years old and a third year student at the university. I am about to complete my final examinations. University life has been difficult but luckily my boyfriends who work in the nearby city have been supporting me. I have four of them and I visit each on a different weekend of the month. During weekdays they visit me in the university hostel. On a number of occasions, two have arrived at the same time and clashed. But none of them is willing to leave me because I am very attractive. What I know is that I am going to get married as soon as I finish college to my other boyfriend who is in another university. All my boyfriends are circumcised and so I do not bother using condoms with any.

Maria: I am 37 years old and a senior civil servant. I am married with seven children. We have just completed paying for a house and I am glad we can now have a break from paying house rent in these hard times. The house is in my husband's name and when I asked if it could be in both our names, he threatened to beat me saying I was being indoctrinated by my friends who are campaigning for "something called gender equality". Anyway you know we women have to be submissive as religion requires.

John: I am a cobbler living in one of the slums in the capital city. I am married with five children. The money I get is so little it cannot even buy food for the family. My wife helps by selling beer in a pub within the slums. Of course I know what happens between her and some of her clients but if it can bring in more money to sustain the family, I close my eyes. Because of this I have sometimes thought I should use condoms with her but then dismissed the thought because she is my wife. After all, I paid for her.



SESSION 9: EVALUATION AND REPORTING

Objective

By the end of the session, participants should be able to assess the usefulness, effectiveness and appropriateness of a training workshop using appropriate approaches.

Facilitation Guide

1. Explain the purpose of evaluation in training events.
2. Familiarize participants with different ways of conducting evaluation.
3. Invite participants to share other ways of evaluating training events.
4. Explain about report writing and the contents of a standard training report. If possible, display samples of good training reports.

Purpose of Evaluation

The basic purpose of evaluating a training event is to assess the worth of the activity through the prism of several variables such as: achievement of the pre-set objectives; knowledge, skills and attitudes gained; usefulness to participants; lessons learnt; and what to improve. The priorities will differ and hence the content of the evaluation tools used.

Sample Evaluation Methods

- *Daily Assessment*

This can be done in several ways. The purpose is to monitor the key lessons from each day's sessions and provide feedback for facilitators to improve. To this end, a daily evaluation committee is appointed at the beginning of the training or on a daily basis to gather views from participants and present them to the facilitators at a de-briefing meeting

at the end of the day. This committee also monitors the memo board (parking bay) to point out pending issues and summarises the mood meter every day to show levels of satisfaction¹⁷.

- *Ranking Scale*

Key elements of the workshop are assessed in a structured way. One common method is the ranking scale to measure achievement of objectives, realization of expectations, reduction of fears, level of satisfaction with sessions covered and other aspects such as accommodation, food, venue etc. For instance, a scale of 1-5 (where 1 is poor, 2 is fair, 3 is satisfactory, 4 is very good and 5 is excellent) may be provided against each aspect and marked on a board using adhesive labels or marker pens. The numbers marking at each scale are tallied to get an indication of participants' feelings about the various aspects. The results can then be shared raw or transferred to a bar graph. Below is a sample rating scale.

¹⁷See Session One for a sample mood meter.

		1	2	3	4	5
1	Content					
2	Resource materials					
3	Facilitation					
4	Participation					
5	Food					
6	Accommodation					
7	Achievement of objectives					
8	Time management					
9	Training venue					
10	Administration and logistics					
11	Overall usefulness					

- *Assessment of Changes in Knowledge, Skills and Attitudes*

For this, a pre-workshop and post-workshop questionnaire can be used. The pre-workshop assessment is given at the beginning to detect the entry level of participants while the post-workshop questionnaire is given to

test the exit levels. The results are analysed and compared to see numbers that have improved knowledge and skills and whose attitudes have changed. The results indicate whether the workshop was effective or not. A sample pre and post-workshop questionnaire is provided below.

