



CEECC

Community Education &
Empowerment Centre

Working with young men to combat Gender Based Violence



Positive Masculinities HANDBOOK

Supported by:



DKA Austria

Hilfswerk der Katholischen Jungschar

Published by:

Community Education and Empowerment Centre

Kush Office, Rhapta Road, Westlands
P.O. Box 103077-00101 Nairobi, Kenya

© CEEC, 2014

Illustrations by:

Kevin Onyango: kronyango@yahoo.com

Design, Layout: **Palmas Trading**
palmastrading@gmail.com

TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	iii
ABOUT THE HANDBOOK.....	iv
MODULE ONE: UNDERSTANDING GENDER	
▪ Introduction	1
▪ Distinction between gender and sex.....	2
▪ Some key concepts	2
MODULE TWO: UNDERSTANDING MASCULINITIES	
▪ What is the meaning of masculinity?	4
▪ Summary of key issues.....	6
MODULE THREE: THE MASCULINITY CRISIS	
▪ Introduction.....	7
▪ What is patriarchy?	7
▪ Patriarchy and male disempowerment.....	7
▪ Symptoms of male disempowerment.....	9
MODULE FOUR: GENDER BASED VIOLENCE	
▪ Definitions.....	13
▪ Perpetrators of gender based violence	14
▪ Forms of gender based violence	14
▪ Gender based violence and power.....	16
▪ Power and control wheel.....	17
▪ Effects of gender based violence.....	18
▪ Myths and facts about gender based violence.....	29
▪ Men as actors against gender based violence.....	23
▪ Gender based violence and the law.....	25
MODULE FIVE: RE-DEFINING MASCULINITIES	
▪ What does re-defining masculinities mean?	46
▪ Why is it necessary to re - define masculinities?	48
MODULE SIX: MOBILIZING MEN AGAINST GENDER BASED VIOLENCE	
▪ Why involve men in combating gender based violence?	38
▪ How can men be engaged in the fight against gender based violence?	38
▪ Equality wheel.....	41
MODULE SEVEN: COMMUNICATION SKILLS	
▪ Importance of communication.....	55
▪ Active listening.....	56
▪ Non - verbal communication.....	58
▪ Emotional awareness.....	43
▪ Assertive communication.....	45
References	47

Acknowledgements

This project would not have been possible without the kind financial, technical and moral support of DKA Austria and DKA support office Nairobi. To you we say a very big thank you!

Special thanks go to all the 26 young men from the five wards of Kikuyu Sub-county, namely Sigona, Kikuyu, Nachu, Kinoo and Karai. Your enthusiasm, willingness to re-learn and commitment give us hope that a better society where men and women co-exist harmoniously is indeed possible.

We are grateful to the people who assisted us in bringing together the young men particularly, Chrispus Kihui, Ven.Canon Catherine Kang'ethe and Mrs. Judy Ngugi of A.C.K. St. Lukes Church Sigona, Chief David Mwaura from Nachu and Assistant Chief Francis Ngigi from Karai.

We also wish to express our appreciation to Benson Odour who joined the CEEC team in conducting the Positive Masculinities training and also assisted in editing this publication.

About Handbook

This Handbook was primarily developed for the young men who participated in the project *Positive Masculinities: Working with Young Men to Combat Gender Based Violence in Kiambu County, Kenya*. The project was implemented in Kikuyu Sub County in 2014 with the support of DKA Austria. The Handbook is supposed to be used as a dissemination tool by the youth in their effort to reach out to other young men with the message of “Positive Masculinities” within their community. However, it can be used by other community trainers who are interested in sensitizing men and even women, on the issue of “Positive Masculinities”.

The contents of this handbook are drawn from various sources which include books, publications, Acts of parliament and internet sources which are referenced at the end as well as input from the participants. It is our hope that the handbook will assist not only young men in Kikuyu Sub County but also other community members in Kiambu County and beyond in their quest for a society that is free from gender based violence.

MODULE ONE: UNDERSTANDING GENDER

1.1 Introduction

Anyone working in the area of Gender Based Violence (GBV) needs to have a proper understanding of the term “gender”. There is a general lack of understanding of this word with many people confusing it with the word “sex” or using the two interchangeably. Indeed, in many languages, there is little or no distinction between the two. It is also common in many settings to hear the word ‘gender’ being equated to ‘women’. This is not correct. The fact is that gender is about both men/boys and women/girls and it is not the same as sex.

Sex denotes the biological attributes and functions that define us as either male or female. For example, males and females have different physical attributes which include breasts for women and beards for men. In addition, women have reproductive organs and genitalia which are different from those of men. Women can menstruate, get pregnant, give birth and breastfeed. Men, on the other hand, produce sperms and impregnate women. These biological attributes and functions are what make up male or female sex identities.



Gender on the other hand refers to the roles, responsibilities and characteristics that society assigns to us by virtue of being male or female. These roles are socially or culturally defined.

In many communities, it was the role of the woman to cook and for men to lead. We now acknowledge that there is nothing biological that makes women better at cooking or men better leaders. In fact a comparison of practices in some communities like the Kikuyu and Maasai reveal a reversal of some

of these roles i.e. men build houses among the Kikuyu while this role is assigned to women among the Maasai. This shows that gender roles can be performed by both men and women but one's culture determines which roles are played by either. Therefore, while sex roles are physical or biological, gender roles are socially or culturally determined.

1.2 Distinction between Gender and Sex

The table below demonstrates the difference between sex and gender:

Sex	Gender
The state of being male or female i.e. the biological differences between men and women	Roles and responsibilities assigned to men and women (boys and girls) by the society
Universal	Varies depending on culture, geographical area, class, religion etc.
Static/unchanging	Changes over time (dynamic)
Natural/biological/God-given	Socially acquired

It is important to note that we are born male or female but society teaches us to be girls/boys and women/men through a process known as socialization. The environment within which a child is born and raised shapes his/her perceptions, values, beliefs, norms etc. of being a girl/woman or boy/man and how to relate with others especially members of the opposite sex. At birth, the difference between boys and girls is their sex; as they grow up, society gives them different roles, opportunities, privileges and rights that create the social differences between boys/men and girls/women. This leads to inequality between girls/women and boys/men. This socialization process varies from one community to another, from place to place and from time to time. As society evolves, so does the socialization process.

- ❖ *Identify three roles assigned to men only in your community*
- ❖ *Identify three roles assigned to women only in your community*
- ❖ *Are there roles that were meant for men in your community that have now been taken over by women and vice versa?*

Contrary to what many people and especially men believe, gender is not about women alone. It is about men too. It is about the social relations between men and women which have been determined by cultural beliefs, norms, values, perceptions and practices. The tendency to focus more on girls and women when dealing with gender issues is due to their subordination and marginalization in all spheres of life.

- ❖ *How were women marginalized in the traditional community?*
- ❖ *Has this changed today and if yes how?*
- ❖ *In what ways are women still marginalized in your community today?*

1.3 Some Key Concepts

To further deepen an understanding of gender, it is important to understand some key concepts which are outlined below:

Gender Roles: These are socially determined tasks, behaviours and responsibilities assigned to women and men, based on perceived expectations of how women and men should act. These roles may differ according to factors such as age, geographical area, ethnicity, class, religion, economic and political environment and they change over time. Women are generally allocated domestic/private roles such as taking care of the home and children, while men are assigned to the public domain and are generally considered to be leaders, bread-winners and protectors. Failure to conform to these roles usually leads to conflict and even violence.

Gender Status: This refers to the position or social standing assigned to men and women by the society. It differs from society to society but generally men are given a higher status than women.

Gender Equality: This is the ideal situation where the same treatment is accorded to both men and women. It does not mean 'sameness'; it means equal access to power, positions, opportunities, resources and services by girls/boys and women/men without discrimination of either.

Gender Equity: This is about fair treatment and distribution of opportunities, resources and benefits between women and men. Due to the historical marginalization and insubordination of women, it is sometimes necessary to put special measures in place to achieve this fairness. Examples of how this has been done include affirmative action measures in university admissions (lowering cut-off points for girls) as well as the two third gender rule in the Kenyan Constitution.

Gender Relations: This is the way men and women relate. These relations can be of cooperation, connection and mutual support. However, in most communities, these relations are characterized by domination of women by men. It is important to note that how power is distributed between men and women is at the heart of gender relations.

Masculinity: Ideas about what men and boys are and how they should behave. This concept is tackled in detail in the next module.

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

MODULE TWO: UNDERSTANDING MASCULINITIES

Masculinity conveys that there are many socially constructed definitions for being a man and that these can change over time and from place to place. The term relates to perceived notions and ideals about how men should or are expected to behave in a given setting.

Source: Women's Commission for Refugee Women and Children, 2005

2.1 What is the meaning of “Masculinities”?



Masculinity refers to a set of socio-cultural norms that men are expected to conform to. It is the essence of what it means to be a boy/man in a given society. Once you are born male, society defines your behavior and also instills in you certain beliefs and attitudes. It also prescribes how you should relate with yourself, members of the opposite sex as well as those of the same sex. There are some general similarities of what it means to be a man across cultures, but there are also differences depending on the context. Therefore, there is no single form of masculinity but rather multiple masculinities which depend on the culture within which one lives. It is also possible to find different forms of masculinities within the same culture. It is important to note that the different forms of masculinities are not static but evolve over

time even within the same culture. However, although different forms of masculinities may co-exist in a given context, there is usually a dominant form, usually referred to as hegemonic masculinity which is widely recognized and which has both positive and negative traits.

Expressions of masculinities are both at the individual level and also within social structures and institutions. Male members of the society are expected to conduct themselves in certain ways in their personal lives, within their families, in intimate relationships, among peers, in learning institutions, at the work place, in places of worship, in the political arena and in all other areas of their lives. Various institutions and agents within the society which include the family, educational institutions, religious institutions and the media play a very powerful role in defining and perpetuating what is considered the “norm”. Interestingly, as much as women are the ones on the receiving end of negative masculinities, they play a very big role in defining “real men” and laying out what is expected of them. The issue of masculinities is therefore not just about men but also women.

Discussions with men reveal various reasons which make it hard for them to embrace healthy masculinities. The deep rooted societal perceptions and expectations is the main reason why some men are unable to make changes even if they want to. Many men's reaction when asked why they are not willing to do chores that are considered to be women's responsibility like cooking and changing their babies' diapers is “What would the other men say if they found me doing that?”. Others say that their wives are uncomfortable with their husbands doing such

chores. Same case applies to any display of emotions or weakness. This can be attributed to the fact that both men and women have internalized what is considered as the norm and anyone doing things differently is considered strange. Fear of being ridiculed and stigmatized by fellow men and even women therefore stands in the way of the desired change. Indeed some men shared how they do household chores in the privacy of their homes but they would never admit it to their fellow men and they would not want anyone to see them doing those chores. They for example wash clothes inside the house and their wives hang them up to dry.

Another reason that men give for not wanting to change is a fear that women will “*sit on them*” which basically means that men are afraid of losing their manhood. Although men acknowledge that cooking and doing other domestic chores does not make them “*less men*” they argue that if they performed these chores they would lose their authority and their wives would not respect them anymore. To drive this point home, a young man shared how he cooked for his wife one day and the next day she asked him why he had not cooked. Another said if he helped his wife take care of the baby she would start expecting him to do it all the time. These sentiments are common in almost all discussions with the young men and it takes a lot of arguing to help them see that a marriage is a partnership that rests on mutual support and the baby they are “helping” take care of is actually theirs not the wives’ only. Besides, due to the changing economic times, the clear demarcation of gender roles that used to be there is no longer possible. A lot of women have taken on the bread winner role which makes it impossible for them to continue being the sole home makers.

Male Code

The following are some basic assumptions and expectations that society has about boys growing up. The male code is usually a series of unwritten things that boys and young men learn directly or indirectly from older men and often represent false criteria for manhood.

- ❖ Boys and men do not show emotions, except for anger
- ❖ Real men never cry, even when in pain
- ❖ Be independent; always stand on your own two feet
- ❖ Fighting, bullying and teasing other children is part of being a boy: “Boys will be boys!”
- ❖ Separate from your mother and avoid anything that is feminine
- ❖ Being involved in reckless, risky and irresponsible behavior is part of being a growing boy
- ❖ Never snitch or tell on anyone
- ❖ Having sex at an early age is a rite of manhood; treat girls as conquests
- ❖ Don’t ever show your fear of violence
- ❖ Boys who have sex with multiple partners are considered players; if the girl gets pregnant, it’s her problem

(Source: Miller, David. *Dare to be King – What if the Prince Lives?*)

In most societies, the masculine characteristics expected of men tend to put a lot of emphasis on male strength, bravery, competition and aggression. The message that boys get as they grow up from both men and women, is that fighting is part of being a man and they are discouraged from exhibiting any signs of weakness. Male socialization leads to internalization of violence as a way of life thus leading to the masculinization of violence.

