

POSITIVE MASCULINITIES TRAINING GUIDE



Positive Masculinities: Building a culture of nonviolence within Nairobi's informal Settlements

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Table of Contents

Acknowledgements.....	5
About the Authors.....	6
INTRODUCTION.....	7
About the Guide.....	7
Notes for Facilitators.....	7
Climate Setting	9
Objectives and Ground Rules.....	9
MODULE ONE: UNDERSTANDING GENDER.....	11
Introduction to Gender	11
The Social Construction of Gender	12
MODULE TWO: UNDERSTANDING MASCULINITY AND FEMININITY WITHIN A PATRIARCHAL CULTURE.....	14
Gender and Violence.....	14
Role of Men in Violence.....	16
Redefining Masculinities.....	16
Role of Men in Peace-building.....	18
MODULE THREE: GENDER SENSITIVE ACTIVE NONVIOLENCE.....	20
Introduction to Active Non-violence.....	20
Steps and Principles of Active Non-violence.....	21
Mobilizing Youth for a Violence-free Society.....	21
MODULE FOUR: SKILLS BUILDING.....	22
Communication Skills.....	22

ANNEXES.....	24
ANNEX 1: HANDOUTS.....	24
Handout 1- Definitions of Key Gender Concepts.....	24
Handout 2 - Institutions, Agents and Processes of Socialization.....	25
Handout 3a- Masculinity and Femininity.....	30
Handout 3b- Male Code.....	33
Handout 3c- Male Role in Post-Election Violence in Kenya in 2007-8.....	33
Handout 4a – Positive Masculinities.....	34
Handout 4b - Why is it necessary to re-define masculinity?.....	35
Handout 5- Looking for a Good Brother	36
Handout 6 - How Youth Can Contribute to a Culture of Peace.....	36
Handout 7- Non-violence.....	38
Handout 8– Principles and Steps of Non violence.....	38
Handout 9 – Mobilizing men for a violence free society.....	40
Handout 10 - Communication Skills.....	42
ANNEX 2: TRAINING PROGRAMME.....	45
References	48

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Introduction

About the guide

This guide is based on the training materials and participant's experiences during the implementation of the project titled *Positive Masculinities: Building a culture of nonviolence within Nairobi's informal settlements*. The guide outlines the sessions as conducted at the training held on 18th – 22nd June 2012 in Nairobi bringing together young men from Kibera, Mathare, Huruma, Kariobangi and Dandora informal settlements in Nairobi. The primary target users of the guide were the trainees in their replication activities within their respective communities. However, the guide can be adapted to other settings with the necessary modifications. Relevant handouts, some adapted from other publications and internet sources, are provided in the appendix to support the sessions.

Notes for Facilitators

- ❖ **The Team:** At least two facilitators are needed for the workshop using this training guide. It is important that they take turns in leading exercises, guiding discussions and taking notes (for example, on points brought up in group discussions). In addition, there should be a rapporteur who will compile the report for the entire training.
- ❖ **Planning:** Before running the workshop, it is recommended that the team meets and discusses each session in detail. Facilitators should also convene at the end of each day to review the day and make necessary adjustments to the programme and process.
- ❖ **Supervision:** During group work, facilitators should go round, making sure that participants are on track and provide assistance if needed.
- ❖ **Group Dynamics:** Some of the concepts may be complex and controversial and may generate resistance from participants. Therefore, facilitators need to be attentive to group dynamics. Most importantly, the trainers should work towards creating a climate in which participants can express their thoughts freely without being judged. They should also make participants feel that their contributions are valued.
- ❖ **Honesty:** In case facilitators do not have the answers for a question posed by participants, they should not be afraid to say they do not know! Facilitators and participants can try to find out the answer together or the facilitators can try to get that information ready for the next day.
- ❖ **Time Management:** This can be done in several ways. First, participants can appoint one of their own to be an overall time keeper. Second, facilitators can take on this responsibility. In all circumstances, everyone should be made personally responsible for keeping time. During sessions, facilitators should have a discreet way of drawing each other's attention to the time. The session plans in this guide indicate an approximate duration for each session. However, if facilitators feel that the proposed duration is inadequate or too long, they should feel free to adjust it accordingly. The guiding principle is to ensure that the most significant content is covered exhaustively without hurrying through.

- ❖ **Handouts:** Handouts on content and with group tasks have been prepared for each session and appear in the annex. Facilitators should provide short explanations about them during distribution.