Name of Participant (optional):

- Briefly define the following terms:
 - Gender.
 - Gender based violence.
- List two forms of gender based violence you know of.
- State three general factors that can increase the vulnerability of a person to gender based violence and infection with HIV.
- Who do you consider to be the three most likely perpetrators of GBV?
- List five ways in which infection with HIV can compromise women's enjoyment of human rights.
- What do you consider to be the responsibility of men in preventing and responding to GBV and the spread of HIV/AIDS?

- *Assessment of Application*

In some instances, it is necessary to follow up those who have been trained to: assess how they are applying the skills, attitudes and knowledge gained; provide back-up technical assistance; detect difficulties; and record lessons for future training exercises. This can be done by asking participants to fill in a questionnaire after an agreed period during which they should have had time to apply the training. It may also be done by getting back the participants to a common forum to discuss their experiences.

Report Writing

It is routine to compile training reports. Such a report is useful as: a record of proceedings: future reference for participants and

facilitators; a source of information for others; an accounting document; and a reminder of action plans. A good report should contain:

1. An executive summary of the objective, content, processes and outputs.
2. Introduction on the type of training, its objectives, participants, facilitators, venue, process and topics covered.
3. Proceedings session by session.
4. Conclusion covering outputs and follow up steps e.g. resolutions and action plans.
5. Appendix containing list of participants, training programme, handouts and other materials that could be diversionary in the main report.

It is advisable to produce the report as soon as possible after the training.



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About the Author



Okumba Miruka is an international consultant with expertise on gender mainstreaming, strategic planning, participatory training, evaluation, research and documentation. A member of FEMNET and founder of the Men for Gender Equality Now in Kenya, Miruka is one of the pioneer gender trainers produced by FEMNET in the early 1990s. Since then, he has widely consulted for NGOs, governments and United Nations organisations on gender issues in various African countries and beyond. He has also worked as a Programme Officer on Gender Based Violence for the United Nations Development Programme in Darfur, Sudan. He currently teaches as a part time lecturer in the Department of Gender and Development Studies at Kenyatta University in Nairobi, Kenya.

Over the years, Miruka has written a number of publications on gender, including: *ActionAid's Experiences in Mainstreaming Gender* (Kenya, Burundi, Ethiopia and Uganda); *Training Manual on Sexual and Gender Based Violence*; *Parliamentary Survey Report*

(on gender sensitivity of Kenyan legislative assembly); *Refugee Male Participation in Preventing and Responding to Gender Based Violence: A Training Manual* for International Medical Corps (Uganda); *Training Guidelines for the National Agriculture and Livestock Extension Programme* (Kenya); *Mandated to Protect* (training manual on sexual exploitation and abuse in Darfur Sudan); "Men Combating Violence against Women in Kenya", in *Critical Half* Vol. 5, No. 1 (March 2007) published by Women for Women International, Washington DC; *Gender Policy Guidelines and Gender Mainstreaming Manual* for Swedish Cooperative Centre and Vi Agro-forestry, Regional Office for Eastern and Southern Africa; *Men to Men Strategy Toolkit on Working with Men to Combat Gender Based Violence*; "Model re-admission Policy on School Girl Pregnancy"; and *Gender Equity and Equality Manual* for use by the Centre for Parliamentary Studies and Training in Kenya.

Miruka is a well known scholar on Oral Literature with various books in use in secondary schools and universities. The published literary works include: *A Dictionary of Oral Literature* (with Leteipa Ole Sunkuli), *Encounter with Oral Literature*, *Studying Oral Literature*, *Notes to Ian Gordon's Looking for a Raingod and Other Stories* and *Oral Literature of the Luo*. He has also worked as a correspondent on literary, cultural and gender issues for Kenya Broadcasting Corporation, Nation Media Group, East African Standard and *The People* newspaper.

Men to Men Regional Programme
African Women's Development and Communication Network (FEMNET)
P O Box 54562 – 00200 | Nairobi, Kenya
Telephone +254 20 271 2971/2
Email: admin@FEMNET.or.ke
Website: www.FEMNET.or.ke



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