

BREAK IN



A GOOD PRACTICE GUIDE

OF ENGAGING MEN
IN GENDER EQUALITY

INDIA * MADAGASCAR * NETHERLANDS * SAMOA * SPAIN * SRI LANKA *

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INTRODUCTION

WORKING WITH MEN AS AGENTS OF CHANGE

In its first phase, 'Breaking the Cycle,' involved the youth addressing gender-based violence in their respective communities. It created a catalyst through global exchanges between the project's partners and promoted transnational non-formal learning among youth leaders. The project was successful in strengthening the work in the respective countries through increasing knowledge about gender equality and violence against women as well as training youth workers with the skills and abilities necessary for involving youth on the topic.

The second phase of 'Breaking the Cycle' aims to take the process further by engaging men. It is increasingly clear that to end gender-based violence against women, men need to be key agents of change. The shared learning process this time has focused on understanding and learning different methodologies to work with men and boys on violence prevention that are being used by organisations in six countries spanning Europe, Africa, Asia and the South Pacific.

Interactive processes, visits and trainings in each other's countries provided participants opportunities for both learning from each other in the field as well as sharing their own work. This has led to a valuable common understanding regarding the core components of the work men and boys are doing on gender justice, the underlying social theories and how the work builds and manifests in social contexts. Participants have been able to enhance their existing interventions with men by conceptualising new interventions and have

been able to understand the work within a gender specific framework.

The sixteen Best Practices illustrated in this manual on gender and masculinity will bring together a wealth of experience from six countries that had been shared over the period of a year in which the second phase of 'Breaking the Cycle' ran. Each Best Practice here is replicable and adaptable, rooted in the local context but with universal applicability. From India: a best practice on altering the rhetoric of the uninvolved father; from Madagascar: men taking responsibility for sexual and reproductive health including maternal and child health; from the Netherlands: imagination-inspiring work on creating safe spaces for men and boys to reflect on masculinity; from Samoa: a psycho-educational programme aimed at anger management by men; from Spain: a programme dismantling the collective imagination of boys regarding the implications of what it means "to be a man"; and lastly from Sri Lanka: promoting bystander intervention to create a safer public transport system for women.

There is a common thread within each of these Best Practices and much more detailed throughout this manual. The Best Practices manual exposes patriarchal norms that are being and have been perpetuated through countless generations practicing harmful masculinity. Presently, through questioning and challenging those norms, the patriarchy, has begun to breakdown within this generation thanks to the undertaking of gender transformative work with and by men.

RIMJHIM JAIN

Centre for Health and Social Justice
(CHSJ)

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INDIA

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ENABLING MEN AS RESPONSIBLE PARTNERS AND CARING FATHERS BY CENTRE FOR HEALTH AND SOCIAL JUSTICE (CHSJ) AND PARTNERS

ALTERING THE SCRIPT OF THE UNINVOLVED FATHER

The Centre for Health and Social Justice (CHSJ) has been working with men and boys to secure gender equality and child rights in the state of Jharkhand in eastern India since 2015. CHSJ has been trying to change the social norm of men as fathers being uninvolved in childcare and household chores, having relationships of authority with their children, and controlling mobility and decision making in the family. In addition to this, fathers have the prevalence of abuse and discrimination within households particularly towards women and girls.

Over a period of four years, the Caring Fathers intervention developed a model of processes and interventions at the individual and community level for facilitating changes in attitudes and behaviours among young fathers and fathers-to-be on child rights and gender equality. Sustained, intensive interactions with father groups formed in 30 villages in the three districts of Ranchi, Bokaro and Gumla in Jharkhand shows indications of reduced violence and abuse against children and women in the intervention area; improvement in children's nutritional and educational status; delay in early marriage of girls; more autonomy and decision making of girls and women related to their own lives; and greater accountability of local public services. There was greater visibility of the role of men as caring fathers and partners.

FATHER CARE CAMPAIGN LAYS THE GROUND

The intervention had been preceded by a three-year Father Care Campaign in the state. The campaign was an opportunity for critical reflection on existing deep-rooted social norms like witchcraft to target women, early marriage, dowry and trafficking where family and thus the role of the father is critical within a child rights and a gender equality paradigm. It was felt that the work needed to be strengthened with a more in-depth engagement with men and boys in the community.

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COMMUNITY AND GROUP ENGAGEMENT

Thus, under the Caring Fathers intervention, monthly group sessions were held with fathers and adolescent boys' group members which were moderated by peer group leaders and facilitators belonging to the project's three local implementing partner organisations. The session built understanding of group members on controlling the mobility of women, early marriage, gendered division of work, male/female privileges and restrictions, gendered access and control over resources and opportunities, role of men and women in family, types and the impact of gender-based violence. Each village had two groups comprising of 15-25 members each. One group was of adolescent boys and the other group was of young fathers. In total, the program reached out directly to about 1200 boys and men.

Monthly meetings were held continuously through the year. The meetings provided a platform for sharing and reflection on the issues described above, and a space for developing personal and group change plans and discussion on the problems, tensions and challenges faced in implementing them. The groups also discussed and planned village level campaigns and community activities for building awareness on changing discriminatory social norms and undertaking community monitoring of public services. Group members organized and participated actively in campaigns like 16 Days Activism Against VAW through rallies, meetings, workshops, film screenings, essay writing/drawing competitions, gender melas (festivals), street plays, wall writings, public pledges etc. They celebrated International Women's Day, Fathers' Day and other similar festivals raising awareness on human rights related issues.

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EK SAATH NATIONAL CAMPAIGN BUILDING MALE YOUTH LEADERSHIP FOR CHANGING GENDERED SOCIAL NORMS AND NARRATIVES BY CENTRE FOR HEALTH AND SOCIAL JUSTICE (CHSJ) AND PARTNERS

THE CAMPAIGN ENGAGING MEN AND BOYS

On International Women's Day, March 8, 2018, thousands of young men across six states in India (Uttar Pradesh, Madhya Pradesh, Odisha, Jharkhand, Uttarakhand and West Bengal) joined the Ek Saath National Campaign for Involving Men and Boys in Changing Discriminatory Gender Social Norms. Under the campaign, they began a one-year long training program, "Mobile Conversation: Talking Gender with Men."