The following teaching/learning methods are suggested in using this training guide:

- ❖ **Brainstorming:** Participants are asked to generate ideas about a particular subject. Every suggestion is accepted without criticism or comment and written down on the flip chart. The group then discusses the ideas when all suggestions have been recorded. Where necessary and relevant, facilitators provide additional input. Brainstorming is usually done to generate ideas that are to be discussed and refined further.
- ❖ **Buzz groups:** Participants discuss ideas/experiences in pairs or threes for a few minutes based on a given topic or question. This is helpful for getting discussions going and enabling participants to explore and refine their ideas before speaking in the larger group. After a given time, one person from each buzz group shares the group's thoughts with the plenary.
- ❖ **Games:** Games and exercises can help to sort out problems, create a group identity, build trust within the group and facilitate learning in a way that is informal, relaxed and enjoyable. The different types of games and exercises used include ice-breakers, energisers, and knowledge games related to training content.
- ❖ **Presentation:** This involves direct delivery of content by the facilitator. A presentation should not be too long. It's good to have the key points summarized in a handout for participants. In case the facilitator uses PowerPoint, the text on slides should be short. The slides should also be compact and attractively composed and designed through use of graphics and vision-friendly colour schemes. After the presentation, the facilitator should allow questions and discussion.
- ❖ **Videos:** Participants are asked to watch a video (or clip) which is then discussed to draw relevant lessons. Often, the videos are thematic and illustrate particular attitudes and behaviour patterns in the society. The facilitator should skillfully guide participants in identifying the key lessons from the video.
- ❖ **Plenary Discussion:** The whole group stays together and discusses the topic. Plenary discussions are often used at the beginning and end of sessions to introduce and summarize a topic. They also enable the group to explore different dimensions of an issue.
- ❖ **Role-Play:** Participants act out imaginary characters. Role-plays can be used to rehearse new skills, prepare for a new situation or just to illustrate an idea. The facilitator should de-brief after the role play to draw out the lessons including asking participants how it felt being the character they acted.

Objectives

- ❖ Participants get to know each other and feel comfortable before the training begins.
- ❖ Facilitators learn participants' expectations and concerns to tally them with training objectives and correct any misconceptions about the training.
- ❖ Facilitators assess participants' knowledge of the subject before the training starts in order to adjust the content, methods and programme appropriately.

Time: 1 hour.

Material required: Marker pens, coloured paper, flipchart and name tags.

Methodology: Buzz groups, games, plenary discussion.

Notes for Facilitators

- ❖ Record participants' expectations and concerns and tally them with the training objectives and programme. Be honest about which expectations and concerns cannot be addressed during the training. In case there are issues brought out which should be included in the programme, discuss during the daily facilitators' meeting and take necessary action.
- ❖ In order to create awareness on the topic of masculinities, carefully listen to the responses generated and consider how to use them during the sessions. For example, do they reflect some kind of stereotypes? Do they provide entry points for changing attitudes towards the traditional roles of women and men?

Facilitation Tips

- ❖ Ask participants to pair up, if possible with a person they do not know, and ask each other the following questions in turns (5 minutes)
 - a) *What is your name?*
 - b) *Which name would you prefer during this training?*
 - c) *Which organization do you come from and what do you do?*
 - d) *What are your expectations of this training?*

Participants should record the answers on cards or flip chart paper and use them to present their partners to the plenary. Give each participant two minutes to summarise the information gathered about the partner. Write the expectations on the flip chart and put them up where everybody can see them. Have the rapporteur record the names of the organizations represented and their areas of work.

Objectives and Ground Rules**Session 1.2****Objectives**

- ❖ Participants are aware of the training objectives.
- ❖ Facilitators and participants commit to standards of behaviour for a good learning environment.

Times: 30 minutes

Material required: Handouts, copies of training program, flipchart, marker pens.

Methodology: Presentation, plenary discussion.

Notes for Facilitators

- ❖ Match participants' expectations with training objectives and explain which expectations can be met and which can't be met.
- ❖ Ask participants to propose the ground rules and commit to observing them.
- ❖ Have the group identify people to be responsible for tasks such as time keeping, welfare, opening and closing prayers, recaps and energizers.

Facilitation Tips

- ❖ Introduce the session by giving a brief background of the training.
- ❖ Present the training objectives and tally them with participants' expectations.
- ❖ Allow for questions and comments.
- ❖ Provide participants with an overview of the training programme.
- ❖ Explain the idea of ground rules before asking participants to propose them.
- ❖ Record or have a volunteer record the ground rules and display them on the wall.
- ❖ Invite participants to agree that they shall all observe the rules.
- ❖ Ask participants to volunteer for various tasks e.g. time keeping, recaps, energizers, welfare etc.
- ❖ Clarify logistical and administrative issues e.g. venue, transport, catering, time etc.
- ❖ Take note of issues that cannot be solved immediately, follow up and report back.

MODULE 1:

UNDERSTANDING GENDER

Introduction to Gender

Session 2.1

Objectives

- ❖ Participants are able to define “gender”.
- ❖ Participants are able to distinguish between “gender” and “sex”.
- ❖ Participants are able to define other concepts related to gender.

Time: 2 hours.

Materials required: flip chart, marker pens, masking tape.

Methodology: Buzz groups, plenary, presentation.

Notes to Facilitators

- ❖ Participants learn better when they discuss among themselves and bring out pertinent issues based on their practical experience.
- ❖ Note gender issues that will inform discussion in later sessions.
- ❖ Prepare a handout with key definitions.

Facilitation Tips

- ❖ Ask participants to pair up and answer the questions/complete the statements below. Then invite members of each pair to share with the larger group and discuss the responses.