2.2 Summary of key issues

Issue	Description
Plurality and diversity	There is not a single version of masculinity. What it means to be (considered) a man differs across cultures, class, regions etc. Apart from commonalities, there are considerable differences among men and between forms of manhood.
Hegemonic masculinities and different social positions between men	There is a social pecking order of masculinities. Often, one form of manhood, referred to as hegemonic (socially dominant) is deemed the most desirable, whereas other forms are considered inferior. Social norms (which include gender norms) involve exclusions and hierarchies between and within different groups of men.
Social learning and (re) production	Masculinities are the product of complex social influences. They exist both at the individual and collective level and play a role at the level of ideology and discourse. Organizations and institutions (family, religion, mass media) play a diffuse and often unnoticed role in the (re)production of gender identities.
Specific costs and vulnerabilities for men and people around them	Negative masculinities do not only hurt women but also men. Narrow social definitions of manhood and the perceived failure of living up to societal expectations can compromise men's health and result in potentially harmful anti-social behaviours.
Power and the "politics of masculinity"	Gender hierarchies involve power relations, which can manifest themselves in subordination of women, privilege and other forms of discrimination. These "politics of masculinity" are deployed by men to claim power over women, but also over other men.
Dynamic change of gender norms	As social constructions, gender identities and hierarchies can change over time. This can occur due to changing economic times, evolving social norms and other socio-cultural processes taking place in society.
Intersection with other markers of social differentiation.	Men's gender identities and their social position are structured by class, social status, race, ethnicity, sexuality, age etc. This means that there can be considerable differences between men as they do not equally benefit from male privilege e.g. young men do not enjoy the same privileges as the older ones.

Adopted from: Peace, Security and Development Network (2010). Men, Masculinities and the Security -Development Nexus. A summary overview.

MODULE THREE: THE MASCULINITY CRISIS



3.1 INTRODUCTION

There has been a lot of concern not only in Kiambu but also other parts of the country that the boy child has been forgotten. This argument stems from a false belief that the girl child has been “too empowered” at the expense of the boy child. It is a fact that there has been a lot of investment in uplifting the girl child but a closer look at gender relations generally reveals that Kenya still has a long way to go before achieving gender equality and equity. A lot of gains have been made in advancing the rights of women and girls but many of the challenges facing them which mainly stem from our patriarchal culture will take a long time to eradicate.

The above notwithstanding, it is also true that the boy child and men generally are facing a crisis which if not addressed will have an adverse impact not only on men but also on the society as a whole. From the work that CEEC has been doing with communities, it would be safe to attribute this crisis to male disempowerment which ironically stems from patriarchy. This module seeks to explore the masculinity crisis by showing that as much as patriarchy bestows a lot of privileges on men, it is also responsible for a lot of the disempowerment that men experience. Patriarchy also makes it difficult for men to realize just how disempowered they are and they are therefore unable to take the necessary steps to constructively address the problem.

3.2 WHAT IS PATRIARCHY?

Patriarchy can be defined as a social system in which the male is the head of the family and descent, kinship and title are traced through the male line. In patriarchy, men have authority over women and children. In such a system, power is held and transferred through males. Some of the characteristics of patriarchy are;

Male dominated: Generally most positions of authority are occupied by men. This doesn't mean that all men are powerful or all women are powerless; it means that most powerful roles in most sectors of the society are held predominantly by men, and the less powerful roles are held predominantly by women.

Obsession with control: Men control women and other men who threaten their position of privilege. At the same time, men are elevated in the social structure because of their presumed ability to exert control and women are devalued for their supposed lack of control. Women are assumed to need men's supervision, protection and control.

Male identified: Aspects of society and personal attributes that are highly valued are associated with men, while devalued attributes and social activities are associated with women. An example is the widespread use of male pronouns and nouns to represent people in general. When we routinely refer to human beings as “man” or to certain respected or highly-valued professionals e.g. doctors as “he,” we construct a symbolic world in which men are in the foreground and women are in the background, marginalized as outsiders and exceptions to the rule.

Male centered: The focus of attention is primarily on men and what they do and women are considered as playing supportive roles.

Patriarchy:

- ❖ Confers a lot of power and privileges to men
- ❖ Promotes the idea that men are superior to women
- ❖ Is associated with performance and success

Although patriarchy places men in a position of privilege as compared to women, this privilege comes with enormous responsibility. Men are not only expected to be family heads, but also protectors and providers. When they are unable to play these roles that the society has assigned to them, their sense of manhood is affected making them feel powerless. The perception that men who do not discharge their “manly duties” are not men enough is not held by men only but also the society around them, particularly the women in their lives. One of the ways that men deal with this “powerlessness” is use of violence in an attempt to regain a sense of power. In relationships with women, men are socialized to occupy a superior position, placing women under their power and control. They therefore use all means possible, including violence, to assert this control and keep “women in their proper place”.

3.3 PATRIARCHY AND MALE DISEMPOWERMENT

The concept of masculinities is a social construct. Men have to follow the social “script” prescribed for them by the society in order to feel “men enough”. This script includes being a performer, successful, provider, protector and generally being in charge/control. Unfortunately, the reality is that men are not able to live up to these expectations due to reasons beyond their control.

In the changing world today, many men find themselves unable to meet or fulfill their roles as previously conferred to the male gender, leaving them confused. Systems and practices that turned boys into men and that helped them maintain a higher position than women are slowly fading away. Yet, the said societal order expects men to continue playing the roles traditionally assigned to them even when they do not have the means to do so. All men are not equal and so some men will be physically strong, rich, handsome and powerful among other characteristics that define “real men” while others are not. It also a fact that the changing economic times have rendered many men unable to play their role as bread winners. All these “shortcomings” chip away at men’s sense of manhood, leaving them extremely disempowered. The patriarchal society is unfortunately not sympathetic to their plight and it ridicules and stigmatizes the men who fail to live up to what is expected of them. It is therefore ironical that a system that seems to favour men over women is also very disempowering to the same men that it confers privileges on.

The other reality is that even women are no longer confined to the roles regarded as “feminine” and previously reserved for them. Today, there is an increasing number of women taking up traditional male roles both at the household and societal levels. Many men do not know how to deal with the evolving social norms and changing economic dynamics. When men are unable to live up to their traditionally ascribed roles, their sense of “manhood” is affected making them feel “less men”. They are also not able to deal with women who are no longer confined to traditional feminine roles. Even when the women do not give them cause to, men feel insecure and threatened by this role reversal and this makes them want to assert their authority, usually through violence.

As already mentioned, patriarchy does not give men permission to “be emotional like women”. By denying them the chance to express emotions during times of difficulties or when they are hurting, patriarchy further disempowers men. Many men experience difficulties like lack of jobs, inability to meet their families’ basic needs e.g. food and clothing, inability to pay school fees for their children etc. Yet, they cannot express their feelings of frustrations and helplessness because society expects them to “man up” and bottle it all inside.

Patriarchy also disempowers men by making them the centre of focus for both men and women. By treating men as the ones whose needs should be met at the expense of the needs of others, many men are robbed of the ability to care for those close to them. Their ability to nurture is discouraged and they perceive their needs as more important than other people’s, including children. This is evident from many men’s relationships with those close to them and particularly with women who they expect to wait on them hand and foot. Some men confess how they expect their wives to “mother” them. This includes warming their food regardless of what time they come home, running their baths, ironing and organizing their clothes and even deciding what they should wear right down to the socks. They grow up surrounded by women – mother, sisters and other female relatives who cater to their every whim and are “handed” over to wives who are supposed to continue with the “duty” of caring for them. Unfortunately, this attitude affects their capacity to care not only for their wives but also their children. Radio talk shows and media discussions are full of accounts of men who confess to being jealous of their new born children because they take away their wives attention from them! A lot of men also say they cannot help with the baby before their wives recover from child birth, are sick or if there is no house help. Instead, they expect female relatives to help.

- ❖ *What names or titles were/ are given to men who do not display qualities expected of men in your community?*
- ❖ *Who normally gives such titles/names?*

3.4 Symptoms of Disempowerment

In her book, ***Drivers of Violence***, Anzette Were discusses some symptoms of male disempowerment. Some of those symptoms are discussed below with some modifications.

Difficulty with Emotions



As already mentioned above, society does not give boys and men permission to express emotions. Yet emotions are part of the human experience and men experience just as many emotions as women but they are forced to suppress them. Boys and men are encouraged to behave as if those emotions do not exist, leading to the popular misconception that women are emotional and men are not. This makes it difficult for men to not only express emotions but also identify and name them.

One emotion that men are allowed to feel and express is anger since it is line with the other qualities that are considered masculine like aggression, competitiveness, bravery, strength, toughness and control. Men are trained to be performers, to succeed and to win. They need to be able to control their environment and they are in constant competition with women, other men and sometimes even themselves. In this context, anger is the one emotion that is acceptable to men since it is considered “macho”. It is also in many cases considered a driving force for men to perform, succeed, win, be in control, in charge – in other words to prove their “manhood”. For this reason, men express most unpleasant feelings as anger. Quoting Brian Hayden’s *Abnormal Psychology*, Anzeste Were explains this point very clearly when she says that anger is used as a channel through which unpleasant feelings are expressed.

“So when a man is sad, he becomes angry. When he is feeling scared, he becomes angry. When he is feeling intimidated, he becomes angry” Thus, the man can often find himself extremely angry although he cannot assimilate why he is so angry.¹

Unexpressed feelings do not go away and so when men are denied channels of expression of these feelings, they become like pressure cookers. Since anger is an emotion that men are allowed to express, they turn this anger on themselves and others – women, other men and even children. It is therefore important for men to learn ways of moving beyond “I don’t want to talk about it” and be able to express their feelings in ways that they consider “manly” enough.

Alcohol and Substance Abuse/Addiction

This could be linked to difficulty in dealing with emotions, the need to ease tension and discomfort as well as a way of escaping from a harsh or boring reality. As discussed above, negative emotions are often expressed as anger. This anger may be directed at others but sometimes it is also turned inwards. Alcohol and substance abuse is one way of doing this. Although men know that alcohol and substance abuse is bad for them, they nonetheless turn to them as a way of escaping from a harsh reality. This is not to say that women do not suffer from this problem but men far outnumber women. This can be attributed to the fact that socially, women have better coping mechanisms than men due to the socialization process.



When men are not able to live up to what is expected of them, they experience shame, low self worth and sometimes even self loathing. To dull the pain of “failure” they look for escape routes in anything that can make them forget their reality for a while. Forms of addiction are many and include alcohol, cigarettes, drugs and other harmful substances, sex, pornography, video games and gambling. It is important to understand that some of the substances and activities that

¹ Were A (2008): Drivers of Violence

turn addictive like alcohol, sex, video games and watching television are perfectly normal. It is when they are indulged inappropriately as a way of running away from reality that they become a problem. Indeed something like work which is desirable and recommended can become an addiction turning one into a workaholic.

Depression

This is a problem that many people suffer from but which goes unrecognized or unacknowledged. It may manifest itself in feelings of sadness, worthlessness, weight gain/loss, loss or increase in appetite, lack of sleep/too much sleep and general disinterest in life. Depending on the person, it is sometimes obvious the person has a problem although it may not be clear what it is. However, there are people who are able to hide it from everybody, sometimes even from themselves. This is especially the case with men who are socialized not to express any feelings or weaknesses. Acknowledging and expressing feelings generally and specifically those associated with depression is considered unmanly and it is therefore not surprising that many men may not even realize that they are depressed. Besides, depression is also associated with mental illness which for both men and women carries stigma. Men will therefore try as much as possible to hide the fact that they are depressed but unfortunately repressed feelings will inevitably find outlets. These outlets include violent expressions of anger, abuse of those close to them and others, emotional unavailability, risky behavior, withdrawal, addictions (alcohol and other substances, sexual addiction, gambling, becoming workaholics etc.) and in extreme cases suicide.

Inferiority complex

Many men who display characteristics of a “superiority complex” are most of the time trying to hide their vulnerabilities and weaknesses. Such men act like they are on top of things and have everything figured out. Some are actually bullies who harass and constantly put others down in an attempt to make themselves feel good, sometimes even resulting to violence. These are men who feel they do not measure up to what society expects them to be; they do not feel like “real men” and as a result they suffer from an inferiority complex which they try to cover up by acting “macho”. On digging deeper, it is not hard to find that such men suffer from a serious sense of inadequacy. Since society does not give men the permission to admit any form of weakness even to themselves, these men walk around acting big while inside they are actually feeling very small.

Violence

To quote Antzeste Were, violence is the ultimate expression of disempowerment. Since men are socialized not to express feelings except anger, the buildup of anger inevitably leads to explosions of violence. Violence is a weapon used by men who feel powerless, inferior and angry and are trying to regain a feeling of power and self worth. It is used to control and dominate those perceived as weaker in order to make the perpetrator feel powerful. This is the context in which gender based violence, including sexual violence should be understood. Many people mistakenly believe that sexual violence is about sex and even go as far as to blame the victims for dressing or behaving in certain ways. However, the truth of the matter is that just like other forms of violence, sexual violence is about power and control. However, violence against others does not give the expected sense of power and upon realizing this, a person suffering from an acute sense of powerlessness sometimes turns the violence inwards against the self. As mentioned elsewhere in this handbook, this may be in the form of alcohol and substance abuse and in extreme cases the ultimate escape – suicide.

