



MODULE 2

CHAMPIONS OF CHANGE

BEING A YOUNG MAN

Because **I am a Girl**

PLAN
INTERNATIONAL

**CHAMPIONS
OF CHANGE**



**Global Girls
Innovation
Programme**

**Because
I am a
Girl**



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The project Champions of Change is part of Plan's Because I am Girl Global Girls Innovation Programme and aims to build the capacity of male youth as peer educators for gender equality and girls' rights. During its first phase 130 male youth from El Salvador, Guatemala, Honduras, Dominican Republic and Germany were trained and supported to become Champions of Change. Together with other male and female youth they challenged harmful gender norms at their schools and communities.

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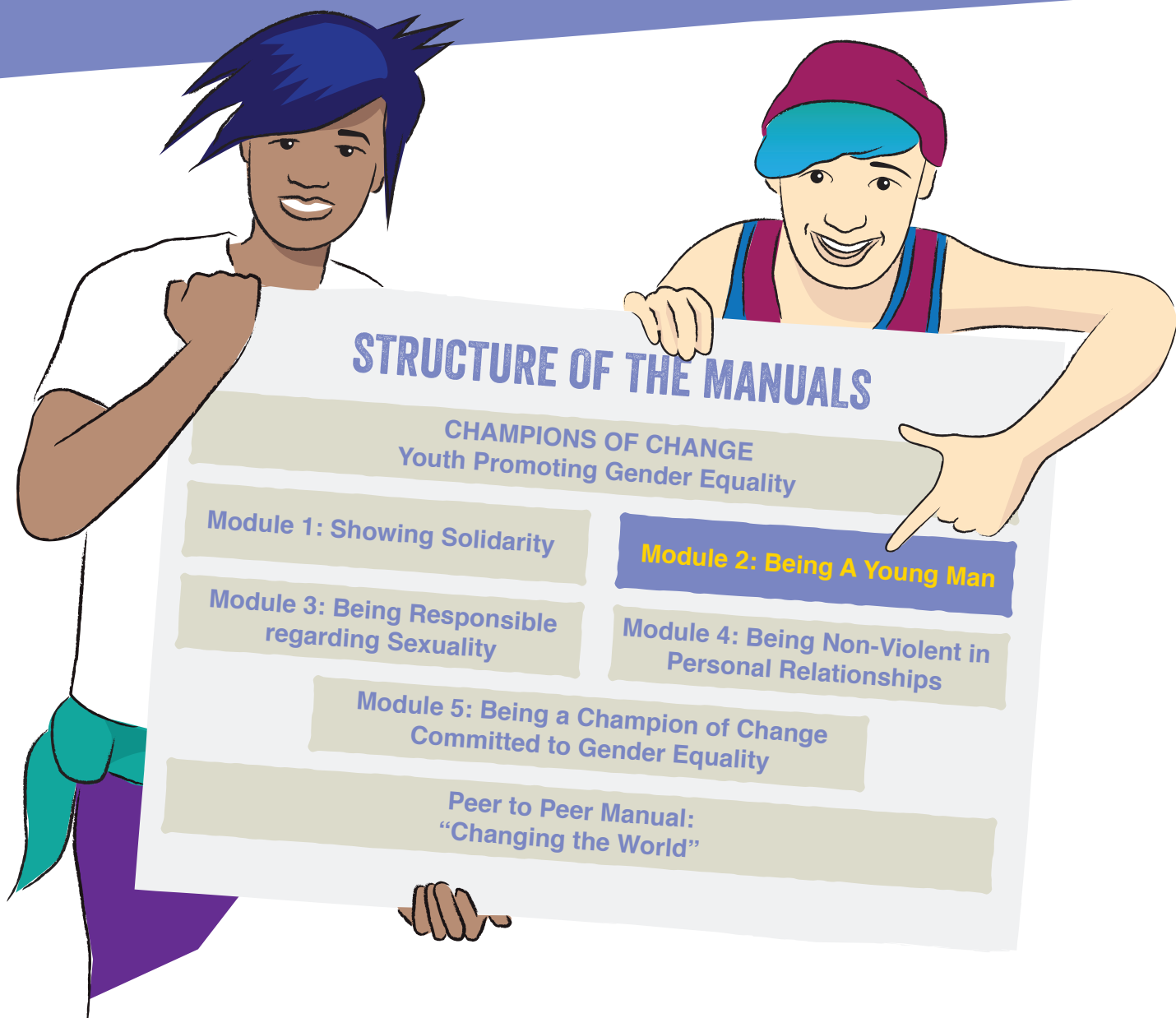
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BEING A YOUNG MAN

2.1. BRIEF CONCEPTUAL REVIEW

2.1.1. WHAT IS IDENTITY?

If we are speaking in very concrete terms, identity is a set of characteristics belonging to a person or a collective that characterises them and differentiates them from other people or groups. Everyone takes on more than one identity at the same time. For example a young man in our group may be a man, a farmer, an artist and indigenous person all at the same time. It is also linked to the awareness that a person or group has of him or herself, as opposed to others.

Many questions arise as a result of this definition: How are these identities constructed? Who defines what these characteristics are and why? Do identities change? Why is there so much resistance to change?

Tackling these questions is essential when working with the young men because if there is anything that the vast majority has in common it is the fact that they are experiencing an intense phase of definition and redefinition of their personal identity.

This is about a time in their lives when they are questioning the rules of the game with which they have grown up, as well as questioning the places where power is based, which, in their judgement, protects or oppresses them.

When the aim is to work with young men in order to encourage them to build identities that are committed to gender equality, tackling these questions is even more critical. It is about inviting them to take a conscious look at the processes that have shaped their identity, and to dare to choose for themselves the ideas upon which they want to build their worldview and their relationship with the world. The exercises outlined in this module create many opportunities for the young men to tackle these questions.

It is important to take into account the fact that people have multiple identities and that identity is dynamic, constantly in flux, and always defined in relation to other people, and to the environment in which a person lives.

Group identity should also be analysed. People grow up feeling the need to belong. When we are adolescents we belong to a family, a neighbourhood, a community and maybe a club, sports team or church. These spaces play a very important role in defining our behaviours and the attitudes that we adopt as part of our identity.

IT IS IMPORTANT TO TAKE INTO ACCOUNT THE FACT THAT PEOPLE HAVE MULTIPLE IDENTITIES.

In general, most groups to which adolescents have succeeded in belonging include adults who dictate the rules and control everyone else's behaviour. Understanding this dynamic can pose challenges to young men who identify how their fathers, mothers and other adult figures have reinforced negative behaviours, even at the cost of their happiness or their needs.

A key element in young people's wish to redefine personal identity is often belonging to a peer group. Nonetheless, just because it is a peer space this does not mean that it is free of vertical power rules from other collective spaces. This is why it is very important to pay attention to the power dynamics when supporting young men in building their spaces.



Activities B1: 'Who am I?', B2: 'Finding my peers!' and B3: 'Who influences my life?'

Encourage the Champions of Change to reflect on the root of their identities, and to identify the people and groups who have had the greatest influence on them.

2.1.2. LET'S TALK ABOUT GENDER

One of the components of our identity is what 'being a man' or 'being a woman' means to us. Gender identity is composed of how we feel about our gender and about our gender roles and how we express these feelings through our attitudes and behaviour.

In order to understand gender, we need to differentiate it from the term "sex". Sex is the set of biological differences between men and women. Gender refers to the attributes assigned to men and women, i.e. what a society considers feminine or masculine. This is why we say that we are born with our sex but develop our gender.¹

For example, the fact that a woman can breastfeed her baby is a matter of sex, but society's expectation that she should be the person who looks after it because of this is a matter of gender. Similarly, the fact that men's voices change during puberty is a question of sex, but the association our culture makes between a deep voice and power and maturity, and a high voice with immaturity and sensitivity, is a question of gender.

In order to understand the difference between sex and gender it is important to understand each of these elements, as summarised in Table 2.1.

A fundamental difference between sex and gender is that the former is genetically defined, while the latter is shaped by a set of formal and informal rules, which we call gender norms. The rules of genetics do not change over time, and are also the same everywhere in the world. In contrast, the gender norms change from generation to generation, from culture to culture, and also within different socio-economic and ethnic groups.

As it is erroneously thought that these norms are 'natural' (by confusing sex with gender), they act as boxes, in which we try to fit in men and women. Instead of understanding these as part of our constructed identity, it is thought that they are the characteristics we are born with. These boxes have negative consequences on the lives of men and women, such as the exclusion of homosexuals, discrimination against women and gender-based violence.

TABLE 2.1 SEX AND GENDER

SEX	GENDER
Biologically given / one is born with one sex	Socially constructed / an identity is adopted
Remains the same over time	Changes over time
Is the same all over the world	Changes according to the social context
Differences in bodies	Differences in value

1. It is worth highlighting that these categories reflect a binary way of thinking that divides the world into two extreme boxes. More than a reflection of the complexity of individual identities, this is a form of making people fit in based on what they 'ought to be'. This way of thinking is a social construct – in reality there are infinite ways of combining the masculine and the feminine. The binary categories don't describe the totality of biological sex either, as many people do not fit the rigid definition of man/woman.



TIP!

Activity B4: 'What is gender?' Explores the distinction between sex and gender in greater detail.

TABLE 2.2 SOME CONSEQUENCES OF GENDER NORMS

Rigid roles: Sexism leads to men and women often having rigid roles in society that limit the development of their potential and the fulfilment of each of their rights.

Prejudice and exclusion: Rigidity in roles leads us to exclude people who behave in ways that differ from the established rules (or boxes). This exclusion is often accompanied by violence. Homophobia (prejudice against homosexuals) is one example of this, and it can be expressed in actions or behaviours ranging from jokes to physical violence perpetrated by people or groups that do not tolerate sexual diversity.

Devaluation and discrimination against girls and women: Almost everywhere in the world, girls and women have less mobility and less access to quality education and employment compared to their male peers.

Gender-based violence: The belief that men can control the women in their families using whatever medium at their disposal is the root of gender-based violence against women. Men are also exposed to gender-based violence, as they are also expected to use violence to impose their will, not only on women, but also on other men. Also, as men are expected to be risk-takers as a sign of their masculinity, many young men experience physical violence as a result of involvement in gangs or fights.

High-risk practices among young men: One such practice is excessive alcohol consumption. Alcohol is associated with high-risk practice and is thus used as a sign of masculinity. Many young men also use alcohol or other substances to acquire the courage to approach or interact with girls. Other high-risk practices associated with gender rules are unprotected sex and the lack of preventive health measures.



Body differences are just that: differences. But if we look at gender differences we see that differences between boys and girls, women and men become inequalities. If we make a list of the qualities that are considered 'feminine' and compare them with another list of qualities considered 'masculine' it will be evident that most of the second list (strong, leadership qualities, free, intelligent) are qualities that are considered more valuable than the ones on the first (sweet, sensitive, calm, weak).

The difference in the **valuation** that is given to masculine characteristics over feminine is the root of the unequal power relations between men and women. In sexist societies, the greater the valuation, the greater the power.

As was shown in the first section, people learn attitudes and behaviours in the spaces they belong to. That is how individual identity is shaped, based on our relationships with the people who surround us. If most people in a young man's environment have sexist attitudes and behaviours, and if these people have power in the spaces the young men belong to, it is very likely that they too will have those attitudes and behaviours.

This occurs because society influences what women and men do throughout their lives. Gender identity is the product of the **socialisation** process that teaches people the norms, the belief and what is expected of boys and girls. Socialisation impacts on everyone's life from birth, continuing through childhood, marriage, adulthood and old age. People who influence the socialisation process include fathers, mothers and teachers, male and female friends, the media, the community, school and the State. As we have already seen, gender socialisation influences power distribution and differences in valuation in society according to sex.

We say that the society we live in is **patriarchal**, because most laws, customs and services benefit men. Meaning that, in our societies, it is men who have more access to most positions of power, greater participation in decision-making and formulating laws, and more freedom.

This does not mean that men are totally free and that the consequences of the gender norms do not affect them. Gender norms may limit their wishes, their dreams and their plans, inasmuch as they feel obliged to fit in with the "boxes". Additionally, it is not just the gender norms that create power differences between people. In our societies the tendency is to put people in different boxes, where relationships are organised hierarchically, for example, the case of race and ethnicity, age, social class, etc. Therefore, white people have more opportunities and resources than black people or people from indigenous communities, and rich people have more power than poor people.

GENDER STEREOTYPES ARE NOT ALWAYS EASY TO DETECT.

Relations between people are usually structured by an order that depends on the set of boxes or groups to which they belong. Therefore, a rich white woman may have more opportunities than a poor indigenous man. Nonetheless, a young white woman has less power than an adult white man.

Another set of boxes involves age. In this case, it is very likely that a young man will not have the same freedom as an adult man. (We will examine this difference in more detail later on).

In the case of women and men's boxes, why is it important to distinguish between sex and gender? Because if we think that sex and gender are the same thing, we go through life with the belief that differences in behaviour and attitudes between men and women are natural, and therefore cannot be changed. This means that failing to distinguish between sex and gender contributes to the social inertia that validates the status quo.



Activity B5:
'Reconstructing an image' helps the Champions of Change to reflect on the power of gender stereotypes on our perception of social relationships between men and women.

The gender boxes are full of stereotypes and expectations that define the roles that men and women play. These **stereotyped gender roles** have little to do with what a person might be interested in, or with their skills and capacities. For this reason, these roles tend to stifle people from childhood, with behaviours that prevent them from developing their full potential.

It is important to highlight that gender stereotypes are not always easy to detect. Adherence to stereotypes may be so strong that they cannot be recognised as social constructs. Stereotypes can also be so subtle that they remain undetected.

Encouraging the participants to understand the dynamics of our gender socialisation can help them to understand the origin of their nature, but can also give them hints on how to change. If the aim is to support them in the construction of individual and collective identities as young men who are committed to gender equality, then an important step will be to belong to a space with other young men who share this identity. This means that there are no individual identities, only a collective, and this is why the Champions of Change programme promotes the creation of peer spaces, in workshops, multiplication work in coordination with other people, men and women who are committed to gender equality.



Activity B6: **'The river of life'** helps the Champions of Change to analyse the different 'stations' in their own gender socialisation process.

2.1.3. POWER

As we began to see in the previous section, the construction of our gender identity is strongly linked to power. When we ask: Who has influenced us? Can we change? Or: What is the value of a peer space? We are in fact asking different questions about power.

'Power' is such an omnipresent concept that most people think they know its meaning. Nonetheless, when asked for a definition, what people tend to present is a very biased notion of power, based on domination and control over people. This is why, in this work with the young men, it is important to spend some time on analysing power and the understanding that exists of the fact that there are different ways of defining, understanding, and especially exercising power.

One type implies imposing control over others. Power is seen as something that is exercised over something or someone else for personal benefit. This type of power is derived from the position and authority that a person has in a collective space, like the family, the community, etc. This way of understanding power is typical of societies that are based on hierarchies and inequality. Collective spaces reproduce these characteristics, thus creating obstacles for most people's full development.

However, this is just one way of understanding power. The problem is that it tends to be presented as the only way. In fact, putting forward this definition as the only one is an important strategy for maintaining the rules of the game. If we think that power is only used for dominating, we won't challenge it when people use it for dominating us, and will aspire to have more power so that we too may dominate.

There is another problem with this definition: It does not define power in itself. It only tells us what it is used for. Instead of helping us understand power, it tries to get us to accept that it only has one use.

A less biased definition of power is the ability, capacity or potential to convince oneself and other people. This definition refers to the set of resources, ideas, knowledge and tools that each person can use for the concentration or the equitable distribution of power. In its purest form, it is an attempt to define power as energy.

This definition enables us to ask the question: If the way I have been taught to understand power leads me to use it in a negative way, what would be a positive way of using it? It is about the potential for using and developing our human capacities for the common good. That is, the power of satisfying our needs, of understanding our surroundings, of determining whether something has positive or negative effects, of being creative, loving, fighting injustice and oppression. It is not uncommon for societies characterised by inequality and discrimination to suppress this vision of power, as it goes against their own domination logic.

TABLE 2.3 CONCEPTS OF POWER

POWER WITHIN	POWER OVER	POWER WITH
<ul style="list-style-type: none"> • Individual or collective feeling of self-esteem, value and dignity. • Strengthening people's inner power develops their capacities for imagining and proposing aspirations for change. 	<ul style="list-style-type: none"> • Having power over someone or over a situation, usually for the benefit of just part of the relationship. • Commonly associated with the use of repression, violence, force, corruption, discrimination and abuse. 	<ul style="list-style-type: none"> • This is collective action, the capacity for women and men to work together. • Comes about by building a common aim that benefits all the people in the relationship. • This type of power multiplies individual talents and knowledge and is based on support, solidarity and cooperation. • Contributes towards building bridges between different interests, experiences and knowledge.

Identifying all the invisible manifestations of power has to be learned, recognising that the visible forms may be much more evident. The invisible types tend to be linked to social norms that exercise 'invisible' control over people's behaviour. This is not simple, given that most of the time power does not operate in a visible or tangible way.



TIP!

In Activity B7: 'The power market', the Champions of Change will learn about the power dynamics in the domination systems and reflect on different types of power and their relationship to the system of domination in which they live.