- I am happy to be a man because.....*
- If I was a woman I would....*
- What is the one thing I like about women?*
- If I was a woman, what is the one thing I would not do?*
- What things do I do that are typical of men?*
- What things do I do that are not typical of men?*
- What do women do that I wish I could do but can't?*

NB: There are different variations of these questions/statements and the facilitator can adjust them to suit the particular audience.

- ❖ Record the answers on flip chart and invite participants to identify those things that only apply to either men or women and those that can apply to both. Mark those that apply to either men or women only (**S**) and those that can apply to both (**G**).
- ❖ Use the responses to define “gender” and “sex”.
- ❖ Use Handout 1 to explain and discuss other key gender concepts.

Distinction 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.

The Social Construction of Gender

Session 2.2

Objectives

Facilitate an understanding of:

- ❖ The socialization process.
- ❖ The way patriarchy influences the construction of gender and power relations.
- ❖ Key socialization institutions, agents and processes.

Time: 2.5 hours

Materials: flipchart, marker pens, masking tape, handouts.

Method: Group discussions, short lecture, plenary discussions.

Notes to Facilitators

- ❖ Plan and provide for open discussion sessions. One way of doing this is to organize participants into groups to discuss the various socialization agents, institutions and processes.
- ❖ Encourage and use different methods and allow enough time for plenary discussions and exchange of ideas.
- ❖ Carefully moderate the discussion because it can become very controversial at times.

Facilitation Tips

- ❖ Divide participants into groups and ask each group to take one of the institutions/agents of socialization (Family, School, Religion, Workplace, Media) and discuss what we learn about being boys/men and girls/women from these institutions/agents.
- ❖ Ask a representative from each group to present a summary of the key issues to the plenary.
- ❖ Use the presentation to explain how the various societal institutions, structures and agents contribute to the socialization process.
- ❖ Close the session by explaining that our opinions and perspectives about ourselves and the opposite sex are often informed by gender stereotypes. Gender norms (expected characteristics/behaviour of women/men) are shaped and reinforced over time by various societal institutions, agents and processes such as the family, school, religion, media and our peers. This makes it often difficult for us to understand the opposite

sex and their needs and concerns. By having a better understanding of the opposite sex, their needs, concerns and experiences, we are able to have greater empathy for them and how gender norms affect their lives. This in turn facilitates harmonious and respectful co-existence.

- ❖ Use Handout 2 to explain how the various agents, institutions and processes contribute to the socialization process. Summarize by explaining that social construction of gender is done according to a reigning gender ideology, which in most communities is patriarchal in nature. This is a system of thought that positions the male above the female in all respects.

Social construction of gender refers to the concept that gender roles and attributes are deliberately and systematically cultivated in females and males over time through processes embedded in the social units around which society is organized. It is:

- *Systematic: because it is orderly and follows an ideological blueprint of what a woman or a man in a particular society should be.*
- *Constructed: because it is deliberate action that combines various factors.*
- *Maintained: in the sense that there are structures in place to ensure its longevity.*
- *Justified: in that it can always be explained away.*
- *Perpetuated: in that it is reproduced in later generations.*

The process of construction is life-long and carried out through units and processes such as the family, school, religion, media, work place, language and folklore.

(Quoted from: Miruka, O. (2007). *Gender Mainstreaming Manual for Swedish Cooperative Centre*, 2007 p. 18 and Miruka, O. Wainaina, N, Chege R, and Munyua, A. (2003) *Femnet Training Manual on Gender Based Violence*, 2003 p. 30.

'People are born female or male but learn to be girls or boys, women or men from the society within which they live. They are taught by the society what the appropriate behaviour, attitudes, roles or activities are for them and how they should relate to other people. This learned behaviour is what makes up gender identity and determines gender roles.'

MODULE 2:

UNDERSTANDING MASCULINITY AND FEMININITY WITHIN A PATRIARCHAL CULTURE

Gender and Violence

Session 3.1

Objectives

- ❖ Participants understand how masculinity and femininity are influenced by the socialization process
- ❖ Participants understand the link between the socialization process and violence as well as the roles men and women play in violence.
- ❖ Participants understand the link between negative masculinities and violence.

Time: 3.5 hours.

Materials required: flipchart, marker pens, masking tape, handouts, video, LCD projector and screen.

Methodology: Brainstorming, small group discussion, presentation, video session (visual) and plenary discussions.

Notes to Facilitators

- ❖ Ensure that participants have a working definition of the terms “masculinity” and “femininity”.
- ❖ Allow a safe space for deep sharing and reflection among participants.
- ❖ Use a relevant video, such as *Tough Guise*, to discuss masculinities and violence.