From the discussion above, it is clear that the various symptoms of disempowerment are interrelated. For example inability to express emotions may contribute to alcohol and substance abuse and even addiction in an attempt to escape from unresolved pain and emotional struggles. It could also lead to depression and depression could lead to alcohol and substance abuse. The same case applies to inferiority complex which could also lead to depression as well as alcohol and substance abuse. The all important point is however the fact that there is a thread running through all these symptoms of disempowerment – violence. It cannot be emphasized enough that at the heart of all forms of violence is an acute sense of disempowerment. If a man feels truly empowered, he will not find it necessary to assert himself through the use of violence.

- ❖ *In what other ways do men display symptoms of disempowerment in your community?*
- ❖ *In what ways can such men can be helped by the community?*

MODULE FOUR: UNDERSTANDING GENDER BASED VIOLENCE

4.1 DEFINITIONS

Gender-based Violence: The Interagency Standing Committee Task Force on Gender and Humanitarian Assistance defines Gender Based Violence (GBV) as a “...term for any harmful act that is perpetrated against a person’s will and that is based on socially ascribed (gender)

*differences between males and females.*² This means it is any act of violence which is directed at a man or a woman simply because of being men or women. While men and boys may be subject to certain forms of GBV, women and girls are particularly vulnerable to the vice due to their socially unequal positions in society.



Violence against Women/Men: Any act of violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women/men, including threats, coercion or arbitrary deprivation of liberty, whether occurring in public or private life. (Adopted with modification from the *United Nations Declaration on Elimination of Violence against Women*).

As mentioned above, gender based violence can be perpetrated by either men or women. However, the reality is that most perpetrators are

male due to the unequal power dynamics between men and women. There is, therefore, an emphasis on men as perpetrators and women as victims/survivors. However, as much as it is a fact that women are the ones who suffer most abuse by men, it is also important to note that due to socialization, many men may not come out to say that they have been violated by women. The ridicule that normally greets the few men who confess to being abused by their wives is enough to deter other men who may be in abusive relationships from talking about it. It is therefore difficult to tell the extent of the problem of Violence against Men. On the other hand, society gives women the permission to be weak and they can therefore freely talk about being violated.

Sexual Violence: This any act, attempt or threat of a sexual nature that results, or is likely to result, in physical, psychological and emotional harm. Sexual violence is a form of gender-based violence.

² Inter - Agency Steering Committee (IASC) 2005. Guidelines for Gender Based Violence interventions in Humanitarian Settings: Focusing on prevention and Response to sexual violence in emergencies.

4.2 PERPETRATORS OF GENDER BASED VIOLENCE

There is a wrong assumption that gender based violence is perpetrated by strangers. Although this may be true to some extent, the truth is that most acts of gender based violence are perpetrated by people known to and in most cases close to the survivor/victim. Indeed in many cases the perpetrators are the very people that the survivors/victims trust and depend on for support and protection. They include:

- ❖ Husbands/boyfriends
- ❖ Close family members e.g. fathers
- ❖ Relatives e.g. uncles
- ❖ Friends
- ❖ Neighbours
- ❖ Influential community members
- ❖ Teachers
- ❖ Religious leaders
- ❖ Politicians
- ❖ Employers

4.3 FORMS OF GENDER BASED VIOLENCE

Gender Based Violence can occur within a domestic setting, when the parties involved are married or co-habiting. In such a case it is referred to as domestic violence. Domestic violence usually takes on many forms and often includes all the types listed below. Perpetrators normally combine different forms of violence which include verbal, psychological, physical and even sexual. Besides domestic settings, Gender Based Violence also occurs in other contexts and relationships. Other settings where gender based violence occurs include schools, religious institutions, work places, streets, during dating as well as during commission of crimes or civil unrest. The following are some forms of gender based violence which occur both in domestic settings as well as other contexts.

Sexual violence

Sexual violence can take many forms and it takes place under very different circumstances. Although the perpetrator of sexual assault may be a stranger, most of the time it is someone who is known to the survivor/victim for example a date, an acquaintance, a friend, a family member, an intimate partner or former intimate partner. As in the other forms of violence, perpetrators of sexual violence come from all kinds of backgrounds. They may be rich or poor, educated or illiterate, religious and non-religious. They may also come from all manner of professions and from all communities. In some cases, the perpetrators may be persons in positions of authority who are respected and trusted e.g. a doctor, teacher, priest/pastor or police officer. They are therefore not likely to be suspected of sexual violence. The most common form of sexual violence is rape (including marital and gang rape), defilement in case of minors and sodomy for boys and men.

Physical violence

This can take on many forms which range between mild forms of attack to severe ones which could cause serious injury or even death. Examples include spitting, scratching, biting, grabbing, shaking, shoving, pushing, throwing, twisting, slapping, punching, choking and burning. Physical violence can be perpetrated with or without use of weapons. Some of the weapons used are



sticks, logs, knives, pangas, pieces of furniture, utensils, tools like jembes and in extreme cases guns. In case of burning, there are perpetrators who use acid, petrol, paraffin, hot water or even hurl the survivor/victim into a fire.

Economic Violence

This form of violence is used by perpetrators as a way of control within domestic settings. It does not matter who the primary provider is or who earns more than the other. Examples are women who are forced to resign from very well paying jobs to ensure that they are entirely dependent on their husbands. There are yet others who have to hand over the entire pay package to their husbands at the end of the month and the husbands then decide how the money will be used. Other family resources like

food, clothing, car and even time are also controlled by the perpetrators and the partner has to get permission to use them. Sometimes when the survivor leaves the abusive relationship, the perpetrator may withdraw economic support as a way of forcing the partner to return.

Psychological and emotional violence

The following are examples of some forms of this kind of violence.

Threats of violence and harm

The threats may be directed at the survivor/victim, those close to her/him or even at the self (suicide threats). There are perpetrators who threaten to kill their spouse and children and then kill themselves. These threats aim at maintaining the perpetrators control through fear. Such threats may be verbal or through actions. Examples of verbal threats;

"If I cannot have you nobody will"

"I am going to finish you all"

"Your sister will pay for this"

Actions include stalking, displaying weapons, kidnapping children if separated and suicide attempts.

Verbal attacks

These usually accompany other forms of violence. The attacks are normally directed at the victim/ survivor's worth as an individual or role as a parent, family member, friend, professional or community member. The attacks can be very humiliating and demeaning and over time they erode the victim/survivor's self esteem. This is especially when the attacks are made in front of others, be they children, family members, friends or even strangers.

Isolation

In many cases, perpetrators ensure they isolate the victims/survivors' from others thus gaining total control over them. Sometimes the perpetrators' behavior can be mistaken for love since they will want to accompany their partners everywhere they go. The real reason behind this is to ensure they have control over who the partner meets and talks with. By controlling who the partner has contact with, it becomes very difficult for the abuse to be discovered. This is especially because many perpetrators are very charming to the outside world and it is very difficult to suspect them.

Use of children

Some perpetrators use their children to get back at their partners. Examples are verbal, physical and sexual attacks against children. In some cases the perpetrators force the children to watch as they abuse the partners or even to participate. Other perpetrators punish/blackmail their partners by taking the children away from them, refusing to pay child support or asking the children to spy on the partner. Some perpetrators lure and manipulate the children with expensive gifts especially when the partner is not financially stable.

4.4 Gender Based Violence and Power

Power has been defined as the capacity to make decisions. All relationships are affected by the way the partners exercise power. When power is used to make decisions regarding one's own life, it becomes an affirmation of self-acceptance and self-respect and that fosters respect and acceptance of others as equals. When, on the other hand it is used to dominate, restrict, prohibit and to make decisions about the lives of others, then it is a source of abuse. This happens when the person with more power exercises it over the one with less.

It is however important to understand this power imbalance in the context of male disempowerment discussed in module 3. This is because at the root of gender based violence is power and control. As already discussed under male disempowerment, men who result to violence are those who are in actual fact disempowered and for them violence is a tool for regaining a sense of power. They gain a sense of worth when they are able to control and exert power over others. Most people attribute gender based violence to different factors but a close examination will always reveal power and control at the heart of the problem. A look at some of these factors serves to drive this point home;

Personality factors: People who perpetrate gender based violence feel inadequate and they suffer from a low self-esteem. As already discussed, it is this sense of powerlessness that drive them into violence so that they can feel better about themselves.

Economic factors: Most perpetrators of gender based violence particularly in intimate relationships want to ensure that the survivor/victim is totally dependent on them. The best way of doing this is to cripple the survivor/victim financially. This may include denial of job and business opportunities, better education and even relationships perceived to be empowering. There are numerous cases of husbands who forbid their wives from working or going back to school. By keeping the wife totally dependent on him, the husband is better able to control whatever the wife does and wherever she goes.

Emotional/Psychological factors: Usually, perpetrators of gender based violence are very insecure and paranoid. It is not uncommon for them to keep accusing their partners of infidelity

and these suspicions are used as justification for violence. To “prevent” the partner from having affairs, the perpetrator normally uses isolation and dictates which relationships are allowed and which ones are forbidden. Again this is another form of control and need for the perpetrator to assert power over the survivor/victim.

Cultural factors: Some forms of violence are explained through culture. These include female genital mutilation, wife inheritance, widow cleansing, wife beating and even denial of property and inheritance rights. In all these forms of violence, the unequal power dynamics are at play. Female genital mutilation for example aims at controlling women’s libido so that they remain faithful to their husbands. Some men even say that women are like children who need to be beaten as a form of discipline. Within marriage, payment of bride price makes the problem worse because it leads to women being viewed as possessions who have “been bought” and are therefore owned by their husbands. It is therefore clear that culture is used to justify the use of power by men to control women who are viewed as subordinate.

Family factors: A person who grows up in a violent environment is likely to engage in violence later in life. Although this is not always the case and there are people who shun violence after witnessing it in their own families, there are those who unconsciously replicate what they have experienced. Psychologists attribute this to the tendency for girls to marry men who have personalities similar to their fathers and vice versa. It is very important for women who stay in abusive marriages for the sake of their children to understand this. They need to ask themselves whether they are doing the children more harm than good by staying.

The above factors illustrate that regardless of what reason is given for gender based violence, the single underlying factor is power which comes with the perpetrator’s need to control the survivor/victim. The “Power and Control” wheel below gives some manifestations of power and control in intimate relationships.

4.5 The Power and Control Wheel

To understand the role of power in gender based violence, it is important to appreciate that although the vice is mainly perpetrated against women, there are also cases of gender based violence perpetrated against men. The forms of violence perpetrated against men are similar to those perpetrated against women but in addition to women being perpetrators, men also perpetrate some acts of gender based violence against fellow men. A good example is sexual violence perpetrated by men against boys and men. It is not clear whether the lack of many reported cases of gender based violence against men is because the incidences are few or whether it is because men are socialized not to talk about their problems. When a man has been violated by a woman, it would be a sign of weakness for him to admit



it and there might therefore be many men who are suffering in silence at the hands of their intimate partners, employers etc. In the case of sexual violence perpetrated by fellow men, the shame and stigma that comes with it makes it difficult for men to talk about it. Such kind of violence amounts to the worst form of disempowerment and many men who have gone through the experience talk about having lost their male identity.

In a discussion of masculinities and gender based violence, it is important to understand that the power dynamics in gender based violence whether perpetrated against men or women are the same. The bottom line is that at the heart of gender based violence lies disempowerment. The perpetrators of violence are people who suffer from a sense of inadequacy and who try to regain power through violence. It does not matter whether they are men or women. Nor does it matter whether the violence is physical, psychological or even sexual. People who are secure in their self worth do not need to assert themselves through violence. An understanding of these power dynamics is helpful in showing that men are not naturally violent and not all men are violent. Just like some men are violent, so is the case with some women and the power dynamics are the same. Men also need to appreciate the fact that women experience feelings of victimhood when violated just as men do. There is therefore no justification for gender based violence perpetrated against any member of the society whether men, women or children.

