

A Training Module

2011

*Engaging
with Boys and
Young Men to
Address Gender
Based Violence
and Masculinities*

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About Rozan

Rozan is an Islamabad-based non-governmental and non-profit organization working on issues of emotional and mental health. Rozan was officially registered in December 1998 under the Societies Act 1860 and was awarded tax-exemption status in 2005.

Rozan's mission

Rozan's mission is *"To have worked with all people, especially women, youth and children, to collectively strive for a society that is violence free, self aware and accepting of itself and others"*. Priority concerns for interventions that have been selected by Rozan are emotional health, gender, violence against women and children and sexual and reproductive health.

Rozan's objectives

- To facilitate the process of self-reflection and self-growth in order to foster good emotional health.
- To provide psychological support to women.
- To provide psychological support to children/adolescents and especially those children who are victims of child sexual abuse and adults survivors of sexual abuse.
- To develop and maintain a resource center on Child Sexual Abuse and Gender
- To facilitate and conduct research and studies on all programme areas
- To provide trainings on Gender, Child Sexual Abuse and other aspects of emotional health.
- To educate and increase awareness, and sensitize the community especially key professional groups e.g. the media and the police about gender issues, violence against women and children and emotional health.

Rozan's programmes

Rozan currently has four programmes and two projects namely:

- **Aangan** (Rozan's Programme for Children) works as a resource centre on the emotional health of children, focusing on child sexual abuse.
- **Zeest** (Rozan's Programme for Women) works on the emotional health of women focusing on issues of gender and violence against women.
- **Rabta** (Rozan's Programme working with Police force) works with the Police to create capacity and ownership to deal with issue of violence against women and children.
- **Youth Helpline** (Rozan Telephone Counseling Service for the Youth) is a toll free telephone counseling service working on the emotional and sexual health of young people.
- **Munsalik** (Rozan's Media Sensitization Project) works with different media professionals and students in an attempt to involve media professionals as advocates for change.
- **Humqadam** (Rozan's Project working with Men and Boys) conducts research on masculinities and works with men and boys in the community to mobilize them against violence against women.

Rozan's strategies

All Rozan programmes are structured around one or more of the three core primary strategies: awareness raising, psychological support and referral and capacity building and training. However the relative emphasis on each varies from programme to programme depending upon the needs assessed, emerging opportunities and programme's maturity and capacity. Two new and distinct strategies are now emerging; these include research and advocacy.

The rationale for each core strategy is detailed below:

Awareness raising

Recognizing that the issues that Rozan works with are often socially tabooed or neglected, a core area of intervention recognized by Rozan is raising consciousness or awareness. The inability of the community to recognize these issues as important severely undermines its ability to strategize or address these problems. Rozan recognizes that awareness and ownership must be raised and work has to be done within communities, with all key stakeholders and across all classes. Also recognizing the importance of increasing ownership within the community on these issues, Rozan considers it important to involve volunteers in this work.

Psychological support and referral

Emotional and mental health support is an essential service that Rozan provides. Its centrality draws from the fact that we work with vulnerable groups and while breaking the silence and mobilizing women, children, youth and men on social injustices like violence is essential, it must be done in ways where individuals feel supported and have opportunities to heal emotionally, express and clarify confusions. All campaigning done with a view to raise awareness on these issues wherever possible is supported by counseling services (phone, email or letter) or referral support.

Training and capacity building

An important Rozan strategy is training and capacity building. Two distinctions in terms of groups trained are: individuals (these could be members of the community or professionals e.g. the media) or institutions (police department, women centers or CBO/NGO's). Where in the former case, it serves to deepen Rozan's awareness raising agenda and aims to create change agents within the community, in the latter it is also used as a tool to systematically enhance capacity of key state or non state institutions on issues Rozan works with.

Introduction

A shift in gender discourse

Working with men and boys

Boys and girls in all societies are taught to behave in certain stereotypical ways; they are treated differently and are expected to behave along these prescribed patterns. Different messages are conveyed to them through the media, religious leaders, parents, school, peers and others. In childhood they learn gender roles and what is expected from them as boys and girls. In most cases girls' and boys' expected roles and responsibilities are associated with their future roles: as mothers and wives for girls, and as husbands, fathers, bread earners and head of the household for boys. Young men typically learn that it is considered 'masculine' to be strong and dominant, sexually active, not to show emotions, and to exercise authority over women and children of their families. In societies like ours boys and men are expected to support their parents financially throughout their lives. This process of socialization actually shapes men in the same way as it does women. These messages play a vital role in sustaining gender inequalities and perpetuating harmful masculine norms that govern gender roles in almost all societies.

The idea of involving men and boys in interventions aimed at achieving more equal relationships between men and women is part of a relatively new conceptual framework. The population and family planning field began paying attention to "male involvement" in the 1980s, because men were often the decision-makers in matters of family size and contraceptive use. Gradually, a theoretical shift from Women in Development (WID) to Gender and Development (GAD) has been evidenced in almost every development programme conceived to empower women, including the HIV prevention, ensuring children's rights to live free from violence, and advocating for change in the political arena in order to guarantee gender equality at the institutional level. *In 1994, delegates from 180 countries met in Cairo at the International Conference on Population and Development and affirmed that men must be included in efforts to improve not only the Reproductive Health (RH) of women but also the social and legal status of women and girls worldwide (United Nations 1995).*^[Ref.1]

Most men's engagement programming models developed henceforth saw men as obstacles, as problems that needed to be addressed, or as a means to an end (i.e. as a tool to improve women's lives). More recently, the male-engagement field has been

looking at men more holistically. Work with men and boys which recognizes that men can be partners in GBV prevention and RH; that they do care what happens to their partners, their families and in their communities; and that men, like women, have their own needs and are complex individuals, is now slowly beginning to gain momentum.

These efforts have focused on providing boys and men spaces to locate, understand, challenge, and if required, reconstruct their role in their communities. Some promising evidenced based work like Program H in Brazil, implemented by the Institute of Promundo during 2003-2004 and the *Yaari Dosti* Project by Population Council in India in 2007-2008, has been conducted. This initiative by Rozan is an effort to take this work one step further and develop modules for working with men and boys in our social context. Rozan has always recognized men as partners and been actively engaged in organizing activities during the White Ribbon Campaign and conducting training sessions with boys on life skill education in communities. However, the current initiative is a concerted effort to work with men and boys more holistically, explore and address issues around masculinities and through that framework, address gender based violence (GBV).

About the module

This module is designed for use by facilitators and programme planners who wish to engage young men in issues around gender based violence and masculinities. It is designed as a 15 session series that can be run with groups of 10-25 men in community settings.

Overall objectives

1. Help participants to understand structural influencers in the construction of masculinities in our society.
2. To recognize the impact of socialization especially messages around masculinities on
 - sexual health and sexuality
 - relationships between men
 - men's relationships with women
 - men's roles and responsibilities
3. Allow participants to reflect on the self and highlight an individual's role and power to bring about positive change in the society
4. Identify alternative ways of 'being a man', and provide a forum for healthier

- ways of practicing it.
5. Sensitize men and boys to recognize violence, its link to power and mobilize them to stand up against gender based violence at a personal and community level.

Development process

The module has been developed by the Rozan team. The module has been based on the findings of the action research titled 'Understanding Masculinities, A formative Research on Masculinities and Gender based Violence', conducted by Rozan in a peri-urban location near Rawalpindi in 2009-10. The findings highlight how perceptions and practices of masculinity influence and interconnect with issues such as relationships, sexuality and most importantly, violence. Traditional notions of masculinity put men in positions where relationships are often characterized by unequal power relations, and violence is seen as a tool of maintaining control. The findings highlight the need to support young men in:

- reflecting upon and understanding where expectations about masculinities come from, how they influence their behaviour and also how they then impact people and relationships around them;
- gaining knowledge and information on sexuality (e.g. myths around sexuality);
- learning skills (e.g. conflict resolution and anger management); and coping with aspects of their lives where they need support, especially in cases where their first experiences with sexuality have been abusive.

Along with taking guidance from the work done in the field of gender based violence locally and regionally, the team also used the experience of Rozan's decade long work with policemen and youth in designing the content and exercises of the module. The module has been pre-tested with 5 cohorts of young men (100 boys in all) and has been adapted based on the learning with each subsequent cohort. Each cohort comprised 20-25 young men from the lower socio- economic class in a peri - urban community in Rawalpindi.

Thematic scheme

Understanding the self is a foundation for this module, which is based on the premise that social change is inextricably linked to changes within the self. As products of a patriarchal society we must all examine and recognize our roots, and when we work on issues that challenge the very identities that we hold so central, looking at the self becomes inescapable. The issues raised with young boys in this module, be it gender, sensitization to violence, anger management etc. are all analyzed through their connection with the self.

The module consists of three major thematic areas:

1. Self, masculinity and gender based violence

Gender based violence (GBV) occurs and is perpetuated by an imbalanced power distribution, and men, in most societies, are the holders of entitlements and power at the family as well as societal level. The demarcation of social spheres for men and women further contributes to widening this gap. At a domestic level, discrimination and violence can take the forms of limited opportunities for girls/women to get education or employment, limited or no participation in decision making, control over mobility, physical abuse, etc. Similarly, at the community level, sexual harassment and undermining women are common forms of violence. Primarily, it is men who are the perpetrators of violence at domestic and community levels; however men's behaviors are rooted in the way they are raised. Providing men an opportunity for reflection, and through reflecting on these inequitable gender norms and what price men pay to fit in the popular "male box" can play a vital role in initiating change. This manual therefore, starts with sessions on self, masculinity and a healthy society. It involves reviewing their personal histories, messages received in childhood and how they have shaped the people they are today. It includes sessions on understanding the role of gender and messages on masculinity and the life cycle of violence which gives an opportunity to men and boys to understand how violence is defined, its types and presence in lives of men and women. Discussion on myths about GBV and men's role to break this cycle are also an important part of this portion.

2. Men and sexuality

A considerable part of masculinity is defined in relation to sexuality; from a societal perspective, for a man to be 'man enough' he has to be heterosexual, sexually potent and active. For most men and boys sexuality is equivalent to "sex". In societies like ours, sexuality is considered a taboo topic to talk about. Reproduction, a part of sexuality, gets even less importance. In the case of fathers and sons a silence on these issues can be even greater than the silence among women, where some information on puberty is shared, such as about menstruation, etc. On the other hand, information about semenarche (first ejaculation of boys), for example, is not shared with anyone in the family. At Rozan's youth helpline, concerns about sexuality, masturbation, performance and pubertal changes are the main sources of anxiety in young boys, who often rely on faulty information from peers, or resort to quacks. Often this faulty messaging can lead to stress, anxiety and risky sexual behavior. In this module, the sessions address sexuality as a holistic concept that covers intimacy, sexual reproductive health, identities and pleasure. Popular myths around sexuality are also discussed so that correct information can be shared with youth and some of these anxieties addressed

3. Men and life skills

Life skills refer to the self-development skills every individual needs in order to enhance his/her performance in life including better relationships. We do not live in isolation; we are all essentially social beings, and our success in life, both personal and professional, depends, therefore, on how we relate to people. The ability to exercise control over one's own emotions and behavior and to communicate effectively allows individuals to connect with other people and to build healthy and mutually respectful relationships. For men and boys life skills gain even more importance given the gender roles they are in and the ways they are expected to behave and express or suppress feelings. Fortunately, these are skills that can be learnt and improved. We learn from people around us, from training, from practice and from understanding the concepts behind them. The importance of life skills work with young men was highlighted by the findings of Rozan's research (Understanding Masculinities, 2009- 10) where boys expressed opinions such as "a real man does not forgive or forget, and does not shy away from conflict even if it means endangering his life" and shared unhealthy, and sometimes life threatening notions of dealing with conflict and disagreements and expressing emotions.

Three areas including: communication skills; anger and feelings; and conflict resolution form part of this section.

The aforementioned components are interwoven in a way that self and masculinity remain cross cutting themes. In the module the sequencing of the thematic areas is such that after establishing a conceptual common understanding about self, masculinities, and healthy society, sensitive issues around gender inequalities and sexualities are discussed. The module ends with a focus on increasing an understanding of and sensitivity towards violence against women, highlighting boys' and men's ability and role to address it.

Methodology

The overall methodology of the module is participatory and experiential. Group work, role plays, case studies, lectures and brain storming in the plenary have been used as major techniques to run the sessions.

Structure

The module has been designed in the form of training sessions. There are 15 training sessions in total and the time durations for sessions range from 2 to 2 ½ hours each. It is advised that they be run in the same sequence as they are presented as each session

builds on the last, and each thematic area is linked to the other (Each session includes the objectives of the session, time duration, material and advance preparation required. At the end of each session detailed notes for the facilitator are given. Reading material for the facilitator has also been provided where required).

Training sessions are presented in a standardized format in the following way:

● Title of the session

Each session begins with the title of the session which reflects its content, e.g., Sexuality

● Objectives

This represents what participants are expected to have learnt after participating in the training session.

● Duration

This part reflects the approximate time required to complete the session. The time has been allocated on the basis of past experience of running these sessions. As it is recommended that the sessions be conducted with a group of 20 to 25 participants, the time may vary with the size of the group.

● Material

Basic material that is required for almost all sessions includes flip charts, meta cards, markers, etc. As the activities are to be run in a local setting this material can be improvised. Facilitators can substitute it with conveniently available material.

● Advance preparation

This part reflects the preparations that need to be done before starting the session.

● Process steps

All the activities given in sessions need to be done in a step-wise process. This section explains each step clearly. All the steps are numbered and should ideally be followed in the same order. At times the steps have been broken down into sub steps to make them easier to follow. To help facilitators in guiding the discussion, relevant questions and probes have been highlighted. Depending upon the reading and writing skills of the group, the instructions can be revised and adapted. Similarly, more questions can also be added into the list of suggested questions in order to help generate a discussion. Another important process point

is to allow participants some space and time to reflect on questions. Rozan's past experience indicates that groups often open up on these topics after number of interactions. The facilitator should not force the participants to speak.

● **Facilitator notes**

This section explains to the facilitator/s some important points related to the content as well as process of the session. The importance of the session and its linkages with the other sessions of module are highlighted in the facilitator's notes where required. Tips to deal with possible difficulties and resistance and the areas where facilitators should be vigilant while conducting sessions are also part of these notes.

● **Readings**

In order to increase the knowledge base of the facilitator regarding the content of the session reading material has been provided. It is recommended that the facilitators read and understand the reading material before conducting the session. If the facilitator feels it appropriate, some of these reading or excerpts from them can also be shared with participants.

Usage with different groups

The module has been developed based on work with a lower socio economic group of young men in a semi urban setting. It may require adaptation when used with a different group in terms class, age, rural or urban setting.

Evaluation tool

The Gender Equitable Men (GEM) Scale was originally developed by the Instituto Promundo, Brazil, Institue Papai, Ecos and Salude Y Genero under Program H during 2003-2004 with young men aged 15 to 25 years. Later in 2007-8 the scale was adapted in India by the Population Council with a group of boys. The original scale includes 24 attitudinal statements about gender roles in the area of domestic work and childcare, sexuality and sexual relationships, reproductive health and disease

prevention, partner violence, and attitudes towards homosexuality and close relationships with other men. Based on the analysis of data collected during Rozan's formative research, 22 statements were taken from the original GEM Scale, 3 from the Indian adaptation, and an additional 14 statements were developed for Pakistan. After pretesting with 106 young men, the scale was analyzed using principle component analysis to select items that had high internal correlation. With about five iterations, 13 items that clung together with Alpha value of 0.71 were identified. This 13 item scale, presented on the next page is recommended for use as an evaluation tool to assess change in attitudes of young men before and after running these sessions. Translation in Urdu is available with Rozan and can be requested.