Facilitation Tips

- ❖ Divide participants into equally distributed groups and ask them to respond to the following question;
 - *How does the socialization process lead/contribute to violence? Give specific examples from your own personal experience.*
- ❖ Let each group select a rapporteur to record and report the group discussion to the plenary.
- ❖ During plenary, ask participants to note down any questions or comments on each presentation.
- ❖ After all presentations, open up the discussions, make clarifications and give inputs on issues not exhaustively covered using Handout 3a.
- ❖ Next, allow the participants to watch the video without any interruptions and ask them to note down questions and comments for later discussions.
- ❖ After the viewing session is over, facilitate a discussion using questions such as:
 - a) What parts of the video did you find most interesting and why?
 - b) What parts did you find painful and why?
 - c) What touched you most in the video?
 - d) What have you learnt from the video?

Tough Guise

Tough Guise is an hour long documentary which examines the relationship between images in popular culture and the social construction of male identities. Although the context is the United States of America thirteen years ago, the video can easily be adapted with modifications to other settings including modern day Kenya.

Written by: Jackson Katz (also the narrator) and Jeremy Earp

Executive producer and Director: Sut Jhally

Year of production: 1999

Some of the key issues from the video *Tough Guise*:

- ❖ Effects of negative socialization on men and women. As much as women suffer more than men from violence, they also contribute to violent masculinities by socializing boys to be violent and admiring men who exhibit characteristics of being strong and aggressive. On the other hand, they look down upon men they perceive to be “weak” or “effeminate”.
- ❖ Culture is a major contributing factor to ignorance on gender equality
- ❖ Men usually put on a tough front on the outside but sometimes they are also vulnerable on the inside. However, because society does not give them permission to show any signs of weakness even when they are hurting, they pretend to be fine. They therefore wear a mask (guise) pretending to be tough.
- ❖ There are other healthy forms of masculinities apart from the negative ones popularized by the society.
- ❖ Issues of violence cut across racial/ethnic, class, religious, geographical and other barriers.
- ❖ Men themselves undergo a lot of suffering due to violence; as much as they are perceived as perpetrators (and are indeed the main perpetrators), they are in many cases victims of violence usually perpetrated by fellow men and in some cases by women.
- ❖ Violence is all about power; men as the main perpetrators of violence exert “power over” women or other men that they perceive to be weaker than them. Positive masculinity is about tapping the “power within” and exercising “power with” others, be they women or fellow men.
- ❖ A lot of focus is put on the subordinated group and in the case of gender based violence, this group is women. This removes the focus from the dominant group, the men and makes it difficult to see the magnitude of the problem of masculinization of violence.
- ❖ Media plays a big role in perpetuating violence, by glorifying violent masculinities. This is for example in the form of movies, advertisements, verbal messages and even print media.

Wrap up the leading discussions on some stereotypes on masculinity using Handout 3c.

Objectives

- ❖ Drawing from their own experiences, participants analyze their role as either victims or perpetrators of violence.

Time: 2 hours.

Materials required: flipchart, marker pens, masking tape, handouts.

Methodology: Storytelling, group work, plenary discussions.

Notes to Facilitators

- ❖ Some of the information shared during this session may be very sensitive and traumatizing. Try as much as possible to create a safe space for deep sharing and reflection among participants without interruption. Where possible, the presence of a counselor would be ideal for debriefing and support.
- ❖ Participants may be uncomfortable with sharing deep and sensitive experiences in the presence of recording devices. If such discomfort is expressed, it should be respected and such devices switched off.
- ❖ Assure the participants that confidentiality is central and those who do not want their identities revealed will have their wishes respected. Likewise, the participants themselves should commit to protecting each other's privacy.

Facilitation Tips

- ❖ In plenary, invite participants to voluntarily share their first hand experiences of violence during the 2007/8 post-election violence or any other violent situation as they deem fit.
- ❖ Encourage them to be open about how they acted positively or negatively.
- ❖ Assure those sharing their stories that they should only share what they are comfortable with and that they are free to stop at any stage.
- ❖ Explain to the rest of the group that no questions, comments or any other interruptions are allowed when the sharing is going on.
- ❖ After all those who want to share have finished, invite the participants to share lessons learnt and what they would have done differently if given another chance. Handout 3b.
- ❖ Close the session by emphasizing that the sharing was for learning and should be kept private and confidential.

Redefining Masculinities**Session 3.3****Objectives:**

- ❖ Participants understand how men are also victims of violent masculinities.
- ❖ Participants discuss strategies for a paradigm shift from negative to positive masculinities.

Time: 1.5 hours

Material: Flipchart, marker pens, handouts.

Methodology: Group discussions, plenary session, presentation.

Notes for Facilitators

- ❖ From the preceding sessions, the participants are expected to have learnt about healthy ways of expressing their masculinity. Allow enough time for sharing in groups how they see themselves doing things differently as a result of the insights they have gained.
- ❖ Some of the discussions in this session can be controversial since they involve trying new behaviours that some of the participants may not be comfortable with. It would be helpful to go round the groups to ensure that the discussions are focused and the ground rules set at the beginning are observed.