TABLE 2.4 DIFFERENT MANIFESTATIONS OF POWER

VISIBLE	HIDDEN	INVISIBLE
<p>Visible power includes the aspects of power that we can “see”: the formal rules, structures, institutions and procedures for taking informed decisions. In other words, it is about the way in which people with power use the existing structures and procedures to control everyone else’s actions.</p> <p><i>Some examples are: elections, political parties, budgets, laws, etc.</i></p>	<p>Hidden power is exercised when powerful people and institutions maintain their influence through the definition and manipulation of agendas, and by marginalising the concerns and voices of the less powerful groups. Those with power see and understand these rules while no one else does.</p> <p><i>Some examples are: the quality of some consultation processes that exclude some voices, and when the agenda is defined behind the scenes.</i></p>	<p>Invisible power is exercised in such a way that people adopt belief systems that were created by those who have the power. Problems and challenges are discouraged, not only at the decision-making table, but also in the minds and hearts of people, including those who are affected by these decisions. This is when impotence becomes internalised.</p> <p><i>Some examples include the negative stereotypes that limit men and women’s roles.</i></p>

As we have seen in this module, gender inequality and discrimination exercised against young people are consequences of the exercise of power by men over women and adults over them.

In order to promote gender equality in our work with the young men, it is essential to work with them so that they may learn to use their power within in a way that benefits everyone with whom they interact. Another fundamental part of the process is to strengthen the power that other young people construct, through their reflection spaces and multiplication work.

IT IS NOT POSSIBLE TO DESCRIBE YOUTH AS IF YOUNG PEOPLE WERE ALL THE SAME AND GO THROUGH THE SAME EXPERIENCES EVERYWHERE IN THE WORLD.

This comes about by making a commitment to the empowerment of girls, young women and women while developing better practices of power itself. It is also important for the young men to reflect on the ‘power over’ and the responsibility that this entails for a use of power that strengthens and does not constrain other people. For example, fathers and mothers are responsible for educating and protecting their sons and daughters, and in order to achieve this they need to exercise ‘power over’, but we need to analyse whether this ‘power over’ will support girls and boys in growing up and developing their potential.

2.1.4. BEING YOUNG²

According to the United Nations, adolescence is defined as the stage of life between the ages of 10 and 19, and youth is between 15 and 24 years of age. Based on this standard, each country has variations in the way it defines adolescence and youth in its laws and policies.

It is not possible to describe youth as if young people were all the same and go through the same experiences everywhere in the world. Nonetheless, as we saw in the first section, there are some elements that all young men and women and adolescent boys and girls do share: they live through an intense stage of defining their personal identity and their gender identity, and they experience this stage at a social disadvantage compared to adults.

When we talked about gender inequality we explained that it was about a patriarchal system, when we talk about age-based inequality we talk about adult-centrism. And the rules of the game are similar: there are age norms and stereotyped roles that tend to place every person in a rigid box. Also, one of these boxes is more highly valued by society than the other, establishing a hierarchical relationship between young people and adults

As with women who the patriarchy defines as ‘less valuable’ than men, which has been used to justify laws that prevent them from voting, owning property, or even studying, young men are defined as ‘less valuable’ than adults. This is why they are banned from voting, are paid less attention, their participation is restricted, they are paid less and sometimes they are not paid for work at all.

2. This section adopts a range of concepts and arguments from Klaudio Duarte Quapper (2000). Juventud o Juventudes? Acerca de cómo mirar y remirar las juventudes de nuestro continente [“Youth or youths? Looking and revisiting the different expressions of youth in our continent”] Santiago.

Adolescents are told that they are ‘between stages’ (they are not children anymore but aren’t adults yet either). Young people are told that ‘they are the future’ (so then, what’s the matter with the present?). There are also other ways of creating prejudices against young men and women: they are said to be irresponsible (while adult men and women have many responsibilities), that they are only interested in fashion or listening to loud music (while adults are more formal and listen to quieter music), that they are impulsive and violent (while adults are measured and rational).

All these stereotypes about youth point to a vision of adults as the model to aspire to, and judges young men and women’s behaviour in comparison with this model. As in the case of the patriarchy, young people who behave ‘well’ and are submissive to adult authority are rewarded, while those who rebel or resist orders from their elders are punished, either figuratively or literally.

This vision of the world sees youth as a homogenous group, i.e. as if there were only one sort of youth, without making distinctions between different types of young people, or with gender, class, ethnicity differences, and other categories that distinguish them internally. The youth social group is defined solely by age.

As a result, society sees and speaks about young people based on prejudices and stereotypes that present young people and groups solely as a “social problem”. They don’t acknowledge their contributions or their skills.

Another similarity between the dehumanisation of young people and of women is the functionalist manner in which they are perceived. Young people’s role is seen as to ‘contribute to the future’ or ‘get qualifications to work and participate in the market’. Similarly, women’s roles are affirmed as ‘being a mother’ and ‘raising the new generation of workers’. These functionalist visions actually fulfil a dehumanising role. Neither women nor young men and women are complete human beings – they are more like tools for the social system that benefit whoever has the power and control over resources. (We will revisit the importance of this dehumanising dynamic later on). Little is known about – or scant importance is given to – the young men and women’s own vision of their identity, or of how they define themselves. Their aspirations and interests rarely figure in the definition of laws and policies. The diversity that characterised them is lost under the blanket term of “youth”.

It would be more appropriate to talk about “different expressions of youth”, distinct social groups, with particularities and specific characteristics in each society, time and determined cultural context. To achieve this, direct and intimate links have to be formed with the worlds of young people; going out on the streets and interacting with them. This invitation is especially relevant to the male and female facilitators of the Champions of Change programme who will have to adapt their way of working to the particularities and needs of the young men with whom they are working.



Activity B8: ‘Who said what?’ works on the issue of adult-centrism and its effect on young people’s identity.

Adult-centrism is the belief that the adult point of view is always superior to the one held by children and young people, and therefore adults are entitled to more power and more rights. This viewpoint tends to make it difficult to engage in dialogue between generations: adults feel that they don’t need to listen to young people, and young people feel that the adults don’t value their opinions. Therefore, an important skill for the young men who are committed to gender equality is that of dialogue between adults and their families and communities.



In Activity B9: ‘Letter to my father’ the participants reflect on fatherhood and their relation to their own father.

2.1.5. BEING A MAN³

After examining how gender and youth identities are developed and the stereotypes and the deceptions that they each contain, this section focuses on a more detailed analysis of the distinctive characteristics of masculine identity in our societies. We will address the costs and benefits of hegemonic masculinity for young men, and will consider the benefits of gender equality for them.

The concept of masculinity refers to how men are socialised and the narratives and practices associated with all the different ways of being a man. There is no single version of masculinity; there are many types of masculinities. Nonetheless, most cultures have predominant ideas of what it means to “be a man”. This is known as “hegemonic masculinity”, which is about a standardised, accepted, reproduced and legitimised way of defining how men should feel, think and behave, and which dictates the norms on what is allowed and what is forbidden ⁴.

The pressure that young men feel to follow the rules of the game is strong in our culture, as hegemonic masculinity assigns greater value to masculinity over femininity. Certain types of behaviour are attributed to men, like competitiveness, demonstrating virility, risk-seeking behaviour and the use of violence in specific circumstances. These behaviours are the source of privileges to which women and girls mostly do not have access, and which grant males power over women.

While there are diverse masculinities, each fits the hegemonic model to a greater or lesser extent. The more it fits, the more normal it will seem to most people. This model, known in Latin America e.g. as “machismo”, grants costs and privileges to the men who conform to it and is related to social problems like gender-based violence.

It is essential to recognise the potential privileges because they enable us to understand how attractive this model can be for the young men who adopt it. To ignore these privileges could lead us to developing a naïve idea of how difficult it is for a young man to make a commitment to equality.

Some of these privileges worth mentioning include the freedom to move around without major restrictions or fears, or control over others, greater influence over the decisions that affect them, a lower domestic work burden and greater access to employment opportunities.

Hegemonic masculinity, however, is part of a system of domination that we have been describing in previous sections. As we have shown, this system follows ‘zero-sum’ logic. Meaning that, in order for me to win, you need to lose. In order for me to be better, you have to be worse. It’s the logic that teaches us to use power for the benefit of one party at the expense of the other.

THE PRESSURE THAT YOUNG MEN FEEL TO FOLLOW THE RULES OF THE GAME IS STRONG IN OUR CULTURE.

Therefore, for each potential privilege that this model confers on men of all ages (to different degrees, of course), many more disadvantages are imposed on girls and young and adult women. In this way, we can see how women of all ages have many restrictions on their mobility, limited influence on the decisions that affect them, the full burden of domestic work, and very little access to quality employment.

In addition, a little-known fact among young men is that they are also harmed by hegemonic masculinity. In order to fulfil the mandates of masculinity, men have to suppress their emotions and some of their needs. This leads to an inability to recognise their feelings and/or not speak about them, and being unable to feel empathy with others (which is fundamental for developing the ‘power with’). Men also find themselves being pushed towards adopting behaviours that involve risks to their own health, as well as to the health of other men and women with whom they interact.

Adolescence is a key stage for adopting or rejecting the mandates of hegemonic masculinity. Most young men feel that they have to demonstrate their manliness in their passage from boyhood to adulthood through what are known as ‘**initiation rites**’, which include the first sexual relationships, dominance in public spaces, winning the first fight, getting drunk for the first time.

3. Recommended reading for further detail on the contents of this section:

Plan International (2011). *Because I am a Girl: So, what about the boys?* Available from <http://plan-international.org/girls/pdfs/biaag-2011-sum-english.pdf>
Kaufman, Michael (1994). *Men, Feminism, and Men's Contradictory Experiences of Power*, in *Theorizing Masculinities*, (co-edited with Harry Brod). Thousand Oaks, CA: Sage Publications.

Kaufman, Michael (1993). *Cracking the Armour: Power, Pain and the Lives of Men*. Toronto, Ontario: Penguin.

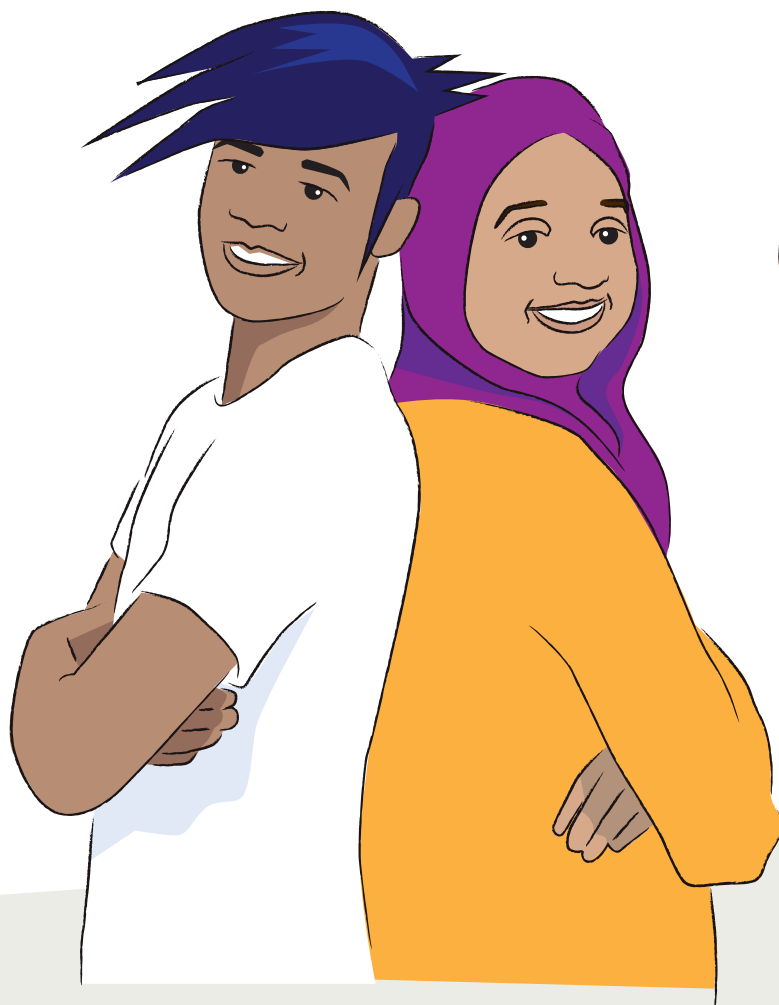
4. Based on Welsh, Patrick (2001). *Men Aren't from Mars: Unlearning Machismo in Nicaragua*. Progressio, London. <http://www.progressio.org.uk/sites/progressio.org.uk/files/Men-arent-from-Mars.pdf>



TIP!

Activity B10: 'My way: hegemonic masculinity vs. gender equality' helps the Champions of Change to identify the privileges and costs of hegemonic masculinity, and the benefits of gender equality in their own experience.

In this way, young people gradually choose which models to copy in their behaviour, and which to distance themselves from. In fact, the relationship between young people's individual and group identities are carved out day after day, as they feel permanently scrutinised by the other males in their environment – especially their peers. In order to get noticed by their peers and become leaders in their youth groups they drink alcohol if the others do, they try and have more partners than everyone else and take part in street fights. If anyone dresses or behaves in a different way from that of the group, they run the risk of being treated or discriminated against as a weak man or a homosexual (which they consider a negative thing).



Fortunately, not all men reproduce the hegemonic masculinity model, i.e. sexism. Most men who resist the norms of sexist domination notice the benefits of gender equality. For example, their family life is fuller, they experience less stress in decision-making, they notice that other people are not afraid of them and that they can relate to them as peers, and they learn to express themselves and to feel empathy for other people.

In our work it is very important not to generalise about what it means to be a man. It is important to identify stories about male experiences that contradict the norm. One should listen closely in order to understand how young people perceive masculinity and their role in society, promoting respect and dialogue. It is also about teaching young men not to discriminate against these "transgressor" males. On the contrary, the challenge lies in being their allies.

It is also important to teach the young men to analyse their own gender relationships and those that surround them. Individual transformation takes place when they become aware of how we interrelate, how we affect our environment and how it affects us.



TIP!

Activity B11: 'What are gender relations like in my environment?' helps the Champions of Change to analyse gender and power relations (their own, in their families, in their communities, in their societies).

When considering young men's gender relations we must pay special attention on two issues: attitudes to sexual diversity, and valuation of girls, young and adult women.

Homophobia is intolerance and aversion to sexual diversity. Homophobia is manifested in discrimination and sexual violence against people who are perceived as gay, lesbian, bisexual or transsexual. Homophobia is closely linked to the hegemonic masculinity model because this model only considers a person to be a man if he is heterosexual.

The hegemonic masculinity socialisation processes teach boys and young men a great deal of prejudice and fears about sexual diversity. This has led the young men we work with to have attitudes towards sexual diversity that are based on misinformation, ignorance and prejudice. It also leads them to adopt violent attitudes against anyone they suspect is not heterosexual and to demonstrate at all cost that they are not homosexual. Thus, they adopt irresponsible and high-risk styles in their own sexuality.

We will explore the young men's own sexuality in module 3. In this section, the main thing is to guide the participants towards recognising homophobia as a gender control mechanism that could lead them to adhering to the tenets of hegemonic masculinity without being fully aware of what they are doing or of its consequences.



Activity B13: 'The value of the feminine', invites the Champions of Change to identify their own attitudes towards the value of women and girls, and to relate them to control mechanisms exercised in the context of the hegemonic masculinity model.

Another predominant characteristic of the hegemonic masculinity model is the devaluation of girls and women. In its most extreme manifestation, one can mention misogyny, which refers to the attitude of hatred or contempt for women for the mere fact of being women. Misogyny, like homophobia, is a control mechanism based on gender norms. Thus, a man who values women's nature too highly is labelled 'unmanly'. Young men are taught to objectify women – to see them as sexual objects that they must possess and control. In this culture, being a man is 'not being a woman' and not displaying any of her characteristics. This logic results in young men growing up thinking that everything represented by a girl or woman has no value, that they themselves have no value.

Although we hope the young men will not go as far as being misogynistic, it is essential to get them to analyse their attitudes to women and towards what they consider feminine. It is also important that they learn to recognise misogyny in the people who surround them.



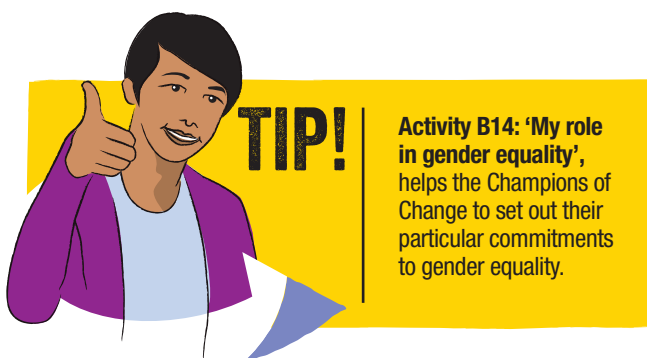
Activity B12: 'He who laughs last, laughs longest!' helps the Champions of Change to identify their own perceptions and attitudes to sexual diversity and to relate them to the control mechanisms of hegemonic masculinity.



2.1.6. POTENTIAL FOR TRANSFORMATION

Throughout this module we have worked on understanding that stereotypical gender roles and stereotypes about youth are not natural, and that they form the basis for the inequality and injustice that does so much harm to the young men themselves as well as to the women and girls in their lives. This section tries to examine in greater depth the young men's power to eliminate these stereotypes from their lives, and to encourage their peers to do the same thing!

A first step is to support the young men in identifying the attitudes and behaviours that they themselves might have, or develop in order to promote gender equality and non-discrimination against people who are younger than them, or who are not guided by the gender norms dictated by hegemonic masculinity.