Gender Equitable Men Scale (GEM) adapted in the context of Pakistan

Item 1: Men need sex more than women do.		
1. Agree	2. Partially agree	3. Disagree
Item 2: Men are always ready to have sex.		
1. Agree	2. Partially agree	3. Disagree
Item 3: I would be outraged if my wife asked me to use a condom.		
1. Agree	2. Partially agree	3. Disagree
Item 4: Only a real man can produce a male child.		
1. Agree	2. Partially agree	3. Disagree
Item 5: A man should be sexually powerful to keep his wife in control. @		
1. Agree	2. Partially agree	3. Disagree
Item 6: Changing diapers, giving the kids a bath, and feeding the kids are the mothers' responsibility.		
1. Agree	2. Partially agree	3. Disagree
Item 7: It is a woman's responsibility to avoid getting pregnant.		
1. Agree	2. Partially agree	3. Disagree

Item 8: A man should have the final word about decisions in his home.		
1. Agree	2. Partially agree	3. Disagree
Item 9: Above all, a man needs respect.		
1. Agree	2. Partially agree	3. Disagree
Item 10: Women should not go out for work.		
1. Agree	2. Partially agree	3. Disagree
Item 11: An honorable man does not live on woman's earnings. @		
1. Agree	2. Partially agree	3. Disagree
Item 12: A woman should tolerate violence in order to keep her family together.		
1. Agree	2. Partially agree	3. Disagree
Item 13: Women of the house should be in men's control. @		
1. Agree	2. Partially agree	3. Disagree

Note: Items with symbol @ are Pakistan specific.

Sessions of the Module



Getting to know each other

Process

Objectives

- Create a learning environment
- Get to know each other
- Share the overall objectives of the series of sessions
- Understand hopes and fears of the participants.

Duration: 2 Hours

Material

1. Paper and pen
2. Flip charts
3. Markers
4. Masking tape
5. Objectives chart

Advance preparation

- Pairs of paper pieces (chits) each containing a feeling.
- Overall and session objectives written on chart paper.

Step I:

- i) Share with participants that the introductions will be carried out through a group activity.
- ii) Place folded pieces of paper with different feelings, e.g., happiness, sadness, worry, anger, curiosity, etc., written on them (two for each feeling) in the middle of the floor. The number of chits should equal number of participants.
- iii) Ask participants to pick one chit each, not to show it to anyone and silently role-play the emotion written on their chits. While play-acting, they are to go around the room and find the one other person who has the same emotion written on his chit.
- iv) Ask participants to introduce each other to their partners, using the following questions:
 - What is your name?
 - What do you like to do in your free time?
 - What is the one thing that helps to make the period of youth easier for you?
- v) Ask participants to take turns to introduce their partners to the larger group.

Step II:

- i) Share the overall objectives of the series of sessions, ask for comments and provide clarification if needed. Also share the specific objectives of this session.

Step III:

- i) Divide participants into three groups and ask them to note down their hopes, fears and contribution to the 15 session series.
- ii) Ask each group to present their hopes, fears and contributions.
- iii) Encourage the groups to question each other and ask for clarification. The facilitator can also clarify expectations and attempt to discuss fears raised. Some of these can also be addressed in the norms session below.

Step IV:

- i) Ask participants to think about and share one thing that would help them learn best during the series of sessions.
- ii) Note down their responses and discuss possible rules that can be made into norms, e.g., listening to each other, having fun, punctuality, giving everyone the space to talk, respecting differences of opinion.
- iii) Put up these agreed upon norms on a flip chart and emphasize that the ownership of following these norms will lie with the entire group and not just with the facilitators.
- iv) Mention that each session will start by repeating norms.

Facilitator notes

Being the first session of the series, this carries particular importance in terms of building a rapport with the participants and setting the tone for the coming sessions. The exercise is developed in such a way that it works for an even number of participant, as each emotion that participants have to role play is in pairs. Facilitator/s would need to participate in the activity in case of an odd number of participants. The group can be more actively engaged if the exercise is done while standing, and in a large circle where enough space is available for everyone to walk around and role-play. Sharing the objectives is an important step and must be done in a way that participants can relate it to their everyday lives and also feel comfortable challenging or expressing their confusion. In norms setting facilitator/s can emphasize respecting others' opinion, openness and confidentiality.

Self, masculinity and healthy society

Process

Objective/s

- Develop a common understanding of concepts such as self awareness, masculinities and a healthy society.
- Help participants to understand the relationship between self, masculinities and healthy society.

Duration: 2 Hours

Material

1. Flip charts
2. Markers
3. Masking tape
4. White board
5. Objective/s chart

Advance preparation

- Session objectives written on chart paper.

Step I:

Ask participants what comes to their mind when they hear the term 'self awareness' (*khud agahi*), masculinity (*mardangi*) and a healthy society (*sehatmand moashara*). Each term should be asked separately. Take some responses from the participants and note them down on the white board/chart.

Step II:

Divide participants into three groups, assign one of the above-mentioned terms to each group and ask them to discuss and put down on flip charts their understanding about the term.

Step III:

- i) Ask the groups to present their definitions/explanations of these concepts in the plenary.
- ii) Discuss and clarify if there is any query or confusion.

Step IV:

- i) Divide the participants into three small groups and ask them to discuss and identify the interrelation between self, masculinity and a health society.
- ii) Ask the group to present their analyses in the plenary.
- iii) Ask the group to reflect upon the following questions:
 - a) Do current expectations of the society from men help to create healthy men and a healthy society?
 - b) If these expectations of masculinity are unrealistic and men want to change these, is self awareness important?

Highlight the importance of self awareness in understanding the construct of masculinities and locating one's role in contributing to establishing a healthy society.

Step V:

- i) Share with participants that self awareness is a long term process and that one may encounter certain blocks along the way.
- ii) Ask participants to brainstorm on what possible blocks may hinder the process of self-awareness for an individual.
- iii) Make the point that blocks may be external (e.g., hostile environment) or internal (fear of discovering your own faults). In the plenary discuss each block and ask participants whether they think it is internal or external.
- iv) Highlight that sometimes blocks that we think are external (e.g., time constraints) may actually be internal, in the sense that perhaps it is we who are not managing our time well enough and, thus not prioritizing self-awareness.
- v) Close the discussion by letting the participants know that this is an introduction to these concepts and that in the coming session they will get opportunities to explore them further.

Facilitator notes

This session plays an important role in linking the sessions that follow. While discussing masculinity, facilitators should take care to include all the socially constructed aspects /ideals of 'manliness'. Often brainstorming on this results in listing manliness in purview of sexuality. This perhaps is due to the use of word "mardangi" in Urdu, typically used to refer to men's sexual abilities. Facilitators need to be prepared for this and should re-explain the term if needed so that participants are able to think beyond this narrow understanding. Similarly, translating healthy society as "sehatmand muashra" may also limit participant understanding of the concept, confining to physical health only, which is just one aspect of a healthy society. The facilitator must, therefore, emphasize that the term 'healthy society' refers to a better society with good social indicators of life, such as justice, law and order, absence of violence, rights for everyone, equal opportunities, access to resources, better education opportunities for all, etc. In the process of linking the session, facilitators should develop connections among these three major components. For example, they can highlight that stereotypical notions of masculinity hamper self awareness; the expectation from men is to always be in control, not cry or show any distress, etc. Many men deal with this by blocking out/denying their emotions. This can result in their taking on a lot of pressure on themselves and, therefore, either suffering physically and emotionally or taking out their anger and frustration on others in a weaker position than them.

Other questions to discuss are: If masculinity teaches men they are superior to women, can this lead to a fair and just society? Will the rights of women, children and other vulnerable groups be met in such a society? If masculinity teaches men that a real man resolves conflicts by violence if needed and that a man who loses a fight is no longer a man, what kind of actions/risks will a man be willing to take to come out as a winner? And what might the implications of such risks be for the men, their families and for society?

Facilitators would find it useful to highlight the following social facts: if we look around us today we find that wars are fought almost entirely by men, most crimes are committed by men and most jails are full of men. What does this violence in men have to do with notions of masculinity and expectation from men as warriors, protectors of a country, land and women etc? While discussing the characteristics of a healthy society, facilitators need to highlight values like equality, justice, fairness, non discrimination. Here there are chances that some participants may say that a healthy society is an Islamic society; in this case, the facilitator can ask the group to unpack what is meant by an 'Islamic society and what Islamic values are, linking it back to justice, equality, etc.

Reading material

Reading 1: Self-awareness and its importance ^[Ref. III]

Self-awareness is the ability to know oneself, to be able to reflect on one's own life and self with a critical, yet understanding eye. It is an awareness of our:

- Personality traits, skills, strengths, limitations
- Emotional states
- Identity and its various aspects
- Needs, desires and goals, etc.
- Values, opinions and attitudes
- Relationships

It includes an understanding of our history, our past experiences both positive and negative, and the impact they have had on who we are today. Our self-awareness comes not only from within us, but also from people around us. Self-awareness is a process, and one that may never be complete. It is a journey that continues our whole life. The more we allow ourselves to open up our minds to self-discovery, the further along the path we can go.

Self-awareness is an extremely important process for all of us. For centuries, philosophers and scholars have encouraged human beings to know themselves.

The great Sufi saint, Baba Bullah emphasizes the importance of self-awareness and analysis by saying:

*“Parrh parrh alam fazal hoein
Kadi apna ap tey parhia e nahin
Varrh varrh jana ey mandar masatey
Kadi mann apnay vich varrhia e nahin”*

Translation: You have read thousands of books but you have never tried to read your own self. You rush in, into your *Mandirs*, into your Mosques but you have never tried to enter your own heart.

Similarly, Baba Fareed Shakar Gunj says in one of his kafis,

*“Ap awarain mein , mein milan sukh ho
Farida jey tu mera huwen, sab jag tera ho”*

Translation: God says, if you reform yourself, you will find me, he who finds me finds peace, if you submit to me, the whole world would submit to you)

(Professor Saeed Ahmad, Kafian Baba Fareed)

Hence the importance of self-awareness cannot be overemphasized. It is the key to our emotional well-being. It is also an essential element in allowing us to understand and get closer to others, thus building meaningful and supportive relationships.

Becoming self-aware helps us understand why we behave the way we do in various situations, what motivates us, what angers us and so on. This gives us the ability to be able to identify, challenge and change the attitudes and behaviors that are harmful to us or to others and that hinder our personal development. The more we know ourselves, the better we are able to manage emotions, overcome weaknesses, and harness our potential productively to benefit ourselves and others. Self-confidence and a sense of control over our lives are important fruits of self-awareness. It also allows us to connect with and accept others and to move closer to becoming more sensitized, mature and responsible human beings, and thus ultimately contributing towards a more humane society. Awareness is considered to be the first step towards change.

It is important to acknowledge that the process of self-awareness is not always easy. Yet it is critical to our well-being and personal development and thus worth pursuing. We must, therefore, find ways of moving beyond these blocks and facilitate the process for ourselves. There are 2 points to understand in this respect. First, every person's experience of self-awareness will be different from another. Because one person has difficulties exploring and facing personal issues does not mean that everyone will. Similarly, because one person is able to easily analyze oneself, trust people and disclose an experience easily does not mean everyone will. Secondly, we have the right to choose how self-aware we wish to be and when. How deeply we choose to explore, what and how much we choose to disclose to another, who we disclose to, to what extent we analyze what emerges during the process is always in our control. If we feel uncomfortable at first, we may choose, for example, to take the process very slowly until we begin to feel more confident and in control and begin to trust people.

Blocks to self-awareness

If self-awareness is so important, why are more people not self-aware or not actively working towards it? One reason may be that many people do not recognize its importance, but there are also many blocks to self-awareness, both internal (fear) and external (social expectations) which are important to identify, for only then can one begin to move past them:

- Self-awareness requires time and effort, which not everyone is willing to give.
- It is not always easy to open up to people and share experiences and feelings

with them, which is something that needs to be done as part of the self-awareness process. People may be afraid of being judged by others, particularly when talking about very personal issues.

- Exploring and talking about past experiences, particularly negative ones can be painful at times for some people. They may fear that this could open up old wounds and may not want to re-experience those emotions or express them in front of people.
- Facing oneself and one's limitations can be a difficult thing to do, particularly for people who would rather block out issues they are uncomfortable with than identify them.
- People may not consider themselves worthwhile or valuable enough to want to learn about themselves. It requires a certain level of self-worth to begin the process of self-awareness.
- Information and structured opportunities for enhancing one's self-awareness (e.g. through courses, workshops, etc.) are limited and many people may not know where and how to initiate the process.
- Men are not expected to talk about personal or emotional issues

Reading 2: Masculinity

Definition of masculinity

"Masculinity refers to the socially produced but embodied ways of being male. Its manifestations include manners of speech, behaviors, gestures, social interaction, gender stereotypes and a division of tasks 'proper' to men and women (e.g. 'men work in offices, women do housework'), and an overall narrative that positions it as superior to its perceived antithesis: femininity"^[Ref. III]

Paper on Masculinity by Rubina Saigol^[Ref. IV]

Men and the discourse on masculinities have acquired a reinvigorated status in recent feminist and gender theorizing across continents. While early feminists like Susan Brownmiller focused on the notions of masculinity, especially as they were implicated in individual and collective forms of violence and war^{*}, an overwhelming emphasis on the study of women and femininity ignored the vital dimensions of masculinities in social existence. A few basic points about masculinities need to be clarified for understanding the complex phenomenon. This essay is divided into two parts: The first part is designed to understand the notion of masculinities, theoretically and practically; part two explores how masculinities are produced in socialization and in response to the needs of the time.

^{*}Susan Brownmiller. Against Our Will.

Masculinity is a social construction

It has long been recognized that masculinity, like femininity, is a discursive construction – an idea created, reformed, reformulated and solidified in discourse. Masculinity, as a rhetorical construct, emerges in the way in which public and private conversation about it takes place. Doctors, psychiatrists, political leaders, heads of governments and groups, cultural and religious spokespersons, writers, poets, thinkers and army commanders all talk about what it means to be masculine and a man. Conversely, they also elaborate upon what is not masculine, in other words what is feminine or unmanly. The two concepts are most often constructed in a series of binary oppositions which include the following: men are strong/women are weak, men are rational/women are emotional, men are objective/women are subjective, men are logical/women are intuitive, men are brave/women are timid, men are aggressive/assertive and women are gentle/passive. Although these polar oppositions do not conform to any empirical reality and the mixtures and overlaps among people are so great that it is hard to make such facile comparisons, the ideal constructions of masculinity and femininity usually revolve around black and white notions of gender.