Facilitation Tips

- ❖ Randomly divide the participants into four equal groups and give them the following questions to discuss in their groups;
 - a) In what ways have you been expressing your masculinity negatively and/or observed other men around you do it?
 - b) What do you see as the effects of the negative expressions of masculinity?
 - c) What healthy expressions of masculinities can you think of?
- ❖ Each group should have a chair to moderate the discussions and a rapporteur to report back to the plenary.
- ❖ After all presentations, open up discussions, summarize the main learning points and give any additional information that may have been left out.
- ❖ Lead discussions on how participants intend to redefine masculinities using Handouts 4a, 4b, & 5 for additional input.

We are all highly influenced by the messages we get from the world around us regarding social order, relationships and our behaviour. Challenging male violence requires challenging gender order as it relates to violence. According to the World Health Organization, male violence is a learned behaviour and men are socialised in much of the world to be violent. Men's use of violence is in itself usually part of an affirmation of male norms and masculinities in addition to being part of a power structure in which men with more power (e.g. older boys and men, men in dominant social classes) subjugate younger boys and men with violence. *World Health Organization, Why engage men in the fight to end violence against women and girls? 2009*

The socio-cultural construction of manhood or masculinity lies at the core of men's violence against women, as well as the basis of potential sources of prevention. There is need to redefine masculinity – giving messages that offer alternative options for what being a strong male in a given community can look like.

There are pivotal environments where boys get explicit and strong instruction about what it means to be a man. The playing field is one of those influential settings. In sport, athletes learn to be aggressive, competitive, physically strong, and dominant. None of these qualities are inherently negative, but when applied outside of the sporting environment, each can be a contributing characteristic to male violence. Sports provide a forum where boys seek guidance about forming their masculine identities and it can therefore also be an ideal space to introduce alternative forms of masculinity and reconsider gender roles. Since most boys often want to participate in sports, coaches and team leaders can integrate sessions on positive masculinities and nonviolence into games. Involvement in sports will give the boys an incentive to participate in such sensitization sessions. It is important to look for ways of integrating sensitization in other forums where boys and men are normally found for example the work place, clubs, social places etc.

Role of Men in Peace-building

Session 3.4

Objectives

- ❖ Facilitate an understanding of how men can and do contribute to peace building efforts.

Time: 2 hours.

Materials required: Flip chart, marker pens and masking tape

Methodology: Group work, plenary discussions.

Notes to Facilitators

- ❖ It is important to help participants move away from theory as much as possible and instead draw from their own personal experiences.
- ❖ Allow enough time for group discussions, presentations and feedback to allow participants learn from their own and each others' experiences.

Facilitation Tips

- ❖ Randomly divide participants into equal groups and let them discuss the following question: *How do I/can I contribute to peace in my family, work place and community?*
- ❖ Ask each group to appoint a chair to regulate discussions and a rapporteur to report back to the plenary.
- ❖ Allow for 30 minutes group discussions and have all the groups report back. Ask the participants to note down their questions and comments and open discussions after all the groups have presented.
- ❖ Wrap up the discussions by highlighting the key points and adding what may have been left out. Using **Handout 6**

MODULE 3:

GENDER SENSITIVE ACTIVE NONVIOLENCE

Introduction to Active Nonviolence

Session 4.1

Objectives

- ❖ Participants are able to understand gender sensitive active nonviolence and its applicability in their context.

Time: 2 hours.

Material: Flipchart, markers pens, handouts,

Methodology: Brainstorming, plenary discussion, group discussions and presentation

Notes for Facilitators

- ❖ Participants who are hearing the term “nonviolence” for the first time usually think it is something strange. However, when they get to understand what it means, it becomes clear it is something they are familiar with. It is therefore important to draw from the participants’ understanding of nonviolence and build on it.
- ❖ To translate the theoretical understanding of nonviolence into practice, encourage participants to brainstorm on ways in which nonviolence is applicable in their respective contexts.

Facilitation Tips

- ❖ Divide participants into groups and ask them to discuss their understanding of the term “Active Nonviolence”, giving examples of when they have used it or seen it being used.
- ❖ In plenary, consolidate the outcomes of the group discussions and come up with a working definition, giving specific examples of its application. Borrowing from previous sessions, ensure you integrate gender sensitivity into the discussions.
- ❖ Using Handout 7, give an introduction of nonviolence and its assumptions.

Violence is the “intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community which either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation.

World Health Organization

Nonviolent direct action seeks to create a crisis and foster such a tension that a community that has constantly refused to negotiate is forced to confront the issue. It seeks to so dramatize the issue that it can no longer be ignored. Martin Luther King Jnr

Steps and Principles of Active Non-violence Objective

Session 4.2

- ❖ Participants understand the principles of nonviolence.

Time: 2 hours.

Material: Flipchart, marker pens, handouts.

Methodology: Brainstorming, handout, plenary discussion and lecture.

Facilitation Tips

- ❖ Give out Handout 8 on the principles and steps of nonviolence and ask participant to read them out loud one at a time.
- ❖ Invite the other participants to explain what they think the principle means.
- ❖ Invite participants to brainstorm the possible application of the principle in the Kenyan context generally and in informal settlements specifically. Ensure that a gender perspective is integrated in the discussions.
- ❖ Correct any wrong information and add what may be left out.