The theme of young men and men's share of domestic work and childcare merits a special emphasis in the reflection on attitudes and behaviours that sustain gender equality. This is because this type of work is almost exclusively assigned to women and constitutes one of the roots of gender equality.

Women are trained to focus on their emotional development, they are told about "mother's love" or the "maternal instinct". These expressions try to convince us that this is supposedly a natural quality that men do not have. We are taught that men are incompetent when it comes to childcare and not capable of feeling the tenderness a mother feels. We are taught the prejudice that men don't know how to clean, and that if they wash the dishes they will break them all. Thus, even when a man wants to take on an active role in the home, social institutions – family, school, work, health units, armed forces and society in general – seem to exclude him from this option.

This dynamic is also real for young men, whether they are teenage dads, or if there are children in their families that they could look after.

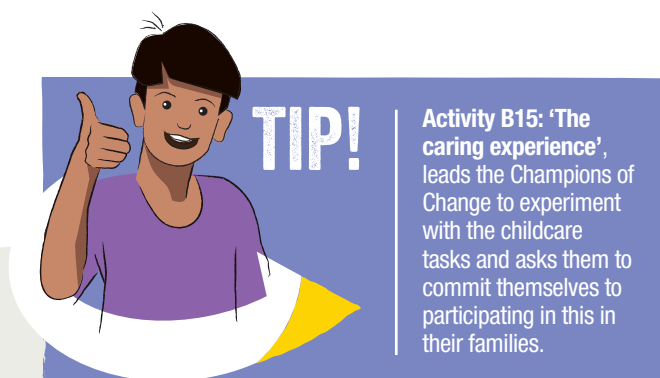
Young men grow up without realising that caring is a skill that is learned throughout life. From an early age girls practice childcare with dolls or in the kitchen. But when a boy tries to play games related to the home, he is usually reprimanded, mocked and/or punished. We know of many cases where if a boy gets involved in "girls' games", his parents give him weapons and war toys and treat him more roughly on the grounds that "this is so he can learn to be a man!"

IF A BOY GETS INVOLVED IN "GIRLS' GAMES", HIS PARENTS GIVE HIM WEAPONS AND WAR TOYS.

In the same way as men learn not to look after or not to play with children, they can also learn how to do it. For this reason it is essential to open a space for developing this experience in the educational groups.

A father's involvement in childcare has a positive impact on his children's development. When fathers are committed to their children's care there are benefits for the mother in sharing the burden of childcare and domestic tasks with her partner and developing a more equal relationship with the father. This also has benefits for the men themselves in terms of feeling fulfilment from this experience and giving it a meaning within their biography and life plan.

It is also important to consider that boys who are looked after by adult males (fathers, uncles, family friends, etc.) are likely to perceive more naturally the possibility of carrying out this task in future. This will motivate them to question and reject gender inequality in the domestic sphere.



2.2. KNOWLEDGE, ATTITUDES AND PRACTICES

	KNOWLEDGE	ATTITUDES	PRACTICES
Individual	<ol style="list-style-type: none"> Understands that gender identity is the result of socialisation, and that it is part of a system of domination. (*B4, B6) Recognises that different types of power exist, can distinguish between them and relate them to the culture of domination. (*B7) Understands that adult-centrism is a system of exclusion and domination that interacts with gender. (*B8). Recognises the main characteristics of the hegemonic masculinity model: e.g. male privilege, discrimination and subordination of women and girls, gender-based violence, homophobia, etc. (*B10, B11, B12, B13) Recognises that there are different forms of masculinities. (*B10) 	<ol style="list-style-type: none"> Recognises and rejects the privileges granted by the hegemonic masculinity model, including control and power over women and girls. (*B10) Rejects the devaluation and the subordination of girls and women. (*B13) Recognises and promotes women's and girls' right to exercise power and to take the decisions that affect them. (*B13) Values the shared responsibility between men and women in domestic tasks, and in caring and playing with children. (*B15) 	<ol style="list-style-type: none"> Analyses his identity in a critical way, by identifying the origin of his attitudes and practices. (*B1, B2, B3, B6) Freely chooses the characteristics that make up his identities. (*B2) Identifies and confronts gender norms and stereotypes. (*B5, B12) Shares power as a strategy for contributing to gender equality. (*B7) Identifies the privileges and costs of the hegemonic masculinity model, and the benefits of gender equality. (*B10) Participates in domestic/ care work in his home, and looks after and plays with the girls and boys in his family. (*B15)
Community/ Family	<ol style="list-style-type: none"> Understands the family and community role in gender socialisation/transformation. (*B6, B15) 	<ol style="list-style-type: none"> Recognises that the elimination of gender inequality must be tackled in the family and in the community. (*B6, B9, B11, B15) 	<ol style="list-style-type: none"> Identifies gender discrimination in his family, community and school environment. (*B6, B11) Adopts and promotes egalitarian relationships in the family, with his partner, in the community and at school. (*B11, B14) Initiates inter-generational dialogue and effective communication channels at family level. (*B9) Gets the men and women in his family to do the same domestic/care work. (*B15)
Institutional	<ol style="list-style-type: none"> Understands the role of institutions (school, government, media, church, etc.) in gender socialisation/transformation. (*B6) 		


2.3. RECOMMENDATIONS FOR FACILITATION

Several general recommendations for working with the Agents of Change are listed in this section. They are based on the conceptual review, and the KAP matrix on knowledge, attitudes, values and practices as described in the previous sections:

- When you examine the differences that exist between men and women, it is important to demonstrate that most differences are constructed by cultural influences. These socially constructed differences can have fundamental impacts on our lives, generate discrimination and promote gender inequality.
- When speaking of the different ways of being 'a man' highlight that some attitudes promote healthier or more equitable behaviours than others.
- Support the Agents of Change to think critically about differences in power relations between men and women as well as the effect sexism has on the way they treat each other.
- Highlight that the best way for adopting behaviours that support gender equality (more egalitarian, violence-free, respecting other men and women's rights, looking after your own health) is to reflect and learn as a group.
- When we are able to realise our own gender stereotypes and how our attitudes and behaviours are influenced by our gender socialisation, we can create our own path towards gender equality. It is therefore important for the young men to regularly reflect on their personal experiences in the workshops.
- Many exercises are based on very personal experiences, perceptions and feelings. It is very important for every participant to feel comfortable when expressing himself freely in the confidence that everyone else will respect him.
- Unlearning of roles and the reconstruction of new identities could confuse and unsettle the young men because they know that a learnt behaviour is not appropriate but they still don't feel confident with the new identity – give them the space to try new behaviours, roles, e.g. through role play.
- Most of the exercises may elicit different reactions from the participants. You must keep an eye out for their comments, reactions and body language e.g. while they are watching the video. Write down the ones you consider important and go back to them in order to enrich the final discussions.

LINK TO THE YOUTH MANUAL

Chapter two of Changing the World looks at facilitation advice and activities for the Champions of Change working with their peers on the topic of gender. Highlight to them that:

- the discussion does not go beyond the limits, but maintains an open and pleasant atmosphere;
 - decisions are equitable and that they are taken within the agreed timeframe and in a democratic manner, and that
 - creativity flows within the group.
- 
- During the workshops some types of resistance will arise, ranging from nervous laughter or a joke, to a fit of rage and total rejection of the material. Monitor each participant's attitudes and body language in order to provide the individual support that each one might require.
 - You should by no means tolerate jokes or comments that are based on discrimination, or make fun of gender or sexual diversity. Be prepared to explain to what extent jokes are control mechanisms based on gender norms and that they are a way of discriminating against other people or groups. It is not about repressing the jokes, but by not letting them pass without using them as a learning opportunity.
 - The content and activities of the modules are designed to be adapted to different contexts. It will be very useful for each activity to include local data, information and examples and other local resources to which the participants can relate more closely.
 - Read in advance all the conceptual summaries and exercises that make up each chapter in the manual so that you can plan more effectively not just in terms of time, but also prepare the resources and materials that might be needed for each facilitation.
 - There are several activities that will require more than one working session with the young men. For this reason it is essential to plan in advance the full workshop and be clear on which activities need to be covered each day.

2.4. SUGGESTED ACTIVITIES⁵

ACTIVITY B1: WHO AM I?

In this activity the Champions of Change will draw their silhouette and mould their figure by identifying characteristics and attributes that are part of their identities. The exercise is an icebreaker that will allow each participant to define a personal space in the room where he will gradually display his progress on the path of self-discovery of his identities.

LINKS TO KAP

Analyses his identity in a critical way, by identifying the origin of his attitudes and practices.



TIME
60
MINUTES



MATERIALS AND EQUIPMENT

- Flipchart paper (1 per participant)
- Thick marker pens (1 per participant)
- Coloured felt pens (3 colours per participant)
- Adhesive tape (masking tape)
- Plasticine or clay



KEY MESSAGES

- If we speak in very concrete terms, identity is the set of characteristics of a person or a group that characterise them and differentiates them from other people or groups. Everyone takes on more than one identity at the same time. It is also about a person or group's self-awareness, different from everyone else.
- There is no common identity shared by all young people, but there is something that the vast majority has in common and that is that they are experiencing an intense phase of definition/redefinition of their personal identities.
- Youth is a period in the lifecycle during which the rules of the game with which they have grown are questioned, as well as the places where power is located, which, in their judgement, protects or oppresses them.



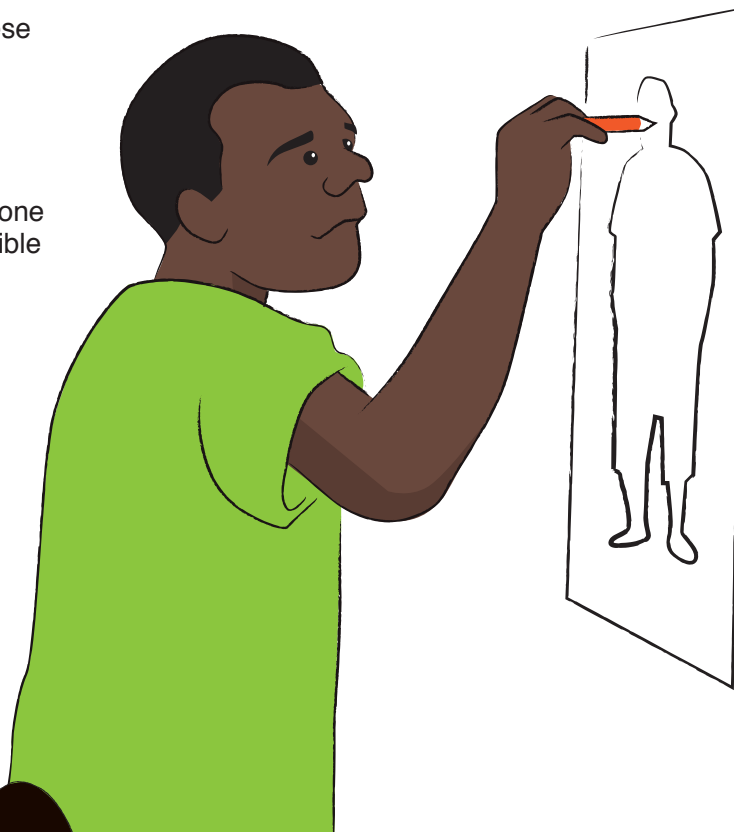
FACILITATION ADVICE

- Prepare for this exercise by rereading the conceptual summary on identity in section 2.1.1.
- Identify a wide and enclosed space where the young men feel comfortable and safe.
- The flipchart paper, once worked on by each participant, must be displayed on the walls as they will be reused in subsequent exercises, and will also serve as the personal space for each participating young man.
- When you conduct the final reflection, don't judge or correct the definitions that the youth put forward as this exercise is aimed at getting them to start externalising the perceptions they have about themselves.

5. Exercises have been selected because of their proven effectiveness in the areas we are working. They form part of a common pool of resources which has been developed over the years with no clear authorship.

STEPS TO FOLLOW:

1. Ask the participants to sit in a circle on the floor and to close their eyes in order to reflect on: **Who are they at this moment? How have they come to be the way they are? And: what characteristics distinguish them from other people who are not like that? What characteristics define them as part of a collective?** Suggest that they consider the different roles they have had to play as: young men, students, sons, friends, boyfriends, fathers, etc.
2. After a few minutes, ask each participant to take a flipchart paper, a thick marker, three fine coloured markers and some plasticine or clay, and find a space in the room where they can work individually.
3. Ask the young men to draw a silhouette of their body with the thick marker on the paper and write their name down inside it. Then ask them to identify and write inside the silhouette using a different colour for each question:
 - **Which three characteristics distinguish you most from everyone else?**
 - **What are the three things you most like being or doing?**
 - **What are the three things you least like being or doing?**
4. Ask the participants to use plasticine or clay to mould a figure that represents these attributes, likes and dislikes.
5. When they have finished, ask the participants to place their silhouette and modelled figure in some space and walk around the room quietly, looking at everyone else's work and becoming aware of possible differences and similarities.
6. Moderate a plenary discussion based on the following questions. Ensure that at least two or three participants answer each question.
 - **What does the word identity mean to you?**
 - **What aspects define your identity?**
 - **What similarities have you found between your work and that of your companions?**
 - **Which of your elements did you not find in anyone else's work?**
 - **How did you feel about exposing your identities to the rest of the group?**



In our work with the Champions of Change we must support them in asking questions such as: How are these identities constructed? Who defines what these features are, and why? Do identities change? Why is there such resistance to change? This will help them to critically analyse their identity, by inviting them to choose for themselves on what characteristics they wish to rebuild their identity.

ACTIVITY B2: FINDING MY PEERS!

In this activity the Champions of Change find common characteristics to group themselves with the other group members. The exercise will help them to reflect on the types of characteristics that comprise their collective identities.

LINKS TO KAP

Analyses his identity in a critical way, by identifying the origin of his attitudes and practices.

Freely chooses the characteristics that make up his identities.



TIME
60
MINUTES



MATERIALS AND EQUIPMENT

- Letter-sized or equivalent sheet of paper for each participant
- 1 pen or pencil for each participant
- 1 flipchart
- Flipchart paper and markers



KEY MESSAGES

- Young people's identities are composed of their individual identity as well as their collective identity. For this reason, a key element in the transformation of personal identities is to redefine collective identities.
- Identities are different and are socially constructed: young people have the right to have their own identity and their own dreams and aspirations. They have the right to decide which collective groups to belong to and which not to belong to.



FACILITATION ADVICE

- Prepare for this exercise by rereading section 2.1.1. of the conceptual summary.
- This exercise is aimed at getting the participants to reflect on the groups with which they are associated, and the consequences that these associations could entail for their lives and their development as individuals.
- Make sure to select in advance five characteristics for the participants to work on in their search for their peers. You can choose from the following: the same age, the same number of shoes, the same eye colour, the same height, the same hand size, the same trouser colour, the same style of clothes.
- You may also use other characteristics, providing you ensure that the characteristics are physical and can be quickly established without detailed interaction.
- This exercise provides a good opportunity to revisit Activity A10 on the elements of group identity that they share, as the participants will again be reflecting on their shared identity. If it feels appropriate, combine this activity with the team meeting that was set up to create the group's shared identity.

STEPS TO FOLLOW:

1. Distribute a sheet of paper to each participant and dictate the five characteristics that they need to find among their companions, asking them to note them down on the paper leaving spaces between them.
2. Ask the participants to find at least four people who fulfil all of the five characteristics dictated. They must list the names of the peers they have met and who fulfil them all. (The number of names required may be adjusted according to the size of the group). Explain that they must fill in their details taking one characteristic at a time, until they complete their list of 20 names.
3. Ask them to call "out". They are now no longer part of the game and can't be questioned for the other participants' peer list.
4. When everyone has finished, divide the group into two, between the first ones who finished and the last ones who finished.
5. Moderate a discussion on the exercise, by comparing the answers from the two groups of young men to the following questions:
 - **How did you feel about the exercise?**
 - **Was it difficult or easy to find your peers?**
 - **According to group: Why was it easy? Or: why was it difficult (or why were you unable) to complete the exercise? How did you feel when you found, or didn't find, all your peers?**
 - **Do you think that the groups you selected on your page were the ones who would best adjust to you and your need to belong to a group?**
 - **Do you think that the characteristics you were looking for were fundamental in representing your interests and defining your group and your collective identity? Why?**
6. On a flipchart, write down the answers to this last question trying to get most of the participants to contribute to this list.
7. **What would be the characteristics you would look for in order to belong to a group, and why?** (Try and get the participants to list characteristics and not examples of characteristics). Some of these characteristics might be: character affinity, tastes, interests.
8. Moderate a reflection with the group about this list, and based on the collective identity concepts and the key messages of this exercise. When you are finished, keep the list for use later on in the workshop.
9. Ask the participants to relate and compare this list with the list of "tastes" written in their own silhouettes from exercise B1 and reflect individually on the matter. Tell them that if they like, they can amend or make new notes on what they had written inside their silhouettes.

ACTIVITY B3: WHO INFLUENCES MY LIFE?

In this activity the Champions of Change make a diagram of their social network of people, spaces and experiences that have influenced the building of their identities. In the diagram, the participants will analyse which of these influences have been positive or negative for their development.

LINKS TO KAP

Analyses his identity in a critical way, by identifying the origin of his attitudes and practices.