In the first place it is important to remember that human traits are not distributed in society in a dichotomous way so that there are women who are rational, strong, assertive and logical, and there are men who are dependent, passive, emotional and weak. Furthermore, we cannot forget that human beings are not in possession of fixed and immutable traits that reflect stability across time and space. For example, the same person, man or woman, can act in a very brave, assertive or logical manner in one situation, and weak, timid or irrational in another. Human beings are immeasurably flexible, fluid, changing and emergent beings with no person having a monopoly of fixed traits. Fluidity and not fixity is the norm in human behaviour which is enormously complex. The biological differences between males and females are limited to reproduction (the capacity to reproduce and to rape) and even within biology there are raging arguments about clearly and irrefutably assigning one sex to a child because of the immense variation in hormonal distribution and sex characteristics at birth. The ambiguity that results from attempting a clear demarcation of sexual borders was captured as early as the 19th century by Sigmund Freud, a medical doctor who seriously grappled with this issue. He wrote:

"We shall, of course, willingly agree that the majority of men are also far behind the masculine ideal and that all human individuals as a result of cross-inheritance,

*combine in themselves both masculine and feminine characteristics, so that pure masculinity and femininity remain theoretical constructions of uncertain content".*¹

By the middle of the twentieth century the famous researches of Alfred Kinsey, Masters and Johnson and Shere Hite on the issue of sexuality established beyond doubt that the ideas of masculine and feminine are theoretical constructions and no man or woman strictly conforms to what is considered 'masculinity' or 'femininity' in any given society at a particular moment in history. Later feminist researches have lent credence to the idea that both masculine and feminine are social constructions that tend to force people into fixed and immutable categories by imposing behavioral standards and norms upon them. Such norms and standards are based on the patriarchal imperative of creating mutually exclusive categories with fixed roles and responsibilities. Any border crossing by either sex is condemned and strictly regulated through laws and policies of the state which has a need for characteristics considered womanly and manly. As femininity and masculinity are social and historical constructions, they are not natural. In other words no one is born a man or a woman – they are created.

Masculinities vary with time and space

Once we accept that masculinities are not natural or eternal but social and historical, we can understand that they are transformed across time, space and culture. What may have been considered masculine a few decades or some centuries ago may not be included in the category anymore. For example, many tasks and forms of public work that were until recently believed to be 'man's work' are now performed by women in a number of cultures – women pilots, construction workers, engineers, athletes, wrestlers, astronauts, scientists, military commanders belie the idea that there is something masculine about those who engage in these professions. The concept of masculinity is fluid and malleable and subject to constant re-articulation and re-configuration, especially as it comes to be deployed for specific purposes of the State, nation, ethnic or religious group.

Similarly, what might be considered 'masculine' in one part of the world may not be deemed so in another. Masculinities are culturally articulated and enacted. The notion of a 'good' man, 'honourable man' varies all across Pakistan. For example, what constitutes manliness may mean one thing in parts of Khyber Pakhtunkhwa and another in the deserts of Thar. Masculinity might signify one thing in the opulent areas

¹Sigmund Freud. "Some psychic consequences of the anatomical distinction between the sexes". In *On Sexuality: Three Essays on Sexuality and Other Works*. Volume 7. 1953. Hammondsworth, Middlesex: Penguin. p. 342.

of the Punjab and quite another in the remote districts of Balochistan. Masculinities come to be articulated differently based on geographical conditions, needs of specific communities, history, culture and folklore of a particular community and so on. Masculinity may be articulated differently in different social classes, ethnic formations, religious sects and linguistic groups.

Again it is important to reiterate that even within a particular group the notions of masculinity may change in specific conditions such as conflict with another group. In such situations normally the ideas of aggressive/violent masculinity tend to become heightened, sharpened and deepened as threats to territory, women or land are perceived and addressed. Masculinity is then called upon to defend the land and honour of the group/nation/community and its women. For example, the Mohajirs were considered effeminate by Punjabis a few decades ago because of their pacifist tendencies. However, when they felt threatened by the State policy of quotas and sensed that their dominant position in the bureaucracy and in education might be threatened, a form of hyper-masculinity was observed in the behaviour of Urdu speaking youth. Similarly, the Sinhala Only policy of the Sri Lankan government spawned a hyper-masculine breed of Tamil men who felt that their dominant position in government jobs and in education was under threat. Masculinities thus vary with class, ethnicity, tribe, clan, nation, culture and so on. It is a classed and gendered notion.

There is no abstract or universal masculinity

Masculinity is, thus variously articulated and undergoes transformation in response to the specific needs of the community to which a group of men belong. There is no universal man just as there is no universal woman. Men and women are not monolithic groups, a fact that has escaped many a development worker while attempting interventions that assume homogeneity when none exists. Men, like women, are differentially positioned in relation to the State. Some men belong to powerful classes and ethnic groups while others belong to dispossessed classes and groups. How their masculinity will come to be expressed then differs in terms of their relation with the State and with other competing groups of men. A rich Punjabi Muslim Sunni Industrialist is positioned very differently from a poor, Sindhi, Hindu Hari man. Their masculinities will also be articulated very differently, a fact that gender and development practitioners need to always keep in mind instead of acting as though they occupy the same position in the social hierarchy and exert the same power.

Their relations with women also differ based on their relation to state and society. Hindu Hari women of Thar, for example, are far more integral to production than are middle class Punjabi urban women. Therefore, violence upon them may be far less by their male kin than on better off women who have been confined to the domestic sphere under male domination. Such complexities cannot be ignored while formulating development interventions as assumptions of homogeneity can be extremely misleading. Such assumptions arise from the sense of an abstract man or abstract woman when neither exists. We are all embedded within a complex matrix of social relations and how we express our femininity or masculinity depends on the intricacies of our social and economic relations with the world. All men are not equal, therefore the liberal argument that women should have equality with men needs revisiting. The question is which men do they want equality with? Surely, not those who are already far lower in the social hierarchy.

Looking back: Messages from our childhood ^[Ref. VI]

Process

Step I:

- i) After sharing the objectives, emphasize the seriousness required during the course of the session.
- ii) Explain that childhood is a critical time for the development of one's personality. Briefly define 'childhood messages', which are impressions, meanings, opinions, etc. that are communicated verbally or non-verbally by people around us. These messages can be impressions that others have about us (e.g., 'you are a very intelligent child' or they can convey to us what parents and society considers appropriate for us (e.g., 'a boy does not cry')

Step II:

- i) Divide participants into two smaller groups. Each group of 7-12 boys works independently and one facilitator is required per group.
- ii) Ask participants to sit in a circle. Explain the rules of the activity where open ended questions are readout for each in the circle. If someone feels difficulty in completing the sentence he may pass his turn and the facilitator comes back to him after the round is completed.
- iii) Ask participants to think about their childhood and complete the following open-ended sentences (one at a time for the entire group):

- When I was a child, my mother told me that a good boy should.....
- When I was a child, my father told me that a good boy should.....
- When I was a child I was told that as a boy I could
- On the other hand when I was a child I was told a girl could not.....
- In case of conflict I was told as a child that a good boy should.....
- As a child I often got what I wanted by
- Right now I am feeling

Step III:

- i) Process the statements by asking the following questions:
 - Which sentence was easy for you to complete and which one did you find difficult and why?
 - Which sentence/s had the most impact on you as you were growing up?
 - Reflect upon the differences between messages that boys and girls receive.
- ii) Emphasize the importance of childhood messages and make the point that often these messages remain with us throughout our lives and contribute to shaping our attitudes, behaviors and self-esteem.

Objective/s

- Help participants recall earliest childhood experiences as a boy.
- Increase understanding of how childhood messages influence our self-concept and personal development.

Duration: 2 Hours and 30 Minutes

Material

1. Pens
2. Paper

Advance preparation

- Handouts of questions to be asked in step IV
- Session objectives written on chart.

Step IV:

- i) In the same small groups share with participants that in order to understand the contexts (places, institutions) in which these messages are received and their impact on our lives, another activity will be conducted.
- ii) Give the participants a sheet with the following questions and ask them to respond to them individually:
 - When was the first time you became aware that you were a boy?
 - What was the message (what was said or indicated to you) and who gave it to you?
 - Where did this happen??
 - How did it make you feel
 - Can you think of a time when you tried to do something different from these messages, (e.g., boys wearing/playing with jewelry, cooking, playing with dolls). How did people around you react?
- iii) Process the responses by asking the following questions:
 - What was it like to answer these questions?
 - If it was challenging, what did you find difficult and why?
 - What were the common sites/places where these messages were received, e.g., family, school, TV?
 - How did the messages make you feel?
 - Do these messages still influence how you feel about yourself, your behavior, etc?

Step V:

Call the group in plenary and process the exercise with following questions:

- How did it feel to go back and think of our childhood?
- What was the experience like when you tried and step out of the 'box' that society has placed you in based on your gender?
- Are these messages still with us? If so, are these messages based on reality?
- What would be some healthier messages for yourself?
- What message would you like to give your children and would they be different from the ones you received?

Step VI:

Make a closing point that we all receive both positive and negative messages from people around us when we are growing up. The positive messages make us feel good about ourselves and have a positive impact on our personalities. The negative messages help us improve in some ways, but others do not. Some messages harm us and have a negative impact on us. It is important to understand that traits like being aggressive, dominant and sometimes violent that are common in boys/ men are linked with these childhood messages as part of the socialization process. But now when we are adults so we have a choice and power to change them for ourselves and to overcome the negative impact they have on our personalities.

Facilitator notes

Boys and men may find this session challenging initially and many report finding it difficult to recall childhood experiences. The facilitator should gently urge the group to recall their childhood and share whatever they feel comfortable with. Sometimes sharing can be painful and intense such as remembering the death of a parent or an experience of sexual abuse, or harassment. It is important that the training room be comfortable and private and that allows for this kind of discussion to flow uninterrupted. If some personal information is shared, the facilitator needs to re-emphasize the confidentiality rule. Some participants may also react negatively to parts of this session, perceiving it as criticism of their parents or families. The facilitator needs to handle this carefully and clarify that this discussion is not about criticism or blame, but about identifying both positives and negatives about people and situations in our childhood. Even the best parent with the best intentions makes mistakes, and it is only when we identify these mistakes that we can change their impact, if any, and ensure we don't make the same mistakes with our children. If the group is comprised of persons with limited ability to write, help may be sought from other participants after seeking their consent

Gender and gender stereotyping in society

Activity 1: What men and women do ^[Ref.VI]

Process

Objective/s

- To introduce participants to the concept of gender
- Help participants explore the impact of gender stereotyping on their lives.

Duration: 2 Hours and 45 Minutes

Material

1. Meta cards
2. Markers
3. Flip charts
4. Masking tape

Advance preparation

- Session objectives written on chart.

Step I:

- i) Build a linkage with the previous session by mentioning that our childhood and socialization process play an important role in making us who we are today.
- ii) Share that in this session the focus will be on understanding how the society defines and constructs roles and responsibilities of individuals and groups living in it and how this construction impacts their speech, behavior, choices and social interaction.

Step II:

- i) Divide the group into two small groups. In the smaller groups ask Group 1 to discuss and list down on meta cards all activities/work that men in our society typically do. Ask Group 2 to do the same but for women and girls. Clarify that each card should contain only one activity.
- ii) Place two title meta cards on the floor, one labelled 'what men do' and the other labeled 'what women do'. Ask participants to place their meta cards under the respective category.
- iii) Ask participants to read out the cards, and let them know they can add cards to the list if they feel anything is missing under any category. Ask the participants to put together similar cards to avoid repetition.
- iv) Once all the cards have been laid out, exchange the labelled meta cards so that the 'what women do' label is now placed over the cards representing what men do and vice versa. Ask the group if these categories still make sense or if they feel there is something in the list that does not and cannot apply in the case of men or women. Encourage debate and discussion and let the participants challenge each other on what can be done and not done by each gender and the reasons for it.
- v) Make the point that all the roles that men and women take in our society are defined socially and thus can be changed. Women can do all the tasks that men can do and vice versa except those based on biological differences like giving birth to child and breast feeding.

Step III:

Share the definition of gender and the difference between gender and sex. Here it is very important to highlight that society is not comprised of only two categories i.e. men and women but there are other genders as well and they need acknowledgment.

Activity 2: An Ideal man

Process

Step I:

In a circle ask the participants to close their eyes and make a posture to represent when they hear the phrase "be a man" (*mard bano*)

Step II:

- i) Ask them to open their eyes and look around the room at the different postures. Ask them the following questions:

Are there any similarities and differences in postures? What are they?
Why did they assume the postures that they did?

- ii) Share that most of the times the phrase '*mard bano*' entails aggressive, authoritative and heterosexual notions. Reflect on why this is so.

Step III:

Divide participants into 4 small groups and ask them to note down the characteristics of what we consider an ideal man in our society. Each group then gives presentations in the plenary.

Step IV:

- i) Divide participants into smaller groups and ask them to discuss the impact of these stereotypes on:
- men's own lives (costs and benefits)
 - men's relationship with other men
 - men's relationship with women and other vulnerable groups (e.g., children, transgender persons)
 - men's relationship with men and women of a more powerful class

- ii) Ask each group to give a presentation in the plenary. Process the exercise by asking the following questions:

- Is it possible that any man can have all these qualities and characteristics mentioned above in all situations and with all people? Have you ever seen a man with all these qualities?
- What kind of names (note these down) do we call those men/boys who are not able to come up to these expectations (e.g., *namard*, *zanana*, *bagairat*, *buzdail*, *zan mureed*, etc.)
- What are the advantages of following these expectations and fitting into this "Box"?
- Are there any disadvantages?

Step V:

Summarise the main points in the reading 'Men in the gender picture'.

Step VI:

Ask for any story from the community of a man/ boy who has not been able to earn or meet some other gender expectation. Discuss how his family and community reacted and what the impacts on his life were.

Step VII:

Conclude the session by making a point that it is very important for men and boys to be aware of the impacts of these unrealistic expectations that society has from them. This awareness can allow them to make a conscious effort to make changes in their lives where required, such as situations where they are risking their own or someone else's wellbeing in trying to prove their masculinity

Facilitator notes

This is an important session as it introduces the concept of gender and the stereotypes associated with it. The session needs to be handled carefully by the facilitator as the discussions can sometimes lead to lengthy arguments. The facilitator must clarify that the objective here, is not to necessarily promote the role reversal of men and women - for the smooth functioning of any unit, organization or a society there is always a need for division of roles and responsibilities within its members; however, if these roles become so rigid and cause harm either for men or women or ultimately for the society, then there is a need to reflect and make adjustments as needed over a time. An example of how rigid roles may be harmful is that in our society, it is the mothers who usually look after the children; however, often when there is a matter of disciplining, this is referred to the father (e.g., "Wait till *Abbu* gets home!"), automatically portraying them as the strict ones, the disciplinarians, and mothers as the carers and nurturers. The result is that in many families there is a big gap between fathers and their children and their relationships are only based on fear and authority.

Similarly, due to societal restrictions on women's mobility and education, many women in urban settings face difficulties in earning, or handling external tasks when they need to step out of the home.

While classifying what women do and what men do in our society, the facilitator should ensure that the participants are clear that they are to write down the 'work' men or women do rather than listing down professions, e.g., 'sew clothes' rather than 'tailor'.

The facilitator should also acknowledge other sexual identities and orientations like homosexuals, transsexuals, transgender and bisexuals while explaining difference between sex and gender.

When asking for a community based story of person who could not fit in to the traditional 'male box', the facilitator should re-emphasize the norm of confidentiality.