4.6 EFFECTS OF GENDER BASED VIOLENCE

The effects of gender based violence are many and varied. These effects are not only experienced by the survivor/victim but also those close to them, the perpetrators, community and even the country as a whole. As discussed elsewhere in this handbook, masculinization of violence is not a problem of men but that of the society as a whole. In the same way, it is important for communities to understand that gender based violence is a problem of society and both men and women need to work together to eradicate it. The following are some of the effects of gender based violence;

4.6.1 Effects on survivor/victim

Physical

- ❖ Injury,
- ❖ Disability/maiming
- ❖ Chronic health problems (e.g.gastro intestinal disorders, chronic pain syndrome, hypertension, ulcers etc.)
- ❖ Sexual and reproductive health problems (e.g. Sexually Transmitted Infections (STIs), HIV/AIDS, sexual disorders etc.
- ❖ Death

Psychological

- ❖ Anxiety,
- ❖ Fear/insecurity
- ❖ Self hate
- ❖ Mistrust of others
- ❖ Inability to concentrate
- ❖ Inability to relate with other people
- ❖ Loneliness

- ❖ Post-traumatic stress disorder
- ❖ Depression
- ❖ Psychosomatic illnesses (“a physical disease that is thought to be caused, or made worse, by mental factors”.)
- ❖ Withdrawal
- ❖ Alcohol or drug use
- ❖ Loss of self esteem
- ❖ Self blame
- ❖ Suicide thoughts/behavior/attempts
- ❖ Mental illness

Social

- ❖ Rejection
- ❖ Isolation
- ❖ Blame/rejection by partner, relatives and community
- ❖ Stigma
- ❖ Inability to participate in social activities
- ❖ Acute fear of future or venturing into public places
- ❖ Broken families
- ❖ Lack of decision making powers in all areas
- ❖ Entrapment and helplessness
- ❖ Inability of the survivor to function e.g. take care of her children.

Economic

- ❖ Loss of job due to absenteeism, inability to perform, fear or loss of confidence
- ❖ Dependency on the perpetrator who controls all family resources
- ❖ Poverty

4.6.2 Effects on children

- ❖ Low self esteem
- ❖ Stigma
- ❖ Withdrawal
- ❖ Self blame
- ❖ Aggression
- ❖ Alcohol and substance abuse and other forms of anti social behavior
- ❖ Lack of basic needs
- ❖ Dropping out of school
- ❖ Child prostitution
- ❖ Loss of the support of one or both parents (when families break up the children are raised by one parent and in some cases even that one parent is unable to offer the necessary support).
- ❖ Such children also stand the risk of growing up to be perpetrators or victims of gender based violence. Those who become perpetrators repeat what they have learnt at home. A boy who grows up witnessing the mother being violated learns that women are treated that way. There are those who internalize the violence as normal after witnessing it happening at home. In such cases, they marry people who are the same as their abusive parents since that is what they consider normal. This explains why some girls whose fathers were abusive marry men who are exactly like them.

4.6.3 Effects on the perpetrators

- ❖ Guilt
- ❖ Loneliness
- ❖ Alienation from family members and community
- ❖ Reduced productivity due to lack of a conducive home environment
- ❖ Reduced income – e.g. taking care of hospital bills
- ❖ Alcohol and substance abuse
- ❖ Family break up
- ❖ Depression
- ❖ Suicide

4.6.4. Effects on the society

- ❖ Cost of health and legal responses to GBV – these are resources that should be applied to other developmental issues but which are diverted to address problems that can easily be avoided.
- ❖ Slowed development due to the survivors'/victims' lost productivity
- ❖ Erosion of trust in social relationships and in the institution of marriage
- ❖ Breach of peace

4.7 MYTHS AND FACTS ABOUT GENDER BASED VIOLENCE

Myths and stereotypes about gender based violence are false beliefs that people have towards the vice. Such myths and stereotypes are harmful as they tend to blame the survivors/victims for the violence, rather than holding perpetrators responsible for their behaviour. They can inflict additional harm on the survivor/victim and also impede effective prevention and response measures. It is therefore essential to differentiate between myth and fact, in order to effectively address the problem of gender based violence.

Myth	Fact
<i>The perpetrators of violence are a minority group of men with mental health issues.</i>	Violence may be perpetrated by those with mental health problems, but it is by no means a behavior related only to those who are mentally ill. Violence, and gender based violence in particular, is a common, socially and culturally learned behavior.
<i>Poverty leads to attacks on and abuse of women.</i>	Poverty may increase levels of violence. Even though poverty may be a risk factor, it is a fact that gender based violence cuts across socio-economic levels. There are many individuals living in poverty who are not violent and there are many individuals in higher economic classes who are violent.

<p><i>Gender-based violence is caused by substance abuse such as alcohol and/or drugs.</i></p>	<p>Substance abuse may precipitate violent behavior or make potential victims more susceptible to violence. First, it may lower inhibitions on the side of the perpetrator. For the potential victims, it may impair judgment and cause them to make decisions that put them in situations that increase their risk for abuse or prevent them from defending themselves.</p> <p>It is important to recognize that neither alcohol or drugs or the victim should be blamed in these situations. Besides, people who are not violent when they are not under the influence of alcohol and other substances are highly unlikely to become violent after using such substances. In most cases, perpetrators use these substances to gain “false courage” and escape responsibility.</p>
<p><i>Gender-based violence is an inevitable part of intimate partner relations.</i></p>	<p>Disagreements and disputes may be inevitable parts of intimate partner relations. However, violence as a way to resolve those disputes is not. Violence is a learned behavior and can be unlearned.</p>
<p><i>Violence against women is an inherent part of maleness or a natural expression of male sexual urges.</i></p>	<p>Male violence is not genetically based; it is perpetuated by a model of masculinity that permits and even encourages men to be aggressive. It is up to us as individuals, communities and as a society to change these gender norms so that violence against women is not accepted or tolerated.</p>

<i>Women allow intimate partner violence to happen to them and if they really want to, they can leave their abusive partners.</i>	In no case does a woman deserve to be abused. Violence against women is a human rights violation that cannot be justified. It is also important to understand that women who experienced violence from an intimate partner and seek to leave the relationship in order to ensure their own and their children's safety paradoxically face an increased risk of repeating and even escalating violence. Women are also prevented from leaving violent relationships due to feelings of shame and guilt, lack of safe housing, or the belief that divorce is wrong for them and the children.
<i>Gender Based Violence only includes physical abuse (hitting, punching, biting, slapping, pushing, etc.).</i>	Physical abuse is just one form of violence.
<i>Women should tolerate violence to keep the family together.</i>	Every woman has the right to safety, dignity and a life free of violence. Every woman survivor of gender based violence has the right of self-determination - she can decide to stay with her abusive partner or to leave him and either way she is entitled to support and protection from the state. The argument that women should stay in an abusive relationship is often justified for the well-being of the children. However, it is well established that the safety and health of children are negatively affected when children experience or witness domestic violence.
<i>Domestic violence is a private family matter, in which the state has no right to intervene. How a man treats his wife is a private matter.</i>	Violence against women is a human rights violation, no matter whether it occurs in the family or in the public sphere.
<i>Sex workers cannot experience rape.</i>	Any man who forces a woman into a sexual act against her will is committing rape, whatever her profession is.
<i>A man cannot rape his wife.</i>	As mentioned above, rape is defined by an action and not by the identity of the perpetrator or the survivor. Accordingly, any forced sexual intercourse is rape, irrespective of whether the woman survivor is married to the perpetrator or not.

<i>Most GBV is perpetrated by strangers.</i>	The majority of women experience GBV at the hands of a person close to them, as confirmed by the 2013 Global Study on Homicide. It is estimated that women make up 79% of all persons killed by their intimate partners. Additionally, 47% of all women killed in 2012 were killed by their family members or intimate partners.
<i>It is acceptable to beat a woman as a way of disciplining her</i>	It is a criminal offence to assault a woman or man.
<i>Beating a woman is a way of showing her that she is loved.</i>	Violence is painful and it hurts.
<i>Beating a man or a woman is only an expression of momentary anger.</i>	Beating is an expression of power and control by the perpetrator.
<i>Women provoke their husbands to beat them by nagging.</i>	Women are often beaten for reasons beyond their control.
<i>Only poor and uneducated men / women violate their wives or husbands.</i>	Men/women from all social classes violate their wives/husbands.
<i>Gender based violence is a slap, push or punch that does not cause serious injury.</i>	Gender based violence is serious and in many cases leads to serious injury, maiming and even death.
<i>Rape occurs out of provocation e.g. mode of dress.</i>	Rape and all other sexual forms of gender based violence are not about sex but rather about power. If they were about sex, three months' old babies and 80 years' old grandmothers would not be defiled/raped. Similarly, boys and men would not be sodomised.

4.8 MEN AS ACTORS AGAINST GENDER BASED VIOLENCE

Young men working to combat Gender Based Violence can get involved in two ways, prevention and/or response. Following is a discussion of how men can get involved in either of the two;

Prevention

Prevention means to forestall the occurrence of something i.e. action before it happens. In order to prevent gender based violence, there is need to know:

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

Strategies

- ❖ Monitor and document potential and actual incidents of gender based violence
- ❖ Establish reporting mechanisms.
- ❖ Report potential cases of gender based violence to the local administration, police or community structure.
- ❖ Advise potential targets of gender based violence to take precaution.
- ❖ Remove potential targets of gender based violence from the point of danger.
- ❖ Warn potential perpetrators against their intended action.
- ❖ Collaborate with formal, informal and traditional structures as well as the administration and law enforcement agencies to prevent gender based violence
- ❖ Educate community members on gender based violence and how to prevent it.
- ❖ Establish community vigilance systems e.g. through community action groups and area networks.
- ❖ Participate in community-based policing systems and structures
- ❖ Transform socio-cultural norms that condone and encourage gender based violence.
- ❖ Personally change to live a life of nonviolence.
- ❖ Socialize own children to practice gender equality and to avoid violence.
- ❖ Mobilize other men to fight gender based violence.
- ❖ Petition for enactment of laws against gender based violence.

Response

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

- ❖ Who is affected (survivor, victim)
- ❖ Who the perpetrators are
- ❖ What are the consequences
- ❖ When the act was perpetrated (time sensitivity)
- ❖ What kind of action is required

The three steps in response are:

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

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

- ❖ Socio-cultural factors such as social stigma and pressure to protect the “reputation” of perpetrators.
- ❖ Lack of trust in the structures to which reports have to be made usually because of past inaction and complicity in perpetration by omission or commission.
- ❖ Abuse and embarrassment during the reporting process.
- ❖ Lack of conditions that encourage reporting e.g. lack of same sex people to report to and lack of confidential reporting desks.

Rescue

This is the physical removal of the target of violence from the perpetrator and apprehension of the latter. For rescue to be effective, it is important to understand the dynamics involved

in gender based violence because if not done properly it can back fire. There are many cases of survivors/victims “refusing” to leave the abusive environment or going back there after being rescued. People who do not understand the reasons for this behavior may condemn the survivors/victims while in actual fact the factors at play are beyond their control. Usually, a lot of help is needed for people living in abusive relationships to get to the point where they are strong enough to leave. It is also important to note that rescue missions can be dangerous and need to be done with other actors e.g. police, local administration, community leaders and sometimes even the media.

Referral

This entails linking the survivor to other sources of support who include shelters, police, judiciary, medical services, counsellors and community action groups.

Shelter: This is placing the survivor in a safe residence for a period of time before he/she can return to the community. Ideally, while at the shelter survivors should receive counseling, legal advice, as well as economic empowerment so that they are independent from the perpetrators of violence.

Counselling: Gender based violence erodes the survivors’ self esteem and confidence leaving them in a state of helplessness. This is especially the case when it is perpetrated over a long period of time. This is the reason why most survivors are unable to take action even if it is clear to everyone else what they need to do. They seem trapped and are unable to make decisions without help. This is where counseling comes in since it helps them regain their self worth and be able to explore the options that are available to them.

Medication: It is important for survivors to seek medical attention not only for their sense of well being but also because the doctor’s report forms a vital part of evidence should the case go to court. This is especially in sexual violence cases. It is particularly important that survivors of sexual violence seek medical attention within 72 hours so that they can get medication that will protect them from contracting HIV and other sexually transmitted infections. If the survivor is a woman/girl, medical attention ensures that she do not get pregnant. To preserve evidence, the survivor of sexual violence should not take a birth or change clothes before seeking medical attention.

4.9 GENDER BASED VIOLENCE AND THE LAW

4.9.1 Constitution of Kenya 2010

The Government of Kenya like many other governments worldwide has committed itself to ending gender-based violence by ratifying International Conventions and declarations therefore acknowledging the seriousness of the problem. Kenya has an obligation to promote and protect human rights and fundamental freedoms of all citizens and it must therefore exercise due diligence to prevent, investigate and punish all acts of gender based violence as well as protect victims of any form of violence.

Due to the severe forms it often takes, gender based violence has been acknowledged as a violation of human rights, and in particular women’s rights. As a result several instruments have been developed to address the issue both at the international level. States thereafter ratify and domesticate these instruments. These instruments include: **Convention on Elimination of**

Discrimination against Women (CEDAW) – establishes commitments having a direct bearing from international standards for guaranteeing equality between women and men within the family as well as between the family and state. The essence of this convention, just as the **United Nations Declaration of Human Rights (UDHR)**, is respect for human dignity and respect for human capacity to make responsible choices.

The Constitution recognizes a number of important general principles that are of importance to gender equality. The Bill of Rights in the Constitution of Kenya 2010 under Chapter 4 gives guarantees for a wide range of rights and fundamental freedoms e.g. Article 10 (2) (b) sets out the national values and principles of governance to include, among others, human dignity, equity, social justice, inclusiveness, equality, human rights, non-discrimination and protection of the marginalized. Article 19 (2) notes that the purpose of recognizing and protecting human rights and fundamental freedoms is to preserve the dignity of individuals and communities and to promote social justice and the realization of the potential of all human beings. This realization speaks to the issue of gender based violence which erodes human dignity and curtails the potential of human beings.