Ek Saath was launched in 2016 by the New Delhi-based Centre for Health and Social Justice (CHSJ) in partnership with 85 NGOs working in local communities, pri-

marily in rural and peri-urban districts across India. Thousands of community mobilization events on gender and masculinity were organized by the Ek Saath National Campaign during the 16-Days of Activism period against violence against women. Through rallies, street plays, film screenings, wall writings, meetings, discussions etc, the events raised awareness on the extent of gender-based violence and focused on the particular role men and boys could play in bringing about gender equality.

THOUSANDS OF YOUNG MEN PARTICIPATE IN AUDIO TRAINING CURRICULUM

In 2018, the first cycle of training was launched by 4000 young men who had been identified by the awareness and mobilisation campaigns. Termed as 'Samanta Saathis' or 'Partners for Equality', they were men who were deeply troubled by the violence and discrimination against women and girls prevalent in society around them and keen to join a platform where the issue could be examined and debated. They opted for a deeper understanding on issues of gender and masculinity and women's rights through volunteering to participate in the year-long training and related activities. The Samanta Saathis were largely students, shopkeepers, farmers, teachers, media persons and others from the community.

Every month the young men met for a few hours in small groups of 25. Over the course of a year, they listened to four modules of audio stories in Hindi. Each module was divided into several episodes and full of imaginative characters, lively music and narration. The audio stories functioned as a training curriculum covering topics like male gender privilege: its impact on women and girls, social norms and the potential for change. The stories provided an opportunity for

group members to reflect on the construction of male gender roles, the unequal division of household work, lack of opportunities and restrictions on mobility. In addition, the stories also included decision making of women and girls, the use of male power and violence, sexuality and myths related to sexual and reproductive health as well as rights.

Each group was mentored by a trained facilitator belonging to an Ek Saath partner organisation. Discussions were carried out by the group based on the audio modules. There were also additional resources such as a printed handbook, 'Man Ek Darpan' or 'Mirror of the Mind', that complemented the audio curriculum with its reflective exercises on gender and masculinity. There were quizzes and supporting related information available. Also included was an Ek Saath Kit comprising of posters, stickers, postcards, badges, and a calendar on the role of men and boys in bringing about positive change in gender norms. The training's key messages of gender equality and male accountability were further reinforced by sending regular SMSs to the Samanta Saathis on their mobile phones.

IMPACT OF THE INTERVENTION

A small but growing number of Samanta Saathi have reported to mentors and their groups the individual changes that they started implementing at the individual level, home and family following months of regular interactions on gender and masculinity.

The most animated discussions in the groups are on the issue of domestic work sharing and removing restrictions on women and girls. Many members understood the societal double standards with regard to the status of work undertaken by men as compared to the work done by women; breaking gender stereotypes and setting an example to their peers. The Samantha Saathi have started doing domestic and care work like washing utensils, cooking, bathing the children, feeding them, washing clothes and cleaning the house; which for most of them is a 360 degree change. Realizing the amount of work that the women did at home, they have also stopped criticizing them on housework.

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INCREASING MALE PARTICIPATION IN FAMILY PLANNING BY SAHAYOG, UTTAR PRADESH

NOT JUST A WOMAN'S ISSUE

Family planning is a term which signifies the use of various contraceptive methods when planning the number of children and spacing between the children's births. Although a large number of contraceptive methods, including temporary and permanent ones are available today, often the term 'family planning' is associated with women alone. The government has not been supporting women regarding contraception, therefore it has been proven difficult to change patriarchal norms that promote the popular notion that contraception is a woman's business. Thus, due to cultural and historical

reasons, reinforced by the government system, the onus of family planning is still on women.

Moreover, the family planning policy and program in India, as it stands, place excess reliance on female sterilization: a permanent contraceptive method. There is near-universal acceptance of female sterilization as the primary family planning method because of the concern over population with health service providers still greatly influenced by the target-based system of achieving a certain number of sterilizations and limiting family size to two children.

India's family planning program remains women-centric and the key method offered to couples is female sterilization with very little effort to also include male sterilization as an option. Contraceptive condom usage has not increased significantly either. There is hesitation in speaking about sexual and reproductive health and rights issues with men. Moreover, reproductive health service providers and community health workers are all women, creating a barrier in communicating with men on the issue and providing them services.

EK SAATH FAMILY PLANNING CAMPAIGN

In 2017, as part of its efforts, SAHAYOG started a programme promoting male engagement in family planning. Called 'Ek Saath - Campaigning for Change: Increasing Male Responsibility and Participation in Family Planning,' was associated with the national level Ek Saath campaign involving men and boys in changing gender discriminatory social norms.

The family planning campaign was implemented in 20 districts and seven universities of Uttar Pradesh. SAHAYOG and its partners in these districts worked towards promoting male participation to shift the burden of contraception and family planning away from women. The campaign also sought to address gender discriminatory social norms in the family, community and in institutions by engaging men as partners for gender justice, with the belief that unless they change, promoting male responsibility in family planning will not be achieved. It has reached out to 30,000 men in the community, students in 100 villages and seven universities. The campaign has also involved a wide range of stakeholders like government departments and the media.

The campaign's objectives dovetail with that of the government of India's Mission Parivar Vikas, launched on World Population Day on July 11, 2017. Efforts are being made to not only expand the basket of contraceptive choices available to couples but also taking initiative to raise awareness, encourage men to participate in family planning and adopt male sterilization. The government has also repositioned family planning as a critical intervention to reduce maternal and child mortality in addition to achieving population stabilization.