Reading material

Understanding gender ^[Ref. VIII]

The word gender is now being used sociologically or as a conceptual category, and it has been given a very specific meaning in its new incarnation **gender refers to the socio-cultural definition of man and woman, the way societies distinguish men and women and assign them social roles**. It is used as an analytical tool to understand social realities with regard to women and men.

The distinction between sex and gender was introduced to deal with the general tendency to attribute women's subordination to their anatomy. For ages it was believed that the different characteristics, roles and status accorded to women and men in society, are determined by biology (i.e., sex), that they are natural, and therefore not changeable.

In a way woman, and their bodies, were and are held responsible for their subordinate status in society. Once this is accepted as natural, there is obviously no need to address the gender inequalities and injustice which exist in society.

But every culture has its ways of valuing girls and boys and assigning them different roles, responses and attributes. All the social and cultural "packaging" that is done for girls and boys from birth onwards is "gendering".

Each society slowly transforms a male or female into a man or a woman, into masculine and feminine, with different qualities, behaviour patterns, roles, responsibilities, rights and expectations. Unlike sex, which is biological, the gender identities of women and men are psychologically and socially — which means historically and culturally — determined.

Ann Oakley, who was among the first few feminist scholars to use this concept, says the following: **"Gender' is a matter of culture; it refers to the social classification of men and women into 'masculine' and 'feminine'.** " That people are male or female can usually be judged by referring to biological evidence. That they are masculine or feminine cannot be judged in the same way: the criteria are cultural, **differing with time and place. The constancy of sex must be admitted, but so also must the variability of gender.**" She concludes that **gender has no biological origin, that the connections between sex and gender are not really 'natural' at all**

Differences between these two terms

Sex

Sex is natural

Sex is biological. It refers to visible differences in genitalia and related differences in procreative function

Sex is constant, it remains the same everywhere,

Sex cannot be changed except through surgical or hormonal intervention.

Gender

Gender is socio-cultural and it is man-made.

Gender is socio-cultural and it refers to masculine and feminine qualities, behaviour patterns, roles and responsibilities, etc.

Gender is variable; it changes from time to time, culture to culture, even family to family.

- While masculinity brings with it many privileges, it also brings with it many costs that men have to bear in response to proving their masculinities and come up to the expectations discussed to be a real man: in most of the cases of violence perpetrators are men, their death ratio in road accidents and high risk behavior such as drug addiction, gang fights is also high and also they suffer from many emotional and physical health issues
- Society's restrictions on women and the resulting disadvantages of their gender roles are usually more visible. With men's gender roles this is not always so; rather, their gender role disadvantages and risks are often portrayed as privileges, as something honorable or a matter of pride and status, for example, the role of protecting and guarding women, being the sole earners, protecting your homeland, etc. As a result a number of boys are recruited into army and killed in wars worldwide.
- Masculinity also carries with it a constant competitiveness and therefore tensions over power. The fact that many men also suffer from poverty and are placed in subordinate positions in relation to other men and women from other classes also creates tension and frustration in them; because one hand masculinity gives them control and power, and on the other, they have to deal with the contradictory and very real experience of powerlessness in this context.

The roots of discrimination: Gender tree

Process

Step I:

- i) Explain to the participants that we will be analyzing the situation of women and men with reference to stereotypes attached with each group in our society.
- ii) Ask the participants to identify what some of the phrases, proverbs and sayings commonly spoken about women and men in our society are.
- iii) The facilitator may need to give some examples initially. Such as a woman is a man's shoe (*Aurat paaoon ki jooti hey*), Real men don't cry (*Marad kabhi rota nahi*), *Zan, zar aur zameen fasad ki jar hey*, *Muchh nahi toh kuch nahi*, etc.

Step II:

- i) Divide participants into two groups. Ask Group 1 to draw a tree on the chart and note down in the roots of the tree all phrases, proverbs, songs commonly spoken/sung about women. Ask Group 2 to do the same for men.
- ii) Explain that the next instructions for the exercise will be given while participants are working in smaller groups.
- iii) Once groups have noted down proverbs/ phrases, ask them to discuss the ways these messages transfer from one generation to another. Enlist all such institutions like schools, peers, family, religion, media and put them in the trunk of the tree. Highlight the institutions and notions of nationalism (quote some songs), culture, laws and state.
- iv) Ask the participants to identify how these views and attitudes translate into effects on women and men living in a society and put these effects on the branches of the tree.

Step III:

- i) Ask participants to give presentations in the plenary. Highlight how the treatment and behavior of men and women is heavily influenced by the messages, experiences and attitudes that they face all their lives (the process of socialization). Attitudes about women being inferior, men always being strong and in control, etc., are transmitted and reinforced again and again through educational systems, laws, media, etc., and in turn influence how men and women behave and are treated. For example, the underlying attitude that a 'woman is a man's shoe' (therefore inferior), can be communicated to women and men in a number of ways such as through movies (a woman is shown as being weak), resulting in a range of effects, such as low self-esteem in women and violence against women. Similarly, since economic activities and bread winning for the family are considered to be the responsibility of men, they are often referred to as '*kamaoo putter*', pushing them to earn as much as they can at any cost. This may mean that they have to work extra hours, which can affect their health, or they may be tempted to use unfair means in order to meet their expectations of being good providers and as a result suffer emotionally and feel inadequate when they cannot meet the needs of their family.

Objective/s

- ▶ Help participants identify the sites and effects of gender socialization and stereotyping

Duration: 1 Hour and 30 Minutes

Material

1. Flip charts
2. Markers
3. Objective/s chart

Advance preparation

- ▶ Session objectives written on chart

- ii) Refer to the earlier session where the group talked about people who do not fit into the category of either men or women- transgender persons and briefly talk about the kind of messages and attitudes around this group and consequences of it (fruits).

Step IV:

Make the point that if change has to happen it has to happen at all levels – fruits, branches and roots. However, the most important aspects to challenge and change are the values and beliefs (roots) of a society that we have internalized, often unconsciously. We need to become aware of the costs of these values and norms on ourselves and others around us.

Facilitator notes

The session gives participants an opportunity to think about the socialization of gender roles and institutions that contribute to the making of men and women. The facilitator should encourage participants to write down all the popular notions, phrases and idioms about men and women in their native language as well, which can then be translated for groups' understanding. The facilitator may give examples of nationalist songs (e.g., '*Ay puttar hattan tay nahee wikday...*' and '*ay watan kay sajeelay jawano*'), notions like '*dharty maan*' that perpetuate male aggressive roles and certify him as a protector, risk taker and all time victor. A culture of son preference, not involving women in decision making in the family as well as society, ignoring women's earning and violence against women all contribute to continuing gender discrimination and norms. Similarly, the State and its laws further reinforce and propagate the stereotypical gender divide by introducing discriminatory laws, rules and legislative processes. While unpacking religion as a contributor to harmful gender norms, there can be lengthy debates on what is permissible and what is not, especially in case of Islam. It would be important to highlight the challenges in the interpretation of religious texts and how religion may be used and distorted deliberately by specific groups in power for their own ends. For example, neither marriage with the Quran nor *vani* is part of Islam – both are cultural practices that have been used as religious practices to justify the atrocities committed against women. While discussing the fruits of such socialization in terms of (distorted) relationships and lives of (dominant) men and (oppressed) women, the facilitator should make a point that stereotypical gender norms are perpetuated when we as men and boys continue to strongly believe in such notions and demonstrate them in our behavior. The change, referring to a previous session on 'making of a healthy society', may only be possible if we initiate it from ourselves.

Understanding power

Activity 1: Understanding power [Ref. VIII]

Process

Objective/s

- Help participants understand the concept of power and its role in men's and boys' lives.
- Become aware of situations in which men and boys feel powerless.
- Understand the importance of being in touch with one's powerlessness

Duration: 2 Hours and 15 Minutes

Material

1. Flip charts
2. Markers
3. Objective/s chart

Advance preparation

- Definitions of types of power on chart.
- Objectives of the session on flip chart.

Step I:

Explain that in this session we will try to demystify the concept of power and discuss why it is important for men and boys to be aware of it. Ask participants to brainstorm on the concept of power by asking them what comes to their mind when they hear the word power. List all the responses on a flip chart/ board.

Step II:

- i) Explain that in order to understand the fluidity of the concept of power it is important to identify different sources of power.
- ii) In a go round ask participants to share their sources of power.
- iii) Note down their responses. Examples of sources are money, family background, physical strength, ethnicity, political status, religious practice, arms, gender, class and one's sexual identity, etc.

Step III:

Ask participants the following questions in plenary:

- What are the sources of power which as boys and men you use most and why?
- Are there any sources of power you feel vulnerable to? Bring out other dimensions of power here such as class and money, acknowledging that men too feel powerless.
- Who holds most of these sources of power in our society, men or women? Why is this so?
- Is power absolute? Can someone be powerful at all times?
- How do men react when they feel they are losing power?
- How does society react to such men?
- How comfortable are you as men to share your power and why is it important?
- Does this have any link with a healthy society?

Step IV:

Make the point that as we noted earlier, there are many sources of power - no one person can be in power all the time. Power is fluid and comes and goes in different situations with different people; it is important to realize and accept this. Society gives men more access to sources of power, and since masculinity is associated with power, many of us as boys have difficulty in sharing power. We believe sharing makes us weak so we hold on to it and resist sharing.

Step V:

- Explain the four types of power: power over, power to, power with and power within.
- Ask the group to think individually about what type of power they use in their daily life (try and think of one example of each type) and how it affects their relations with other men and women.
- Take 3-4 responses from participants in the plenary. Ask the group why it is like when we look around us we see power mostly being used negatively even though it is not always a bad thing in itself?

Step VI:

Emphasize that men with their access to more sources of power, often have a higher chance of misusing their power. This raises the question: Do men have an important responsibility to use the power they have in their area of influence more positively?

Activity 2: Powerlessness

Process

Step I:

Explain that having talked about power it is equally important to understand the role of powerlessness and helplessness in our lives. This is important because all of us feel this way at times, but men, because they are told they should never be helpless, often have difficulty coping with this. This results in their either denying this state or feeling ashamed when they feel this way. Further, by not facing and acknowledging one's own powerlessness it becomes difficult to understand and empathize with the powerlessness of others.

Step II:

- Explain that we will be doing a short exercise where we will attempt to understand when we as men and boys feel powerless.
- Highlight the seriousness required in the exercise. Ask participants to hold back if any questions arise during the exercise.

- Ask participants to volunteer for the exercise. Divide participants into two groups with equal numbers. One group sits in an inner circle facing inwards, while the rest of the participant sit behind an inner circle member each, thus forming an outer circle.
- Explain that the inner circle participants are to complete in a go-around an incomplete sentence read out and repeated each time by the facilitator. If at their turn they do not wish to say anything, they may 'pass'.
- Read out the sentence below for each participant in the inner circle, giving him a chance to complete it one by one: As a man/ boy I feel helpless when...
- Repeat the sentence in go around seven to ten times. Allow members of the inner circle to say pass if they wish to not say anything.
- By the end of each go-around check back with the participants who have passed to see if they now want to complete the sentence.

Step III:

Ask participants in the inner circle to turn around and face those sitting behind them in the outer circle, and share how it felt to complete the sentence. Those who were listening are also asked to share how it felt to listen.

Step IV:

Ask participants to come in the plenary. Emphasize the importance of being in touch with their helplessness as men and boys. Acknowledge that this may have been difficult session for men as it may have made them realize that they often use their power negatively, and this self awareness can be uncomfortable. Ask them to stay with and process this awareness a little bit more because it is this awareness that may help them challenge and change the use of power in their lives.

Step V:

Close the exercise by asking in go round, As a man/boy I feel powerful when-----

Step VI:

Conclude the session by reiterating that being aware of one's power and powerlessness helps in using them in a healthy way.

Reading material

Types of power

Power over:

Power that people use to control others to exert and force their authority (e.g. society over people, men over women, parents over children)

Power to:

Power that we give to other people, for example through education or information

Power with:

Collective power, for example the power of joint action or through groups

Power within:

The personal power and strength that we have inside, for example self-awareness, confidence, personal commitment, decision-making, assertiveness, etc

Documentary screening: 'When four friends meet' [Ref. IX]

Process

Step I:

- i) Share that in 1999-2000 a series of documentaries was developed under the Project Title, "Let's Talk Men" in South Asia. The current documentary is part of that series. Introduce the documentary by mentioning the four young characters.
- ii) Explain that documentary screening is a way to bring issues into discussions. Share that the documentary is filmed in India and the characters are not actors.
- iii) Ask group to watch the documentary carefully in the light of their own lives and the discussion so far, as it will be discussed afterwards.

Step II:

Screen the documentary.

Step III:

- i) Ask in go around about the feelings of the participants after watching this real life story. Encourage everyone to share.
- ii) The following process points can be used to guide the discussion, but ideally it should flow from the participants and their impressions and reflections:
 - The boys mention things like, "When a girl says NO, she means YES" or "Good girls will say nothing if teased while the bad girls will object". Where do such ideas come from? Are the boys insensitive for thinking like this or are they victims of their own conditioning? How can such beliefs change?
 - What are some of the changing gender roles portrayed in the film?
 - What do they mean by good and bad work for women?
 - What are their beliefs attached to woman who work?
 - How have they released their tension?
 - What are the consequences?
 - What are their parents' expectations/ disappointments/concerns?
 - How is anger expressed and addressed? What provokes people to become aggressive? Why do men feel aggressive towards women?
 - What is their understanding of sex and sexuality and where do they learn about them?
 - They speak of performance anxiety and desire. Is sexuality only about desire and performance?

Objective/s

- Help participants understand different pressures faced by boys and men linked to societal expectations from them.

Duration: 2 Hours and 15 Minutes

Material

1. Documentary on DVD/CD
2. Multimedia/
3. Screen

Advance preparation

- Objectives of the session on flip chart.

- One boy also speaks of the sexual exploitation of a mentally ill woman and says that it is wrong to exploit somebody who is not in her right mind. Are there any circumstances at all in which one has the right to be sexually aggressive?
- The boys seem to be influenced by images in films. How do films influence our attitudes and behaviours?
- What type of men control women?
- One boy starts crying at the end. Another says that he cries only in the solitude of the night.
- Is it all right for boys to cry, to feel anxious, to experience confusion, to be gentle?

Step IV:

Sum up the discussion by making the point that inequitable gender roles are harmful for men as well. Highlight the role of individuals to bring about positive change in their own life and in their communities.

Facilitator notes

“When Four Friends Meet?” is directed by Rahul Roy of India. Four boys share with the camera their secrets: sex and girls; youthful dreams and failures; frustrations and triumphs. The four friends, residents of Jehangirpuri, a working class colony in Delhi, are trying to make their living in an environment, which is changing rapidly.

The facilitator must see the films prior to screening them to the larger audience.

The session is often enjoyed by the group as it reflects a departure from the usual methodology and also because the youth like to watch films. During screening, a cricket match is shown between Pakistan and India where Pakistan is losing, this may trigger some anger among the participants and it gives an opportunity to discuss masculinity and its links with nationalism. Also common at this point are comments from the participants that the documentary is from India and there should be a separate documentary for Pakistan. This is an important time to challenge the group and ask if the experiences of the boys are significantly different from their own. It can also serve to bring in the commonalities of the people's experiences across South Asia and the artificial differences that are created to distance people across borders. Some of the participants may also say that they couldn't understand what the sequence of the story and the end was. The facilitator can mention here that the documentaries are real life stories, mostly on a collective issue, filmed with real people and are not scripted or meant to be prescriptive and their beauty lies in the issues they throw up for discussions in groups like these.