The Constitution is very categorical on the equality and freedom from discrimination as laid out under Article 27 (1-8) First, it states that every person (men and women) is equal before the law and have the right to equal protection and benefit of the law. Kenya being a patriarchal society as explained in earlier modules , culture and customs dictate the place of women, generally equating them with property capable of being “owned”. A case in point is denial of women’s property and inheritance rights by Kenyan customary laws which is a form of gender based violence. This is despite clear legal provisions that both men and women have a right to own and inherit property thereby making them equal before the law. Secondly, the Constitution provides that women and men have the right to equal treatment including the right to equal opportunities in political, economic, cultural and social spheres.

The Constitution further provides for the security of the person and protection against all forms of violence. Article 29 provides that every person has right to freedom and security of their person which includes the right not to be subjected to any form of violence from either public or private sources, any form of torture whether physical or psychological or cruel, inhuman or degrading treatment. The right to security means that the Constitution safeguards women’s and men’s rights against gender based violence and any other related form of gender-based violence.

4.9.2 The Legislative Framework

Although there are still many gender related challenges facing the country, a few strides in form of policy developments and enactment of key legislation have been undertaken in the recent past geared at gender equality and protection. These include among others, the Sexual Offences Act and the Children’s Act.

i. Sexual Offences Act

The Sexual Offences Act of 2006 was



enacted in response to curb the escalating cases of sexual violence. Its primary purpose was to ensure complainants of sexual offences get justice commensurate to the harm caused to them. It makes provisions for the sexual offences, their definition, prevention and protection of all persons from harm arising from unlawful sexual acts. It provides for minimum sentence as opposed to the Penal Code which gave magistrates too much discretion on sentencing a signal of government's commitment to eradicate sexual violence. It prohibits all manner of sexual offences from defilement to attempted defilement, rape to attempted rape, sexual harassment and sexual exploitation. Below are some of the sexual offences covered and their punishments.

Section	Offence and Definition	Sentences
Sec. 3	A person commits the offence termed rape if— (a) he or she intentionally and unlawfully commits an act which causes penetration with his or her genital organs; (b) the other person does not consent to the penetration; or (c) the consent is obtained by force or by means of threats or intimidation of any kind.	Imprisonment for not less than 10 years and may be enhanced to imprisonment for life.
Sec. 4	Attempted Rape	Imprisonment for not less than 5 years and may be enhanced to imprisonment for life.
Sec. 5	A person is guilty of the offence of Sexual Assault if he/she unlawfully:- (a) penetrates the genital organs of another person with (i) any part of the body of another or that person; or (ii) an object manipulated by another or that person except where such penetration is carried out for proper and professional hygienic or medical purposes; (b) manipulates any part of his or her body or the body of another person so as to cause penetration of the genital organ into or by any part of the other person's body	Imprisonment for not less than 10 years and may be enhanced to imprisonment for Life.
Sec. 7	Acts that cause penetration or indecent acts done within the view of a child or a mentally disabled person	Imprisonment for not less than 10 years
Sec. 8	Defilement-A person who commits an act which causes penetration with a child. However, it is a defence in law, if the accused can prove that he was deceived by the child that he/ she is 18 years and above and the accused believed it. The court will look into what steps the accused took to ascertain the age of the child.	<p>☐ Of a child of 11 years or less: imprisonment for life</p> <p>☐ Of a child of 12-15 years: imprisonment for not less than 20 years</p> <p>☐ Of a child of 16–18 years: imprisonment for not less than 15years</p>

Sec. 9	Attempted Defilement	<p>☐ Of a child of 11 years or less: imprisonment for not less than 15 years</p> <p>☐ Of a child of 12-15 years: imprisonment for not less than 10 years</p> <p>☐ Of a child of 16–18 years: imprisonment for not less than 5 years</p>
Sec. 10	<p>Gang Rape: This is either;</p> <ul style="list-style-type: none"> • Committing the offence of rape or defilement together with another person (or other people) or • Being in the company of another or others who commit the offence of rape or defilement 	Imprisonment for not less than 15 years and may be enhanced to Imprisonment for life.
Sec. 11	<p>Indecent Act-means an unlawful intentional act which causes—</p> <p>(a) any contact between any part of the body of a person with the genital organs, breasts or buttocks of another,</p> <p>(b) Exposure or display of any pornographic material to any person against his or her will.</p>	<p>Indecent Act with a child: Imprisonment for not less than 10 years</p> <p>Indecent Act with an adult: Imprisonment for a term not exceeding five years or a fine not exceeding Kshs 50,000 or to both.</p>
Sec.12	Promotion of sexual offences with a Child: This is the manufacturing, distributing supplying or displaying of materials meant to be used for or to promote a sexual offence with a child.	Imprisonment for not less than 5 years.
Sec. 15	Child prostitution	Imprisonment for not less than 10 years.
Sec. 20	<p>Incest by male persons-Any male person who commits an indecent act or an act which causes penetration with a female person who is to his knowledge his daughter, granddaughter, sister, mother, niece, aunt or grandmother.</p> <p>If it proved that the female person is under the age of eighteen years.</p> <p>Attempted incest by male persons</p>	<p>Imprisonment for not less than 10 years</p> <p>Imprisonment for life (regardless of whether the female consented or not).</p> <p>Imprisonment for not less than 10 years</p>

Sec. 21	<p>Incest by female persons – any female person who commits an indecent act or act which causes penetration with a male person who is to her knowledge her son, father, grandson grandfather, brother, nephew or uncle.</p> <p>If it proved that the male person is under the age of eighteen years.</p> <p>Attempted incest by male persons</p>	<p>Imprisonment for not less than 10 years</p> <p>Imprisonment for life (regardless of whether the female consented or not).</p> <p>Imprisonment for not less than 10 years</p>
Sec. 23	<p>Sexual Harassment- Any person, who being in a position of authority, or holding a public office, who persistently makes any sexual advances or requests which he or she knows, or has reasonable grounds to know, are unwelcome, is guilty of the offence of sexual harassment. Such advances or requests are intended to be used as basis of employment or of a decision relevant to the career of the alleged victim or to receive a service from a public officer.</p>	<p>Imprisonment for not less than 3 years, or to a fine of not less than Kshs 100, 000.</p>
Sec. 27	<p>Deliberate transmission of HIV or any other life threatening Sexually Transmitted Disease- This means any person who infects or does anything that is likely to lead to the infection of HIV or life threatening STD, whether or not he or she is married to that other person.</p>	<p>Imprisonment for not less than 15 years but may be enhanced to life.</p>
Sec. 32	<p>Cultural and religious sexual offences- Any person who for cultural or religious reasons forces another person to engage in a sexual act.</p>	<p>Imprisonment for not less than 10 years</p>

ii) The Penal Code³

The Penal Code prohibits all acts of violence in its provisions. It gives definitions and punishments for crimes that are punishable in Kenya. It however does not sufficiently address gender based violence which is prevalent within the Kenyan society. Gender based violence for instance, is only inferred by virtue of interpreting the vice as assault. This is further classified under two headings; Common assault whose minimum punishment is imprisonment for one year and assault causing actual bodily harm whose punishment is imprisonment for five years. Unfortunately, there is no specific offence such as domestic violence or wife battery/ husband battery. The inadequacies for this is a major hindrance to addressing gender based violence.

³ The Penal Code Cap 63 Laws of Kenya

iii) Prohibition of Female Genital Mutilation Act⁴

In Kenya, Female Genital Mutilation (FGM) is practised widely by many communities. The Kenya Demographic and Health Survey (KDHS) 2008/9 indicated that 27.1% of women surveyed were circumcised, a decline from 32% in 2003. The KDHS also indicated a higher proportion of rural women (30.6%) compared to urban (16.5%) that have been circumcised. North Eastern region of Kenya has the highest proportion of circumcised women at 97.5%.

FGM though sanctioned by culture is a violation of girls and women as it denies them their rights as provided in Article 44(3) of the Constitution of Kenya 2010 which states that no person shall compel another to undertake cultural practises or rites that are deemed harmful.

The Prohibition of Female Genital Mutilation Act criminalizes FGM and states that any person who causes the death of a girl by carrying out FGM shall be imprisoned for life, (Section 19). It also makes it an offence for any person to get another person to carry out FGM, as well as offering ones premises for purposes of carrying out FGM. Further, any person who fails to report a case of FGM having known it is taking place commits an offence and all these offences are punishable by imprisonment for a term of not less than three years, or a fine of not less than Kshs 200,000, or both.

Any person who uses derogatory or abusive language that is intended to ridicule, embarrass or otherwise harm a woman for having not undergone female genital mutilation, or a man for marrying or otherwise supporting a woman who has not undergone female genital mutilation, commits an offence punishable by imprisonment for a term not less than six months, or to a fine of not less than Kshs 50,000, or both.

iv) Children Act⁵

The Children's Act makes provisions for the safeguards of the rights and welfare for the children. The Act stipulates that all activities done on behalf of children should be in the best interest of the child. Violence meted against children therefore does not constitute best interest of the child. The law guarantees children (both girls and boys) the right to protection from physical and psychological abuse, neglect and any other form of exploitation including sale, trafficking or abduction. Children are also protected from female circumcision, early marriage or other cultural rites, customs, or traditional practices which are harmful to the child's development. The Act also explicitly prohibits sexual exploitation of children as well as actions that expose children to torture or cruel or inhuman treatment such as circumcision or child marriages. The Act is complemented by the Sexual Offences Act discussed above which prescribes very stiff penalties for offences of a sexual nature committed against children. In case of child abuse, there is a child helpline, "Call or SMS 116" for assistance.

v) Protection Against Domestic Violence Bill 2013

The bill was first introduced to Parliament in 2008 and will be the most comprehensive legislation on domestic violence in Kenya if it passed into law. It defines violence as:

(a) abuse that includes-

(i) child marriage; (ii) female genital mutilation; (iii) forced marriage;

(iv) forced wife inheritance; (v) interference from in-laws; (vii) sexual violence within marriage;

4 Prohibition of Female Genital Mutilation Act Cap 62B

5 Cap 141 Laws of Kenya

(viii) virginity testing; (ix) widow cleansing;
(b) damage to property; (c) defilement; (d) depriving the applicant of or hindering the applicant from access to or a reasonable share of the facilities associated with the applicant's place of residence; (e) economic abuse;
(f) emotional or psychological abuse; (g) forcible entry into the applicant's residence where the parties do not share the same residence;
(h) harassment; (i) incest; (j) intimidation (k) physical abuse; (l) sexual abuse;
(m) stalking; (n) verbal abuse; or
(o) any other conduct against a person, where such conduct harms or may cause imminent harm to the safety, health, or well-being of the person.

It also defines "Domestic violence", as violence against another person, or threat of violence or of imminent danger to that person, by any other person with whom that person is, or has been, in a domestic relationship, i.e a relationship where;

- (a) a person is married to that person;
- (b) has previously been married to that other person;
- (c) is living in the same household with that person;
- (d) has been in a marriage with the other person which has been dissolved or declared null;
- (e) is a family member of that other person;
- (f) is or has been engaged to get married to that person;
- (g) has a child with that other person; or
- (h) has a close personal relationship with the other person.

The Bill seeks to provide temporary emergency shelters or safe houses and any other relevant services for the protection of victims of domestic violence, provide public education and awareness on issues relating to domestic violence and avail professional services including counselling, psycho-social support services and legal aid.

4.9.3 What to do in case of rape or assault.

As noted above, certain types of gender based violence are crimes under Kenyan law. These include sexual offences and assault (physical violence). To ensure that the survivor gets help (medical and legal) it is important to take the following steps:

- ❖ In case of a sexual offence, do not take a bath or change the clothes as these may interfere with evidence. In order to preserve evidence, samples should be collected within 24 and 72 hours (1-3 days). If you have to change the clothes, keep them in the brown paper bag (not a plastic paper bag) to preserve the evidence.
- ❖ Get medical attention. The medical officer is expected to fill in the Post Rape Care Form (PRC) that gives medical information of the survivor. It facilitates filling of the P3 form by ensuring that all relevant details are available and were taken at the first contact of the survivor with a health facility. The PRC form can be filled by a doctor, a clinical officer or a nurse. The PRC form is filled in triplicate, (the original copy is for the police and used as evidence, duplicate copy for the survivor and triplicate copy remains at the hospital)
- ❖ After medical attention, report the incidence at the nearest police station.
- ❖ The police should issue the survivor with a P3 form which should be filled by a medical doctor or police surgeon as evidence that the assault or sexual offence happened. When the P3 form is filled, it is returned to the police station for custody. The P3 form is the link

between the health and the judiciary system. The medical officer who fills the P3 form or their representative will be expected to appear in court as an expert witness and produce the document in court as an exhibit.