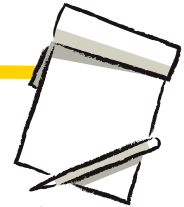
TIME

60
MINUTES



MATERIALS AND EQUIPMENT

- Handout B3: My social network (for each participant)
- Coloured pencils or felt pens in red, green and other colours (three per participant)



KEY MESSAGES

- In the construction of our identities there are people and experiences that influence us in different ways, some that help and make us feel good, and others that harm us and/or put us at risk.
- Young people have the right to have relationships that allow them to grow and develop and reject the ones that don't.



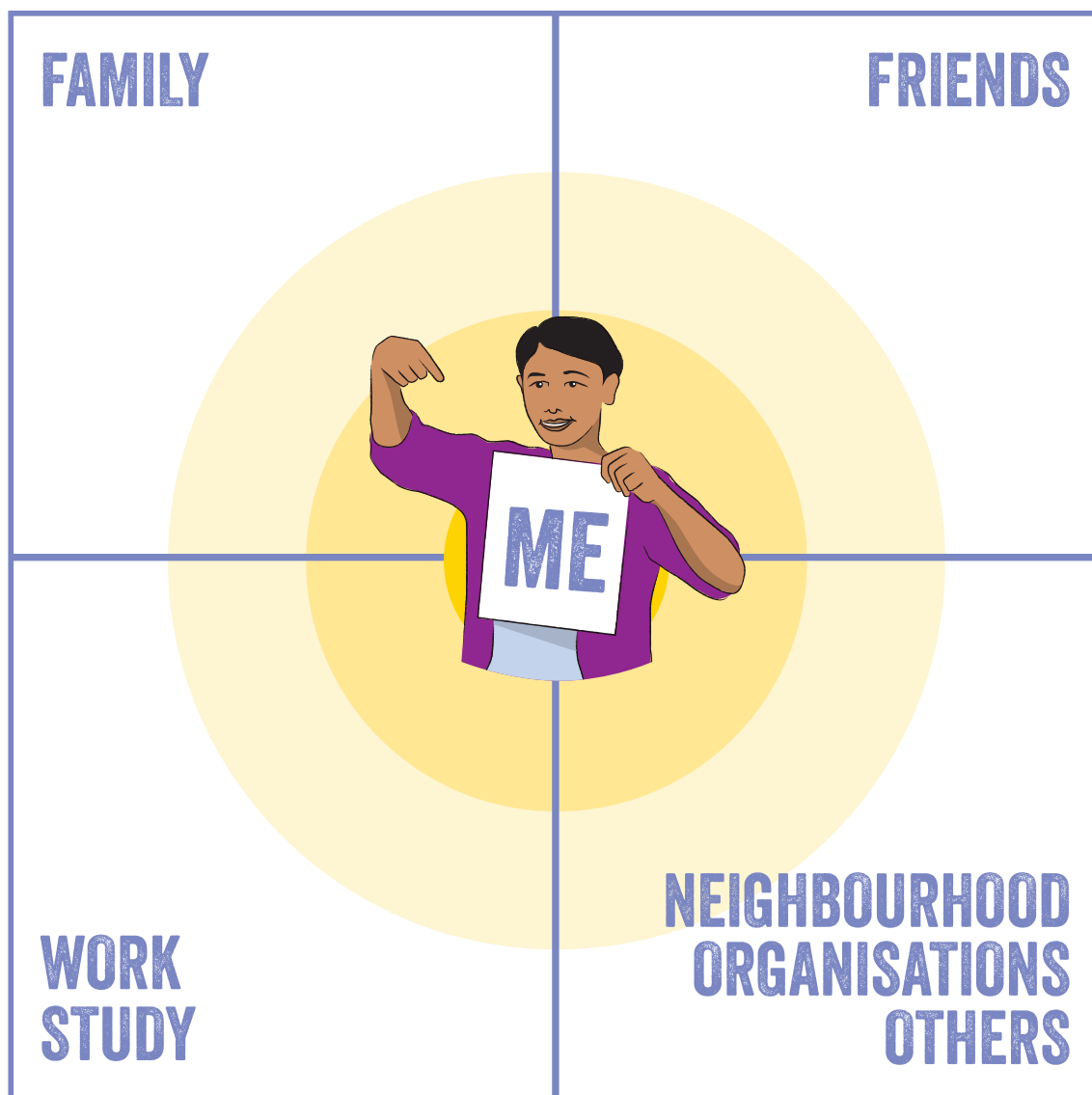
FACILITATION ADVICE

- Prepare for this exercise by rereading the conceptual summary in section 2.1.1.
- Make sure you motivate the participants to identify people, experiences and messages, both positive and negative.

STEPS TO FOLLOW:

1. Distribute the Handout and explain the aim of the exercise by saying that each participant will prepare a diagram of their network of relationships by following these steps:
 - a. Write your name at the centre of your network.
 - b. Identify the most significant people and experiences in the four spheres of the network: Family, Friends, School/Work, Community/Neighbourhood.
 - c. Write or draw the names of the people or the experiences in the corresponding sphere, listing the most important or impressive ones closer to you, and the less important ones further away.
 - d. Devise a colour code to identify which have been positive (green), negative (red) or neutral (another colour). Explain that each participant has the option of changing the colour code so as not to share this personal information. What is important is that he recognises the valuation of each person and experience.
2. After about 15 minutes, ask the participants to get into pairs to share their relationship map. Ask them to compare the similarities and differences regarding the people and experiences they identified.
3. Moderate a plenary discussion, encouraging conversation using the following questions:
 - a. **How did you feel when you were identifying the people and experiences that have influenced the construction of your identities?**
 - b. **What did these people or experiences teach you about what it means to be a man?**
 - c. **Although every map is different, what similarities can we find in the maps?**
 - d. **Who decides who I am?**

HANDOUT B3: **MY SOCIAL NETWORK**



ACTIVITY B4: WHAT IS GENDER

In this activity the Champions of Change will differentiate between sex and gender, by reflecting on what they like and dislike about 'being a man' and what they would like and dislike about 'being a woman'. They will learn that we can influence the types of masculinities and femininities that we wish to build.

LINKS TO KAP

Understands that gender identity is the result of socialisation, and that it is part of a system of domination.



TIME
1.5
HOURS



MATERIALS AND EQUIPMENT

- Blue and pink coloured cards (2 of each colour per participant)
- 4 flipcharts
- Flipchart paper
- Thick coloured markers (at least 1 per participant)
- Adhesive tape



KEY MESSAGES

- Sex is the set of biological differences between men and women. Gender refers to the attributes assigned to men and women, i.e. what a society considers feminine or masculine. Gender changes from generation to generation, between one culture and another, and within different socio-economic, ethnic, and other groups.
- A fundamental difference between sex and gender is that the former is genetically determined, while the latter is formed by a set of formal and informal rules that we call **gender norms**.
- As it is erroneously believed that these norms are “natural” (by confusing sex with gender), they act like boxes, in which we try to fit men and women. Instead of understanding these characteristics as part of our constructed identity, they are believed to be characteristics that we are born with. Gender identities are full of stereotypes that dictate what is appropriate and inappropriate for each person, limiting their capacity for learning and growth.
- In biological terms, men and women have the same value. But society does not grant the same value to masculine and feminine characteristics. This difference in valuation is the basis for unequal power relationships between men and women as in our societies, greater valuation means greater power.



FACILITATION ADVICE

- Prepare yourself for this exercise by rereading the conceptual summary in section 2.1.2.
- Encourage the group to answer the questions as sincerely as possible, by guaranteeing that the answers will be handled anonymously.
- Prepare four flipcharts with the following titles: “SEX-WOMAN”, GENDER-WOMAN, “SEX-MAN” and “GENDER-MAN” and keep them covered so as not to influence the participants’ answers.



FACILITATION ADVICE CONTINUED

- Take into account that the debate between 'born' and 'constructed' (nature and nurture) persists: we cannot say with absolute certainty what characteristics babies are born with and which they develop during their lives. If the group gets bogged down discussing whether a specific characteristic is exclusively sexual or exclusively gender-based, suggest that there are no definite answers.
- Guide the conversation towards the recognition of the power that relationships have over people's identity. If these discussions about biological and social characteristics emerge, support yourself with examples and guide the discussion towards establishing the differences. For example, we can't say for sure that men and women are born with the characteristics needed for caring. But it is indisputable that historically, societies have expected women and girls to be the ones who care for their families, and invest great efforts in preparing them for this role.

STEPS TO FOLLOW:

1. Ask for two volunteers to hand out two blue cards, two pink cards and one marker to each companion. Explain that you will ask four questions which they have to answer as sincerely as possible. Tell them that there are two sets of questions, and that they have to use the same coloured card (**blue** or **pink**) to answer the questions in each set. Clarify that only one idea per card can be written down and that this answer should range from one single word to no more than a sentence.
2. Ask them:
 - **What do you like most about being a man?**
 - **What do you like least about being a man?**
3. Now, ask them to change card colour for the second set of questions:
 - **If you were a woman, what would you like most?**
 - **If you were a woman, what would you like least?**
4. Make a brief presentation about the fundamental differences between 'sex' and 'gender'. Ensure that they understand the differences using some control questions, such as: **Do you think that being sensitive is a sexual characteristic? Do you think that the ability to breastfeed a baby is a sexual characteristic?**
5. Ask the participants to divide their four cards into two groups referring to *being a man* and *being a woman*. Together with the participants, reflect on the colour that they used for being a man and being a woman. It is very likely that the vast majority will have used the pink cards to answer the questions about 'being a woman' and the blue ones for answering the questions about 'being a man'. In this case, make the most of the opportunity to introduce the topic of gender stereotypes, reminding them that you did not tell them which colour to use for each question.
6. Then ask the participants to divide each group into two to separate the answers or ideas that match sexual or gender characteristics.
7. Ask for four volunteers for each to collect one of four groups of cards. While they collect the cards, ask the group: **How did you feel during the activity, being a man and being a woman?**

STEPS TO FOLLOW:

8. Uncover one of the flipcharts and with the help of the volunteer read the corresponding cards from the groups and stick them on the flipchart according to the following criteria:
 - If the cards are the same, stick them one over the other, and add marks or sticks (|||) to show how many times the same idea was written.
 - If the ideas are similar or related, stick them in the same area of the flipchart.
 - If a card does not correspond to the flipchart that is being discussed, ask the group to decide where it should go and why.
9. After sticking all the cards, moderate a brief analysis taking the following into account:
 - **Which characteristics were most and least common? Why?**
 - **Why do social characteristics have so much bearing on our understanding of what it means to be a man or a woman?**
 - **Does society value female gender characteristics as much as male ones?**
 - **Why is it important to distinguish between 'sex' and 'gender'?**
10. To conclude, encourage the young men to reflect on what it means to be a man or a woman in our society, ensuring that they realise that we learn to be men and women, and therefore we can unlearn the characteristics that lead us to live in a state of inequality with the women in our surroundings.



ACTIVITY B5: RECONSTRUCTING AN IMAGE

In this activity the Champions of Change will draw three images based on clues the facilitator will give them about the model images. The participants will analyse their work and reflect on the gender stereotypes that are rooted in their way of perceiving and reflecting on reality, even when they do not see it.

LINKS TO KAP

Identifies and confronts gender norms and stereotypes.



TIME
60
MINUTES



MATERIALS AND EQUIPMENT

- 3 flipcharts
- Thick marker pens
- Letter-sized or equivalent sheets of paper (5 for each participant)
- Charcoal pencils, erasers
- Coloured felt pens and pencils
- Adhesive tape
- 3 model images printed on letter-sized or equivalent paper
- **Facilitation sheet B5: Clues for reconstructing**



KEY MESSAGES

- Gender norms are a set of formal and informal rules about what it means to 'be a man' or 'be a woman'.
- We live in a culture with very marked ideas and beliefs about gender norms. From birth girls and boys are taught to have attitudes and behaviours that adjust to gender stereotypes, which often limit and restrict us, leading us to engage in behaviour that puts other people and ourselves at risk.
- The gender boxes are full of stereotypes and expectations that define the roles played by women and men. These stereotyped gender roles have little to do with what might interest someone, or with their skills and abilities. This is why these roles tend to stifle people, from a very young age, into behaviours that prevent them from fulfilling their full potential.



FACILITATION ADVICE

- Prepare for this exercise by rereading the conceptual summary in section 2.1.2.
- Carefully analyse the details of the three model images before starting the exercise and remember not to provide more clues than the ones included in **Facilitation sheet B5**. If you are pressed for time you can work with just two scenes.
- Make sure you print the three model images that will be shown at the end of the exercise or that are available online in the following links:

Scene #1: Happy winner of the race.

<http://www.theguardian.com/sport/2012/aug/31/hannah-cockroft-paralympics>

Scene #2: Carrying construction materials to earn a living – third image in the collection:

http://www.ilo.org/dyn/media/slideshow.curtainUp?p_lang=en&p_slideshow_id=43

Scene #3: Spending time with the new baby.

http://www.babyzone.com/baby/breastfeeding/breastfeeding-plans-study_221629

STEPS TO FOLLOW:

1. Ask for a volunteer to hand out five sheets of paper and one pencil to each participant, while you explain that the exercise is to draw three different scenes that you are going to describe, first individually, and then as a group. The group that is closest to the model images wins.
2. Split the participants into three teams and place each team near one of the flipcharts. Ask each team to choose a representative and someone who will do the drawing. The number of teams may vary according to the size of the group.
3. Introduce the clues listed in the **B5 Facilitation sheet** for the first image and ask each participant to draw a picture of whatever comes into his head when he hears the clues. If necessary, repeat the clues so that they have the opportunity to add more details to the work.

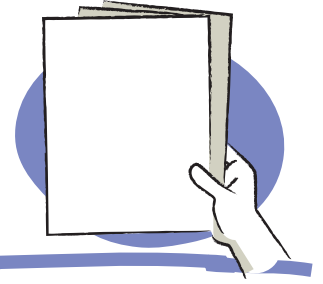
Ask the teams to take 5-8 minutes to discuss their individual sketches and to draw a group picture that will compete with the other teams. Ask them to include as much detail as possible using the coloured pencils and markers, and not to show their picture until the end of the exercise.

Repeat the process for the other scenes.

4. When the teams finish their three scenes, ask each team to present and explain how they reached them.
5. After the teams have presented each image, show them the model image and discuss the differences and similarities between the pictures (original and models) with the young men.
6. When analysing each image, encourage the participants to reflect on the gender stereotypes and norms that led them to draw each image. Use this opportunity to explain that gender norms and stereotypes do not just influence the way we behave but also the way we perceive our reality.



HANDOUT B5: CLUES FOR RECONSTRUCTING



SCENE #1: HAPPY WINNER OF THE RACE.

Place: Sports stadium

Qualities: Happiness, physical strength, success, victory, ability, skill

Elements: Competitor, wheels, audience, racetrack, gloves



SCENE #2: CARRYING BUILDING MATERIALS TO EARN A LIVING.

Place: Sand quarry/ outdoors

Qualities: Tiredness, physical strength, responsibility, necessity

Elements: Heat, physical effort, building materials, clay



SCENE #3: SPENDING TIME WITH THE NEW BABY.

Place: The couple's bedroom

Qualities 1: Happiness, dedication, responsibility, affection, tenderness, feeding

Qualities 2: Carefree, concentration, fun

Elements: 2 adults, 1 baby, bottle, newspaper, window

ACTIVITY B6: THE RIVER OF LIFE

Each Agent of Change will prepare a timeline of his life, symbolised by a river that changes as it progresses along its course. Along this river, each participant marks the main experiences, life lessons or experiences that have defined his way of being a man.

LINKS TO KAP

Understands that gender identity is the result of socialisation, and that it is part of a system of domination.

Analyses his identity in a critical way, by identifying the origin of his attitudes and practices.

Understands the family and community role in gender socialisation/transformation.

Understands the role of institutions (school, government, media, church, etc.) in gender socialisation/transformation.

Recognises that the elimination of gender inequality must be tackled in the family and in the community.

Identifies gender discrimination in his family, community and school environment.



TIME
3
HOURS

MATERIALS AND EQUIPMENT



- Charcoal pencils and coloured pencils
- Markers (fine and thick)
- Tempera paints in different colours and paintbrushes
- Flipchart paper (2 per participant)
- Scissors
- Adhesive tape
- Instrumental music with natural river sounds
- **Facilitation sheet B6**
- **Handouts B6-A and B6-B** (1 per participant)



KEY MESSAGES

- People learn attitudes and behaviours in the spaces they belong to, based on their relationships with the people around them.
- Gender identity is the product of the **socialisation** process that teaches people the norms, beliefs and what is expected of girls and boys.
- Socialisation has an impact on every person's life from birth, through childhood, marriage, adulthood and old age.
- People who influence socialisation include fathers, mothers, teachers, male and female friends, the media, the community, the school and the state.
- Gender socialisation influences power distribution and the differentiated valuation according to sex in society.



FACILITATION ADVICE

- Prepare for this exercise by rereading the conceptual summary in section 2.1.2.
- Remember that asking the young men to understand socialisation dynamics will not only help them to understand the source of their nature, but will also give them clues about how to change.
- Choose background music with the natural sounds of a river. Ensure that everything is in place for playing the audio.
- Encourage the group to answer all the questions as sincerely as possible.
- Prepare your own drawing to share with the participants as an example or explanation.
- If the group is too large divide the participants into teams of five for the last step of the exercise.