Understanding sexualities

Process

Objective/s

- Introduce the topic of sexuality and its various components.
- Identify different concerns of young boys and men around sexuality.
- Understand how and why these concerns may be different for men and women and other gender identities.

Duration: 2 Hours and 30 Minutes

Material

1. Flip charts
2. Markers
3. Meta cards
4. Masking tape
5. Objective/s chart

Advance preparation

- Objectives of the session on flip chart
- Circles of sexuality charts.

Step I:

Place three (joined) flip charts on the ground and ask a participant to lie down on it. Ask another participant to draw the outline of the boy.

Step II:

- i) Distribute meta cards to all the participants and ask them to write down all the issues young men face or worry about at this age.
- ii) Ask the participants to place the cards on the part of the human figure where they think it applies. Meta cards will be placed in such a way that if the issue relates to the mind it will be placed on head, if it relates to sexual and reproductive health then it will be placed on the genital area and if it links to emotions and feeling it will be placed on the heart.

Step III:

- i) Once all the cards are placed on the drawing of the figure, the facilitator explain that youth is a very crucial period as during this time everyone goes through a lot of changes not only physically but emotionally as well.
- ii) Explain that these changes are normal and almost every youth experiences these in one way or the other.
- iii) Share that today we will try to discuss some of these issues around our changing bodies.

Step IV:

- i) Display the components of sexuality drawn on charts and discuss briefly.
- ii) Explain that generally, the concept of sexuality is associated with sexual intercourse or sexual pleasure, while in this session we will try to explain sexuality in a broader context.
- iii) Divide participants into four groups and each group is given one component of sexuality with a set of question/s.

Group I:

Sensuality – Sensuality is how our bodies get and give pleasure.

- a) What senses do our bodies use to get and give pleasure?
- b) What types of activities involve pleasure?

Group 2:

Intimacy/relationship – intimacy is the part of sexuality that deals with relationships.

What is needed for a healthy relationship?

Group 3:

Sexual Health – It involves our behavior related to producing children, enjoying sexual behaviors, and maintaining our sexual and reproductive organs.

What sexual health issues do men and women and transgender persons face?

Group 4:

Sexuality to control others – unfortunately, many people use sexuality to violate someone else or to get something from another person.

How do people try to use sex to control other people?

After discussing the four circles of sexuality, draw a fifth circle that is disconnected from the other four. This circle is a negative aspect of sexuality and can “cast a shadow” on the other four circle of sexuality

Step V:

Ask the groups to share their presentations in the plenary and process the exercise with the following questions:

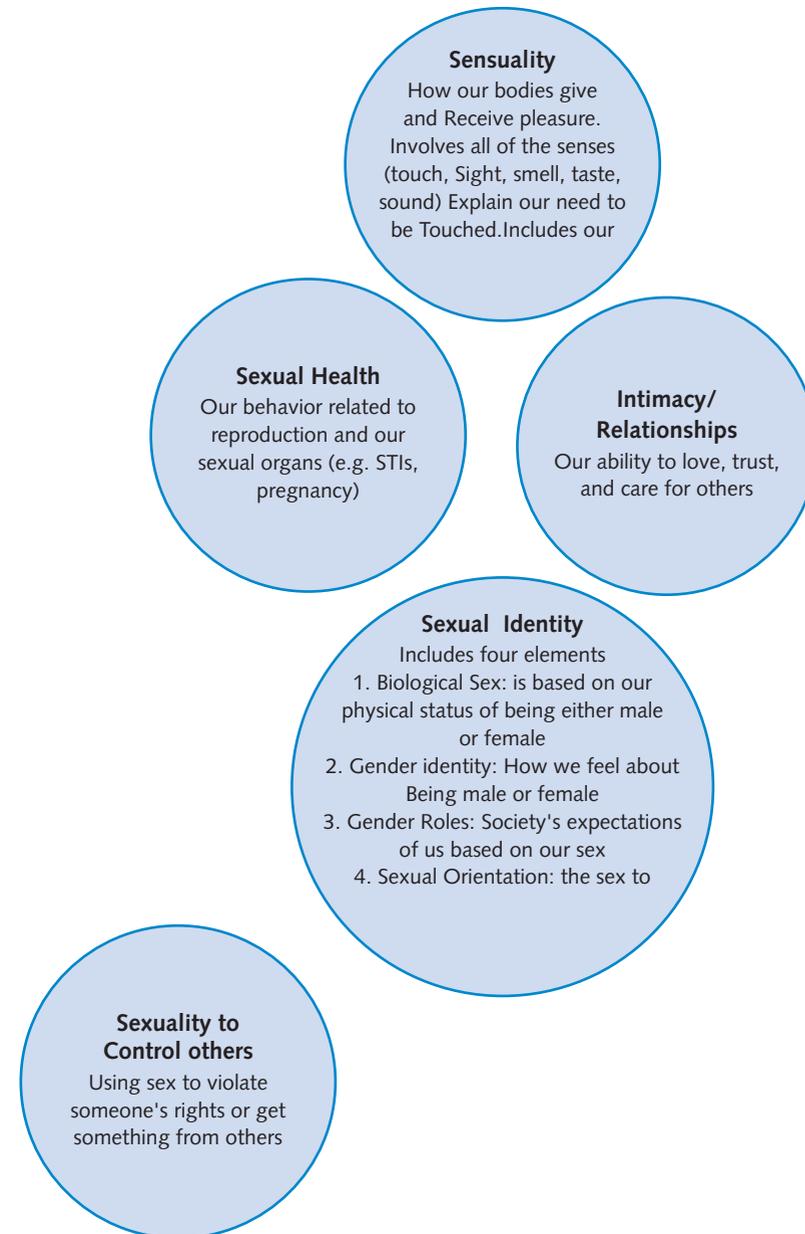
- Which circles of sexuality are very different for men and women?
- Do men and women have the same sexual health needs?
- Do men and women have different sexual anxieties? How do men express these anxieties?
- Where do they come from?

Facilitator notes

Sexuality is a common topic of discussion among youth, however due to the stigma attached to the concept, talking about sexuality in a group may make some of the participants uncomfortable. The facilitator needs to normalize this by acknowledging that because this is not something that is normally discussed so openly, it can initially lead to feelings of discomfort for some people. Participants should also be given enough space to express their feelings. Linking the discussion to the documentary (When four friends meet- previous session) can be a very effective way of initiating the discussion and make the group feel comfortable with the topic. Facilitator can refer to the events from documentary where issues related to the sexual concerns and reproductive health of boys have been mentioned. It is very important that the facilitator is comfortable with discussing this and needs to be open and non judgmental during the discussion.

Some of the participants may feel discomfort while discussing different sexual identities of individuals, e.g. homosexuals. Participants may also share their anxieties about their sexual orientation, performance etc. The facilitator can share that in the coming session these issues would be discussed in more detail.

The Five Circles of Sexuality



Reading material ^[Ref. X]

Sensuality- Sensuality is how our bodies derive pleasure. It is the part of our body that deals with the five senses: touch, sight, hearing, smell and taste. Any of these senses when enjoyed, can be sensual. The sexual response cycle is also part of our sensuality because it is the mechanism that enables us to enjoy and respond to sexual pleasure. Our body image is part of sensuality. Whether we feel attractive and proud of our bodies influences many aspects of our lives. Our need to be touched and held by others in loving and caring ways is called skin hunger. Adolescents typically receive less touch from family members than do young children. Therefore, many teens satisfy their skin hunger through close physical contact with a peer. Sexual intercourse may result from a teen's need to be held, rather than sexual desire. Fantasy is part of sensuality. Our brain gives us capacity to fantasize about sexual behaviors and experiences, without having to act upon them.

Intimacy/relationships- Intimacy is part of sexuality that deals with relationships. Our ability to love, trust and care for others is based on our levels of intimacy. We learn about intimacy from relationships around us, particularly those within our families. Emotional risk taking is part of intimacy. In order to experience true intimacy with others, a person must open up and share feelings and personal information. We take a risk when we do this, but intimacy is not possible otherwise.

Sexual Identity- Every individual has his or her own personal sexual identity. This can be divided into four main elements: Biological sex is based on our physical status of being either male or female.

Gender identity is how we feel about being male or female. Gender identity starts to form at around age two, when a little boy or girl realizes that he or she is different from the opposite sex. If a person feels he or she identifies with the opposite biological sex, he or she often considers himself or herself transgender. In some cases a transgender person will have an operation to change his or her biological sex (often called sex "re-assignment" surgery) so that it can correspond to his or her gender identity. Gender roles are society's expectations of us based on our biological sex.

Sexual orientation is the final element of sexual identity. Sexual orientation refers to the biological sex that we are attracted to romantically. Our orientation can be heterosexual (attracted to the opposite sex), bisexual (attracted to both sexes), or homosexual (attracted to the same sex). People often confuse sexual orientation and gender roles. For example, if a man is feminine or a woman is masculine, people often assume that these individuals are homosexual. Actually, they are expressing different

gender roles. Their masculine or feminine behavior has nothing to do with their sexual orientation. A gay man may be a feminine, masculine, or neither. The same applies to heterosexual men. Also, a person may engage in same-sex behavior and not consider himself or herself homosexual. For example, men in person may have sex with other men but may consider themselves heterosexual.

Sexual health- Sexual health involves our behavior related to producing children, enjoying sexual activities, and maintaining our sexual and reproductive organs. Issues like sexual intercourse, pregnancy, and Sexual Transmitted Infections (STIs) are part of our sexual health.

Sexuality to control others – This element is not a healthy one. Unfortunately, many people use sexuality to violate someone else or get something from another person. Rape is a clear example of sex being used to control somebody else. Sexual abuse and forced prostitution are others.

Myths and facts about sexuality

Process

Objective/s

- Provide an opportunity to boys and young men to discuss and clarify myths around sexuality.
- Understand the link between myths/beliefs around sexual health and masculinity.

Duration: 1 Hour and 30 Minutes

Material:

1. Handouts of beliefs around sexuality.

Advance preparation

- Objectives of the session on flip chart

Step I:

- i) Give the list of statements (given below) to participants and ask them to write True for the statements they agree with and False for the statements they disagree with.
- ii) Ask participants to keep these papers with them and after the discussion in the coming activity they can recheck and make changes accordingly on the answers.

Step II

- i) Explain that in order to better understand sexuality, an activity will be carried out in which statements will be read out, and participants will be asked to express whether they agree with it, disagree or are unsure.
- ii) Place three charts on different walls in the room: one labeled 'Agree', another 'Disagree' and the third one 'Unsure'.
- iii) Read out loud out the first statement and ask participants to take a stand under the given choices.
- iv) Initiate discussion by asking people in favor of the statement to share their views and then invite the point of view of those who disagree with it. Those who are confused and not sure are also asked to share their perspective.
- v) Make it clear to the participants that they may change their positions if the arguments of the other groups convince them.

Statement 1: *Mard main sex krnay kee hawas ziada hoty hay or wo her waqt sex kay liay tayyar rehta hay*

Statement 2 : *Ziada sex kerna mard kay liay nuqsan deh hay*

Statement 3: *Muth marnay (masturbation) say bahut see jismani bemarian ho jaty hain jaisay moounh per daanay, kamzori waghaira*

Statement 4: *Asal mard wo hay jo ziada dair takk sex ker skay*

Statement 5: *Sex ka matlab hay mohabbat*

Statement 6: *Aurat kay naa kehney main haan hoti hai*

Step III:

While discussing each statement in details, clarify that these myths have no scientific grounds. These are transferred through one generation to other without knowing the facts so it seems like they are true. Summarise the points on men and sexuality outlined in the first paragraph of the reading before the myths and facts section.

Facilitator notes

This session is closely linked with the previous one. Acknowledging the fact that many myths exist around sexuality the facilitator should provide enough space to the boys and men so that they share their thoughts openly and get accurate knowledge. There may be some participants who feel shy and not comfortable to talk about these myths and some may feel very strongly about these myths. It is important that both be given the chance to express their views and feelings. The facilitator needs to have collected sound and accurate information about these myths and needs to use all the arguments presented in the readings on myths to clarify participant understanding and challenge existing social views. It is recommended that the session be conducted by a facilitator having a background in and knowledge of medical science. This would add value to the delivery of the session.

Reading material

Facts about men and sexuality

One aspect of masculinity is that it demands from the person to prove it and often being potent is considered an important proof of masculinity in our society. Therefore different expressions of sexuality are linked to masculinity. One manifestation of this potency is producing children. In cases where a man is impotent, he is often not considered a man by his peers. Make a point that it is important to challenge unauthentic information being transferred through oral tradition. The young boys and men who believe in the myths discussed in the session earlier may lose confidence or develop anxiety and stress if they don't fit in this criteria, which may ultimately affect their own self confidence and their relationships with others.

Some common myths and facts associated with men and sexuality are as follows:

1. Myth: *Mard main sex karnay kee hawas ziada hoty hay or wo her waqt sex kay liay tayyar rehta hay*

Fact: The female's sex drive is just as strong as the male's. Society has traditionally allowed males to express their interest in sex more openly whereas females are supposed to suppress and not talk about their sexual needs. If a woman is vocal and expressive about her sexual needs and orientation, she is labeled a 'bad' woman.

Since sexuality has a close link with masculinity, there is pressure on men to always seem ready for sex and to initiate it. In fact, due to too many expectations from men in this regard, men often share feeling pressured about their performance, due to which they experience performance anxiety. In Rozan's research, sexual potency was considered one of the most important markers of masculinity. Being always ready for sex, which is socially considered an important proof of manliness, can be a burden on some men, and often many have performance anxiety or worry if they cannot have an erection on demand. There can be many causes of not having an erection, many of these are psychological (tiredness, stress etc.) and not physical, but a man who experiences a difficulty in achieving one typically sees it as a challenge to his masculinity. So while on the surface, this belief may seem like something they are proud of, in reality many men worry about it.

1. Myth: *Ziada sex kerna mard kay liay nuqsan deh hay*

Fact: During the study conducted by Rozan in 2009-2010, it was observed that many men mistakenly believe in the myth that there is a predetermined amount of semen present in the body and losing it makes a man weak. Sex is a biological process where testes produce sperms continuously; there is no scientific basis for the belief that only a certain amount of sperm exists in human body and that losing it can cause weakness. In fact it is a regular process whereby new sperms are produced in the human body. There is no scientific evidence that having more sex can cause physical or any other weakness.

2. Myth: *Muth marnay (masturbation) say bahut see jismani bemarian ho jatay hain jaisay moonh per daanay , kamzori waghaira*

Fact: Masturbation is a normal, healthy part of life that is not harmful. It is medically proven that masturbation doesn't affect shape of penis, or cause mental or sexual weakness. Rather among all the possible ways of getting pleasure that nature has created for men and women, masturbation is the safest method, involving no risk of sexually transmitted diseases. Most young boys masturbate but as society does not provide information on this a number of myths abound. Many time quacks make money by taking advantage of the lack of knowledge in young boys on these issues. There is no hard and fast rule as to the frequency of masturbation. It can be practiced as often as the individual finds comfortable. Masturbation may be deemed a problem only when it becomes compulsive. This is also true of individuals whose habit of masturbation affects their daily routine. Since masturbation is done in isolation, it can

make a person isolated, unsocial and affecting his/ her emotional and psychological development.