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MADAGASCAR

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EMPOWERMEN & THE REAL MEN MOVEMENT: MOBILIZING THE WHOLE COMMUNITY TO END GENDER- BASED VIOLENCE BY EMPOWERMEN MADAGASCAR

THE FIGHT AGAINST PATRIARCHY

EmpowerMen is born out of the belief that men and boys should play a positive role in the improvement of their community by engaging alongside vulnerable and marginalized groups and fighting for better social conditions. In a patriarchal society such as Madagascar, men and boy's engagement is essential in the fight against gender-based violence as they often occupy positions of leaders and/or influencers in the society. EmpowerMen Madagascar focuses mainly on the fight against gender-based violence, for gender equality and positive masculinity. They seek to create a healthier environment for men and boys through training, sensitization and partnerships and hope to motivate men to engage and support women.

AWARENESS AND EDUCATION

Very little of the Malagasy population is aware of GBV and the role of men in their perpetuation or the fight against it. The patriarchy characterizing the Malagasy society often blinds men into thinking that gender equality will challenge their masculinity. EmpowerMen has made a mission to educate and sensitize men on the matter; providing them with tools and information to understand gender inequalities and engage in the fight against them.

REAL MEN – RELIABLE, ENGAGES, ADORABLE, LOYAL

EmpowerMen has initiated various sensitization programs to educate men on the matters of positive and toxic masculinity, gender-based violence and gender inequalities, especially through their "Taratra Program". Taratra consists of two sessions of training offered in a few public high schools in Antananarivo, where male students get benefit from training on personal development and how to fight against gender-based violence in their social network. Moreover, EmpowerMen operates a ten-day mobilization effort from the 6th to 16th of March named "**Real Men Movement**." "Real" stands for "Reliable, Engaged, Adorable" and "Loyal".

IMPACT ASSESSMENT

EmpowerMen succeeded to gather more than twenty partners around this initiative, including the Ministry of Population. The mobilization efforts of EmpowerMen and their Real Men Movement has created various conferences, motivational talks and punctual events throughout Antananarivo, such as cleaning the streets or visiting the prison of Antanimora to talk with men incarcerated there. Each of these manifestations tackle a specific subject such as sexual health, corruption, and gender-based violence. During the mobilization, EmpowerMen also launches their Taratra Program II in High schools in Antananarivo.

EmpowerMen Madagascar

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TANORA IRAY - YOUNG AMBASSADORS INVOLVED IN YOUNG AND ADOLESCENTS SEXUAL AND REPRODUCTIVE HEALTH AND RIGHTS (SRHR) FOR THE PROMOTION OF A HEALTHY SEXUALITY AND REPRODUCTIVE HEALTH AND RIGHTS BY TANORA-IRAY

Tanora Iray contributes to a collective voice on the need to engage men and boys in gender equality, to build and improve the field of practice around engaging men in achieving gender justice and advocating at the national level. Tanora Iray seeks to empower women by educating them on their rights and to fully come into power they will need the support of men and boys. Men and boys should then be convinced about their role in achieving gender equality.

CHALLENGING THE NORMALIZATION OF GBV IN THE MALAGASY SOCIETY

In Madagascar, GBV is underrated and neglected. Policies are not in favor of women's rights because there are no laws specific to women. Only laws about domestic violence and sexual harassment in offices are partly applied. Moreover, GBV, in all forms, is normalized in the society to the point where very few people dare to talk about it. Most women, especially in rural and vulnerable areas are not aware of their rights, which subsequently end with them accepting and normalizing inequalities and violence. Sexual harassment is a common experience of every Malagasy woman, either in the streets or in the workplace. To fight against it, Tanora Iray took part to the event #16daysofactivism where the focus was on men's engagement in the fight against GBV. The organization developed activities such as role-playing or debates, promoting positive masculinity and healthy sexuality throughout the event.

Tanora Iray aims for a healthier community by ad-

vocating against sexual harassment and for sexual education. In the Malagasy society where sexuality is still a taboo and where the medical system is still very precarious, fighting for SRHR is an everyday challenge. Lack of information regarding SRHR is a form of violence against both women and men. Sexual health of course does not only concern women but also girls, boys, parents, decision makers and the community. All play an important role in the promotion of SRHR. In solving Young Malagasy SRHR issues (i.e. early pregnancies), Tanora Iray provides information on how to avoid early pregnancies in communities and at school. They push young people to visit the Basic Health Centre to receive information about contraception or reproductive health in general.

Tanora Iray also initiated various activities at universities, such as the "Ndao Resahina" project (Let's talk about it), which provided students with the rare opportunity to freely talk about sexuality. This initiative was supported by the Ministry of Youth and Sports and the UNFPA Madagascar.

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IMPACT ASSESSMENT

Tanora Iray has made of sexual and reproductive health and rights for young people a priority, especially for women who struggle to access the right information, resources and platforms. UN experts have stated that the right to SRHR is fundamentally linked to many human rights, such as the right to education, right to life, privacy and individual autonomy. However, various legal, practical, social and cultural barriers forbid many people to access to good quality information and service to safeguard their individual SRHR. These challenges can only be tackled by the engagement of men and boys in the fight for SRHR.

Tanora-Iray

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MENENGAGE MADAGASCAR

MenEngage Madagascar was founded to build a Malagasy network of organizations with increased commitment and ability to realize, document and advocate for effective, evidence-based and capital-based interventions to engage men and boys to achieve equality of the kind. Capacity Building for Communities acts as the Secretariat for the Network in Madagascar. The later aims to mobilize men and boys for a sustainable and healthy community without violence and for the promotion of a positive image of masculinity, while getting men involved in fighting violence against women. The network's goal is to turn as many boys and men as possible into behavior change agents that act as role models for others to stem the tide of gender-based violence and to encourage healthy relations between men and women in communities.