Nonviolence is the finest quality of the soul, but it is developed by practice. Almost everything you do will seem insignificant but it is important that you do it. Mohandas Gandhi

Mobilizing Youth for a Violence-free Society

Session 4.3

Objective:

- ❖ Participants are equipped with skills for mobilizing fellow men for a violence-free society

Time: 2 hours

Material: Flipchart, markers pens, handout.

Methodology: Brainstorming, plenary discussion, lecture.

Notes for Facilitators

The primary purpose is to build the capacity of trainees to reach out to men and boys with a view to assisting them to understand the importance of joining efforts to combat violence and realize that they equally stand to benefit from a violence-free society.

Facilitation Tips

Using **Handout 9** take participants through the key components of mobilizing men highlighting: movement building, what motivates movement building and what keeps movements alive. Allow questions at different intervals for better understanding.

MODULE 4:

SKILLS BUILDING

Communication Skills

Session 5.1

Objectives:

- ❖ Participants equipped with effective communication skills.

Time: 3.5 hours.

Material: Flipchart, markers, handouts.

Methodology: Brainstorming, role plays, presentation, plenary discussion.

Notes for Facilitators

In many societies, men are socialized from a very early age not to express their emotions and it is therefore very difficult for most men to have an honest and open communication with the women in their lives or indeed with other men. Generally, men also have a tendency of not listening effectively especially in intimate relationships. Given how vital communication is in relationships, lack of or break down of communication is one main source of conflict and even violence. Bottled up emotions and frustrations will inevitably find an outlet and if they cannot be expressed in a healthy way, they find expression in negative ways. It is therefore not uncommon to find men who have bottled up emotions and frustrations resulting to violence. It is therefore important for men to re-learn new and healthy ways of communicating. Men need to understand that open and honest communication does not make them less masculine but instead fosters healthier relationships and also facilitates constructive conflict resolution. Good communication skills are indeed vital for anyone working in the area of conflict. It is important for the trainees to understand the negative effects of poor communication and/or miscommunication. At the same time, it is also important to understand the powerful effects of effective communication, particularly listening skills. The exercises in this session should bring out all these aspects of communication.

Facilitation Tips

Exercise: The Rumour Clinic

Get three volunteers and send them out of the room. Tell the group that you are going to tell a story to the first person (in the presence of the larger group) who is going to listen and repeat it to the second person. The second person will repeat the story to the third who will in turn tell the story to the whole group. The story should contain a lot of details and the three people should repeat it exactly as it is told. (See story in the box below). When the three people have retold the story, ask the group some questions to stimulate discussions e.g.

- ❖ Were any of the versions accurate?
- ❖ What facts changed during the retelling?
- ❖ Was anything left out of the story and was it important?

- ❖ Was anything added to the story?
- ❖ What do we learn about how we listen?
- ❖ What are the potential effects of the distorted facts?

John's mother was on her way to Muthurwa market when she met with her friend Ann who told her that Lucy's husband was sick and was admitted in Kenyatta National Hospital. Ann suspected that Lucy had infected him with HIV. John's mother told Ann that she had heard that Lucy's former husband had died of AIDS. Ann said she would find time to visit Lucy's family. Ann asked her to greet her family and they parted ways.

Listening Skills: Role Plays

Ask for two volunteers. In the first role play, ask the volunteer to tell a story of his choice to one of the facilitators and ask the larger group to observe. The facilitator is going to use poor listening skills. In the second role play, one of the other facilitators is going to use effective listening skills. After the two role plays, debrief the speakers and ask for feedback from the larger group. Note down the answers on flipchart and use them together with the responses from the previous exercise to explain the importance of effective communication and what it entails. Use **Handout 10** to add what may have been left out.

(NB: A variation of the role plays is to divide the trainees into groups of three, speaker, listener and observer and afterwards debrief all of them)

ANNEXES

ANNEX 1: HANDOUTS

Handout 1- Definitions of Key Gender Concepts

This refers to categories assigned to men and women by the society where one gender is more valued and respected than the other. This differs from society to society – but generally men are given a higher status than women.

Gender Roles: These are socially determined tasks, behaviours and responsibilities for women and men, based on socially perceived expectations of how women and men should act. These roles may differ from place to place and over time, although women are usually allocated domestic roles (e.g. taking care of the home and children) while men are assigned to the public domain and are generally considered the bread winners and protectors. Failure to conform to these roles usually leads to conflict and even violence.

Gender Equality: This is the ideal situation where the same treatment is applied to both men and women. This means sharing of power, positions, opportunities and access to resources and services between women and men take place 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 are affirmative action measures in university admissions (lowering cut-off points for girls) and gender equity provisions in the Kenyan constitution.

Gender Relations: This is the way men and women relate. In most communities, these relations are characterized by men dominating and women being subordinate.

Gender Socialization: This refers to the process through which males and females learn to be boys/men and girls/women. This varies from one community to another, from place to place and from time to time. 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 members of the opposite sex. As society evolves, so does the socialization process.