STEPS TO FOLLOW:

1. Ask the participants to look for a comfortable place in the room and to get into a comfortable position – they can lie down, sit or however they like.
2. When they have settled, ask them to close their eyes and breathe deeply.
3. Play the instrumental music with natural river sounds and slowly read the **Facilitation sheet B6** asking the participants to imagine the river and bringing their most meaningful memories to the session. When you finish reading, ask them to open their eyes and describe how they felt and if they succeeded in connecting with their past.
4. Ask a volunteer to hand out **Handout B6-A** for the activity to each participant, while you explain that the exercise consists of making an autobiographical drawing of how their identity as men has been shaped.
5. Ask the participants to take some time to look at the graph of their social network prepared during Activity B3 and to reflect on the people, spaces and experiences that have had the greatest influence on their lives.
6. Explain that a guide appears in their **Handout B6-A** in which they should write memories of life lessons, experiences and key moments that defined their way of being boys, and then of being adolescents and young men. Explain that these notes will be used as inputs for their drawing so it is important to describe these times in as much detail as possible.
7. When finishing their notes hand out **Handout B6-B** and explain that it contains some graphic elements, and their meanings, which could be useful for drawing the river of life in greater detail. Hand out the working materials and ask the participants to find a quiet place to draw the river of their own life. Encourage them to use their creativity and to add elements and symbols that they might need but do not find in **Handout B6-B**.
8. Clarify to the participants that the river's flow must extend from when they were babies, going through childhood and adolescence, and imagining what the future will be like. In the course of their river they must mark the vital events, life-lessons and experience that have influenced, marked or defined their current gender identity.
9. The drawings are completely free. The Champions of Change can imagine their own routes in the river (for example, streams, straits, estuaries, lakes, springs, waterfalls, depending on how they want to portray the way their life was going at that point). The riverbanks can also be used to represent the path of their lives.
10. To finish, ask the young men to hang all the images on the wall. You as facilitator should start the exercise by presenting your own picture as a way of breaking the ice. Take into account that your presentation could help the participants to speak about very intimate events, difficult times or their masculinity-related desires. Nonetheless, make sure you don't dwell on this too much. Motivate the participants who want to that they can also present their own. Manage time in such a way as to give as many young men as possible the chance to present.

FACILITATION SHEET B6:

VISUALISATION OF THE RIVER OF LIFE



Let's imagine for a moment that we've left the group and started to walk along forest trails. After walking slowly and calmly we come to a very beautiful river, which invites us to sit on its bank, so we can see our own reflection in it. Slowly we take off our shoes and decide to feel the river. We walk and we feel the water wetting our weary feet and feel its soft caress. We find a peaceful and beautiful place, we sit down and rest. Let's use this moment to think of our early childhood, the moments that have marked our identity. I remember and record in my memory those happy, sad, intense moments... when I felt happiness, fear, or doubt. I think of my adolescence and youth, in the people who have been important in my life, who have destroyed or built... I hear the sounds that nature gives me without asking for anything in return, nature speaks to me and I just listen, I think and breathe, think and breathe... I hear birdsong, I inhale the pure air that the trees are giving me, the water flowing, the leaves falling from the trees, moving slowly as they fall, the stones smiling as they make contact with the river water - all the natural sounds that surround me. I try hard to remember all those moments and people who in my childhood, adolescence and youth have influenced me, I keep the air in my lungs and exhale, I inhale deeply, let the air spread around my body, I am completely at peace... I keep the air in... all these memories that help me to understand myself, to love myself, to feel full of energy because those happy, emotional, full moments have helped me to be what I am, this completely wonderful, beautiful being who is full of life.

I get up from the place where I was sitting, I look at the river, I breathe, this energy the river gives me and the life that renews me, it makes me feel like a better human being, I slowly return to my companions, I inhale air and exhale it... inhale air and exhale it... inhale air and exhale it... count from 5 to 0 and open my eyes... 5, 4, 3, 2, 1, 0.

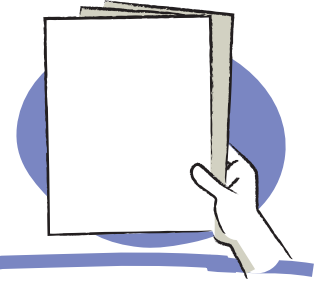
HANDOUT B6.A: ELEMENTS FOR PREPARING YOUR RIVER OF LIFE



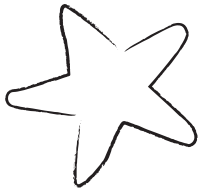
Use this sheet for listing your memories of life lessons, experiences and key points in time that defined your masculinity, meaning what you were like as a boy, then an adolescent and now as a young man. Try to describe these moments in detail. What things, people or circumstances marked these events in your life? What did you learn at this point?

What is your first memory from childhood when you first realised you were different from girls?	
Which other family moments do you remember (positive and negative) that defined you as a boy?	
What is your first memory of a message or life experience (positive or negative) that marked your masculinity in the school environment? (Teachers, head teachers, fellow students)	
What is your first memory of a message or life experience (positive or negative) that marked your male identity in the communications media? (Press, radio, TV, magazines)	
What have your experiences or life lessons been (positive or negative) that have marked your masculinity in your social context with your peers? (Male and female friends, partners, workmates, classmates)	
What experiences or moments do you remember (positive and negative) that defined your male identity during puberty? (9 to 12)	
What experiences or moments do you remember (positive and negative) that had an impact on your male identity during your youth? (18 to present age)	
What type of experiences or life lessons would you like to have in order to strengthen, or redefine your masculinity from now and into the future?	

HANDOUT B6.B: MY PEOPLE MY SPACES

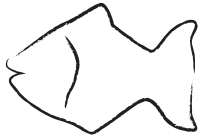


Use your creativity! After creating the course of your river, complete it by adding graphic elements like the ones suggested below. Feel free to create your own symbols!



STARS

Key adults who have had a positive influence on your life



FISH

Key people of your own age (peers) who have had a positive influence on your life



CRABS

People who have had a negative influence on your life



HERMET CRABS

You, when you have been violent, aggressive or sexist in your relationships with other people



CLAMS

You, at times when you felt diminished, mistreated, abused or violated in your rights



SEAHORSE

You, when you have been supportive and committed to gender equality



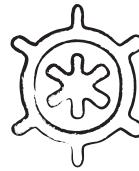
OCEAN LINERS

Socialisation spaces like the family, church, school, state, clubs, organisations, etc.



DAMS

Difficult moments when your plans or dreams were blocked



PORTS

Moments when you fully met your dreams or goals



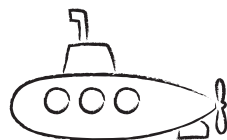
ANCHORS

Situations, stereotypes or behaviours that you had to deal with and that didn't let you progress with your life plans



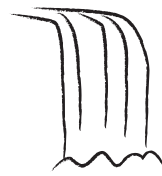
BRIDGES

Difficult moments when some situation or person helped you move forward with your plans or your dreams



SUBMARINES

oments when you chose different paths that were totally unexpected by society.



WATERFALLS

Moments of great happiness and prosperity

ACTIVITY B7: THE POWER MARKET⁶

In this activity the Champions of Change will learn about the power dynamics existing in systems of domination by using a game where values are exchanged between groups. The participants end up reflecting on the different types of power and their relationship with the system of domination in which they live.

LINKS TO KAP

Recognises that different types of power exist, can distinguish between them and relate them to the culture of domination.

Shares power as a strategy for contributing to gender equality.

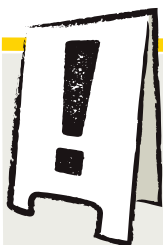


TIME
1.5
HOURS



MATERIALS AND EQUIPMENT

- Green, pink, yellow, black and blue cardboard
- Envelopes (1 per participant)
- Thick marker pens (1 per participant)
- Cards (1 per participant)
- 4 flipcharts
- Masking tape



KEY MESSAGES

- Constructing identity is strongly linked to power. When we ask – Who has influenced us? Can we change? or What is the value of a peer space? - we are in fact asking different questions about power.
- Understanding that power means imposing control over something or someone else for one's own benefit, is typical of societies based on hierarchies and inequalities. It is a tool for maintaining the status quo (the rules of the game) in these societies. If we think that power is only used for domination, we will not challenge it when people use it to dominate us. Instead we will strive for power ourselves so that we can also dominate.
- Understanding power instead as the ability, capacity or potential to convince oneself and other people to do or think something enables us to visualise the potential for using and developing our human capacities for the common good.
- In order to commit themselves to gender equality, the young men must know how to use internal power in a way that benefits everyone that they relate to. This includes a commitment towards the empowerment of girls, young and adult women and aims at developing more engaging practices of power.

FACILITATION ADVICE

- Prepare for this exercise by rereading the conceptual summary about power in section 2.1.3.
- Prepare three flipcharts with the title and definitions of each type of power (power within, power over, and power with):
 - **Power within:** Refers to having resources, ideas, knowledge, tools and skills for convincing oneself and other people to do something.
 - **Power over:** Having control over someone or over a situation, usually for the benefit of only one party in the relationship, commonly associated with the use of repression, violence, force, corruption, discrimination and abuse.



6. The game that opens this activity is adapted from Escuela Metodológica en Masculinidades de EQUINOCCIO - El poder de las Estrellas.
[Methodological School of Masculinities - The Power of the Stars]



FACILITATION ADVICE CONTINUED

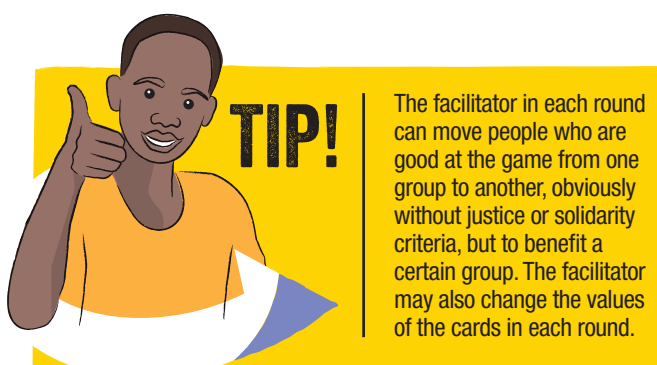
- **Power with:** Having power with other people and groups, involving the construction of a common aim that benefits all the people in the relationship. This type of power multiplies the individual talents and knowledge and is based on support, solidarity and cooperation.
- This is a long and complex game. It is very likely that the rounds will become increasingly aggressive and that the participants will become increasingly astute in the traps they try to set. Allow them to change the rules when they want to, but keep a close eye so that it does not end in physical violence. If necessary, you may take a player out of a round.

PREPARATION FOR THE GAME

- In this activity there will be three groups that have to be set up in advance. The groups will be labelled with a geometrical shape: triangles, circles and squares. The triangles and the circles should have an equal number of people, and the squares should have fewer people. Prepare a flipchart for each group with a triangle, circle or square in front, and with the names of the members in a list under the shape.
- Each participant will receive an envelope with five cards that you must prepare as follows: Each participant receives cards in the following colours: green, pink, yellow, black and blue. Each colour represents a value. (For example, green = 50, pink = 25, yellow = 10, black = 5 and blue = 1 BUT DON'T WRITE THE VALUE ON THE CARDS). Prepare the cards using this formula:
 - The number of GREEN cards (with the highest value) is equal to the number of people in the triangle group PLUS two.
 - The number of PINK cards (second highest value) is equal to the number of people in the triangle group plus the number of people in the square group plus one card.
 - Once you complete the green and pink cards, we are sure to need a good number to ensure that everyone has five cards. These remaining cards are divided in equal numbers in yellow, black and blue cards.
 - Four cards, one per group, are also prepared, which will serve as bonuses. These have a value of five points.
- Each participant must be identified with the group symbol. Prepare the number of circles, squares and triangles needed depending to the number of members in each group.
- Prepare a flipchart with the values of the cards and keep it covered until the first round of exchanges.
- Prepare the envelopes for each participant. The distribution of cards in each envelope is made very subjectively, always ensuring that the triangle and circle groups have the highest values. Each envelope should be identified by the triangle, circle or square.

STEPS TO FOLLOW:

1. Each group finds its own space in the room. Each group is given its players' envelopes. Remember that the triangle and circle groups should have the highest value cards and largest number of people, compared to the square group, with lower values and lower number of members.
2. Start the game by inviting each participant to open his envelope and look at his cards. Ask them to find the symbol that represents their group, and to stick it on their shirt as a way of identifying them.
3. Explain that they are in a big market, and that the activity is about exchanging cards with the members of the other groups without using words. Open the time for exchanging cards and, after a reasonable length of time, give them another signal for stopping negotiations.
4. Ask all the participants to return to their group. Show them the flipchart with the value of the cards and ask them to add them all up and write down the value of each player's cards.
5. When each group knows the total value of their cards, invite them to another round of exchanges. Repeat the same process until three or more rounds have been completed, depending on the group's interest and reactions.



6. Once the exchange rounds are finished, ask the participants to sit in a circle to discuss the experience, using the following questions:
 - **How did the members of the losing group feel? And what about the winning group?**
 - **What strategies did which people use in the game?**
 - **What problems did the groups have?**
 - **Who controlled the rules of the games, and the values of the cards?**
 - **How does the power market system work, and what type of violence does it use?**
7. Use the reflections on the game to start a reflection about what power is, and how it tends
8. Ask for volunteers to share their definitions.
9. Taking into account the concepts read out by the participants, share with the group the definitions of power understood as “domination” and as a “tool” developed in the conceptual summary of this module.
10. End by explaining with the help of the flipcharts, the three types of power developed in this module (power within, power over, and power with) and the importance of being able to identify them and to be aware of how they influence our decisions and our lives.

ACTIVITY B8: WHO SAID WHAT?

In this activity each Agent of Change will review a list of famous sayings and quotes about youth, analysing their message and ideological background and awarding them points according to the value each one has on his perception of himself as a young man. Then, in groups, they will rise to the challenge of formulating new definitions, sayings and quotes that are consistent with respect for young men's identities.

LINKS TO KAP

Understands that adult-centrism is a system of exclusion and domination that interacts with gender.



TIME
1.5
HOURS



MATERIALS AND EQUIPMENT

- 4 flipcharts with paper
- Thick markers
- Handout B8: Evaluation and ratings table (1 per participant)



KEY MESSAGES

- Adult-centrism is the system of inequality that defines adults as the model to aspire to and which judges young people's behaviours according to how they compare with this model. As with the patriarchy, there are age-based norms and stereotyped roles that tend to place each person in a rigid box. One of these boxes is more valued by society than the other, establishing a hierarchical relationship between young people and adults.
- The patriarchy defines women as 'valued less' than men and this is why laws have been justified to prevent them from voting, or owning property, or even studying.
- Young people are also defined as 'valued less' than adults, and this is why they are e.g. not allowed to vote, they are paid less attention, their participation is restricted, they earn less in their jobs and in some circumstances they are not paid for working.
- This worldview treats youth as a homogenous group, meaning that, as if there was only one type of youth, without making distinctions between diverse types of young people, or between gender, class, or ethnic differences and other categories that distinguish them internally.



FACILITATION ADVICE

- Prepare for this session by rereading the conceptual summary about Being A Young Man in section 2.1.4.
- Study the table and how it should be filled in by doing the exercise yourself. Add local sayings or quotes related to youth. You can decide to use more or fewer phrases, but we recommend that it should include at least one saying per participant.
- Insert the selected sayings in Handout B8's evaluation table that will be handed out to the young men for the exercise.

STEPS TO FOLLOW:

1. Ask a volunteer to hand out one Handout and one pencil to each participant, while you explain that this exercise will test the participants' analytical skills and creativity.
2. Explain that **Handout B8** is a table that they should fill in individually for each saying that will be read aloud. For each phrase the aim is to identify:
 - What are we? Identifying the explicit or implicit nouns in the saying.
 - What are we like? Identifying the explicit and implicit verbs in the saying.
 - Value for me: rating the meaning and value of the saying: T (true/agree), F (false/disagree) or N (neutral or unsure), according to whether they agree or disagree with what is being suggested.
 - Ask them to use their own code to represent their feelings about the ones that upset, offend or please them! Ask them to point to the best three and the worst three.

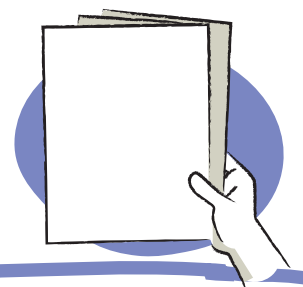


3. Ask each participant to read one of the sayings in **Handout B8**. Let them fill in the table between sayings (at least two minutes per saying). Explain that they will have more time later to go back and review them in groups.
4. Analyse the first saying with them, so it can serve as an example.

WHAT WAS SAID	WHO SAID IT	WHO/WHAT ARE WE? (NOUNS)	WHAT ARE WE LIKE? (ADJECTIVES)	WHAT DO WE DO?	HOW I RATE IT?
Young people today are like tyrants. They contradict their parents, devour their food, and are disrespectful towards their teachers.	Socrates (470 BC-399 BC) Greek philosopher.	Tyrants	Contrary Greedy Disrespectful	Contradict our parents, devour our food, and are disrespectful towards our teachers	F

5. When they have finished, lead a fun group formation exercise to form four groups.
6. Ask each group to exchange impressions about the best and worst rated phrases and reach a consensus on the three worst and the three best. Ask them to discuss among themselves:
 - **How did they feel when they read all that has been said about them for so many centuries?**
 - **What interest do you think that adults could have for presenting this image of youth?**
7. Ask each group to make a proposal with two new sayings about what they believe Being a young man means based on what was discussed in the groups.
8. 20 minutes later, ask each group to present their work according to the following:
 - **How did they feel during the exercise?**
 - **What was the main thing learned during the exercise?**
 - **Proposal for two sayings about – “what does it mean to be young in today’s world?”**
9. Depending on time, and the group’s enthusiasm, suggest that they reach a consensus on three sayings that represent the feelings of all the participants and that are put together based on input from the four groups. If the group prefers to keep the eight sayings because there are radically different, accept that.
10. Hang flipchart sheets on the walls with the groups’ proposals titled: This is what “Being A Young Man” really means.