ADVOCATING FOR NON-VIOLENCE

In the years of its existence the organization has observed that violence experienced by its target groups, mainly young women, has become a barrier to their professional development. This has led to the evolution of the organization to include a focus on the promotion of human rights, concentrating primarily on advocacy – prevention and awareness. Targeted populations that are vulnerable include persons with disabilities, women and people living below the poverty line.

MEN TAKING RESPONSIBILITIES

The Country Networks bring together partner organizations working on gender-based violence (GBV), sexual abuse, sexual exploitation and child abuse, women's rights, youth and child rights, masculinity, HIV, fatherhood, sexual and reproductive health and rights (SRHR), maternal health, refugees and migrants, and other issues.

The constituent general assembly of the Men Engage Madagascar network has chosen various areas of collaboration. Men Engage Madagascar has identified the following as priority areas of collaboration: rights to sexual health and the sexual health of reproduction; gender-based violence; positive involvement of men in maternal and child health, and also as a father and

a caregiver; efforts to change high-level policies that perpetuate gender-based inequalities; and the protection of activists.

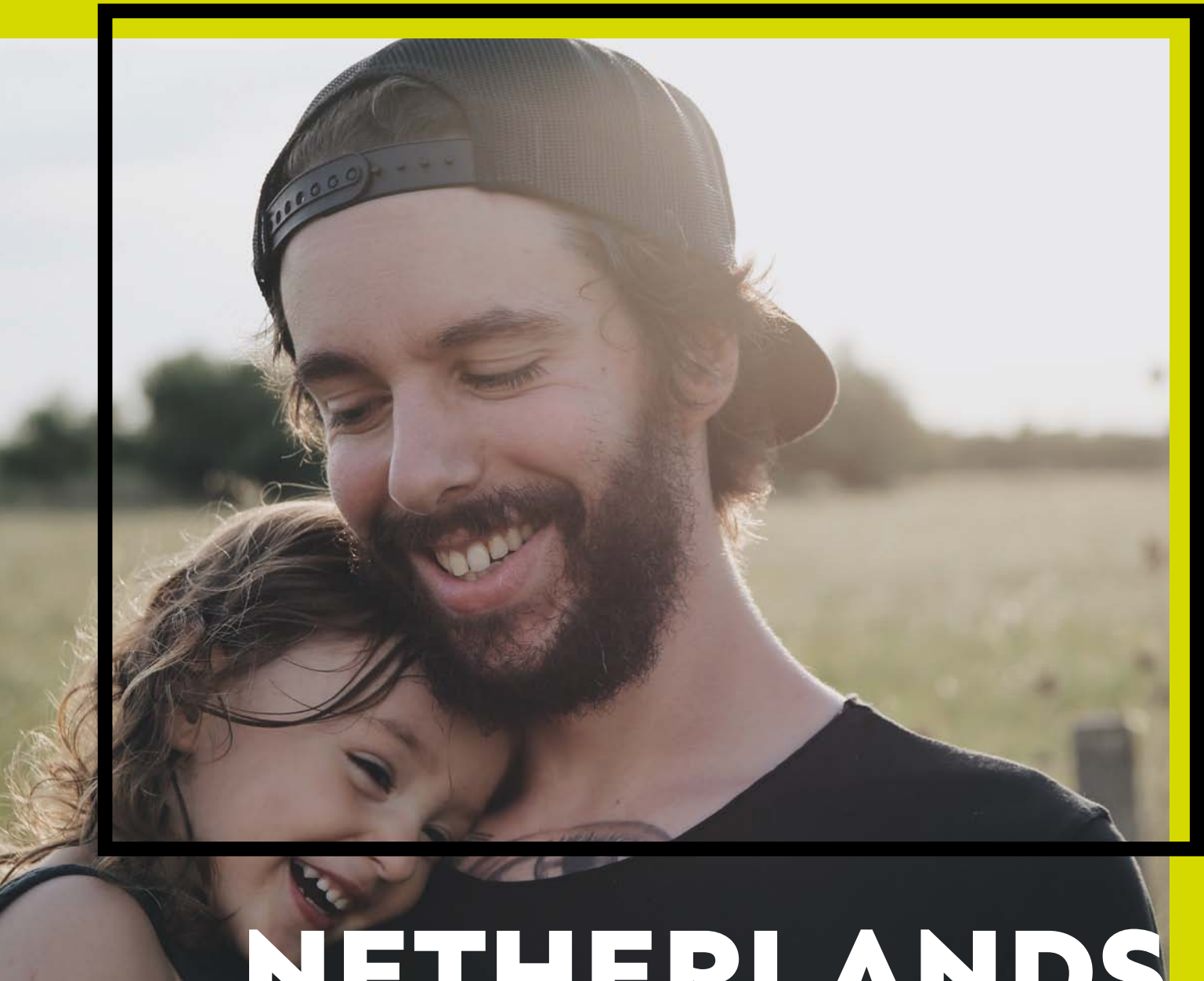
As a cross-cutting area of collaboration, there are other focuses such as treatment and prevention of HIV/AIDS; challenging homophobia and advocate for the rights of lesbian, gay, bisexual, transgender and intersex (LGBTI) people; reducing all other forms of violence between men and boys; addressing the role of men and boys in sexual exploitation, sexual abuse and human trafficking; and promoting work with men and boys in conflict and post-conflict contexts by focusing on children's rights, gender-based violence and HIV.

IMPACT ASSESSMENT

MenEngage members work collectively and individually toward advancing gender justice, human rights and social justice to achieve a world in which all can enjoy healthy, fulfilling and equitable relationships to their full potential.

MenEngage Madagascar

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NETHERLANDS

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IMAGINE: TOOLKIT, WORKSHOPS AND PEER EDUCATORS TO PREVENT VIOLENCE AGAINST WOMEN AND GIRL

BY EMANCIPATOR

IMAGINE workshops aim at making boys and men apart of the solution for violence prevention. The aim, in greater detail, consists of working with boys and young men to understand gender inequality: to reflect on masculinity and violence, to experience and communicate personal boundaries, and to become active bystanders and allies for gender justice and violence prevention.