Patriarchy and matriarchy: The word patriarchy consists of two prefixes “pat” which means “father or male” and “archy” which means “order or chief”. Narrowly, patriarchy therefore means the rule of the fathers. Broadly, patriarchy is the organization of societal affairs in such a way that they promote male supremacy. This means precedence of, rule by and domination over females by males (Femnet, 2005). Matriarchy on the other hand is derived from the Latin word mater meaning mother and Greek word arch arché meaning beginning or origin (Source: *Heide Göttner-Abendroth: Das Matriarchat. Stuttgart, Kohlhammer 1988 ff.*). It is therefore a form of social organization where the mother or female is the head of the power structure.

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 perpetuated against a person’s will and that is based on socially ascribed (gender) differences between males and females. While men and boys may be and are subjected 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 gender based 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*).

Handout 2 – Institutions, Agents and Processes of Socialization

(Adapted from: Miruka, O. (2007). *Gender Mainstreaming Manual*. Nairobi: Swedish Cooperative Centre and Vi-Agroforestry, pp. 18-25 and Miruka, O. Wainaina, N, Chege R, and Munyua, A. (2003) *Femnet Training Manual on Gender Based Violence*. Nairobi: Femnet, pp. 30-41)

a) The Family/Home Environment

This is where social construction of gender begins through various processes described below.

Birth rituals: These are used in many communities to signify the gender, future role and value of the child. Examples from some of the Kenyan cultures are; a bundle of firewood being placed outside when a female child is born while a spear is planted in case of a male child; a male child being welcomed with five ululations compared to a female’s four; slaughtering a bull on the birth of a male and nothing on the birth of a female child; and special presents or ornaments for the mother of a male child.

Permanence of residence: Female children are expected to marry and leave the homestead while male children are considered permanent residents of the homestead, offering protection to the family and its wealth as well as being a continuation of the lineage. There is therefore less investment in the female child.

Division of labour: Women and girls are expected to carry out domestic chores (which are usually not paid for) while boys and men take up the productive and political roles (which are paid for).

Sex-typing: Girls imitate what their mothers do and boys what their fathers do. This comes along with attitudes towards the other sex and sense of self-worth. Boys who see their fathers demean and batter their mothers internalize the concept and repeat it in their own lives. Girls who see their mothers subordinated also internalize the same and learn to expect and tolerate the same in their lives.

Decision-making: Who decides whether the family should acquire or dispose of land or what will be eaten for lunch? Men are assigned the overall and binding decision making roles over all important family matters while women only make decisions on minor domestic issues.

Income-expenditure patterns: Whereas men's income tends to be used on acquisition of real assets (land, housing, livestock, motor vehicles etc.), women's tends to be used for edibles and recurrent items. This means women will more often than not have nothing to show for all their efforts since property is in most cases registered in men's names.

Family headship: This is "by right" considered to be the preserve of men even when they are not able to perform roles of provider, protector and bread winner. Changing economic times are bringing about a change in traditional gender roles, with women increasingly taking up the roles assigned to men and this is a source of tension and conflict in many families. Unfortunately, violence is one of the ways partners are using to deal with this change of gender roles.

Verbal instructions and forms of reward: These reinforce what parents and siblings expect of girls and boys. For instance, boys who show signs of cowardice are scolded and reminded that they must stand up for themselves while girls are often offered ready protection against any external aggression. On the other hand, girls who show signs of non-conformity to their assigned gender roles are often reminded that they risk missing a suitor if they persist in that behaviour. While boys are socialized from an early age to take charge, girls are prepared to become wives and mothers. It is also important to note that boys are also socialized to see aggression as a mark of manhood.

Toys: Boys tend to be given mechanical, and sometimes violent toys (e.g. guns), while girls are given toys designed to enable them practice their future roles as wives and mothers.

Property ownership and inheritance: In almost all communities in Kenya, there is a culturally ingrained belief that property is owned by men and it can only be passed on to the male children as custodians of family heritage. This is despite provisions of law to the contrary.

Tradition: Violence against women is often passed off as discipline. Women sometimes internalize this perception and even consider violence to be a sign of love.

Kinship: Under patriarchy, the family identity is defined along the male line. Children take on the names of and/or follow the lineage of their fathers. Property and power are passed on to the male children. In many communities, sons are expected to put up their houses within their fathers' homesteads while girls are not allowed to do so. This kinship system also explains the practice of widow inheritance whereby a male relative of the deceased husband takes over the widow to keep the lineage of the deceased alive.

Rites of Passage: During initiation rites, girls and boys are socialized on their roles and behaviour as women and men. The notion of supremacy already planted in the boys' minds is reinforced with instruction on how they should perceive and interact with the opposite sex. This may include: licence to sexual promiscuity, exclusion from sleeping in certain quarters and stopping to perform certain chores. Girls on the other hand are further instructed on the virtues of a good wife and mother (submission, servitude, suppressed sexuality etc.). For communities where circumcision is part of the rite of passage, the very act of removing the foreskin of the penis is seen as an enhancement of the organ for its function of penetration, deemed a form of conquest over the female. In contrast,

removal of the clitoris, the organ of female libido, is aimed at achieving the opposite effect, suppressing of female sexuality.