- ❖ In rape cases, if possible, pick a mark that will help identify the perpetrator when required by the police to identify him/her. However, if one is not able to identify the perpetrator, the police can use DNA matching to link the evidence collected from the survivor to the perpetrator e.g body tissue, hair, semen
- ❖ Once the police collect evidence, they are expected to arrest the suspect and take him/her to a court of law within 24 hours.
- ❖ At the first court appearance, the person is charged with the offence and is required to take a plea (agree to the offence or deny). The accused can apply to court to be released on Bail or Bond.
 - **Bail:** consists of the temporary release of an accused person while awaiting trial. It is an agreement between the accused (and his sureties if any) and the court that the accused will pay a certain amount of money fixed by the court should he/she fail to attend court as and when required by the court.
 - **Bond:** This is a document which provides a sum of money (cash bond) or deposit property e.g title deed, car log book, (sureties bond) as a condition that the person shall continue to attend court until the conclusion of the case. If the sureties are insufficient the court may issue a warrant of arrest of the accused person who is required to provide sufficient sureties or be committed to prison.
- ❖ When the case is set for hearing, the survivor (complainant) and the accused have to attend court and the survivor will testify (give evidence and /or call witnesses) which the court will use in determining the case. If the accused is found guilty, the court sentences them according to the law.

Note:

- ❖ Gender based violence especially of a sexual nature is traumatic and it is therefore important to ensure that the survivors get psychological support e.g. professional counselling

Challenges

It is important to note that as much as the law can be helpful in combating gender based violence, many people and especially women are not aware of the relevant laws. It is only when people become aware of their legal rights that they will stand to benefit from the protection of the law. Another challenge is poor investigation of cases resulting in the lack of conviction of offenders thus denying justice to survivors of violence. Socio-cultural biases which are patriarchal in nature equally hinder the implementation of the law. Traditionally, women have been viewed as lesser beings than men. This means that the man can do whatever he wishes to the woman given that he 'bought' the woman through payment of bride price.⁶ Violence has thus been condoned and accepted as a socio-cultural norm within the society. This has greatly frustrated the enforcement of the law. Legal jargon, complicated court procedures and high legal fees further compound the problem thus putting legal redress beyond the reach of most survivors of gender based violence.

6 Federation of Women Lawyers (Fida) Kenya 'Gender-Based Domestic Violence in Kenya' (undated) 30.

MODULE FIVE: REDEFINING MASCULINITIES

Looking for a Good Brother (Inspired by *Pearl Cleage*)

Brothers, it's time to step up
We are waiting
Let's be clear
We are looking for some good brothers
We are looking for the real deal
A brother who can listen
A brother who can change
A brother who is not afraid of women
We are looking for a real brother
One who loves his people
A brother who doesn't hit, slap, yell, punch, rape, kill women and children
A brother who doesn't call us bitch or whore
We are looking for a brother who says I'll be with you till we get there
Till we get to the place where violence ends
We are looking for a brother who says
"That's not cool" when his friends down women
We are looking for a REAL brother
A brother who uses his hands to build, not to break
A brother who understands the word "solidarity"
We are looking for a brother
One who gets it
A brother who doesn't pass the buck
A brother who takes responsibility for male violence
A brother who speaks truth to power
Will you stand with us?
Brother, will you stand strong with us?
Will you be a soldier in an army of peace with us?
It's time
It's time to step up
Brothers, we need you
We are waiting.

Source: *Where Our Boys At? Involving Young Men as Allies to End Violence Against Girls* By the Rogers Park Young Women's Action Team and Mariame Kaba (www.rogersparkywat.org)

5.1 WHAT DOES RE-DEFINING MASCULINITIES MEAN?

The socio-cultural construction of manhood or masculinity lies at the core of men's violence against women, men and children, as well as the basis of potential sources of prevention. As discussed in this handbook, there is a tendency to socialize boys and men in a way that leads to flawed masculinities. Among other things, these flawed masculinities glorify violence as part

of being a man. It is an undisputable fact that the main perpetrators of violence are men and in most societies violence is masculinized. The good news is that there is nothing natural or biological about male violence. On the contrary, it is as a result of socialization within patriarchal cultures. Indeed other forms of masculinities, including nonviolent masculinity, exist within many communities. However, there seems to be a glorification and normalization of violent masculinities while the less aggressive masculinities are down played and even shunned. This calls for conscious efforts to promote positive, nonviolent masculinities.



One of the fears that men have when they hear about redefining masculinities is that of losing their male identity and becoming “like women”. Due to the way our patriarchal societies are organized, becoming like a woman is not a positive thing since it translates into lowering a man’s status. The message that should go out to men is therefore that being masculine in a positive way is good and desirable and having qualities that are considered feminine is not necessarily a bad thing. Having those qualities is not about being men or women but about being decent human beings. Characteristics like ability to express emotions, to communicate with those they relate with, to treat others with respect and to resolve conflicts nonviolently do not make men less masculine. On the contrary, these are healthy and positive ways of being men. Calling on men to embrace healthy masculinities does not mean that they should abandon the characteristics that make them male. It is possible to be strong, powerful and

great men in healthy ways. Positive masculinities enhance these qualities so that men become stronger, greater and more empowered.

It is therefore clear that masculinity is itself not the problem; the problem is negative masculinities. Some of the attributes assigned to the male members of the society are helpful when expressed in healthy ways. There is nothing wrong for example with a man’s ability to provide for and protect his family. Boys’ socialization to explore the world, solve problems and become achievers prepares them to survive and this healthy manhood has a place in our families and communities. It is when these attributes are taken out of hand that they become problematic. Healthy expressions of masculinities are indeed desirable and necessary. There is a reason why men are masculine and women are feminine – so that they can complement each other. The call is therefore not for men to become feminine but to be men in a positive way.

The responsibility of defining masculinities does not belong to men only, but rather to both men and women. Although women are usually on the receiving end of negative masculinities, they are also at the centre of nurturing these kinds of masculinities. Being the primary care-givers, women are very instrumental in moulding boys into “real men” in various ways. They are the ones who encourage their sons to be brave and strong and not to show any signs of

weakness. They encourage men to be aggressive and competitive by praising them when they emerge victorious and ridiculing them when they lose. It is also unfortunate that young girls get attracted to men who appear strong and “macho” while those who look ordinary or weak are considered boring. In many instances, men take on some negative masculinities like risky behaviour to impress women. Women therefore need to learn new ways of defining who a real man is and to have expectations that promote positive masculinities. The goal of re-defining masculinities can only be achieved if men and women work together.

Positive masculinity is:

- ❖ The affirmation and optimism about men; the belief that men can change; it supports every man’s efforts at positive change.
- ❖ About building close relations and supportive alliances among men; it acknowledges men’s many acts of compassion and kindness.
- ❖ The resistance of that feeling of hopelessness about men and writing men off; it’s about rejecting the idea that men are somehow intrinsically bad, oppressive or sexist.
- ❖ The realization that individual men are not responsible for, and can’t be blamed for, social structures and values such as the social construction of masculinity or the “history of women’s oppression.”
- ❖ About a man who is a protector of his family and those that he is responsible for.
- ❖ A man who does not expose himself needlessly to danger, for example, who does not engage in relationships that would cause his family to lose trust in him.
- ❖ A man who will avoid driving carelessly to prevent accidents, thus preventing the exposure of others to unnecessary risks.
- ❖ A man who will access information to protect himself from any form of harm including death and thus be there to protect his people.
- ❖ A man who doesn’t fight women but uses diplomacy to resolve problems and misunderstandings.
- ❖ A man who admits his ignorance so as to learn more. After all, no one knows everything.
- ❖ A man who reaches out and accesses help when he needs it, so that he can continue to protect the people under his care.
- ❖ A man who knows he needs love and can reciprocate by loving another.
- ❖ A man who creates a loving environment in which fear has no place. Thus, when those close to him have problems, they are not afraid to reach out to him for help.
- ❖ A man who can and will not fail to provide for his family.
- ❖ A man who understands the responsibility of fatherhood as well as the feelings he has for his partner.
- ❖ A man who avoids becoming a father, until he can take responsibility for a child.
- ❖ A man who will not feel threatened by the empowerment of women (for example, his wife earning more), but one who is pleased when his woman can contribute to the family income.
- ❖ A man who provides a level playing field for dialogue by offering respect and openness to those he deals with.
- ❖ A man who respects and recognizes the role of women in negotiating for safe sex.
- ❖ A man who doesn’t sideline his daughters and wife from property inheritance, including access to education.
- ❖ A man strong enough to write a will to protect his family.

Source: www.rwamrec.org/essay

5.2 WHY IS IT NECESSARY TO RE-DEFINE MASCULINITIES?

Because men are hurting others: Violence in our relationships, in our families in our schools and in our communities continues to be one of the biggest social problems of our time. Much of this violence is perpetrated by boys and men, against women and girls as well as fellow boys and men.

Because men are hurting themselves: Many men are in pain. This pain can be physical, mental or emotional, usually all three. Some men recognize it while others do not. Often men try not to pay attention to their pain. They have been socialized to “suck it up”, “hold it in”, “walk it off”. They believe that admitting they are in pain is an admission of weakness, proof of not being a “real man”, letting others down. Such an admission usually leads to abuse and humiliation. Many men therefore end up isolated and afraid in their pain. They result to alcohol, drugs and abusive behaviors in an attempt to cope with this hidden pain.

Because men experience gender based violence too: Many men are survivors/victims of GBV but due to socialization there is very little help available to them. Society does not give men permission to express any form of weakness and many men who are violated suffer in silence.

Because men are divided against each other: From an early age males learn to compete against each other. They are taught to think about themselves as potential soldiers fighting other men to the death in combat. Other men are seen as enemies, dangerous, someone from whom I have to defend myself and my family, someone in competition for limited resources. They use differences such as ethnicity and class as battlegrounds for their fear. Men therefore need to learn healthier ways of relating to each other based on friendship, cooperation and collaboration.

Because masculinity is in transition: Our understanding of what it means to be a successful man is going through big changes. Men are being called upon to develop new ways of relating to their emotions, their partners/wives, their children, and their work. This can easily leave them feeling confused, disoriented and overwhelmed.

Because men want to help: Many men are concerned about gender based violence, oppression, inequality, injustice and discrimination among other vices. They would like to take a stand and do the right thing but it is not easy for them to go against what is considered the “norm”. They risk being ridiculed and considered “less men” and this makes them feel uncertain, isolated and powerless. It is therefore important to create a safe environment that is conducive to healthy expressions of masculinity.

Because women cannot do it alone: Gender based violence has been going on for a long time without much change. The missing link is engaging men in gender based violence prevention and response. Besides, most men listen to their peers which makes it important to mobilize as many men as possible to spread the message to fellow men. In addition when men are not involved in efforts to combat gender based violence, it could lead to hostility and backlash.



Because men can stop violence: Men have the potential to stop violence. Not only can they choose to not perpetrate acts of violence, they can choose to challenge the attitudes and assumptions that support gender-based violence.

Men are the gatekeepers within communities: This means that men are in charge of resources that are necessary to combat gender based violence including time. Their support is therefore paramount.

Men are part of the problem so they should be part of the solution: Men are the main perpetrators of gender based violence and so they should do something to stop it.

Men are not naturally violent: Men become violent as a result of the socialization process. Working with them can help change beliefs,

attitudes and norms that lead to and perpetuate gender based violence.

MODULE SIX: MOBILIZING MEN AGAINST GENDER BASED VIOLENCE

6.1 Why Involve Men In Combating Gender Based Violence?

It is true that women are the ones who suffer most from gender based violence. However, as a society, we tend to wrongly classify men as perpetrators and women as victims while in actual fact the roles can be and are at times interchanged. The stereotypical assumption that perpetrators of violence are men makes it difficult to see their potential in addressing the problem. When we wrongly label men as the problem, we fail to see them as part of the solution. It cannot be emphasized enough that gender based violence is a societal problem and, therefore, all members of the society need to work together to combat it. In this regard, men are a very big part of the solution just as women have a big role to play in redefining masculinities. The reasons given for redefining masculinities in Module 5 explain why it is important to engage men in gender based violence prevention and response.