4. Myth. *Asal mard wo hay jo ziada dair takk sex ker skay*

Facts. Having prolonged sex does not have any link with manliness. A normal period for sex prior to ejaculation is 3-5 minutes. Nor is it possible for a man to be ready for sexual activity all the time. Even if a man does not have sex he is still a man! It is primarily the social pressure that pushes men to prove their masculinity, and having sex is erroneously considered one proof of this. It is also important to note that it is often due to this very pressure that men and boys start engaging in unsafe sex that may cause sexually transmitted diseases like HIV/AIDS and Hepatitis.

5. Myth. *Aurat kay naa kehney main haan hoty hai*

Facts. Women's sexuality is defined by society and it is expected that they would be too shy to express their need for sexual intimacy, and so when women refuse sex, it is assumed that they are only doing so out of shyness; hence the belief that 'when a woman says no, she actually means yes'. This is especially so if a woman's dresses or acts (sometimes this may simply mean stepping outside the home) in ways that may be considered inappropriate, which may be interpreted to mean that she is open to sex, even if she is resisting/refusing sexual advances. This widespread view is a reflection of the mindset that shows a lack of respect for women and of the entitlement that men have been awarded and taught they hold over women's bodies, especially if they feel she has broken social 'rules'. It is interesting that in other aspects of life, when a woman says 'no', it is taken as a no and not a yes – so why is this not the case when it comes to sexual interaction? Further, if saying no actually means she's saying yes, what should a woman say when she really means no?

Managing and expressing feelings

Objective/s

- Help participants understand various emotions and the importance of their expression and management, especially for men/ boys.
- Help participants better understand and manage their anger appropriately.

Duration: 2 Hours

Material

1. White board
2. Markers

Preparation required

- Objectives of the session on chart

Process

Step I:

Ask participants to identify common feelings. Note down all the responses - happiness, fear, worry, sadness, anger, etc.

Step II:

- i) Ask participants which of these feelings are positive and which ones they think are negative.
- ii) Make a point that all feelings are natural and normal, and anger is one of them. It is the expression of these feelings that make them positive or negative.
- iii) In a go-around, ask the following questions:

- What is one feeling you are comfortable with?
- Which feelings do you find difficult to express?
- When you are not able to express this feeling what do you usually do?

Step III:

- i) Explain the 'dynamics of anger' section in the readings, normalizing anger once again, highlighting the harmful effects of its suppression and unhealthy management.
- ii) Ask participants how they deal with anger in daily life? List all their responses, which may include, sitting down, drinking water, reciting some verses from Quran, fighting, hurting oneself, avoiding the situation etc.
- iii) Discuss different anger management techniques, outlined in the reading, and ask participants which of these they think they can use in their lives.

Facilitator notes

It is important to ensure that participants understand the basics of feelings: that all feelings are normal and natural for all human beings, cannot/should not be avoided, what ultimately matters is how we deal with them, and that everyone must find their own ways which are safe and work for them.

It is particularly important discuss the specific relevance of this to men and boys as they bear the cost of proving popular masculinity by being expected to remain composed and in control of their emotions, an expression of which is typically considered a sign of weakness in men. This lack of space for men and boys to express feelings such as sadness, fear, embarrassment and worry in particular puts them under immense pressure which can affect their mental and physical health and their relationships with others.

The discussion on anger often brings out denial and disapproval, with many participants asserting that anger is 'wrong' or 'bad' or a 'sin'. Participants often put forth religious or social arguments against anger and speak of the virtues of never feeling angry. The facilitator needs to listen to all of this, but then intervene and make the point that anger is simply a natural and normal emotional reaction to a violation, real or imagined, of one's rights or to perceived injustice. The social religious restrictions on anger are really about the inappropriate ways which it is often expressed, i.e. physical and/or verbal aggression.

The facilitator also needs to emphasize that though anger is an emotional reaction, our behaviour in response to it is in our control. Often, men and boys use anger as an excuse for aggression, feeling that it is out of their control. This, however is not the case – anger does not control human beings; rather, it is we who control our anger. Here the facilitator needs to link this with the session on Power. For example, men often express their anger openly and often in unhealthy, aggressive ways with the women in their families and with other individuals considered less powerful (e.g., their children, subordinates at work, etc). Yet when it comes to people they consider more powerful than them (e.g. their father bosses) they exercise control. So, if anger can be controlled with the "powerful", it can also be controlled with the "powerless", thus showing that our anger is in our control.

Reading material

Feelings and anger management ^[Ref. XI]

Dynamics of feelings and anger:

Clearly recognizing and identifying what exactly we are feeling helps us become more self-aware and allows us to channelize and respond to our emotions more constructively, positively and consciously.

Feelings may be simple or complex, and it is natural to sometimes find it difficult to identify them. Initially, this requires a conscious effort to be self-aware.

Feelings are like energy within the body; when suppressed and not channelized, they do not simply go away; rather, they stay with us, sometimes even grow, and find expression in different ways, which may be internal (affect one's own moods or body) or external (affect behaviour with others).

Providing appropriate and safe outlets for our feelings is important – this means expressing them in ways and with people we are comfortable with and trust.

Anger is a natural and normal human emotional state that can vary in intensity from mild irritation to intense fury and rage. Every human being feels angry at some point.

Yet anger is a feeling that mostly people find difficult to manage appropriately or sometimes even accept, especially because of the misconceptions associated with it, that it is a sin to feel anger, that it must be controlled all the time, etc.

Anger in itself is not a bad emotion – it even has its advantages, such as motivating makes people stand up against injustice and fight for their own or others' rights. But how we choose to deal with it can be bad and destructive, or good and constructive.

The ability to acknowledge and recognize our anger increases our chances of expressing it in a positive and constructive way that involves minimum harm to oneself and others.

Coping with anger

People use a variety of both conscious and unconscious processes to deal with their angry feelings. Whatever the chosen method, it is important that the anger is managed in a way that is appropriate and effective. If it is suppressed and ignored, it

can lead to harmful emotional effects and behaviour, such as constant resentment, cynicism, sarcasm, hostility, bitterness, perpetual sulking, depression, anger being turned inwards to self-blame, physical symptoms (e.g., hypertension) or an explosion of the bottled up anger, which often comes out as aggression.

The other extreme is people whose anger swings out of their control and who frequently deal with it in inappropriate ways, such as through verbal or physical aggression or through self-destructive ways such as alcohol and drug abuse, self-blame, hurting oneself, taking out the anger at other people not related to the situation, back-biting, etc.

Clearly, both categories of people - those who regularly suppress their anger and those who regularly lose control over their anger are likely to have problems in their relationships.

Anger management

Anger management refers to acknowledging and appropriately managing one's emotional, behavioral and physiological reactions to anger. Different ways work for different people and their situations, but below are some basic, suggested steps to healthy anger management:

- a) To be aware of one's anger;
- b) To assess whether or not the feeling is really anger (e.g. could it be sadness covered up by anger?);
- c) To assess the intensity of our anger (e.g. scale of 1 – 10) and
- d) To identify ways of managing the anger. The methods that one uses to manage this anger can be problem-focused, meaning that they focus on solving the actual problem that is the cause of the anger, or they may be emotion-focused, meaning that they aim to reduce the emotional and physiological reaction to the anger, rather than the actual situation.

Problem-focused coping

Anger can be managed by either expressing it directly to the person who is the object of the anger or it can be dealt with indirectly. Ideally, the direct, assertive expression is the best way of managing your anger as it leaves no resentment or unresolved anger, which can harm either you or others in any way. If the other person also responds assertively, direct expression can also strengthen your relationships, as it is honest and respectful.

However, some people are unable to express their anger directly either because of internal (e.g. lack of self-confidence) or external (serious and unaffordable

implications) barriers. In this case, people need to identify other ways of dealing with this anger that are effective, yet harmful neither to themselves nor to others. Seeking the support of people around you to whom you can talk about the situation, express your feelings and seek advice from is one such way. Inviting these people to help you mediate with the person you are angry with is another way.

Emotion-focused

Yet there are times when people feel that there is no real resolution to the situation, that nothing will really change the behavior of person you are angry with or that even if the problem is resolved, the anger will remain. Sometimes this sense of helplessness regarding the expression of anger is an accurate judgment, but at other times it may be imagined because of one's own lack of self-confidence or assertiveness skills. Whatever the reason, some people may choose to manage their anger by calming themselves and reducing their emotional distress rather than by dealing with the problem itself. This may be aimed at either a temporary or a long-term reduction in your anger. At times, this sort of coping may be the only choice a person has for managing his/her anger. Some examples of such techniques are:

- Rating your anger on a scale from 1 – 10, and not confronting the issues until you have reached at least a 6 or 7 (so that you are calm enough to communicate)
- Taking out time to relax and calm yourself, such as through relaxation techniques, prayer, etc.
- Distracting yourself through other means, such as work or hobbies
- Temporary measures such as drinking water, taking a shower, etc.
- Expressing the anger through writing, art, music, etc.
- Participating in supportive therapy or support group

Sometimes problem-focused and emotional-focused techniques can be used in combination. For example, a person may start by rating his/her anger, then taking a bath to calm him/herself down and finally speaking directly and assertively to the person s/he is angry with.

It is also important to analyze your own anger and to assess its validity. If you are a person who feels angry too often or flies into an intense rage easily, you would need to assess whether that anger is really because of other people or because of your own emotional issues. If this is the case, you may consider talking to a professional about it. Similarly, if you are a person who never feels angry at anything, it may be that you are unconsciously suppressing your anger because you think it is wrong to feel angry or are afraid of disapproval. This could affect you in other ways.

Introduction to life Skills: Assertive communication

Process

Objective/s

- Help participants understand interpersonal communication and provide them an opportunity to practice some tools of communication.

Duration: 2 Hours 30 Minutes

Material

1. White board
2. Markers
3. Meta cards
4. Objective/s chart

Advance preparation

- Statements for practice (given after step VII in the session)

Step I:

Share that our relationships are often a very important part of our lives and can be a source of much worry and pain. The next few sessions are going to look at ways that we can learn to improve relationships with others around us: with the men, women and children in our lives. Make a point that by learning certain life skills like conflict resolution, stress and anger management, we can improve our quality of life and relationship with others. Today we will start by understanding what communication is and how we can improve it.

Step II:

- i) Brainstorm the term communication and write down all the responses on the white board.
- ii) Explain to the participants that generally, the core elements of communication include a sender, a receiver, message, and a channel through which communication happens.

Step III:

Ask participants to recall an incident where they had an effective communication with someone and note down the factors that made the communication effective. Note down the responses and categorize them into the various elements (sender, receiver, message, and channel) Highlight the importance of keeping an eye out for and being aware of all those factors that may affect communication positively and negatively at each level.

Step IV:

- i) Explain that by identifying and overcoming the blocks to communication, we can improve our interpersonal skills.
- ii) Brainstorm the blocks to effective communication at each level.

Step V:

- i) Highlight that communication is a skill that one can improve through learning some tools.
- ii) Explain four tools of communication to the participants:
 1. Ownership of the problem
 2. Use of "I" statement
 3. Reflective listening
 4. Stroking

Step VI:

- i) Explain that these are the tools that most of us may already be using in our every day communication, but that being aware of them and their uses and then using them consciously allows us to improve our communication skills

and to use these tools correctly. To further understand these tool we will practice them further:

- ii) Divide participants into triads, explaining that one participant will practice a situational statement given to them with a second participant, while the third one will be an observer. After each statement they will be interchanging their roles.
- iii) Hand over one statement to each group and give them five minutes to a) identify the tool best suited to the statement and b) practice using it. In this way each member gets an opportunity to practice the tools.

Step VII:

In the large group ask participants which statements were easy, which ones were difficult and why. Conclude by making the point that initially these tools may seem artificial, but through practice participants can master their use and can improve their communication.

Statements for practice (Tools of communication)

1. *Ap ki cricket team ka ek larka hamesha match kay liay late phonchta hai aur bahana banata hay jis sa ap ko koft hoti hai .*
2. *Ap kay muhalay ka ek larka ap ka aksar mazaq urata hai aur apny dosto main ap ko neacha deakhta hai.*
3. *Ap ka dost batata hai kay us ka chota bhai parhta nahe hai mujhay samajh nahe ata ke main kia karon?*
4. *Ap ka dost har dosray din aap ka motorcycle mang kar lay jata ha jiski wajah say aap kam sy late ho jatay hain .*
5. *Ap parh rahay hain aur gali main muhalay kay kuch larkay ouchi awaz main kahkay laga rahay, jis say ap disturb ho rahay hain .*
6. *Ap ka bhai aa kr kahta hay kay wo aj phir math main fail ho gaya hai, shayed woh kabhi math main pass nahi ho skay ga.*
7. *Ap ki choti behen class main first ayi hai aur bray fakhar say ap ko batati hai,*
8. *Ap ki ami nay ap kay liay gajar ka halwaa banaya hai .*
9. *Ap kay bhai nay subha school janay say pehlay ap ki motor cycle saaf ki .*
10. *Ap ka dost ap say books mang kr lay jata hay aur kharab kr kay wapis karta hai, aap es suratehaal sy pareshan hain koun ka aap ko books sy pyar hai.*
11. *Ap ka dost aa kr batata hay ka us ki jaib kat gai hai jis main us ki pocket money thee, ab samajh nahe a rahi kay mera mahina kisay guzray ga.*
12. *Ap ka dost ap say aa kar kahta hai kay barry umer kay larkay us ko tang kar rahay hain aur us ko samjh nahi a raha kay woh kya kra?*
13. *Ap ki bahan aap sa kahte hai kay us ka first year main admission ho gaya hai.*
14. *Ap ki behn ap say kehti hai kay us nay sara din bohat kam kia hai aur ab us kay sar main shadeed dard hai.*

15. *Ap ki biwi ap say kahti hai kay woh kafi dino say apnay maikay nahi gai, ab us ka dil chah raha hai kay woh apni ami say milay .*
16. *Ap ka dost ap say kahta hai kay us ka cigarette noshi ko dil nahi chahta , jab kay dosray dost usy ess kay liay majboor kartay hain.*
17. *Apka bhai ap say kehta hai kay us kay group kay larkay , larkiyon ko chearhtay hain tu usay bohat bura lagta hai aur usay samajh nahi a rahi kay woh kia karay?*
18. *Ap ka dost kahta hai kay us ka dil nahi chahta kay woh dusray larkon kay sath mil ker koi larai jahgra karay, lakin group ka hissa honay ki wajah say woh khud ko barha majboor mahsoos karta hai.*

Facilitator notes

Discuss how rigid male gender roles do not value listening. When we, as men are powerful, we tend to give less importance to those who have less power than us, for example, our wives, sisters or children. So, we tend to not listen, but rather jump in and start giving advice, not allowing people the space to express their feelings. This is especially so with other men where a show of feelings such as sadness is seen as unmanly, as an expression of weakness. Also give participants a chance to think and reflect on hiding/suppressing feelings of pain and sorrow for men. Process the discussion by asking how men's lives can be better if they communicate their feelings in a healthy way especially with reference to I statements

Reading material

Reading 1: Important elements of interpersonal communication ^[Ref. XII]

Interpersonal communication is communication that takes place between two persons; it includes for example, what takes place between a son and a father, an employer and employee, two friends, a helper and helpee, two strangers etc.