Violence against women and girls is one of the major global problems of injustice in Europe as well as globally. Violence is at the same time the ultimate expression of inequality and the ultimate tool that creates and sustains inequality. Most perpetrators of violence are male, but not all men are perpetrators. Violence, in the first place, is a masculinity problem. The Man Box prescribes that men are strong, tough, aggressive and dominant, rather than caring, vulnerable, empathetic, and compassionate. Apparently, we seem to prefer that men are perpetrators rather than victims.

The IMAGINE toolkit was developed in a two-year pan-European collaboration project funded through the EU program: 'Rights, Citizens and Justice'. In the project, MenEngage partners from The Netherlands, Sweden and the United Kingdom were involved together with associate partners from Germany, Austria and Croatia. In two years, peer educators delivered workshops to thousands of youth and created a visible community of young men speaking and acting out for gender justice and violence prevention.

The toolkit consists of background information for organizations who want to engage boys and men in their work for gender justice and violence prevention, and a list of exercises to work on issues like 'sex vs. gender', 'masculinity and violence', 'gender inequality', and 'sexuality and consent'.

IMAGINE workshops are always custom made, in close collaboration with the host organization, adapting to the target group and prevailing topics. Workshops are very participative and interactive, creating a safe space for participants to get involved in important conversations.

IMAGINE has contributed to raised awareness about the role of boys and men in violence prevention, in schools and other youth organizations, with staff and youth alike. IMAGINE has also contributed to wider visibility of the fact that boys and men should be a part of the solution, by attracting attention from media and policy makers. Finally, the main impact of IMAGINE is in the lives of the peer educators. They report life changing experiences that they will integrate in whatever their future paths will be. For that reason, we created the Training of Trainers workshop as a separate model for good practice.

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TRAINING OF TRAINERS TO ENGAGE BOYS AND MEN IN GENDER JUSTICE AND VIOLENCE PREVENTION BY EMANCIPATOR

The White Ribbon Campaign invites boys and men to break the silence and speak out against violence against girls and women. The White Ribbon Campaign started in Canada in 1991 and has since then spread successfully over more than 60 countries globally and was one of the founders of the MenEngage Global Alliance to engage boys and men in gender justice.

In the Netherlands, Emancipator has implemented the White Ribbon Campaign since 2016. With online and public campaigning, thousands of men subscribed to the pledge. Several thousands of people have participated in workshops, trainings, expert meetings and other events. Some dozens of peer educators, ambassadors and bloggers have committed themselves to spreading the word.

Clearly, the enormous problem of violence against women and girls can't be tackled by individuals or even just one organization alone. Holistic and integrated approaches are needed. Therefore, Emancipator is building bridges and creating partnerships with all kinds of organizations who want to engage boys and men in their violence prevention work. Currently, a coalition of several dozens of organizations who want to be part of this joined and sustained effort.

IMPACT ASSESSMENT

With the White Ribbon Campaign, Emancipator is contributing to the growth of a global movement for gender justice and violence prevention, locally and nationally in The Netherlands. In a few years campaigning, enormous visibility, awareness and willingness to collaborate with individuals, organizations and policy makers with a focal point on boys and men who want to be part of the solution and including women as well as people who don't feel comfortable in binary gender norms.

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WHITE RIBBON CAMPAIGN: STOP VIOLENCE AGAINST WOMEN BY EMANCIPATOR

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MEN ADVOCACY PROGRAMME BY SVSG



Men Advocacy Programme provides a psycho-educational programme of anger management for individuals. The learned skills will enable these individuals and those around them to be safe when they are feeling angry by helping participants to reflect on what has happened to bring them to the group. During the program, the participants will learn about their own beliefs and experiences of anger in their own lives as well as alter their understanding and behaviour towards others when they are feeling this way.

The program accepts referrals of men, women and young adults from courts, lawyers or individuals requesting help for themselves. The Programme is structured around the full participation in an on-going "open group" format that will revolve through six major topics designed for the members to examine their beliefs and understanding about anger in their lives. Each topic is covered during the two-day sessions of each week. Each session is structured to have an initial focus on the basic skills of "Anger Management" by learning their own pattern of anger in their lives guided by the 0 – 10 Anger Scale and knowing how and when to take a "time-out".

Integral to the program is individual counselling as a part of their induction and final interview for the program. Further counselling will be provided as required by individuals or, as per the recommendations of the court to address couple counselling, family counselling, or drug and alcohol counselling.

In the program, participants are expected to assist the SVSG officers to meet and receive personal and/or written confirmation of the changes noticed in the behaviour and demeanour of the participants in their own communities during the time of the course.

SVSG programme staff provides reports for the court commenting on the members attendance, engagement and contribution to the groups. These reports will also focus on whether they have demonstrated evidence of having made changes in their thinking and their understanding of the reasons why they are before the court and presently in an anger management program.

After completing the program, SVSG organises a yearly graduation event for those who have successfully completed the SVSG program. For those who have been sentenced by the court to promote the permanence of the changes made, the graduation ceremony promotes and encourages graduates to maintain non-violent attitudes, contributing to the visibility of a societal change in attitudes their toward violence in community, in addition, highlighting these past offenders who can now act as community leaders in the practice of non-violent behaviour.

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SPAIN

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KOSMOS: DISMANTLING THE COLLECTIVE IMAGINARY OF THE BOYS ABOUT WHAT IT MEANS AND WHAT IT IMPLIES "TO BE A MAN" BY CERUJOVI

In Spain, gender violence has been a phenomenon without visibility until a little more than two decades ago. Although in the last year the equality between men and women has taken giant steps producing an historical acceleration that gathers years of work of the feminist collectives, the situation of violence continues to be worrisome.