6.2 How can men be engaged in the fight against gender based violence?

Module 4 discusses how men can get involved in gender based violence prevention and response. Other ways that men can be engaged in the fight against the vice are;

Role modelling

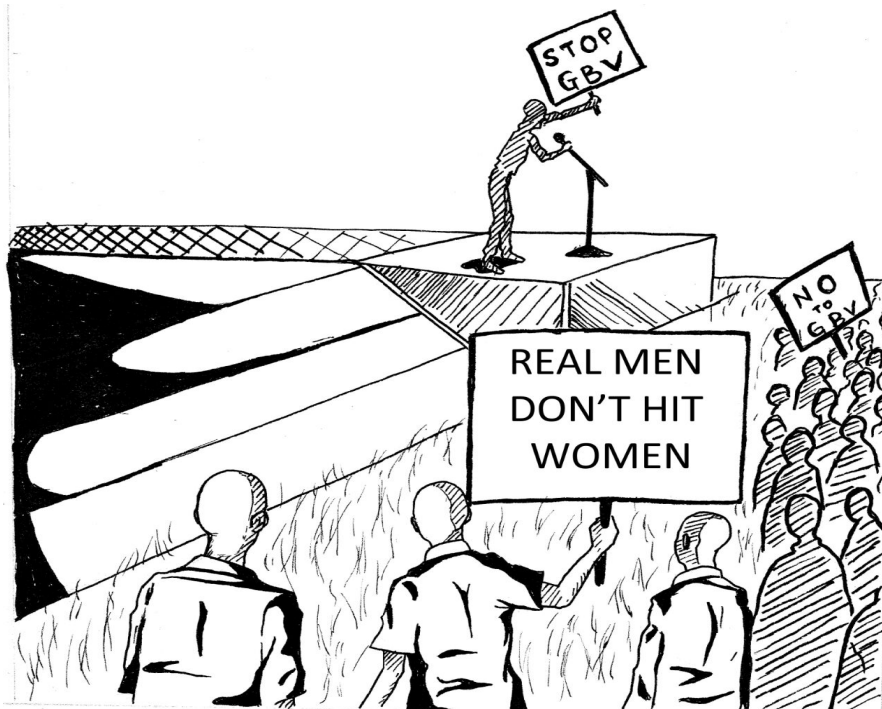
- Show through personal example that it is possible for men to be non-violent and yet be masculine.
- Testify about own transformation in order to influence others to change.
- Be ready to sacrifice personal comfort and take risks in fighting GBV.
- Be honest, impartial and accountable in handling GBV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

Outreach

- Mobilize men activists from diverse backgrounds to combat GBV
- Identify and use strategic entry points to fight GBV i.e. forums and activities that men are already involved in including sports, religious institutions, youth groups, schools, social media (e.g. facebook, twitter etc), clubs, theatre and other community activities.

Capacity building and support

- Develop own and other men's technical knowledge on gender equality and gender based violence.
- Develop social support mechanisms for men fighting gender based violence. for encouragement, motivation and solidarity.
- Establish networks for response to gender based violence, experience sharing and learning.



Partnership

- Work in collaboration rather than in competition with women and women's organizations to eradicate GBV.
- Work with other organizations/institutions to provide multi-sectoral assistance to survivors e.g. medical, legal and psycho-social service providers.
- Work with the media to sustain focus on and campaign against GBV.

Dialogue and public education

- Create forums for men to open up and discuss GBV
- Engage other men for critical conversations about masculinity in order to challenge the mindset that violence is part of masculinity.

Advocacy

Community level advocacy is very critical in dealing with GBV at the community level. Sometimes men respond well when they are engaged by fellow men which makes it important to build a pool of male allies who can help reach out to as many men as possible. In the context of community advocacy, men need to;

- Clearly define the problem of GBV, propose solutions and build support for action.
- Come up with actions that aim at raising awareness on the problem of GBV and directing fellow men (who are decision makers within families and the community) to the required solutions.
- Develop and disseminate advocacy messages that do not blame men wholesale but appeal to them to take action against GBV.

Working with perpetrators

Most forms of gender based violence are criminal acts that are punishable by law. Indeed perpetrators of some forms of violence particularly sexual violence should be removed from society and face the full force of the law. However, it is also important to be empathetic to

the perpetrators and acknowledge the fact that they are also victims of a flawed society. It is unfortunate that the justice system lays a lot of emphasis on punishment but does not put enough focus on rehabilitation. It is therefore common for perpetrators of gender based violence to continue with the vice and even learn new forms of GBV in prison and by the time they are released they come out worse than before. It would therefore be helpful for men to work with male perpetrators, both in and out of prison, with a view to helping them understand themselves better and embrace healthy ways of being men.

BECOMING AN ALLY

WHAT IS AN ALLY?

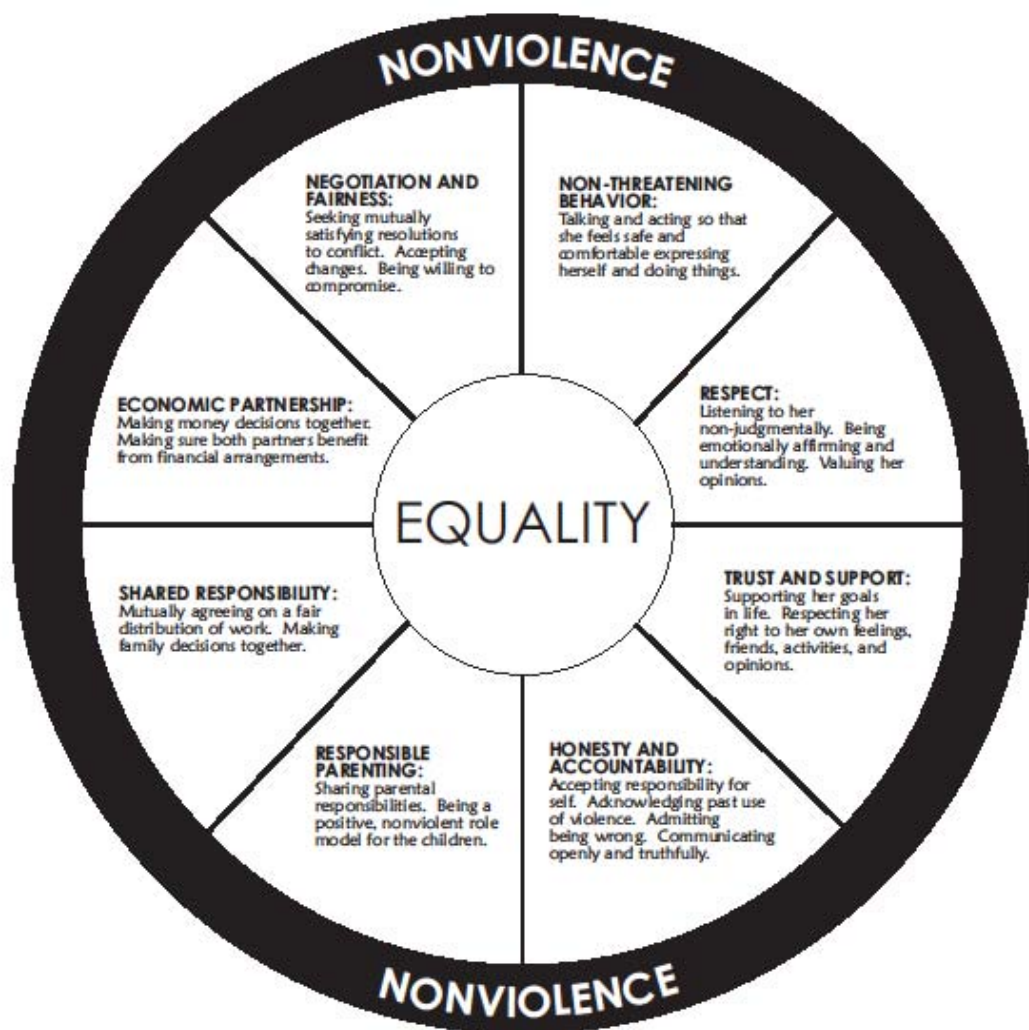
An ally is a member of a social group who takes a stand against social injustices directed at target groups (e.g Men who speak out against gender inequality and gender based violence). An ally works to be an agent of social change rather than an agent of oppression.

WHAT DOES AN ALLY DO?

- ✓ Take action. Before everything else, the mark of an ally is taking action against inequality or mistreatment, in this case gender based violence
- ✓ Listen/learn. Find out from women generally and survivors of violence in particular what their experience is like. Make space for women to freely talk about their experiences of GBV.
- ✓ Use your privilege. As a male ally, you identify the resources you have and use your resources on behalf of women, gaining them access and opportunity.
- ✓ Support the survivors' leadership. True alliance means supporting survivors in taking charge of their lives and making their own decisions about what must be done. To rescue, or attempt to rescue, or take over removes the power once again. Conversely, to step out of the way without offer of support or tactful guidance is to abandon.
- ✓ Take a chance; make mistakes. Expect to make mistakes, and to agree to fix them when you do. Alliance work is built upon trying things, making mistakes, and going on.
- ✓ Take care of yourself. Alliance is a lifelong activity. It can't be sustained unless you are rested, replenished, and hopeful. Self care is therefore vital to avoid burn out. It is also important to get support and ask for help.

***Adopted from: Where Our Boys At? Involving Young Men as Allies to End Violence Against Girls By the Rogers Park Young Women's Action Team and Mariame Kaba
www.rogersparkywat.com***

EQUALITY WHEEL



Developed by:
Domestic Abuse Intervention Project
202 East Superior Street
Duluth, MN 55802
218.722.4134

Produced and distributed by:



NATIONAL CENTER
on Domestic and Sexual Violence
training • counseling • advocacy
4812 Shoal Creek Blvd. • Austin, Texas 78756
512.407.9020 (phone and fax) • www.ndsv.org

6.3 Equality Wheel

The equality wheel diagram shows equality at the center of the healthy relationship. When both people in a relationship believe they are equal, and neither tries to gain power and control over the other, the result is a non-violent and healthy relationship.

MODULE SEVEN: COMMUNICATION SKILLS

7.1 IMPORTANCE OF COMMUNICATION

One of the biggest problems in many relationships is lack of or breakdown of communication. Indeed many forms of gender based violence, particularly within domestic settings, can be traced back to this. The need to feel understood and accepted by others is inherent in human beings and many conflicts arise when this need is not met. However, since we cannot understand each other all the time, conflicts are inevitable and in fact normal. Although we need not agree with others all the time, we can show that we see the world from their perspective. When we seek to understand the reason behind what is being said and done, we gain a deeper insight into the underlying interests, needs and values. When people feel that we are genuinely interested in understanding them, they start dealing with issues and situations more constructively. This is the essence of effective communication which cannot be emphasized enough in gender based violence prevention and response. Indeed there are many times when the perpetrator of violence and the survivor/victim may have the same goal but are unable to see it due to breakdown of communication.

Effective communication helps us better understand the person we are communicating with, resolve differences, build trust and respect and create an environment of affection and care for one another. Most people assume communication is easy but communicating effectively is actually very difficult. ***It is more than just talking; it is talking to each other and not at each other.*** Without proper skills, much of what we communicate can get misunderstood, making it difficult to resolve conflicts when they arise. As already pointed out, conflict is normal and it is how we resolve to it that is either good or bad. If we respond in the wrong way, the conflict could escalate into violence. Effective communication skills help us resolve conflicts in ways that help us grow as individuals and strengthen our relationships.

Effective communication is a two way traffic which entails speaking clearly and listening actively. When expressing ourselves, we need to own our feelings and refrain from blaming, insulting or accusing others. We should express ourselves clearly, accurately and honestly and in a way that leads to an open discussion. In addition to expressing ourselves clearly, we also need to listen actively. This involves listening to both the facts and feelings. It also means listening to what is not being said, but we should be careful not to jump into false conclusions. Listening actively also means we suspend our judgment and be empathetic. It is important to talk less and listen more and in this regard, proper listening skills are vital.

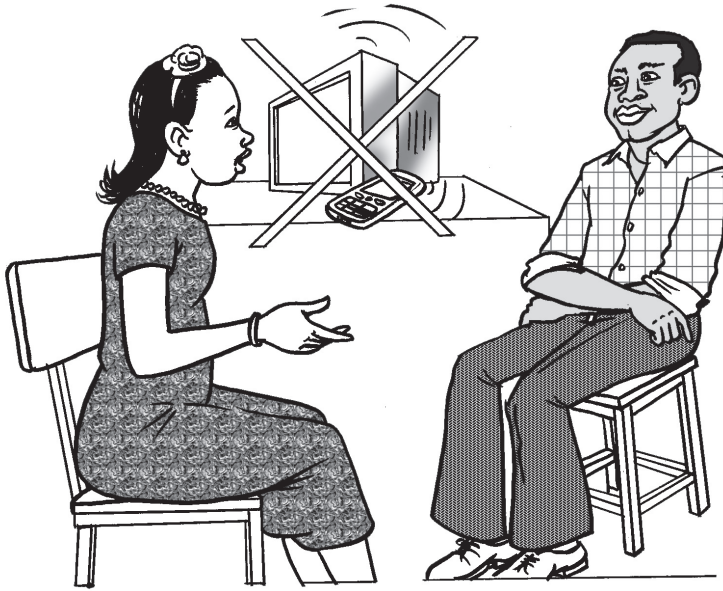
7.2 ACTIVE LISTENING

Listening is not the same as hearing. Effective listening has to be active and it involves not only listening to the words but also the speaker's emotions. Some of the objectives of active listening are;

- ❖ Makes the speaker feel heard and understood. This can help build a stronger, deeper connection.
- ❖ Helps the listener gain clarity on both the content and emotion of the message.
- ❖ Creates a safe environment for the speaker to express ideas, opinions, and feelings.
- ❖ Relieves negative emotions. When emotions are running high, if the speaker feels

that he or she has been truly heard, it can help to calm them down, relieve negative feelings, and allow for real understanding or problem solving to begin.