HANDOUT B8: EVALUATION AND RATINGS TABLE



Fill in this table for each saying, examining what has been said, and what is still being said about young people:

- What are we? Identifying the explicit or implicit nouns in the saying.
- What are we like? Identifying the explicit and implicit verbs in the saying.
- Value for me: rating the meaning and value of the saying: T (true/agree), F (false/disagree) or N (neutral or unsure), according to whether they agree or disagree with what is being suggested.
- Ask them to use their own code to represent their feelings about the ones that upset, offend or please them! Ask them to point to the best three and the worst three.



WHAT WAS SAID	WHO SAID IT	WHO/WHAT ARE WE? (NOUNS)	WHAT ARE WE LIKE? (ADJECTIVES)	WHAT DO WE DO?	HOW I RATE IT?
Young people today are like tyrants. They contradict their parents, devour their food, and are disrespectful towards their teachers.	Socrates (470 BC-399 BC) Greek philosopher.				
Young apprentice, successful young person.	Popular saying				
Young people are convinced that they have the truth. Unfortunately, when they get to impose it, they are no longer young and it is no longer the truth.	Jaume Perich (1941-1995) Spanish humorist				
The devil knows more because of his age than because he is the devil.	Popular saying				

WHAT WAS SAID	WHO SAID IT	WHO/WHAT ARE WE? (NOUNS)	WHAT ARE WE LIKE? (ADJECTIVES)	WHAT DO WE DO?	HOW I RATE IT?
Youth is the time to study wisdom; old age is the time to practice it.	J.J. Rousseau (1712-1778) French Philosopher				
Youth is a disease that must be borne with patience! Time, indeed, will cure it.	George Bernard Shaw (1856-1950) Irish writer				
Youth, how quick in temper, and in judgment weak.	Victor Hugo (1802-1885) French novelist				
Youth, how quick in temper, and in judgment weak.	Homer (8th or 9th century BC) Greek poet				
Maybe some day young people will be allowed to invent their own youth.	Quino, Argentinean humorist and cartoonist				
What is learned during youth will last a lifetime.	Francisco de Quevedo (1580-1645) Spanish writer				
Young people today don't seem to have any respect for the past or any hope for the future.	Hippocrates (5th century BC – 4th century BC) Greek physician				
Young people know what they don't want before they know what they want.	Jean Cocteau (1889-1963) French writer, painter, choreographer				
Youth shows the man, as morning shows the day.	John Milton (1608-1674) English poet				
We cannot always build the future for our youth, but we can build our youth for the future.	Franklin D. Roosevelt (1882-1945) US President				
A tree that grows crooked will never straighten its trunk.	Popular saying				

ACTIVITY B9: LETTER TO MY FATHER⁷

In this activity the Champions of Change will reflect on fatherhood, whether present or absent, whether conflictive or engaging. They will write a letter to their fathers or other paternal figures in which they express thoughts or things they have not been able to or wanted to express before.

LINKS TO KAP

Initiates inter-generational dialogue and effective communication channels at family level.

Recognises that the elimination of gender inequality must be tackled in the family and in the community.



TIME
60
MINUTES



MATERIALS AND EQUIPMENT

- Letter sized or equivalent paper
- Pencils or pens
- Envelopes
- Relaxing music



KEY MESSAGES

- Adult-centrism is the system of inequality that establishes adults as the model to aspire to and judges young people's behaviours according to how they compare with this model. As with the patriarchy, young people who behave 'well' and are submissive in the face of adult authority are rewarded, while those who rebel or resist the orders of their elders are punished, whether figuratively or in reality.
- Adult-centrism implies understanding that the point of view of adults is always superior to children and young people's, and which therefore grants them greater power and more rights. This point of view tends to hinder inter-generational dialogue.



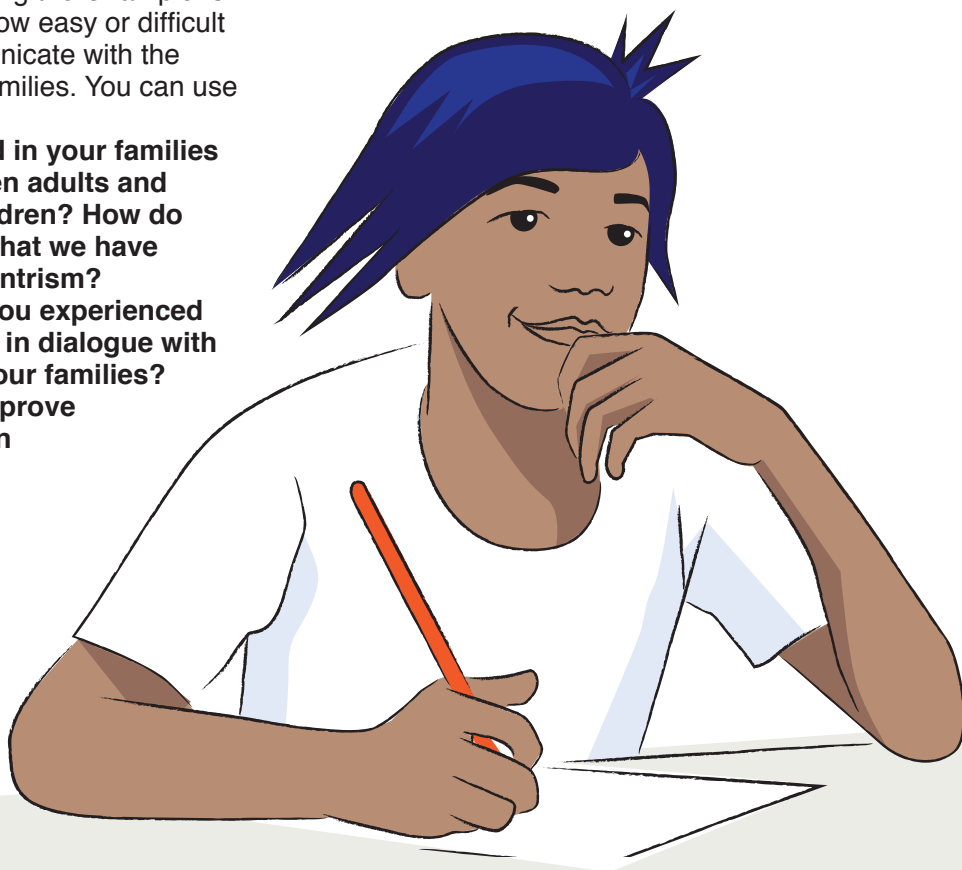
FACILITATION ADVICE

- At the end of the exercise, it is important to highlight the importance of the young men being able to establish effective dialogue or communications channels with those adult men and women who play an important role in their lives but with whom communication may be difficult or cut off.
- The participants must be informed that this exercise will be tackled in an atmosphere of trust and confidentiality, and that if anyone wishes, the content of their letter will not be seen by anyone.

7. Adapted from Escuela Metodológica en Masculinidades de EQUINOCCIO [Methodological School of Masculinities].

STEPS TO FOLLOW:

1. Begin the exercise by explaining that in this activity the Champions of Change will write a letter to their fathers, or any adult man they consider to be a father figure for them. Explain that the participant's relationship with his biological father is not important in order to take part in this activity. The aim is to write a letter to the person who has played the key role of accompaniment and affection in the vital fatherhood process, who may or may not be the father.
2. Ask the participants to find a quiet place to work on their own. Play relaxing music that helps them to disconnect. Ask them to close their eyes and conduct a small individual and group breathing exercise. Ask them to visualise their father or another father figure with whom they have unfinished business to discuss, ask them to mentally stay with this person for a moment and remember times and spaces with him.
3. Ask the participants to open their eyes and start to write a letter to this person. In the letter they can express something that they have always wanted to express, ask or clarify that for whatever reason they may not have been able to do up till now.
4. Ask the participants to think of something that they want to offer based on what they have learned in these workshops, and to include it in the letter.
5. In this exercise each participant's letter may be read out if he wishes, in the following way:
 - a. Each participant looks for a person they trust and gives them his letter.
 - b. He takes on the role of the recipient of the letter.
 - c. The companion who gave him the letter takes on the role of sender.
 - d. The recipient and sender go to the centre and the recipient reads the card aloud, slowly.
 - e. The recipient must forgive, thank and hug the sender depending on the contents of the letter.
6. When they finish sharing the letters, each participant should put their letter in an envelope and if they wish they may send it to the person it is addressed to.
7. End the exercise by inviting the Champions of Change to reflect on how easy or difficult it was for them to communicate with the adult members of their families. You can use these questions:
 - **What have you learned in your families about dialogue between adults and young people and children? How do these ideas relate to what we have learned about adult-centrism?**
 - **What problems have you experienced when trying to engage in dialogue with the adult members of our families?**
 - **What can you do to improve communications within your families?**



ACTIVITY B10: MY WAY: HEGEMONIC MASCULINITY VS. GENDER EQUALITY⁷

This activity starts off by explaining the meaning of 'masculinity', 'masculinities' and 'hegemonic masculinity'. Then, the Champions of Change work in groups to consider the costs and privileges of the dominant masculinity for boys and men, and the benefits of gender equality for everyone, male and female.

LINKS TO KAP

Identifies the privileges and costs of the hegemonic masculinity model, and the benefits of gender equality.

Recognises the main characteristics of the hegemonic masculinity model: e.g. male privilege, discrimination and subordination of women and girls, gender-based violence, homophobia, etc.

Recognises that there are different forms of masculinities.

Recognises and rejects the privileges granted by the hegemonic masculinity model, including control and power over women and girls.

TIME
1.5
HOURS



MATERIALS AND EQUIPMENT

- 8 flipcharts with paper
- Marker pens
- Projector
- Laptop
- **Facilitation sheet B10: Hegemonic masculinity vs. gender equality**



KEY MESSAGES

- Identifies the privileges and costs of the hegemonic masculinity model, and the benefits of gender equality.
- Recognises the main characteristics of the hegemonic masculinity model: e.g. male privilege, discrimination and subordination of women and girls, gender-based violence, homophobia, etc.
- Recognises that there are different forms of masculinities.
- Recognises and rejects the privileges granted by the **hegemonic masculinity** model, including control and power over women and girls.

FACILITATION ADVICE

- Prepare for this exercise by rereading the conceptual summary about Being a Man in section 2.1.5., and **Facilitation sheet B10** prepared for this exercise.
- During this exercise the participants should discover that although it is very important to understand the negative consequences that hegemonic masculinity entails for boys and men, it is much more important to make a commitment to gender equality because of the benefits this brings to all people.
- You must take particular care not to compare the costs and benefits between men and women, or between boys and girls. Keep the analysis focused on each sex independently. If not, you could end up putting the Champions of Change on the defensive or over-victimising girls and women.



7. Adapted from Plan International (2013). Planting Equality: Getting it Right for Girls and Boys.



FACILITATION ADVICE

- Prepare your own list of costs and benefits so that you can use them as examples in this exercise. You may consult the Facilitation sheet, which includes several examples.
- Prepare several different flipcharts:
 - Three flipcharts with the definitions from the conceptual summary referring to: masculinity, masculinities and hegemonic masculinity.
 - On two additional flipcharts draw the diagrams of “hegemonic masculinity” and “gender equality” featured in **Facilitation sheet B10**.
- Prepare five flipcharts with the following titles (one per flipchart):
 - ‘The costs of hegemonic masculinity for women and girls’
 - ‘The costs of hegemonic masculinity for men and boys’
 - ‘The privileges of hegemonic masculinity for men and boys’
 - ‘The benefits of gender equality for women and girls’
 - ‘The benefits of gender equality for men and boys’

STEPS TO FOLLOW:

1. Begin by explaining that in this activity we will explore gender stereotypes and masculinities.
2. Draw a big transparent box on flipchart paper and ask:
 - **How does society expect boys and men to act?**
 - **What are they expected to do?**
3. Encourage them to think of specific examples from their local context and write the answers inside the box. Some examples could be:
 - Boys and men must show they are strong and tough.
 - Men and young men don't look after small children.
 - Men should have lots of sexual partners.
 - Taking risks demonstrates manliness.
 - Men must control women and girls.
 - Boys and men should not show their feelings.
4. Explain that each box represents the limitations felt by boys and men by being ‘boxed’. They often feel obliged to adopt attitudes and behaviours that discriminate against girls and women.
5. Stick this flipchart on the wall, as it will be used again in other exercises.
6. Hang up and present the flipcharts you prepared in order to introduce the concepts of ‘masculinity’, ‘masculinities’ and ‘hegemonic masculinity’. Remember to highlight that:
 - ‘Masculinity’ refers to what it means to ‘be a man’ and how men are expected to live their lives and relate to other people.
 - There is no single way of exercising masculinity; there are many different types of ‘masculinities’.
 - Most cultures have central ideas about what it means to be ‘a man’. This is known as ‘hegemonic masculinity’.
7. Hang up and present the ‘costs and benefits’ flipchart, and meanwhile, explain the diagram of ‘hegemonic masculinity’ displayed on the wall, asking the group for examples of:
 - One cost of hegemonic masculinity for boys and men.
 - One privilege of hegemonic masculinity for boys and men.
 - One cost of hegemonic masculinity for girls and women.

Take into account that asking for examples is a way of ensuring that the participants understand the meaning of every type of cost and benefit. Ensure to ask for just one example, as in the next step of this activity the group will be asked to think of more examples.

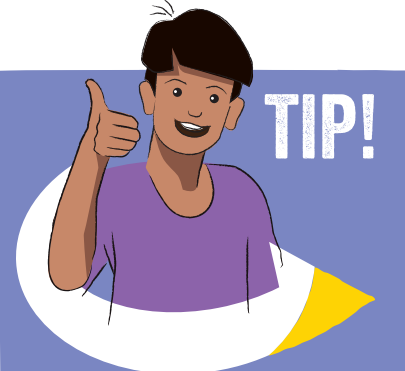
STEPS TO FOLLOW:

8. Now hang up and present the last diagram on 'gender equality' and ask for an example of:
 - One benefit of gender equality for men and boys.
 - One benefit of gender equality for women and girls.
9. Set up five groups and assign each group one of the flipcharts you have placed around the room. Ask the groups to make a list of as many benefits and costs as possible. Encourage the group to consider different levels and contexts (10 minutes).
10. Ask each group to nominate a representative who will stay with the flipchart to discuss it with the other groups. Ask the groups to visit the other flipcharts to discuss their contents. The representatives should ask each visiting group:
 - **Do you agree with the list? What would you add? What would you eliminate?**
 - **Have you seen examples of these costs/benefits in your families, communities or schools?**
11. The groups must visit and comment on each flipchart for 5-8 minutes. To ensure that all the groups move on, call out 'Change!' every so often. After each group has visited all the flipcharts, ask the participants to return to their seats.
12. Ask the group representatives to take turns to present their flipcharts. Start with the flipcharts on costs and privileges of hegemonic masculinity for men and boys, continue with the costs of hegemonic masculinity for girls and women, and conclude with the benefits of gender equality for everyone.
13. After each presentation, revisit the corresponding diagram and highlight the costs and privileges that were not mentioned (Diagram 1 and Diagram 2 in **Facilitation sheet B10 Clues for Reconstructing**).
14. Once all the groups have presented their flipcharts, moderate a brief discussion based on these questions:
 - **Why do we need to take these costs and benefits into account?**
 - **Is it important for our lives and for the future? In what way?**

Some replies could be:

- Everyone, but especially women and girls, must know that young men who are committed to gender equality know the privileges that men and boys receive when they conform to hegemonic masculinity.
- Boys and men who get involved in gender equality must be aware of the serious consequences that hegemonic masculinity has for women and girls.
- Gender equality is not only about girls – everyone wins with gender equality.

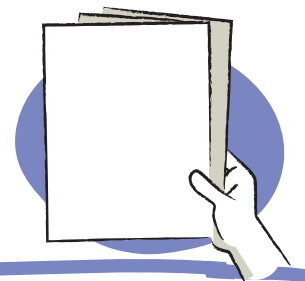
Conclude this activity by congratulating the Champions of Change for the effort they have shown.



TIP!

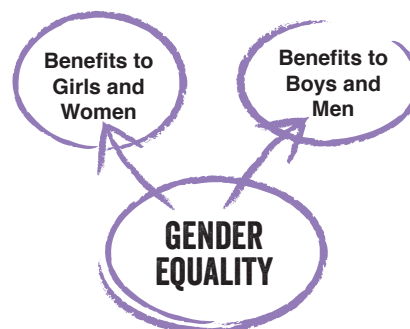
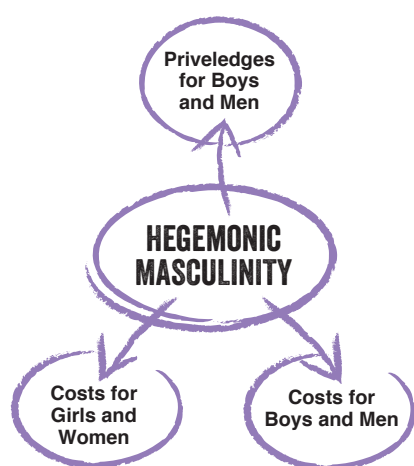
Ensure that the young men understand that neither women nor girls experience any of the privileges of hegemonic masculinity. Some participants may argue that women do benefit from male dominance, giving examples such as not having to work because their husband is the provider who supports the household. Listen to the arguments and ask questions that highlight the stereotyped ideas that might support this statement. For example: 'Doesn't what women do in the home count as work?' or 'Are men really the only providers in the communities where you work?' or 'Are you sure that women don't work or support the family too?'