Source-receiver

Each person who is a sender (source) is also a receiver and vice versa. This means that each individual in interpersonal communication performs both functions of sender and receiver.

Encoding-decoding

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Encoding refers to the act of producing messages-e.g. speaking or writing. This means that speakers and writers are encoders.

Decoding refers to the act of understanding messages e.g. listening and reading. This means that listeners and readers are decoders. Each person performs these two activities of encoding and decoding in combination. For interpersonal communication to take place, messages must be encoded and decoded.

Messages

In interpersonal communication messages must be sent and received, they may be heard, seen, touched, smelt, tasted or any other combination. Messages do not have to be oral; you communicate by gestures or touch, as well as by sound.

Channel

The communication channel is the medium through which messages pass. It is the bridge between source and receiver. Communication rarely takes place over one channel only. Normally two, three, or four channels are used simultaneously. For example you speak and listen, but you also use gestures etc. Channels can also be the means of communication e.g. face-to-face, telephone, radio, television etc.

Noise

Noise enters into all communication systems. It includes anything that distorts or interferes with message reception. There are three main types of noise:

Physical: e.g. bad phone connection, screech of passing car etc.

Psychological: e.g. our biases and prejudices etc.

Semantic: e.g. use of different languages, using technical or complex words etc.

Context

The environment in which communication occurs is its context e.g. there will be difference the context of communicating at a funeral, in a police station, in a cricket stadium and in the home.

The major components of communication are: Sender (the one who originates the message and encodes it for communication), Receiver (the one/s who receive/s the message to decode and understand it), Message (content or body of the message) and Channel (through which the communication happens). The message is communicated from sender to receiver through a channel (air in case of our daily face to face talk.). The receiver decodes the message and replies. Blocks from the sender's and receiver's side may include problems with volume (too high or too low), tone

(aggressive, intimidating, etc), attitude (may be prejudiced and based on preconceived ideas), emotional state (angry, depressed, anxious), behaviour (distracted, not listening, interrupting, etc). Blocks in the actual message include its length, the language used, structure, relevance, etc.

Discuss that we change roles between sender and receiver while communicating with others. One of the important aspects of effective and meaningful communication is listening carefully.

Reading 2: Tools of communication

1. Ownership of the problem

Before trying to deal with any interpersonal problem, the first step is to establish ownership. In other words, this means to establish whose problem it is. A skill in relating to other people is our ability to determine 'ownership'. Owning a problem means to have the right and responsibility to deal with it and to take the first step towards it. After you have determined whose problem it is, you can decide which tool to use to deal with it.

Sometimes the problem lies with another and has nothing to do with us, but we may feel compelled to take the responsibility for it and to solve it. This absolves the person from his/ her responsibility and also places an unnecessary burden on others.

2. "I" statements

"I" statement focuses attention on the speaker e.g. *"I feel sad"* or *"I am hungry"* by honest sharing of feeling or need. It can also be effective in changing the behavior of another who is causing the problem, since it is not accusatory. "You" statements on the other hand, make the other person defensive e.g. *"You are always rude"* as opposed to *"I feel upset when you speak to me in that angry tone."*

"I" statement also means voicing responsibility for a problem which has been "owned" by the speaker. It also allows people to speak for themselves rather than generalizing and accusing.

3. Reflective listening

Often when people talk to you about situations in their lives, particularly their problems, they express their feelings about them indirectly. As listeners, even when we care about them and want to be good listeners, we tend to jump in and try and give them solutions to their problems immediately. At times this may be what the speaker

wants, but often they are talking to us because they want to be listened to and understood first. We can show them that we are listening and that we understand what they are saying by paying careful attention to the feelings and needs lying behind the speaker's thoughts and words. An important aspect of reflective listening understands that when people talk they communicate more than words (they communicate needs and feelings behind those words). A reflective response communicates to the speaker that you have just not heard the words but also the feelings behind the verbal message. The effect is to convey acceptance of the speaker and his/her problems. This makes the speaker feel s/he is being really heard and helps you to confirm that you have really understood.

It is important to note that this does not mean that you do not help or provide information or advice to the speaker if that is what s/he wants; what it means is that initially you try and only listen and understand, and then perhaps offer advice or help as a second step.

Reflective listening has three major aspects:

- Picking out the core feeling from what the speaker says
- Picking out the core message
- Combining the first two together and reflecting it back to the speaker.

4. Stroking

A "stroke" is any action that makes the receiver feel good and appreciated. It means acknowledging and appreciating someone. Hugs, smiles, pats, compliments etc. are strokes. It has been observed that people use negative feedback more often than positive feedback. Focusing on positive feedback can be very helpful in relationships. This is different from flattering because in stroking the appreciation is genuine and honest and is not being used to get something out of the other person. Positive strokes are essential to the development of an emotionally healthy person. They are also the lubricants for a loving relationship.

Conflict resolution and listening skills

Activity 1: Understanding conflict

Process

Objective/s

- Help participants better understand conflict in their interpersonal relations.
- Identify techniques for effective conflict resolution
- Highlight the importance of listening in establishing healthy relationships.

Duration: 2 Hours and 15 Minutes

Material

1. Flip charts
2. Markers
3. Masking tape
4. Objectives chart

Advance preparation

- Objectives of the session on flip chart

Step I:

- i) Ask participants what they understand by 'conflict', and note down the responses.
- ii) Make the following points:

- Conflict is neither good nor bad, how we express and resolve it will determine if it is positive or negative.
- Conflict is inevitable
- Conflict does not have to result in winners and losers
- In conflict both parties tend to believe that their opinion is fact
- Too often both parties see themselves as innocent victims who represents the side of truth and fairness
- Too often both parties perceive all destructive acts are carried out by others. They are completely blind to identical acts carried out by self or those on 'their' side

Step II:

- i) Brainstorm on what possible conflicts young boys or men may face with respect to:

- Friends (peers),
- Family
- Community.

- ii) Discuss the point that for men conflicts are often linked with a fear of losing power or what we perceive as a threat to our honor or masculinity.

Step III:

Ask participants the following process questions:

- What do we fear if we resolve a matter through discussion rather than through the more popular 'masculine' aggressive way that we tend to use?
- What is the fear that often stops us from making consultative/participatory decisions in our domestic lives?
- What do we fear if we empathize with weaker segments of society?

Step IV:

- i) Give participants some time and ask them to individually think of a situation when they faced/witnessed a conflict and to note down the following:
- What was the conflict?
 - How was it resolved?
 - How did you feel about it?
 - What were the effects of resolution of the conflict on you and other party/ies.
 - What were the short-term effects?
 - What were the long-term effects?

Step V:

Divide the participants into two groups, and ask them to a) share their individual responses turn by turn and b) select 2 of the situations shared to present in more detail in the large group

Step VI:

- i) Ask each group to present their selected situations.
ii) Discuss the resolution of conflict with its effects and what could have been a better resolution in all the scenarios.

Step VII:

Draw out what it feels like when we are the weaker party and the other party /person resolves the conflict through a show of power. Reflect on how sometimes when we have 'power over' others, we do the same without realizing how it makes the other person/s feel and how that affects the relationship.

Activity 2: Listening skills

Process

Step I:

Share that listening is an important component of communication, and that it can be learned and improved. Ask what the possible blocks to listening might be.

Step II:

Add to the participants' list if needed and discuss their potential effects on communication.

Step III:

Conclude the exercise by asking the following questions:

- How is listening linked to power?
- What is the importance of listening for men?

Facilitator notes

The facilitator needs to ensure there is ample time in the session for discussion around men's issues with communication, their causes and effects. Bring out men's tendency to seek resolution of conflict through violence or the need to win no matter what the cost to themselves and/or others around them. Another strategy commonly employed by men when dealing with conflict at home is the tendency to 'stay out' of domestic conflict and issues between say the wife and the mother. It is important to reflect on whether this is a healthy conflict resolution strategy and link back to the earlier session on tools where ownership of problem is discussed.

Also make the point that we generally tend to listen less to those who have less power than us. For men and boys in our society that can translate into giving less time and space to women in their families to express themselves or to take their opinions/needs/concerns seriously. This is linked to power and entitlement; when we have power over others in social or financial position (e.g., women, children other men), we often ignore the powerless. The facilitator should link this to the 'powerlessness' exercise where some participants are likely to have shared that they feel powerless when no one listens to them or when no one understands them. Yet when we use 'power over' other people, we too may not listen or understand. This is especially true in gender relations, where our bias against women affects our behaviour with them. So, while interacting with their sisters, mother, wives and daughter, men may presume that they (i.e., women) lack abilities to understand and give productive suggestions, and so do not discuss anything with them or ignore their ideas.

Reading material ^[Ref. XIII]

Reading 1: Tips for managing and resolving conflict

Managing and resolving conflict requires the ability to quickly reduce stress and bring your emotions into balance. You can ensure that the process is as positive as possible by sticking to the following conflict resolution guidelines:

- **Listen for what is felt as well as said.** When we listen we connect more deeply to our own needs and emotions, and to those of other people. Listening in this way also strengthens us, informs us, and makes it easier for others to hear us.
- **Make conflict resolution the priority rather than winning or "being right".** Maintaining and strengthening the relationship, rather than "winning" the argument, should always be your first priority. Be respectful of the other person and his or her viewpoint.
- **Focus on the present.** If you're holding on to old hurts and resentments, your ability to see the reality of the current situation will be impaired. Rather than looking to the past and assigning blame, focus on what you can do in the here-and-now to solve the problem.
- **Pick your battles.** Conflicts can be draining, so it's important to consider whether the issue is really worthy of your time and energy. Maybe you don't want to surrender a parking space if you've been circling for 15 minutes. But if there are dozens of spots, arguing over a single space isn't worth it.
- **Be willing to forgive.** Resolving conflict is impossible if you're unwilling or unable to forgive. Resolution lies in releasing the urge to punish, which can never compensate for our losses and only adds to our injury by further depleting and draining our lives.
- **Know when to let something go.** If you can't come to an agreement, agree to disagree. It takes two people to keep an argument going. If a conflict is going nowhere, you can choose to disengage and move on.

Reading 2: Blocks to listening

Lack of concentration and attention:

At times, we listen to the other person for a few moments, but then start to lose our concentration, are distracted by something else or our thoughts drift elsewhere. Sometimes, we may continue to pretend to be listening through our body language, but may not actually be hearing anything at all because our minds are somewhere else completely.

Thinking ahead of the communicator:

There are times we presume we know what the other person is talking/will talk about, and so, instead of listening, we start to think ahead of what we will say in response. This presumption and jumping to conclusions hamper our listening ability.

Identifying with the communicator:

Sometimes what the communicator is saying reminds us of something similar we have experienced or thought about, with the result that we interrupt the other person and start relating our experience/idea instead of listening to what s/he has to say.

Being defensive:

When we think we are being or will be accused/blamed by the communicator, we may, while we are 'listening', begin to prepare how we will defend ourselves in response. As a result, we may miss or misunderstand what the other person is saying because we are not really listening.

Approving the communicator:

Sometimes we are not really listening, but rather simply agreeing with everything the other is saying. This may be because we are distracted, or because we are afraid of disagreeing or want to be liked/approved of. Or sometimes it may be that we do not care enough about the subject or person.

Interrupting:

Often people do not allow the communicator to finish what they are saying, interrupting frequently with comments, questions or one's own experiences.

Violence and its impact in men and women's life

Process

Step I:

- i) Brainstorm on the term violence. Note down all the responses.
- ii) Ask the participants what they understand from the term violence

Step II:

- i) Divide the group into three smaller groups
- ii) Ask Group 1 to discuss and write down separately all forms of violence boys and girls face from before birth to 5 years of age in our society. Ask Group 2 to do the same for ages 6-18 years and Group 3 for age 19 years and onwards.

Step III:

Ask the groups to present their work in the plenary. Process their responses by asking the following questions:

- What are the differences and similarities between the age groups?
- What are the differences and similarities between boys and girls, between men and women of the same age?
- Who faces more violence – girls or boys, men or women?
- What role does power play in the kinds of violence women and men or girls and boys face?

Step IV:

Highlight the following points in the discussion:

- When they are young, boys and girls are exposed to similar forms of violence (physical punishments, sexual abuse) although girls experience more in some ways (e.g. abortion if it is a girl, nutritional neglect, burden of household responsibilities, lack of access to education, etc.) and boys sometimes experience more physical disciplining at school and at home.
- As they grow older, the forms of violence start to differ. Men and older boys are more likely to be victims of violence outside the home (e.g. war, ethnic violence, gangs, etc.), while women and older girls are more likely to be victims of violence inside the house (domestic violence, sexual abuse, emotional control, etc.).
- Men seem to have more control over the kinds of violence they experience or get involved in (e.g. not all men are part of a gang or go to war) while women have little control over the violence they experience (e.g. they do not choose to have violent husbands or, violent parents).
- Men typically respond to the violence they face; many women often do not have that option.
- The violence that men face is often temporary (e.g. while the fighting is going on, while the war is on, etc.), while the violence that women face is often long-term (e.g. it is happening at home, so it is on-going).

Objective/s

- Help participants to understand all forms of violence that men and women face in our society, and their link to gender norms.
- Help participants to understand the dynamics of domestic and sexual violence.

Duration: 2 Hours and 30 Minutes

Material

1. White board
2. Markers
3. Flip charts
4. Masking tape.
5. Objectives chart

Advance preparation

- Copies of the case study
- Objectives of the session written on chart

Step V:

Share the definitions of rape, domestic violence, and child sexual abuse. Also share the latest statistics on violence against women and briefly discuss based on the readings. Make the point that the shared statistics represent the tip of the ice berg, as they only take into account only those that are reported while fact that is majority of the cases are not reported due to socio- cultural/norms and poor support mechanisms.

Step VI:

Ask participants to go back into same groups, and hand out the “*Saeeda kee kahani*” case study. Ask each group to read the story and discuss the following:

- What forms of violence are there in the story?
- What are the potential effects of such violence on the individuals facing it?
- What are its potential effects on the family?
- What are its potential effects on the children?
- What are its potential effects on the society?

Step VII:

Ask the groups to present their work in the plenary, and to highlight the long and short term effects of the violence.

Step VIII:

- i) Ask participants why it is important to talk with men on the issues of violence against women and girls.
- ii) Ask the group to reflect upon whether there is a role men can play in stopping violence against women.

Facilitator notes

In this session, the facilitator needs to ensure that the participants are clear about the gendered nature of violence in society: that although everyone is vulnerable to violence, women face more violence and more frequently due to their subordinate position on society; that the violence in different forms occurs throughout the life cycle, but in different forms. Discussion should also bring out the role of patriarchy which uses violence as a tool to perpetuate stereotypical gender norms where men have advantageous position since in most cases they are the perpetrators (as husbands, fathers, brothers or sons) and women are the victims.. This session should ideally be linked to the earlier sessions on power, especially power over, and gender, making the point that violence is the fruit of a patriarchal society. Using statistics (e.g, 'every third woman faces violence at domestic level') to emphasise the gravity of issue of violence against women is a useful technique for quick learning. At the same time it is also important to acknowledge the violence in men's lives, its consequences how often men suppress the hurts and confusion linked to this violence as masculinity does not allow them to express emotions or be vulnerable.