Within this project, young people are involved in workshops on new masculinity, which allows them to acquire tools that questions the traditional power system. These workshops build a more self-aware masculinity that creates an alternative to patriarchal masculinity. Thus, by doing so, contributes to the young men becoming freer, wholehearted and non-violent. Thanks to the production of four infographics, the children are involved in the struggle for equality by spreading the messages through social networks and youth organizations that have been involved. In addition, they also participate in training activities on equality accompanying girls. Finally, they get involved creating an artistic piece in short film format.

The challenges addressed are mainly related to the lack of knowledge on the part of the youth population about being able to be different. This derives from ignorance of the right to equality and non-discrimination. Additionally, ignorance regarding the existence of a disagreement, denial and questioning towards machismo is increasingly present in our society on both the part of men and women. However, until the problem is socialized and debated, the macho attitudes that young people perceive as "normal" are not questioned. This is due to the education they receive in public and private spaces, as well as the messages that society transmits regarding; the roles that children must assume. All of this has standards that the children cannot question and break without having spaces of awareness and exchange where all this can be analyzed from different points of view. Among other things, this allows them to identify the consequences that this entails, especially violence against

girls and women, but also towards themselves. The KOSMOS project has been based on non-formal education tools that have been adapted to the specific circumstances of the target population in each activity, and to the environments where they have been developed.

During the activities, myths and reproduced stereotypes were worked on through workshops for the recognition of the different manifestations of gender violence. These were addressed using different conceptions and situations lived and experienced by young people in their relationships. On the other hand, the detection and diagnosis of signs and symptoms in a situation of abuse has been encouraged, as well as the recognition of attitudes and behaviors of abuse. Other tools have also been used such as group dynamics and role-playing. In addition, there were visual resources, facilitating the expression of specific situations and strategies.

The impact of the activities has been very positive thanks to the raising interest on masculinity and gender quality; more people were reached than expected. Participants have expressed feelings of interest, entertainment, confidence, support and satisfaction. On the other hand, almost all of the boys have expressed the belief that gender equality is important. Likewise, the great majority have expressed their agreement and, to a lesser extent, totally agree with regard to acquired capacities for the identification of gender inequality factors. Finally, most of the boys have totally agreed and, to a lesser extent, agree that they have had to reflect on their behavior and on equality and gender violence.

There is information and audiovisual materials that continues circulating in the networks, contributing to the continuity of what has been promoted and being available to those who wish to use these tools to know and to sensitize more people.

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MEN GROUPS FOR SENSITIZATION IN GENDER EQUALITY BY ASSOCIATION OF MEN FOR GENDER EQUALITY - AHIGE

The good practice seeks to create spaces of confidence for boys and men, in order to influence the prevention of gender-based violence. These spaces provide the sensitization and the analysis of the condition of men influenced by patriarchal and macho culture. In this sense, these spaces provide a break with tradition working on new masculinity by promoting the creation of support groups for young boys, high school and university students. The sensitization and training on new masculinity is a tool that creates an open space for boys and men to consider the possibility of deepening their understanding, vulnerability, and knowledge of issues and sharing among equals.

Currently, through the Equality Commissions available in the high schools, children are sensitized and technical staff such as tutors are also trained. In the universities, the intervention is made with the same purpose using a similar methodology. With this, the reduction of conflict between equals is promoted, as well as for cases of bullying.

The creation of self-managed spaces for boys, such as those promoted between women and girls, allows work with the same approach, but in a different way. In this sense, men and boys manage to share experiences of diversity, reflecting on the role they assume in the couple or socially defined behavior in terms of what is sexually attractive, to break myths. Men sought to influence listening and using empathy skills, while at the same time reinforcing the role of care tasks, thereby enhancing those skills that society does not value.

THE CREATION OF MEN SUPPORT GROUPS

The men groups are the most formidable and indispensable instrument of change. They allow creating a space of communication, in which a special complicity is created and in which the necessary change in its participants is facilitated. In groups of men, men find the necessary references of those who lack soft skills such as active listening and empathy. This, in itself, is already something very novel. Men have many social relationships, but very few of them with enough closeness and complicity to be able to exchange their personal concerns via vulnerability. Very few men operate or express with other men in this way. This is not coincidence either. It is a product of education, of the

competitiveness with which they tend to relate, of fear of closeness, of the inability to show weakness and less potential through the eyes of their competitors. Due to the lack of relational skills, when it comes to talking about intimate things, men find it very challenging. Taking the step of starting to meet other men with the focus of changing the paradigm of historic patriarchy, in itself, is remarkably innovative; that breaks with the masculine tradition, which ushers in a clearly individualistic vision of becoming under which it is assumed that men must be able to solve their problems on their own.

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MEN DREAMING OF EQUALITY BY CEPAIM FOUNDATION

With the objective of raising awareness among men about all different ways of being a man and building masculinity, simultaneously, they can also be involved in the redistribution of household chores and care. This duality aims to impact and prevent the actions of gender violence.

The idea is to send the message to men of the need to take responsibility and exercise care with people and the environment. Also, to recognize the privileges they have for being men and to be willing to renounce them; to themselves and to the exercise of any form of violence maintained by other men. In addition, to unequivocally

practice equality and position oneself against sexist violence; to open spaces for reflection; also to learn from women and feminism and lastly to spread this commitment in their different spheres of influence.

The involvement of men and reflection on issues that are not expressed in their daily lives are due to misunderstanding and/or shame. Certain listening and reflection skills focused on respect and inclusion and identifying gender violence as a problem for men that affects women and to place gender equality as a social issue that affects the whole society which men are also harmed.

There are three main activities developed by the project:

Creation of men groups such as, "Men of care", and establishing a series of sensitization meetings aimed at men with a clear objective of rethinking attitudes and actions that are carried out on a day-to-day basis and that go unnoticed. The workshop is held every two weeks, lasting between an hour and a half or two hours maximum.

Documentary "New Girls 24 Hours" shows the reality women trafficking for the purpose of sexual exploitation in a realistic way throughout its exhibition." The documentary makes visible the unknown reality and the situation of these prostituted women and the capacity for action we can have as a society very clear.