- ❖ To encourage the understanding that expression of emotion is acceptable and useful.



Some Listening Tips:

- ❖ **Give the speaker your full attention:** This means being fully present and avoiding interruptions. It also means listening to the words and observing the body language of the speaker while being aware of your own. Most of the time the speaker can tell from your body language if you are really listening or not.
- ❖ **Avoid interrupting:** It does not help the speaker when the listener keeps jumping in every minute. Frequent interruptions can make the speaker lose their train of thoughts. If you want to ask a clarifying question, let the speaker finish the sentence instead of cutting them off.
- ❖ **Suspend your agenda:** Stop rehearsing what to say next instead of listening. As much as it may be helpful to share experiences or information relevant to the topic under discussion, you should avoid making the conversation about you. Saying things like "You say you are hurt. How do you think I feel?" or "Hmm... that is nothing. Wait till I tell you...." is all wrong when you are trying to listen.
- ❖ **Be non-judgmental:** Regardless of how different your point of view is from the speaker's it helps to set aside your judgment, blame and criticism. Instead, be empathetic, which means trying to see things from the point of view of the speaker. This helps the speaker to feel heard and understood.

- ❖ **Be present:** Through the use of the right words and non-verbal cues, you can communicate that you are really interested in what the speaker is saying. Posture, nodding, facial expressions and gestures can communicate interest. It is also helpful to encourage the speaker to talk with the right words and expressions e.g. “uh huh”, “Tell me more...”, “then what happened?” However, be careful not to ask close ended questions like “Why?” which cut off communication.

Other things to avoid while listening

- ❖ **Quick reassurances** e.g. “Don’t worry about that. It will be okay”.
- ❖ **Giving advice:** advice hardly ever works. People will always do what they wanted to do anyway and if it does not work, they will have someone else to blame apart from themselves if you had given them advice.
- ❖ **Interrogating:** It is very uncomfortable when you keep shooting one question after another as if you are doing an investigation.
- ❖ **Forcing people to talk about things they do not want to talk about:** When it is clear someone does not want to talk about something, it is not a good idea to insist. Sometimes people interrogate because they are uncomfortable with silence. Yet silence is useful since it helps us to listen to ourselves and tune in to our feelings. There are also times when people just want to be left alone even if there is no conflict. It is important to respect that. There are other people who interrogate others in order to divert attention from themselves. Whatever the case, it is not a good idea.
- ❖ **Patronizing** e.g. “You poor thing, I know just how you feel.”
- ❖ **Preaching** e.g. “You should”. . .” Or, “You shouldn’t. . .”

❖ What is the difference between ‘hearing’ and ‘listening’?

7.3 Non-Verbal Communication

It is very important to understand that effective communication is both verbal and non verbal. Non verbal communication or body language includes facial expressions, body movement and gestures, eye contact, posture, the tone of your voice, and even your muscle tension and breathing. The way you look, listen, move and react to another person tells them more about how you’re feeling than words alone ever can. In the same way, observing the speaker’s body language can tell us more about their feelings than words alone. However, it is important to be aware of cultural and individual differences when reading body language otherwise we might jump into wrong conclusions. It is also helpful to look at non verbal signals together since one cue may not be conclusive.

7.4 Emotional awareness

Difficulty with emotions has been identified as one of the symptoms of male disempowerment. To communicate effectively, it is important to be aware of and embrace all our emotions. The starting point would be to appreciate that there are no right or wrong emotions. It is what we do with our emotions that is either right or wrong. There are also no male and female emotions – there are human emotions because human beings are emotional by nature. It is the society that conditions us to believe that women are emotional and men are not. Society also teaches us that it is okay for women to express emotions and for men to repress them. It would be very helpful if men got in touch with their emotions and looked for healthy ways of expressing them. Being in touch with our feelings and being able to express them enhances

understanding and reduces conflicts within our relationships. When we are out of touch with our feelings, we are not able to let others know how we feel and what we need and this can lead to misunderstanding. Inevitably, pent up emotions always find an outlet, usually in outbursts of anger and even violence.

It is unfortunate that men are trained to ignore their emotions and sometimes they are not even able to identify or name their feelings. This is especially the case if these feelings are associated with weakness e.g. fear, sadness, hurt etc. This lack of emotional awareness not only hinders men's ability to understand themselves but also to make connections with others. When we truly understand ourselves, we are better able to understand and empathize with others.

7.5 Assertive communication

There are two very common ways of responding to conflict in most relationships. These are;

- ❖ Fleeing (Passive)
- ❖ Fighting (Aggressive)

People who are passive do not like dealing with any form of conflict or uncomfortable situation. They are afraid of any confrontations or unpleasant situations. Regardless of how angry they are about something, they will either not say or do anything about it or they will give the silent treatment. Passive people find it difficult to say "No" even when they really want to. In many cases, people who are passive are afraid of offending others and not being liked. They sometimes agree to things and then they feel resentful.

There are times when the resentment builds up and they result in "Passive-aggressive" behavior. This could manifest in over-reacting to situations or taking out anger and frustrations on the wrong people. Examples are a husband who is passive at work and then turns "passive aggressive" on the wife or a wife who may not be able to say "No" to the husband but takes out her frustration on the house help or child. It could also be in the same relationship where either or both husband and wife are afraid of confrontations and are unable to deal with unpleasant situations. When anger, resentment and frustrations are bottled up, they eventually erupt at the slightest provocation. This is why it is sometimes difficult to understand why people behave the way they do in response to something seemingly minor.

Aggressive people on the other hand are very abrasive and their way of dealing with conflict is by attacking and blaming the other party. The aggression they use can be either verbal or physical. As discussed elsewhere, this violence stems from a sense of disempowerment.

There is an alternative way of relating with people which is being assertive. When you are assertive, you communicate how you feel without;

- ❖ Attacking
- ❖ Insulting
- ❖ Blaming
- ❖ Accusing

Instead, you;

- ❖ Focus on your own feelings and thoughts
- ❖ Own your feelings and thoughts and express them as yours
- ❖ Let the other person know that you are having these feelings or thoughts because of their

behaviour

- ❖ Let the other know what you would like them to do or not do

Example – man to wife;

I feel hurt when you accuse me of being with another woman whenever I come home late. I would be happy if you could instead give me a chance to explain to you why I am late.

In this example, the wife cannot argue with the husband's feeling *hurt* because that is how he feels. If he had accused the wife of being insensitive, she would have defended herself by trying to show she is being wrongly accused and maybe making a counter accusation. That could have possibly led to an escalation of the conflict, possibly even resulting in violence. When the husband expresses the feeling of hurt as his own, then the wife cannot tell him that is not how he is feeling.

Another thing the husband does in this example is to separate the person (wife) from the behaviour that has hurt him. Many times when we are unhappy with something someone has said or done, we tend to attach a label to that person or make accusations;

- ❖ *You are selfish!*
- ❖ *You are a nag!*
- ❖ *You are stupid!*
- ❖ *You are a control freak!*
- ❖ *You don't love me!*

It is very easy to argue with the above statements and to make counter accusations. It is therefore important to be consciously aware that the undesirable action or behaviour does not define a person. Good people do and say bad things sometimes which is why we should separate the behaviour from the person. Let the person know that you do not consider them bad but rather it is what they have done that has offended you.

- ❖ *Can you think of ways of being assertive in communication without making accusations or blaming the other person?*

References

Books and Publications

African Women's Development and Communication Network - FEMNET (2005), Training Manual on Gender-Based Violence

African Women's Development and Communication Network - FEMNET (2013) Training Manual on Masculinities and Engaging Men to end Gender Based Violence

Aura, R., Situational Analysis and the Legal Framework on Sexual and Gender-Based Violence in Kenya: Challenges and Opportunities,

Azarbaijan-Moghaddam, S. (2007) Gender Awareness and Development Manual: Resource Material for Trainers. Ministry of Women's Affairs Training and Advocacy Department (Good handouts)

CSML Civil Society and Media Leadership Program Liberia (Undated) Gender Awareness Training on Concepts and Terminologies: Manual for Staff and Resource Partners.

Esplen E. et al (2007) Politicising Masculinities: Beyond the Personal
Federation of Women Lawyers (Fida) Kenya 'Gender-Based Domestic Violence in Kenya' (undated)

Ganley, Anne L. (1998); Improving the Health Care Response to Domestic Violence: A Resource Manual for Health Care Providers.

Gary Barker, *Engaging boys and men to empower girls: Reflections from practice and evidence of impact*, United Nations Division for the Advancement of Women (DAW) in collaboration with UNICEF Expert Group Meeting Elimination of all forms of discrimination and violence against the girl child. UNICEF Innocenti Research Centre Florence, Italy (25-28 September 2006)

Gender and Development for Cambodia Gender Training Manual 1 and 2 for DCA/CA's partner organisations working with Rights Based Approaches, Phnom Penh, Cambodia December 2009 and February 2010

GOU-UNFPA GENDER PROJECT (2007) Sexual and Gender Based Violence Training Manual/Facilitators Guide

Inter-Agency Steering Committee (IASC) 2005. *Guidelines for Gender Based Violence Interventions in Humanitarian Settings: Focusing on Prevention and Response to Sexual Violence in Emergencies*

International Center for Research on Women and Instituto Promundo, Men+ Gender Equality Project, What men have to do with it, Public Policies to Promote Gender Equality

Improving Communication - Developing Effective Communication Skills

<http://www.skillsyouneed.com/ips/improving-communication.html>

(Last viewed on 4th October 2014)

Lena Karlsson and Ravi Karkara, Working with Men and Boys to promote gender equality and to end violence against boys and girls. A short report of a workshop (March 2004 Kathmandu)

Miller, David. *Dare to be King – What if the Prince Lives?*

Minnesota Advocates for Human Rights (2003). Causes and Effects of Gender-Based Violence. <http://www.stopvaw.org>.

Minnesota Fathers Families Network, (May 2007). Info Sheet 11

Male Socialization: How boys learn to be men

Miruka, O. (2007). *Gender Mainstreaming Manual*. Nairobi: Swedish Cooperative Centre and Vi-Agroforestry.

Miruka, O. et al, (2003) *Femnet Training Manual on Gender Based Violence*. Nairobi: Femnet, pp. 30-41)

Peace, Security and Development Network (2010). *Men, Masculinities and the Security-Development Nexus: A Summary Overview*.

Prof. Nyokabi Kamau, Gender, Masculinities, Femininities and SGBV, Paper presented at the HBF Gender Forum, 26th April 2012

Pt'chang Nonviolent Community Safety Group Inc. (2005). *Nonviolence Training Project: Trainers Resource Manual 1st Edition*

Men for Gender Equality Now (MEGEN), Sitawa, S (Ed), *Dare To Speak Out: Assist Survivors of Gender Based Violence*.

Texas Council on Family Violence. *Men's Nonviolence Project: Standing Together for Justice. Guide to Engaging Men and Boys to end Violence Against Women and Girls*.

World Vision (2008). *Gender Training Toolkit*

Internet sources

Institute of Development Studies (2009). *Politicizing Masculinities: Beyond the Personal*. <http://www.xyonline.net/content/politicising-masculinities>

Rogers Park Young Women's Action Team and Mariame Kaba: *Where Our Boys At? Involving Young Men as Allies to End Violence against* (www.rogersparkyw.at.org)

Strengthening Health System Responses to Gender-based Violence in Eastern Europe and Central Asia. A resource package.
<http://www.health-genderviolence.org/>

The Art of Active Listening. National Aging Information & Referral Support Center. Tip Sheet1. <http://www.mitoaction.org/pdf/tipActiveListening.pdf>

United Nations Declaration on Elimination of Violence Against Women.
www.rwamrec.org/essay3.

Effective Communication: Improving Communication Skills in Business and Relationships
<http://www.helpguide.org/articles/relationships/effective-communication.htm>

10 Tips to Effective & Active Listening Skills
<http://powertochange.com/students/people/listen/>

Laws

Children's Act, Cap 141 Laws of Kenya

Penal Code, Cap 63 laws of Kenya

Prohibition of Female Genital Mutilation Act, Cap 62 B

Sexual Offences Act, Cap 62 A

Bills

Protection against Domestic Violence Bill 2013

About CEEC

Community Education and Empowerment Centre (CEEC) is a national nonprofit making organization based in Kenya which strives to build the capacity of communities to be actors in their own development

Vision

Communities that are nonviolent, all inclusive and where the human rights of all are respected and protected.

MISSION

Empowering communities through capacity building, advocacy, research and documentation on issues of gender, human rights, law, community peace building, leadership and governance



CEEC
Community Education &
Empowerment Centre

Kush Office, Rhapta Road, Nairobi
P.O. Box 103077-00101 Nairobi, Kenya
Tel: +254 704 606992 or 787 648866
Email: info@ceec.or.ke
Website: www.ceec.or.ke



Nachu
↔
Kikuyu



Some of the participants per ward
Kinoo



Karai

Sigona