FACILITATION SHEET B10



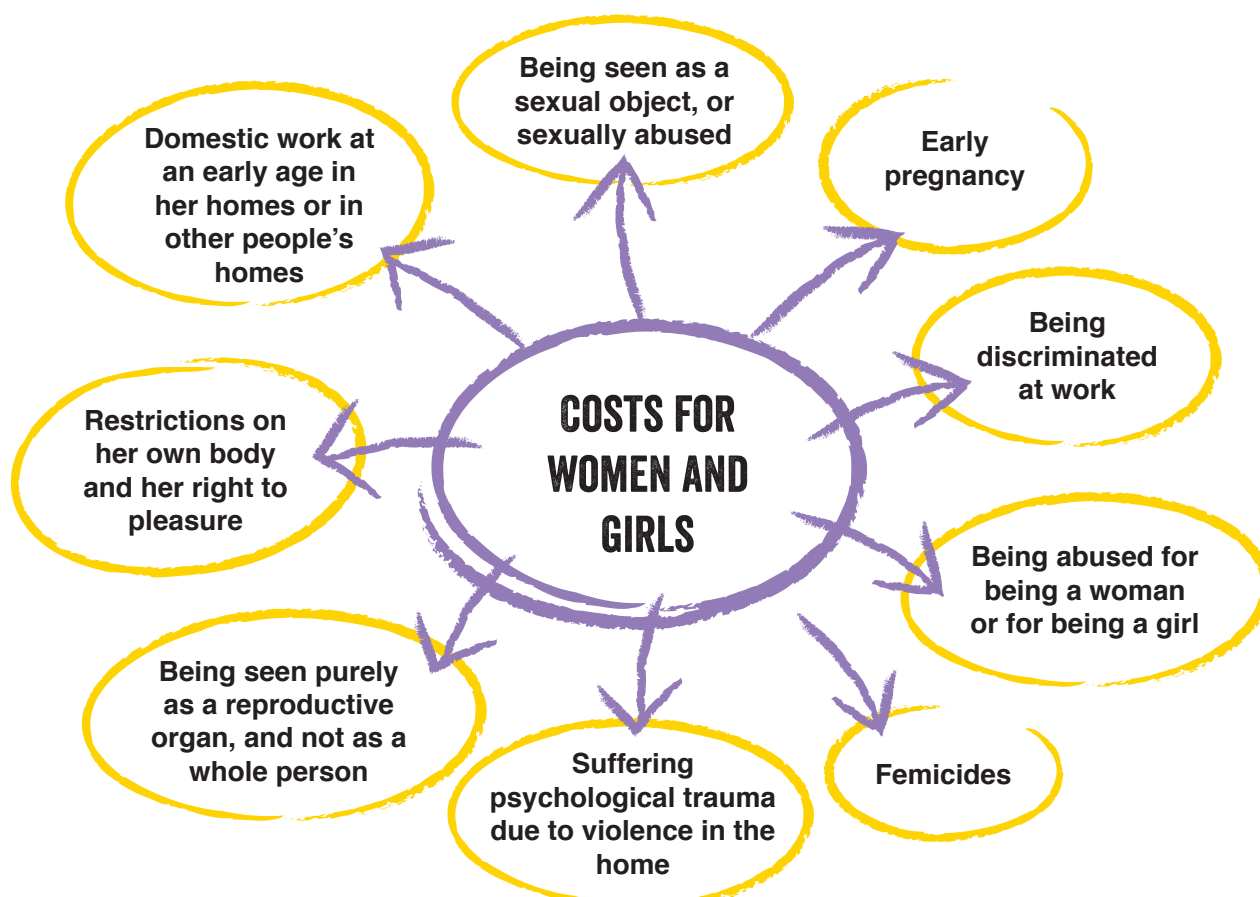
For this page, you need to prepare two diagrams according to:

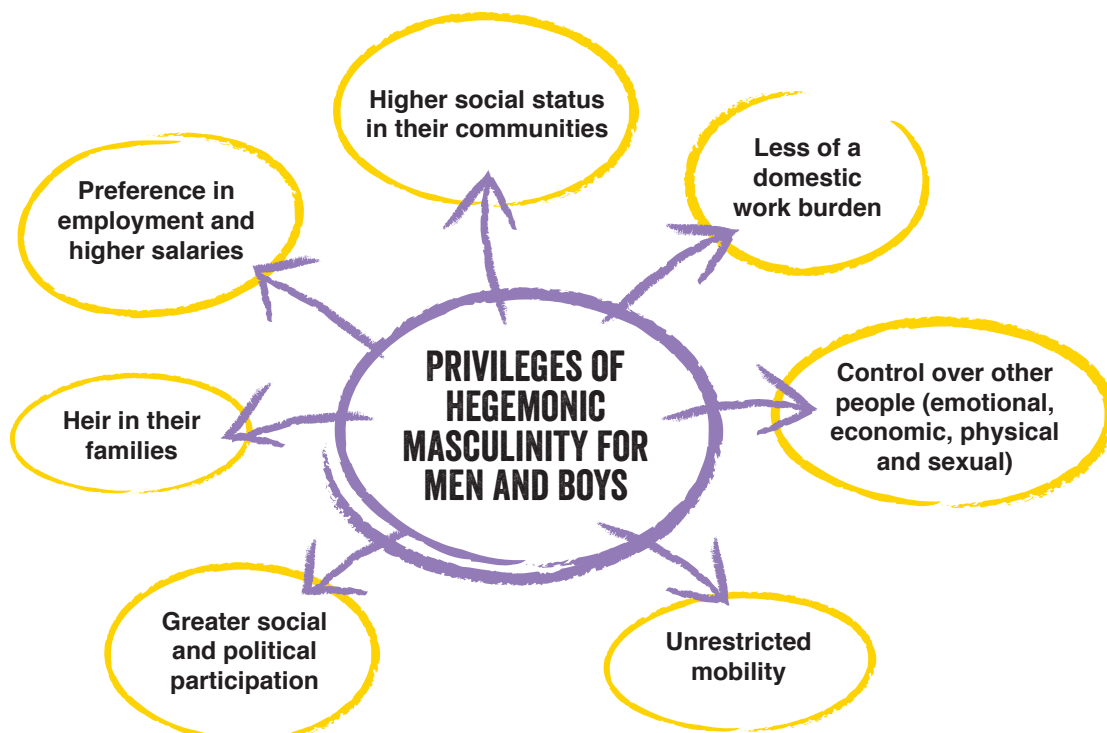
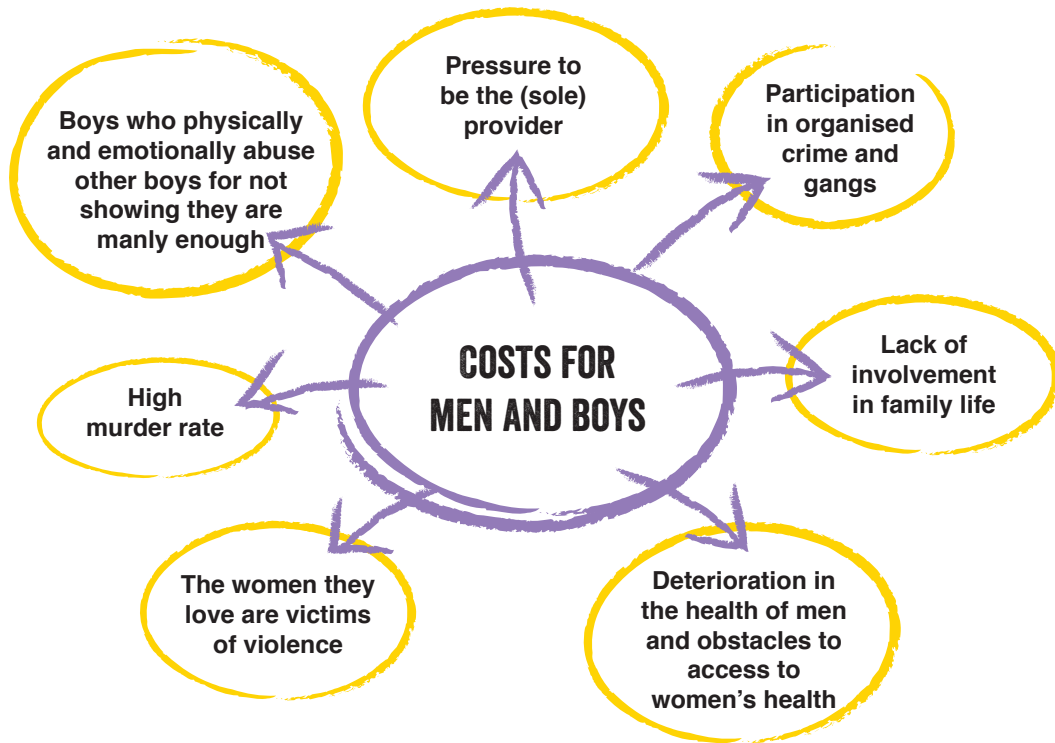
1. The costs of hegemonic masculinity for men/boys and women/girls and the privileges of hegemonic masculinity for men/boys.
2. The benefits of gender equality for men/boys and women/girls.

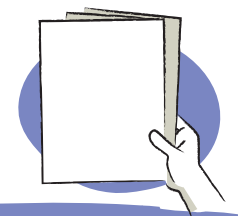


Some examples of costs and benefits for the Diagrams include, but are not limited to the following:

1. The costs of hegemonic masculinity for men/boys and women/girls and the privileges of hegemonic masculinity for men/boys.







2. The benefits of gender equality for men/boys and women/girls.



ACTIVITY B11:

WHAT ARE GENDER RELATIONS LIKE IN MY ENVIRONMENT?⁷

The Champions of Change will analyse two videos to identify stereotyped gender roles, and how people make a commitment to gender equality. They will also prepare a power map of their relationships that allows them to see gender problems in their families and in their own relationships with women and girls.

LINKS TO KAP

Recognises the main characteristics of the hegemonic masculinity model: e.g. male privilege, discrimination and subordination of women and girls, gender-based violence, homophobia, etc.

Identifies gender discrimination in his family, community and school environment.

Recognises that the elimination of gender inequality must be tackled in the family and in the community.

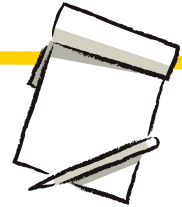
Adopts and promotes egalitarian relationships in the family, with his partner, in the community and at school.



TIME
2
HOURS



MATERIALS AND EQUIPMENT



- 2 flipcharts with paper
- Marker pens
- Paper sheets, letter-size or equivalent
- Charcoal pencils
- Laptop with internet access
- Projector and screen
- **Handout B11: What are my relationships really like?**
- Video - Girls vs. Boys: Let's change the world together (3:28 minutes)
- Video - Because I am a Girl 2011: So what about boys? (4:25 minutes)



KEY MESSAGES

- Masculinity refers to the way men are socialised and the narratives and practices associated with the different ways of being a man. In our culture, hegemonic masculinity grants greater value to the masculine over the feminine. Men are expected to show certain behaviours like competitiveness, demonstrations of virility, risk seeking and the use of violence in specific circumstances.
- While diverse masculinities exist, each presents a greater or lesser adherence to the hegemonic model. The more one adheres, the more normal it is considered by people in general. This model, commonly known as sexism/machismo, confers costs and benefits on men who adhere to it. Those who don't, experience social problems like gender-based violence.
- In order to fulfil the mandates of masculinity, men have to suppress their feelings. This means they often do not know how to identify their feelings and/or talk about them, and are not able to feel empathy towards other men or women (which is fundamental for being able to develop 'power with'). Men also find themselves pushed towards adopting behaviours that represent risks to their own health, as well as the health of other men and women with whom they interact.
- Luckily, not all men reproduce the sexist model of masculinity. Most men who resist the norms of sexist domination realise the benefits of gender equality. For example, their family life is fuller, they experience less stress when it comes to taking decisions, they realise that other people are not afraid of them and they can relate to them as peers. They learn to express themselves and to feel empathy with other people.



ADVICE

FACILITATION ADVICE

- Prepare for this exercise by looking over the conceptual summary on the topic of 'Being a man' in section 2.1.5. and on the topic of power in section 2.1.3.
- Remember that you must avoid making generalisations about what it means to be a man, listen carefully to learn what the young men in the group understand by 'being a man'.
- Try and identify young men whose attitudes and behaviours contradict gender norms, and use the opportunity to teach the participants not to discriminate against "transgressor" males.
- It is important to confirm whether the young men see themselves reflected in the videos, in terms of their relationships with women and girls in their environment, as well as in their family relationships and their communities.
- Analyse the two videos in advance in order to have your own perceptions, without this influencing the group's reflections. Ensure that the equipment for playing them is working, and can be seen and heard properly. You can download the videos from the internet at:
 - Video - Girls vs. Boys: Let's change the world together (3:28 minutes) <http://www.youtube.com/watch?v=jdx2MpF7G0>
 - Video - Because I am a Girl 2011: So what about boys? (4:25 minutes) <https://www.youtube.com/watch?v=V7m0Lplf0Sw>
- In the second part of this exercise, remember to make it clear that this is not about judging anyone, but to offer them a tool for moving forward with their commitment towards gender equality.
- Get the flipcharts that were prepared in Activity B7 on 'Power within', 'Power over' and 'Power with' which will be used as a reference for the second part of this exercise.

STEPS TO FOLLOW:

1. Tell the group about the type of activity they will be doing, without going into too much detail about the key concepts this exercise is based on. Hopefully the participants will have elements they have brought from previous exercises.
2. Show the video **Girls vs. Boys – Let's change the world together** (3:28 minutes).
3. Once they have watched the video, moderate a reflection session with the participants and list the key ideas on a flipchart, based on the following questions:
 - **What is the message of the video?**
 - **Which parts do your lives identify with most closely?**
 - **Do you think the second half of the video presents an opportunity or a utopia? Why?**
4. If necessary, briefly explain Plan's "Because I am a Girl" campaign so that the young men can understand better the meaning of the video.
5. Show the video **Because I am a Girl 2011 – So what about boys?** (4:25 minutes).
6. Once they have watched the video, moderate a reflection session based on the following questions:
 - **What are the messages of the video?**
 - **Which of the stories of the men who made a commitment did you like best?**
 - **Do you think that this type of commitment could be made in your situation: you, your family, your community, or your country?**
 - **Do you think it would be worthwhile? Why? And- what would the benefits and disadvantages be?**
7. List the key ideas they come up with on another flipchart. Save the results for use in the second part of this exercise.
8. After a short break, ask the participants to take **Handout B11** to start the second part of this activity. Explain that they will use it to make a "power map" of their relationships, which will help them identify existing gender problems in their families and in the relationships that they have with women and girls. Tell them that they will have 20 minutes to complete this exercise.
9. Ask them to be very sincere when trying to identify the way they relate to the people with whom they interact in their family and outside the family (partners, close female and male friends, teachers, neighbours). Make it clear that the aim of this exercise is not to judge anyone, but to help them to identify ways of improving their relationships. As this is a very personal exercise, clarify that they will not have to share it if they do not want to.
10. Once all the participants have finished, ask them – **How did you feel while you were doing this exercise?** And - if they think it has helped them to reveal any situations they had not been aware of previously.
11. Ask if anyone would like to present an example of a relationship based on gender injustice, and how they would rebuild that relationship. If any one of them is motivated to share his experience, thank him for his openness.
12. Moderate a final reflection session on the importance of making changes geared at gender equality, and how the sum of these changes will gradually make the difference in building a fairer and more equal society for all people.

HANDOUT B11: WHAT ARE MY RELATIONSHIPS REALLY LIKE?



Remember that in order to make a commitment to gender equality, you should use your power within in such a way that it benefits all the people with whom you interrelate. Remember the concepts covered in previous exercises on power. Based on this prepare your own power map of your relationships.

Power over: To have control over someone or over a situation, usually for the benefit of only one party in the relationship, commonly linked to the use of repression, violence, force, corruption, discrimination and abuse.

Power within: To have resources, ideas, knowledge, tools and the ability for convincing oneself and other people to do something.

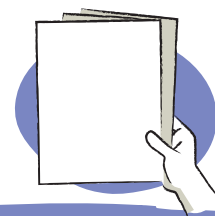
Power with: To have power with other people and groups leads to building a shared aim that benefits all people in the relationship. This type of power multiplies individual talents and knowledge and is based on support, solidarity and cooperation.

IN MY FAMILY:

Name (men, women, girls, boys and adolescents)	Relationship and age	Type of power exercised/ received in the relationship	Violent behaviours and practices (emotional, verbal, physical, sexual), discrimination, or gender inequality	Proposed action and changes in practice or behaviour in order to rebuild our relationship
Louise	Younger sister (8 years)	Power over	<ul style="list-style-type: none"> • I don't pay any attention to her opinions. • I don't let her talk. • I make fun of her. • I get her to serve me water and food. • She complains but I go on doing it because I enjoy it. 	I have never told her that I love her; I will tell her and try to respect her presence and opinions.