Presentation of the comic, "Feminist Men. Some Referents" (Bakea Alonso and Alicia Palmer), focused on exposing men to some feminist male referents who have helped to build a more just and egalitarian society throughout history. It is carried out with the accompaniment of some of the people who have participated in its elaboration, with the aim of making visible the importance of the involvement of men in the struggle with equality.

These activities focus on working with groups of men in a close and continuous way over time, listening and bringing to light those issues that are not so common in male conversations. In addition, collaborations had been made with educational centers where the exhibition and activities has been held. They were divided into one-hour workshops. To summarize these workshops, a reflexive activity was done to see what, as young people, they could do in these situations as well to see what information was retained.

The methodology of the workshops has been open and participatory, in which topics of interest of the different participants in the groups were presented. It has been essential to work from a totally clear focus so that the reasons that have led hegemonic masculinity to be common in our society were exposed and understood. Furthermore, to carry out these activities with sensitivity, without accusing anyone and making the participants understand individually and generally that men have a backpack full of roles and stereotypes that prevent them from acting autonomously when making certain decisions. Listening, letting people speak and trying to understand the participants has been vitally important in order to effectively implement these actions and influence

men to take on a more proactive approach to ending the negative effects of hegemonic masculinity.

A strategy that has worked well is continuing the groups of men, even after the completion of the project, in the interest of the participants and new members, thus multiplying the number of participants. In addition, the educational centres and in the different spaces in which they have worked have shown an important interest with the exhibition and the comic.

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SRI LANKA

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FOR FATHERS WHO HAVE DAUGHTERS BY FOUNDATION FOR INNOVATIVE SOCIAL DEVELOPMENT



The “Fathers Who Have Daughters” intervention program is a mentoring program for fathers and daughters to have a close dialogue and share their concerns along with other fathers and daughters in the community. Within this space fathers discussed their concerns regarding educating their daughters, their safety, and finding a “good husband” for their daughters as well as their fears regarding sending their daughters out in to wider society.

Women and girls do not have much choice when it comes to taking control of their own lives. This often comes down to cultural traditions that seem at times impossible to overcome in societies where social norms and family honor are prevailing factors. A positive change in girls and women’s social status is only possible when men’s attitudes change. Young girls are over protected and are discriminated against when it comes to deciding what they want to become in their lives and what they want to do in their lives. Thus, based on the fact that girls should be raised as fragile

ornaments makes them vulnerable to all kinds of violence and harassment and does not give them skills to respond to or overcome fear of being targeted. Socialization of girls as weak and vulnerable limits their ability to be independent and negotiate their space within the household and in the society.

With the higher number of domestic/family conflicts happening in many communities (which is more than 60%) there is a huge concern regarding raising abusive sons. Young girls learn that violent reactions from men is a part of masculinity and that it is a normalized behavior exhibited by a “real man.” With the prevailing attitude, “real men know how to control their women,” sometimes this message is passed on by the women in the families who excuse men of their violent behavior because of alcohol consumption or typical behaviors of masculinity. Fathers, on the other hand, have a special place for their daughters and are concerned about giving them away in marriage.

ACTIVITIES

Peer dialogue sessions and awareness campaigns were used in this intervention through:

1. Mobilizing father forums where fathers who have daughters have the space to share their concerns regarding raising a daughter.
2. Conducting relationship building sessions for fathers and daughters where each party gets an opportunity to express their feelings towards each other.
3. Peer awareness sessions by fathers regarding raising strong daughters and caring sons. This is combined with a leaflet campaign where the fathers became members of “Be the Change” men engagement campaign by FISD.
4. Fathers who have daughters reached out to fathers who have sons for an open discussion on the “cost of masculinity” by using an awareness leaflet.

The intervention created a space for fathers to come together and work on concerns they commonly had but never openly expressed. These peer sessions had a great impact on the men who only came together to enjoy their free time with alcohol which led to many other issues in the community and families. The fathers invited other fathers into their homes rotating the houses so that all gave the opportunity to host a discussion. Holding these discussion sessions created a conducive environment for fathers to engage their families, influencing the family practices that supported the negative understanding and cyclical behavior of masculinity and femininity.

The intervention also created a space for daughters to get close to their fathers and openly discuss the issues that matter to them. Earlier the girls only discussed matters with their mothers they identified to be negative feminine influences which were transferred to them by mothers. With this intervention the fathers intervened in allowing daughters to decide, socialize and act independently. The logbooks maintained by the daughters had many positive stories of this relationship. The father’s felicitations held at the end of the project brought out many positive stories from daughters and also from fathers.

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NOT ON MY BUS: #CREATEASCENE

OXFAM SRI LANKA WITH LOCAL PARTNERS AND MEN ENGAGE ALLIANCE IN SRI LANKA



This national campaign, Not on My Bus, addresses social norms that justify violence against women and girls and gender-based violence on public transport in Sri Lanka. Zero tolerance law on violence against women and girls has been a key country priority for Oxfam in Sri Lanka. And in working towards achieving this goal Oxfam in Sri Lanka has committed to participating in the Oxfam International (OI) Global End Violence Against Women and Girls (EVAWG) Campaign, which involves implementing a countrywide adaptation of the campaign within Sri Lanka.

In Sri Lanka, the campaign's focus area is to reduce violence against women and girls on public transport in particular and its underlying social norms. The expected outcome is to reduce sexual harassment in public transport through bystander's intervention with hopes that these actions are perceived positively by the others which may influence more people to take a stand when GBV occurs on buses.

Though the experience of SGBV against women and girls in public places is not unique to Sri Lanka, studies have shown how it is ubiquitous within the country. Despite the widespread prevalence and regular occurrence of SGBV on public transport, only 8% of women and girls reported seeking help from law enforcement when facing sexual harassment on public transport out of fear of judgment, repercussions or a lack of trust in the justice system to deliver. Furthermore only 4% reported approaching the police for any kind of support. To avoid SGBV on public transport, women and girls in Sri Lanka adopted a range of coping strategies which involved changing their own behaviours, for instance, the way they dress, where they sit and which bus/route they take. In cases where SGBV occurred frequently, women and girls even reported restricting their mobility or changing their locations of residence.