Reading material

Domestic violence

Domestic violence is any act which one family member uses to control, frighten, humiliate or overpower another family member. This may be physical (hitting, beating, slapping, pushing, etc), emotional (constantly criticizing, putting down, threatening, insulting, etc.) economic (completely controlling money and other financial resources, etc.) or sexual (forcing sex or certain sexual acts against the other's will). Often the perpetrators are husbands and the victims wives and daughters in laws.

Sexual assaults/rape

Sexual assaults/rape refers to forced sexual intercourse or sexual activity by one person against the other person's will. Men can also be raped by other men.

Honor killing

Honor Killing is punishment for men and women who commit adultery. The family and/or the clan, attempt to restore their 'honor' by punishing the alleged offenders with death. Although accusation is leveled at both men and women, women are killed

in far greater number. Very often honor killing is used as a sham to settle family or economic disputes. Honor killing is a crime that persists in different areas of Pakistan and has different names - in Balochistan; it is called '*Siah Kari*', in Sindh '*Karo Kari*', in Punjab '*Kala Kali*', and in Khyber Pakhtunkhwa '*Tor*'. Honor killing has no Islamic or legal sanctity in Pakistan, but it is supported by strong socio- cultural norms and traditional practices.

Child sexual abuse

Child sexual abuse is defined as any activity in which an adult or older child uses a younger child in a sexual way

Statistics and information about domestic violence and sexual assault

Domestic violence

- During 2010, 486 cases of domestic violence had been reported. (Incidents of VAW in Pakistan 2010 - Aurat foundation)
- It is estimated that one woman in every third household in Pakistan, is a victim of such violence (Human Rights Commission of Pakistan, Annual Report, 2003)
- Domestic Violence occurs in every socio-economic class. It can happen to any woman regardless of her social class or education.
- Violence is NEVER justified (except in self-defense), no matter how much anger a person provokes or how unreasonable the person is being. No human being, whether male or female, deserves to be physically abused.
- Violence is not a healthy or normal way of resolving conflicts or expressing anger. Arguments, disagreements etc. are normal in relationships, but violence is not.
- No woman is happy or satisfied in an abusive relationship. However, many women still choose to continue living with their violent partners due to reasons such as financial dependence, for the children, fear of social disapproval, self-blame, lack of support from the family, inadequate laws and social services and fear for their personal security.
- Being violent is a pattern and a tendency. It does not happen because of a momentary loss of temper, general frustration, drugs/alcohol, economic problems, etc.

Sexual assault/rape

- 1002 cases of rape, gang rape and sexual assault have been reported in the year 2010. All the crimes were committed against women. (Incidents of VAW in Pakistan 2010 - Aurat foundation)
- Reported incidents alone indicate that rape occurs every 3 hours in Pakistan. The real figures are likely to be much, much higher since the majority of the cases never get reported at all. (Human Rights Commission of Pakistan, Annual Report ,2002)
- Rape is a violent, hostile assault that a person commits in order to dominate, over-power, control and humiliate the other. It is an act of power. Sex is merely used as a means of control and humiliation.
- Rape can also happen to men by other men. Younger boys are often more at risk.
- Rape may or may not involve actual overt violence. Forms of coercion and manipulation such as force, threats of bodily harm, of financial deprivation or of dire consequences etc. are commonly used rather than violence.
- Most women are raped by men known to them, not by strangers.
- Rape can happen to any woman or girl regardless of her age, physical appearance, clothes, character, life-style, education, socio-economic status etc. Little girls, old women, women in purdah etc. can all become victims of rape.
- Rape can occur anywhere and at any time of the day. It does not occur only in dark, deserted places.
- Rape is always traumatic and its implications are severe, although different women may react in different ways, ranging from being shocked to appearing very calm to terror and hysteria. Rape is associated with a number of emotions and long-term effects such as disbelief, fear, shame, self-blame depression, suicidal behavior, denial, anxiety, anger, low self-esteem and trauma-related symptoms (phobias, flashbacks, anxiety etc).

Honor killing

- 557 cases of honour killings have been reported during 2010 in Pakistan. (Incidents of VAW in Pakistan 2010 - Aurat foundation)
- There were 340 incidents of honor killing from 1st January to 6th March 2005. (Human Right Commission of Pakistan, Annual Report, 2004)
- According to the official statistics, reported in daily Jung, from July 2003 to June 2004, there were 4001 cases of honor killing, and in 69% of the cases victims were women. (Oxfam, GB, Pakistan, Campaign, We can end honor killing, 2004)

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- Honor killing, is used as a tool to take revenge, acquire lands/ pay off debts and settle disputes especially those related to inheritance. It is often used by the family, clan as a cover/ ploy to murder women for material or financial gains.
- Acceptance of this crime as a culturally sanctioned practice on part of the society, and law enforcement agencies and ineffective legal protection are formidable hurdles.

Child sexual abuse

- In 2010, data gathered by Sahil, Rozan and WAR showed that a total of 2595 cases of sexual abuse were recorded. If abduction cases are excluded the actual figure of sexual abuse cases of 1745 victims shows that 5 children are assaulted every day.

Possible effects of domestic violence and sexual assault

- High emotional arousal (fear, sadness, anxiety, distress, anger, etc.)
- Terror
- Rage
- Stress
- Trauma
- Helplessness and passivity
- Psychological difficulties (Depression, Anxiety, Traumatic stress, etc.)
- Lack of satisfaction with the marital relationship
- Sexual difficulties
- Low self-esteem – feeling damaged
- Shame
- Lack of control over her own life
- Insecurity
- Somatic symptoms (sleeping and eating difficulties, headaches, ulcers, various aches and pains, etc.)
- Physical and health problems caused by violence (injury, miscarriage, etc.)
- Social difficulties (isolation, lack of confidence in relationships)
- Parenting difficulties
- Difficulty in concentrating
- Suicidal ideation
- Substance abuse (e.g. tranquilizers)

Violence also affects the overall well-being of the family. It creates an atmosphere of mistrust, fear and stress in the family and family relationships suffer as a result.

Violence affects the bond and mutual respect between a husband and wife and the parents and the children. Children are also affected by the violence they witness or experience. They are distressed by it and may even be traumatized. They may also learn to use or accept violence in their own relationships.

Violence affects the society because it means that some of its members suffer from its effects and are, therefore, less satisfied and productive. This affects the society's development and progress.

Case study

Saeeda's story

Saeeda was from a small village and was one of nine children. Saeeda never went to school, as she was from a poor family her parents felt it was more important to send her brothers to school. Saeeda did not have time to attend school, either she had to help her sick mother, look after her younger siblings and tend to the housework. She was the first to get up in the morning and make breakfast, feed the boys and men of the family, clean the house, start cooking lunch, feed the children, etc. She was also the last to go to sleep.

When she turned 14, Saeeda's wealthy maternal aunt proposed for Saeeda for her son, Javed who worked in the city. Saeeda's parents could not refuse a proposal from within their own family, especially since Javed's family had good money, so they agreed. Saeeda was initially very upset and scared, but she slowly accepted it and began to feel excited about leaving the village and living in a big city.

Saeeda's father did not have enough money for the wedding nor for the large dowry Javed's parents had demanded, so he borrowed money from two people and worked an extra job. He felt he had no choice – Javed's family was known to be demanding.

After the wedding, Javed told Saeeda that she would stay in the village with his family while he would live and work in the city. Saeeda begged him to take her with him, but he said he had no place to keep her. Saeeda stayed in the village, and as the eldest daughter-in-law, she was forced to do a lot of work both inside the home and outside, including helping her brother-in-law in the fields.

Within the first few months of her marriage, Saeeda became pregnant. She often fell sick and got very tired, but her work did not stop. When she tried to talk to Javed about it during one of his visits, he told her to be patient and that things would get better once she had the baby.

Saeeda gave birth to a beautiful, healthy daughter. To her shock, her in-laws were very disappointed. Her mother in law began to cry and even her own parents did not look happy. When Javed came to visit, he looked sad too and told her that next time she had to have a boy. The first few weeks after the baby was born, Saeeda was allowed to take some rest, but soon after she had to get back to work. Saeeda felt unwell and was advised by the Lady Health visitor that she should have a gap before having the next child she shared this with Javed who ignored the advice. And a few months later Saeeda became pregnant again. This time everyone was convinced it would be a boy and her mother in law decided to take good care of Saeeda to prepare for her grandson. It was an even more painful pregnancy this time and Saeeda was glad that she could rest. After nine months, however, Saeeda had another baby girl. Her family was furious and her mother in law cursed Saeeda and refused to take care of her anymore. Javed started beating Saeeda whenever he got angry with her.

Shortly after, Saeeda fell so sick that she had to be taken to the community health clinic. The doctor told her and Javed that she needed to take a break and should not have any more children, as Saeeda's health did not allow it. Javed's mother insisted that he marry again, and he did. After his second marriage Javed stopped giving her money for any of her needs. Saeeda was asked to be quiet; otherwise she would be given a divorce. Saeeda thought of the humiliation that the divorce would bring upon her family and vowed never to say anything.

Beliefs about violence against women (VAW)

Process

Step I:

Relate the session with previous one and explain to participants the today's session is going to look at VAW in more detail.

Step II:

- i) Explain that in order to further understand dynamics of violence against women an activity will be carried out in which statements will be read out, and participants will be asked to express whether they agree with it, disagree or are unsure.
- ii) Place three charts on different walls in the room: one labeled 'Agree', another 'Disagree' and the third one 'Unsure'.
- iii) Read out loud out the first statement and ask participants to take a stand under the given choices.
- iv) Initiate discussion by asking people in favor of the statement to share their views and then invite the point of view of those who disagree with it. Those who are confused and not sure are also asked to share their perspective.
- v) Make it clear to the participants that they may change their positions if the arguments of the other groups convince them.

Statements are as follows:

1. "Tashadud say bachna aurat kee zimmadary hoty hay"
2. "Family ko jurra rakhnay kay liay aurat ka tashadud bardasht kerna drust hay"
3. "Aik asly mard ko apny family kee aurton ko control kerna chahiyay"
4. "Jub koe shakhs baar baar tung kerta hay to tashadud jaiz hota hay"
5. "Aurtain apnay libas or ravaeey say zina bil-jabar kee daawat dety hain"
6. "Zina bil jabar kee shikar sirf awan or pur kashish aurtain hoty hain".
7. "Maar peet waqtee tor per bay qaboo ho janay ka izhar hay"

Step III:

Discuss with the participants how misconceptions about rape and sexual assault can influence our behavior. When we, as men and boys are aware of these myths and their effects, we can play more effective role to address violence against women.

Objective/s

- Help participants discuss and clarify myths around violence against women and girls.

Duration: 1 Hour and 30 Minutes

Material:

1. Print out of statements
2. Objectives

Advance preparation

- Objectives of the session written on chart

Facilitator notes

It is important that the facilitator have accurate information on domestic violence and sexual assault before conducting this session. Reading the information provided beforehand is essential. The participants are likely to have many misconceptions regarding these issues and the facilitator needs to be able to handle them calmly and explain his/her responses clearly. Make a point that violence cannot be justified in any case. While taking stands encourage participants to openly change their places if they think the other group has a more logical answer.

Reading material

Myths and realities about domestic violence and sexual assault

Myth: “Tashadud say bachna aurat kee zimmary hoty hay”

Fact: This actually reflects the mindset that puts pressure and responsibility on women for the violence inflicted on them. This statement is used against women and many times they start blaming themselves for the violence on them. It is important to understand that each individual is responsible for his/ her actions. In this case the perpetrator is responsible for his action of violence, not the woman who is the victim. This statement reinforces the subordinate position of women, where they are expected not to disagree and argue with the men of their family.

Myth: “Family ko jurra rakhnay kay liay aurat ka tashadud bardasht kerna darust hay”

Fact: Unfortunately in our social context family is often used as a tool to exploit women. Again all the responsibility to preserve the family unit is placed on women and they are expected to sacrifice their own wellbeing and bear all the atrocities and violence in the family for the sake of keeping the family together. This is a very unjust situation for women. It is also important to understand that once there is acceptance of violence, it becomes difficult to speak out against it. Since in our context women are also often economically dependent on men, victims of violence have limited options to turn to, and so many accept violence as their fate. Tolerating violence helps perpetuate the cycle of violence, it has devastating effects on both the woman and the children who too suffer emotional scars, both at mental and physical levels.

Myth: “Aik asly mard ko apny family kee aurton ko control kerna chahiyay”

Fact: Since one shade of masculinity is to dominate and control other weaker segments of society, the 'real' man is defined on these parameters. Many men believe that if a man is unable to control the women of his family, he is not considered as a man. So, in order to prove their masculinity men may dominate and control women and for this even resort to violence. The facilitator should refer here to the previous discussions on masculinity and the exercise, 'Be a man' and talk about how we need to challenge this belief and replace it with healthier messages like a real man is not one who controls his wife but who shows care and shares power.

Myth: “Jub koe shakhs baar baar tung kerta hay to tashadud jaiz hota hay”

Fact: Many men will use this as an excuse and say that she deserved to be beaten up because she did not listen or disobeyed or was nagging. It is important to understand the dynamics of violence, and be aware of the fact that we are violent with people who are less powerful than us. It has little if anything to do with the actual act that triggers the violence but everything to do with the unequal power relationship between men and women. Violence in any form with anybody has no justification. If there is any disagreement it needs to be resolved through discussion as violence does not help to resolve the issue but it triggers further problems in the long run.

Myth: “Aurtain apnay libas or ravaeey say zina bil-jabar kee daawat dety hain”

Fact: How a woman dresses has nothing to do with rape. Reports show that women in burqas, little girls, elderly women and women in their own homes can all be raped. Rape is about power and not about sexual desire.

Myth: “Zina bil jabar kee shikar sirf jawan or pur kashish aurtain hoty hain”.

Fact: Women and girls of all ages, cultures, colours, interests, habits, etc. get sexually assaulted. It has been reported that minor girls and old age women of 80 years have been raped.

Myth: “Maar peet waqtee tor per bay qaboo ho janay ka izhar hay

Fact: Violence is a cycle that is closely linked to power and control. Many times men use it as a justification that they were unable to control their anger so they resort to violence. If one can control one's anger in a situation where the opponent is more powerful (e.g., in front of your boss), it is possible to manage it in front of someone you consider a weaker person as well, in this case women.

Saying good bye

Process

Objective/s

- Appreciate participants for taking part in the session series regularly.
- Conclude the sessions and discuss plans for taking forward the learning from these sessions.

Duration: 1 Hour and 30 Minutes

Material:

1. Meta cards

Advance preparation

- Objectives of the session written on chart

Step I:

Share with participants that today is our last session of the series. Do a quick recap outlining the major areas covered and conclusions reached in each session. Encourage participants to share what they remember.

Step II:

Distribute meta cards among the participants and ask to write commitments they would like to make to themselves, to the men in their lives and to the women, keeping in view the learning from the sessions.

Step III:

Ask participants to voluntarily share the commitments in larger group. Share that these commitment cards may be placed or pasted at their spaces at home, so that they keep recalling it and maintain a connection to the sessions. Ask them to think of ways in which they will try and ensure that they revisit these commitments from time to time, e.g., asking a friend to remind them, getting together as a group again, reading new material, etc.

Step IV:

For distribution of certificates, call out a participant to come to the front, hand him his certificate and then hand over the next certificate to him and ask him to call out the name and hand out the certificate. Repeat until all the participants have received their certificates from a fellow participant.

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