HANDOUT B11:

WHAT ARE MY RELATIONSHIPS REALLY LIKE?



OUTSIDE MY FAMILY:

Name (men, women, girls, boys and adolescents)	Relationship and age	Type of power exercised/ received in the relationship	Violent behaviours and practices (emotional, verbal, physical, sexual), discrimination, or gender inequality	Proposed action and changes in practice or behaviour in order to rebuild our relationship
Mary	Girlfriend (14 years)	Power over	<ul style="list-style-type: none"> • Sometimes I don't respect her wishes or needs. • Maybe I pressure her too much to be intimate with me and she wants to wait. • I sometimes speak to her aggressively. 	I want to build a strong relationship. I will stop pressuring her as she is very young and I should respect her wishes. I won't mistreat her again for any reason.

ACTIVITY B12:

HE WHO LAUGHS LAST, LAUGHS LONGEST!

In this activity the Champions of Change will take part in a discriminatory jokes competition in order to analyse the way they tend to react to discriminatory behaviours in everyday life. The aim is for the participants to identify homophobic attitudes and recognise them as one of the control mechanisms in hegemonic masculinity.

LINKS TO KAP

Recognises the main characteristics of the hegemonic masculinity model: e.g. male privilege, discrimination and subordination of women and girls, gender-based violence, homophobia, etc.

Identifies and confronts gender norms and stereotypes.

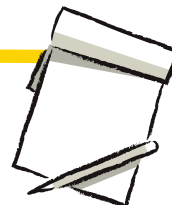


TIME
45
MINUTES



MATERIALS AND EQUIPMENT

- 1 flipchart
- Marker pens
- Coloured cards
- Tables and chairs
- Certificate or trophy for the winner



KEY MESSAGES

- Homophobia is intolerance and aversion to sexual diversity. Homophobia is reflected in discrimination and violence against people perceived as gay, lesbian, bisexual or transsexual. Homophobia is closely linked to the hegemonic masculinity model, because this model only considers someone is a man if he is heterosexual.
- Socialisation processes for hegemonic masculinity teach boys and young people a lot of prejudices against and fears of sexual diversity. This results in them adopting attitudes towards sexual diversity that are based on misinformation, ignorance and prejudice. It also leads them to adopt violent attitudes against people they suspect might not be heterosexual, and to demonstrate at all costs that they are not homosexual.



FACILITATION ADVICE

- Prepare for this exercise by reviewing section 2.1.5. of the conceptual summary.
- This activity deals with homophobia and its day-to-day manifestations in our environment. Do some further research on homophobia and how it is expressed in your country. Also clarify your doubts about sexual diversity, including the rights of lesbian, gay, bisexual, transsexual, transgender, and intersex people, and the LGBTQ community.
- Take into account that we will be exploring the sexuality of the young men themselves in Module 3. In this section, the main thing is to help the young men recognise homophobia as a gender control mechanism.
- Prepare a bag with slips of paper with the topics of the jokes to be told. Write one topic on each slip of paper: “homosexuals”, “lesbians”, “women vs. men”, “transvestites”.
- Prepare a certificate or some type of cardboard trophy to award the winning team, with the message: “To the most sexist, homophobic and discriminatory group in the workshop”. Keep the message hidden until the end.



FACILITATION ADVICE CONTINUED

- Take into account that despite the fact that this workshop has a particular emphasis on not allowing discriminatory jokes or comments, this activity has been developed in order to analyse how these prejudices and stereotypes are engrained in people. At the end of the exercise you can explain and remind the group about this rule.
- Allow the group to behave as naturally as possible, without limiting or censoring what comes out. Some participants will not know whether or not to rate discriminatory jokes positively. If they ask you about this, evade answering and allow the group to define the guidelines and classification codes. You should only explain that points are awarded in relation to the laughter they provoke among the audience: (0- bad, 1- good, 2- very good, 3- excellent).



STEPS TO FOLLOW:

1. Establish the mood of the activity by telling the group a short, non-discriminatory joke on a different topic to the one that will be covered in the exercise. Then, explain that the activity is a joke-telling contest, without specifying the topic. Outline the rules of the competition, without explaining the final objective.
2. Ask for three volunteers to make up the jury that will award the points in each round of jokes. Ask them to prepare four different coloured cards with the numbers 0, 1, 2 and 3 to use to award their points.
3. Divide the rest of the participants into two groups. Explain that the winning team will be the one that receives the highest number of points for the jokes on the topic they are given. The groups will win most points by telling the jokes that get the most laughter from the audience or make the best use of body language. Jokes that get no laughs will be disqualified.
4. Toss a coin to decide which group starts, and choose your topic from the bag with paper slips, and read it aloud. The members of this group should tell as many jokes as they can on the topic (at least one joke per member). A participant cannot make a second joke until all the members of his group have taken part. You should emphasise that this is a group task so that they help each other to win.
5. Every joke is assessed by the three judges according to the laughs it gets from the participants. They award their points by raising the scorecards from 0 to 3. (0- bad, 1- good, 2- very good, 3- excellent). The facilitator works out the average and notes the results on a flipchart.
6. When a group finishes its round, it is the other group's turn to choose their own topic and the process is repeated until the four topics are covered.
7. When the contest is over the judges give their verdict on how many points each team has won.
8. Then, if the jokes have been discriminatory and/or homophobic, the facilitator, who should have abstained from taking part (or judging the contest) will award a diploma to the winner as the "most sexist, homophobic and discriminatory group in the workshop".
9. End the competition with a brief reflection session on how simple things like the (apparently harmless) jokes we tell or hear every day reproduce the domination and discrimination patterns imposed by our society.
10. Now ask the group to sit in a circle and ask the participants – **what is homophobia?** Based on the possible answers, strengthen or clarify that the concept of homophobia refers to intolerance and aversion to sexual diversity.
11. With the help of the participants themselves, ask – **How do you think homophobia is expressed in our society?** With help from the key messages in this exercise moderate the discussion so that they come up with concrete examples of actions, practices and behaviours that they see every day in their own spheres, such as discrimination and violence against LGBTIQ people (Lesbian, Gay, Bisexual, Transgender, Intersex and Queer).
12. Close the activity by highlighting that homophobia is closely linked to hegemonic masculinity, because this model only considers someone to be a man if he is heterosexual. So in this context it is one of its gender control mechanisms. Stress that the young men who have made a commitment to gender equality should abstain from causing, participating, or not reacting to homophobic ideas, activities, practices and behaviours that could range from the most inoffensive jokes to the most destructive violence against non-heterosexual groups.

ACTIVITY B13: THE VALUE OF THE FEMININE⁸

In this activity we will identify examples of norms and customs that show how communities value boys and young men more highly than girls and young women.

LINKS TO KAP

Recognises and promotes women's and girls' right to exercise power and to take the decisions that affect them.

Recognises the main characteristics of the hegemonic masculinity model: e.g. male privilege, discrimination and subordination of women and girls, gender-based violence, homophobia, etc.



TIME

2
HOURS



MATERIALS AND EQUIPMENT

- Flipchart
- Thick markers
- **Handout B13: Differences in valuation**



KEY MESSAGES

- A dominant characteristic of the hegemonic masculinity model is the devaluation of girls and women. **Misogyny**, which refers to the attitude of hatred or contempt for women for the mere fact of being women, like homophobia, is a gender norms control mechanism. Thus, a man who values women's nature too much is branded 'not manly enough'.
- Young men are taught to 'objectify' women – to see them as sex objects that they must possess and control. In this culture, being a man means 'not being a woman', not displaying any of her characteristics. This logic results in young men growing up believing that everything that represents a girl has no value; that girls themselves have no value.



FACILITATION ADVICE

- Prepare for this exercise by rereading the conceptual summary of section 2.1.5.
- Complete the **Handout B13: Differences in valuation** with examples taken from your own work experience in the communities where the participants live, and from your own personal life.
- Prepare a flipchart with the following guidance for filling in the Handout.
 - Different aspects of community and family life, such as social norms and customs, childrearing practices, attitudes towards girls' education, what is and isn't celebrated by families and communities, 'coming of age' rituals or 'rites of passage', etc.
 - Different points in the lifecycle like early childhood, school age children, young people, and adults (including the elderly).

8. Adapted from Plan International (2013). Planting Equality: Getting it Right for Girls and Boys. Part Three on Gender and Power: Analysis of Gender Gaps in Value.

STEPS TO FOLLOW:

1. Start the exercise by explaining the importance of analysing the difference between the ways girls/women and boys/men are valued in a community for our work for gender equality.
2. Moderate a brainstorm to answer this question:
 - **What are some examples of what happens in a community or in a family that shows that women and girls are valued differently from men and boys?**
3. Explain that they will work in groups to identify these customs in greater detail. Facilitate a play-based exercise for setting up groups of four or five participants. Then hand out **Handout B13: Differences in valuation**.
4. Use the flipchart you prepared earlier to explain the group work. Present some examples from your own sheet, and answer any questions the participants may have.
5. The Champions of Change can take up to 30 minutes to do their group work. Visit all the groups to ensure that they are identifying concrete examples from their communities.
6. In plenary, ask each group to present its work. Each group should only present the customs that have not been presented by other groups, or may contribute elements that have not been highlighted in their analysis.
7. Moderate a conversation with the following questions:
 - **Had you noticed that these customs devalue girls and young women? What do you think you will do from now on?**
 - **What consequences do these customs have on the way that you relate to girls and young women?**
8. Ask the groups to take 10 more minutes to think of a new 'custom' that will demonstrate that the community values girls and women.
9. End the activity by asking each group to present its proposal, and by asking the other groups to comment on it, ensuring that they are about 'new customs that really value girls, young and adult women in their lives, by promoting their rights to exercise power and take the decisions that affect them'.



HANDOUT B13: DIFFERENCES IN VALUATION



1. Identify aspects of community or family life that show how young women and girls are valued.
2. For each example, decide how common it is (infrequent, fairly frequent, common) and write it in the second column.
3. For each example, explain what this example shows about the way girls and young women are valued, and how this relates to gender inequality.
4. Copy your table on one or two flipchart papers, and stick them at the front of the room.

Aspect of family or community life	Prevalence	What does this about the way girls and young women are valued, and how does this relate to gender inequality?

ACTIVITY B14:

MY ROLE IN GENDER EQUALITY

This activity is based on reflections covered in Activity B10: My way: hegemonic masculinity vs. gender equality, to prepare a declaration of commitment towards gender equality, recognising the value that women and girls have had and will go on having in their lives.

LINKS TO KAP

Adopts and promotes egalitarian relationships in the family, with his partner, in the community and at school.

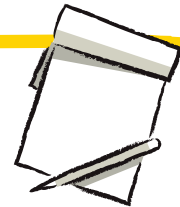


TIME
45
MINUTES



MATERIALS AND EQUIPMENT

- 1 flipchart
- Flipchart paper (2 per participant)
- Marker pens



KEY MESSAGES

- Young men and women have the power to eliminate gender stereotypes and stereotypes about youth from their lives. This could inspire other young men and women to do the same thing. For this reason it is important to identify the attitudes and behaviours that they themselves have to develop, with the aim of promoting gender equality and non-discrimination against people who are younger than them.



FACILITATION ADVICE

- Prepare for this exercise by rereading the conceptual summary on transformation potential in section 2.1.6.
- Get the five flipcharts produced in Activity B10 on 'the costs of hegemonic masculinity for women and girls', 'the costs of hegemonic masculinity for men and boys', the privileges of hegemonic masculinity for men and boys', 'the benefits of gender equality for women and girls', and 'the benefits of gender equality for men and boys' and display them prominently around the room.



STEPS TO FOLLOW:

1. Ask for five volunteers to revisit what was discussed by the group with the flipcharts produced in Activity B10 on 'the costs of hegemonic masculinity for women and girls', 'the costs of hegemonic masculinity for men and boys', 'the privileges of hegemonic masculinity for men and boys', 'the benefits of gender equality for women and girls', and 'the benefits of gender equality for men and boys'.
2. Ask each participant to think on the type of commitment that he as an individual is willing to make to gender equality. Ask them also to remember the mapping exercise of their relationships produced in an earlier session.
3. Ask each participant to write five commitments on a flipchart sheet that he will adopt consistently in his life from now on. Explain that these commitments could refer to any of the environments where he interacts with other people.
4. Ask each of them to find a partner with whom to share his work for five minutes each.
5. Ask the participant who wish to do so to share their commitment with the whole group. Manage time in such a way that as many participants as possible have the opportunity to present.
6. On a flipchart, write down a summary of the commitments that were presented to the plenary.
7. End the activity with a reflection session based on the most commonly expressed commitments and the responsibility that young men who are committed to gender equality have of being Champions of Change in their society.



ACTIVITY B15: THE CARING EXPERIENCE

In this activity, the Champions of Change experiment with care work and commit to taking part in it in their families.

LINKS TO KAP

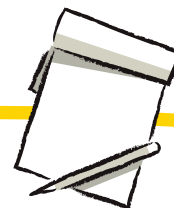
Understands the family and community role in gender socialisation/transformation.

Values the shared responsibility between men and women in domestic tasks, and in caring and playing with children.

Gets the men and women in his family to do the same domestic/care work.

Participates in domestic/care work in his home, and looks after and plays with the girls and boys in his family.

Recognises that the elimination of gender inequality must be tackled in the family and in the community.



TIME
1.5
HOURS
+ 3-7 DAYS

MATERIALS AND EQUIPMENT

- Small balloons in different colours (eggs or small plants can be used as an alternative)
- Coloured marker pens (thick and fine)
- Liquid glue
- Scissors
- Decoration materials (wool, magazines for cutting, wooden sticks, glitter, stickers, etc.)
- Large plastic container



KEY MESSAGES

- Young men grow up without realising that caring is a skill that is learned throughout life. From childhood on girls practice childcare by playing with dolls or toy kitchen sets. But when a boy tries to play with household related toys, he is usually reprimanded, mocked and/or punished.
- Men learn that knowing how to care is part of women's nature, not men's. They are taught that men are inept at childcare or incapable of feeling the warmth that a mother feels. They are taught prejudices like men don't know how to clean, and if they wash the dishes they will break them.
- Care is not just a responsibility and a burden. The act of caring can give plenty of satisfaction. This does not just apply to childcare but to caring for persons generally.
- A father's presence in caring has a positive impact on his sons and daughters' development. In the case of boys, seeing their fathers engaged in caring tasks will help them see themselves carrying out these tasks in the future more naturally. This encourages them to challenge and reject gender inequality in the domestic environment. Mothers also benefit when they find themselves in an equal relationship with their partners. This also has benefits for the men themselves in terms of feeling fulfilled by this experience and giving them meaning in their biography and life plan.



FACILITATION ADVICE

- This exercise requires instructions and the balloon to be given out three to seven days in advance of the activity. At this point you should tell each participant to look after the balloon and prevent anything bad from happening to it.
- Prepare for this exercise by rereading the conceptual summary in section 2.1.6.



FACILITATION ADVICE CONTINUED

- You can use a small balloon filled with water, or an egg (fresh, not hardboiled) or a plant. The idea is that the item used can last from three days to a week. Make a special identifiable mark on each item to ensure that they don't replace it with a new one.
- If you cannot provide the items in advance, the balloon can be handed out at the beginning of the session and discuss the experience at the end.

STEPS TO FOLLOW:

IN THE PREVIOUS SESSION (3 TO 7 DAYS EARLIER) (30 MINUTES)

1. Prepare a bag with slips of paper saying: "my newborn baby", "my little sister", "my sick mother", "my grandfather who has cancer", "my sick father", "my partner who is recovering from surgery", "my twin babies" and "my elderly parents".
2. Fill the balloons with water and place them in a plastic container. You should have about four more than the number of participants. Hand out a balloon to each of the participants and ask them to pick a slip of paper out of the bag.
3. Explain to the young men that the balloon represents the person described on their slip of paper. If they have picked slips of paper with more than one person, like "my twin babies", they should take a second balloon.
4. Ask them to draw the face of the person that they will be looking after on the balloon, using markers. If this person does not exist ask them to imagine them. Also encourage the participants to use other available decoration materials. Encourage them to give their family members life by decorating and naming them.
5. Motivate the group to commit to caring for their family members by taking them home and never leaving them unprotected, and taking them everywhere they go.

DURING THE FINAL FACILITATION SESSION (1 HOUR)

1. Discuss the experiences of what happened over those days with the group. The questions for moderating the discussion are listed below:
 - **How did the experience of caring make you feel?**
 - **When you couldn't be with it, what did you do? How did the balloon-family member change your routine?**
 - **What problems did you encounter? Did you ask anyone for help?**
 - **What did you most like about it?**
 - **What happened with the people and who had to look after more than one person at a time?**
 - **And if it were really a son or daughter, what would the experience be like for you?**
 - **And if it were a sick person, or someone with a disability, what would caring for them be like for you?**
 - **What were you taught at home about caring?**
 - **Were women and men taught the same things?**
2. Then, based on the contributions from the participants, reflect with them on – what commitments can we take on in terms of caring tasks?
3. To close this session ask the participants to form a circle by placing all the balloons in the centre, inviting them to look at every balloon, its condition and other details.
4. Ask the participants to add any final comment and encourage them to incorporate what they have learned from this exercise into their life and their commitment towards gender equality.

THE JOURNEY!



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