The pervasiveness of SGBV against women and girls on public transport in Sri Lanka has had a severe impact on their socio-political and economic participation as well as their mental and physical well-being. Much of the literature on SGBV in Sri Lanka indicates that social norms are a key factor for perpetuating sexual harassment and assault against women in public places by condoning and normalizing this behavior.

Social norms and ideologies of masculinity promote the male use of aggression and maintain male power and privilege. This is cited as factors driving sexual violence against women in Sri Lanka. Though not all men adhere to hegemonic ideals of masculinity and perpetrate SGBV in public places, most do benefit from the privilege that

it offers. Thus, this complicit masculinity may explain why many men as bystanders do not intervene. Furthermore, studies suggest that these social norms not only prevail among community members but also within institutions driving the stigma and discrimination survivors face from law enforcement agencies and other duty bearers and the resulting lack of reporting of SGBV incidents.

The campaign aims to engage men and boys both in terms of changing their role from a bystander to an intervener and also from the negative norm change by male law enforcement officers. Bystander intervention is not promoted in Sri Lankan culture and sexual harassment in public spaces is treated as nobody's business. Standing up against sexual harassment in public transports, the campaign enables the creation of a violence-free safe space for women and girls. Thus, this challenge is to be overcome by making bystanders vigilant, aware of different and effective ways of intervening and challenge victim-blaming.

The campaign looks at a normative change as the one of the main challenges of the problem is the negative norms attached to intervening in situations of harassment in public transport.

IMPACT ASSESSMENT

1. Social media campaign on the creation of awareness was actively engaged by more than 500 followers within one week.
2. The campaign contributes to the national movement on preventing sexual harassment on public transport by the National Committee on Women in partnership with government, non -government and private sector stakeholders.
3. The campaign has partnered with the Men Engage Alliance in Sri Lanka for the development of capacities and raising awareness among men and boys.
4. The campaign is still on going and the assessment of impact is yet to happen.

Men Engage Alliance in Sri Lanka

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THE HAPPY FAMILIES PROGRAM AND THE “BE THE CHANGE” CAMPAIGN BY FOUNDATION FOR INNOVATIVE SOCIAL DEVELOPMENT

The Happy Families Program by FISD engages women, men, girls and boys in communities to challenge masculinity and femininity attached to many forms of misbehaviours, ill treatments, harassments, suppressions and violations of rights and limitations to women's and girl's development. The power relationship between men and women leading to subordination of women within Sri Lankan patriarchal social system allows men to justify their use of power against women through the excuse of “masculinity” as an accepted form of ‘male right’. Unless a project thoroughly analyses and deals with these socially accepted but harmful existences, life for both women and men and their families and communities cannot be advanced or made healthy.

The Happy families Program approach is inclusive. Although empowerment of women and girls towards self-advancement and prevention of gender-based violence is a major concern of the Happy Families Program, it also created the space for healthy relationship building where men become a significant stakeholder both in terms of contributing towards women's wellbeing and healthy relationships. The family camps and other community level family programs for spouses and children is meant to break the ice and create opportunity for better communication, more expression of love and respect for each other within given ‘public spaces’, thus allowing them to bring it with them into the ‘private spaces’ of their families. Both men and women report more stable relationships, better negotiations, more respect and quality time together with family members. Women specifically report being comfortable and assertive in decisions related to their own life, and the changes that need to take place within home environment.

Men, too, express their feelings of being able to challenge their own limitations related to masculinity more comfortably through the Happy Family setting as it does not allow any labelling when they start making the changes within their own lives and also within the spousal relationship which had always been based on power and control from the man's side. The ‘Be the Change’ campaign attached to Happy Families Program reinforces and motivates men to challenge masculine ways of ‘existence’ and uses the same social expressions of masculine culture to create a conducive environment where men cross the limitations of masculinity and do not feel like they've become losers but gain benefits as a person, as a family and as a society.

The main point is building equitable relationships with intimate partners, peer groups, and in society, all the while preventing violence against women and girls. Where Happy Families targets mostly men in their spousal and parental roles, Be the Change speaks to boys, youth, and men (irrespective of marital status) in general.

The primary strategy of the Happy Families Program is to draw a community into a dialogue about their attitudes, value systems, perceptions, and beliefs about the roles and responsibilities of women and men. Subsequently, it engages men into thinking about the emotional rewards of building better relationships with their wives and children. This is meant to motivate men to make changes in their modes of thinking and daily interactions with their families. The emotional fulfilment of becoming better husbands and fathers is supposed to enhance the positive aspects of masculinity, undermining and negating its pernicious aspects, particularly that of GBV.

The Be the Change campaign, similarly, persuades men themselves to shift the balance of power towards a more equitable relationship with women by refashioning masculinity. It reverses the patriarchal value system, associating a higher value to ways of thinking and being that move towards greater gender balance and negative values to regressive, archetypally masculine attitudes and codes of conduct. The principle of unlearning culturally conditioned patriarchy is at the core of both projects.

Such men then become change-makers in their peer circles, demonstrating positive masculinity that can then ripple outwards into their communities and broader society.

With the impact assessment done through youth clubs, the happy family charts displayed a positive behavior change amongst children within their families and parents, pointed out the increase in happy times spent together in the family, reduction in the number of conflicts and arguments with their parents, an increase in the close communication among family members, and additionally an increase in gender roles shared within the family.

At the same time, as per the records of women's collective on the reduced number of incidences of domestic violence, an increase was shown in the number of reported cases of violence through the women's collective and an increase in the number of women who engages in and actively participates in women collective dialogue sessions. Peer dialogue sessions by men also indicated the success of the intervention by a great impact in the program communities.

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