Marriage: Society tends to place a higher premium on women's marriage and looks down upon any woman who does not seem able to get married. The pressure is also very high for women to stick to a marriage for economic security and also to avoid the stigma that accompanies separation and divorce. Similar stigma and pressure are not applied to the males who, in many communities, are allowed to take on extra wives.

Bride-wealth: The payment of cash and other material items to the bride's family is mandatory in most communities before a customary marriage can become legally valid. Whereas it was initially supposed to be a mere symbol of appreciation and token to the bride's family and also a way of cementing the relationship between the two families, it has become one of those practices that are widely abused. Parents/husbands are increasingly treating their daughters/wives as commodities usually resulting in violence. The unwillingness or inability of the woman's family to return the bride wealth also puts pressure on her to stick in the marriage regardless of what happens.

New identity: In most communities, the bride moves to the groom's home and assumes the clan identity of the husband. In addition, when a woman gets married, she is expected to change her name to incorporate that of the husband. As a result, she loses her individual identity.

Beast of no world: Despite moving into her husband's family and changing her name, the wife is in most cases not fully accepted by her in-laws. She is also not guaranteed inheritance of the marital property and neither can she inherit from her family of origin. This makes many women vulnerable to abuse.

Wedding ceremonies: Both traditional and modern wedding ceremonies perpetuate gender inequality and in some cases encourage violence against women. Brides are usually advised on how to be good wives, cooks, mothers and generally on hospitality towards the husband's friends and relatives and to submit to his authority. She is also presented with gifts that will enable her to perform these roles well e.g. shopping baskets, utensils, table clothes and so on. On his part, the husband is advised on how to exercise authority over the wife and if need be discipline her.

b) School/Education

Education reinforces gender norms and values some of which are already planted in the family. This is done mainly through and by;

Teachers: As role models and sources of information and instruction, teachers influence construction of gender in a number of ways. Women teachers dominate pre-school, lower primary school and art subjects while male teachers dominate in science subjects and upper levels of educational institutions. This sends a powerful message to both boys and girls on where they belong. In addition, the verbal messages that teachers give girls or boys in terms of their performance usually encourage or discourage their performance in specific subjects or as a whole.

Textbooks: Although this is changing, images in textbooks stereotype the roles of men and women. For instance, accountants, doctors, engineers, shopkeepers and leaders are often depicted as men. Nurses, secretaries and domestic helps are often depicted as female. This contributes to the belief in a life of inferiority and servitude for women.

Career paths: There are persistent attitudes that some subjects are too hard for females and others are inappropriate (soft) for males. This is often reinforced by lack of facilities for science subjects in some girls' schools. Teachers also play a big role in reinforcing career stereotyping, e.g. that girls should aspire to be teachers and nurses (professions regarded as family-like), while boys should aspire to be engineers, doctors, etc. (careers perceived as more powerful and better paying so they can fulfil their role as breadwinners).

Extra curriculum tasks: Clubs and games for which male and female teachers are assigned are stereotyped (females for Home Science clubs, males for Science, Young Farmers clubs, etc). The kind of games available for girls and boys also betray gender biases.

Leadership: In mixed schools, leadership roles (e.g. head boy, prefects) are usually given to boys while girls play more supportive roles e.g. deputy.

Peer influence: Age mates and schoolmates play a big role in socializing boys and girls into what "real boys" and "real girls" are. The idea of a "sissy" (soft boy) and "tomboy" (tough girl) illustrate this very well.

c) Religion

Religious beliefs and teachings are taken to be sacred and become the most rigid systems of perpetuating patriarchy and gender inequality. This is made worse by the fact that the leadership of most religious organizations is dominated by men and the interpretation of scriptures is clouded by cultural beliefs which are patriarchal in nature. Examples:

Myths of creation: The Christian interpretation of the creation story blames the destiny of humanity on Eve. In traditional mythology, women are presented as being responsible for bringing conflict between God and humanity. There are also arguments that a woman is inferior because she was "made" from the man's ribs rather than being "created". The argument goes that since man came first, then he is superior.

God's identity: In Christianity, God is presented as a male factor (He), a patriarch (the father) with a son. This identity is extended in the representation of God on earth through leadership of religious institutions by men.

Ordination of women: In two of the world's largest religions (Christianity and Islam), religious leadership is mainly in the hands of men. Within Christianity, there are denominations that ordain women but the largest denomination, the Catholic Church, still locks women out. Even the more liberal Anglican Church only opened its doors officially to women's ordination in 1994 when the Church of England officially allowed ordination of women. This did not come without stiff resistance and opposition. One of the dissenting voices was from Father Francis Brown who said this was "the most tragic day in the history of Christianity" and that it was an insult to God. Another conservative clergyman, Reverent

Anthony Kennedy, called the candidates for ordination “bloody witches”. Ironically, the voices emanated from Britain, a nation headed by a queen and once led by a female prime minister.

It is noteworthy that contrary to arguments advanced against women’s leadership, in traditional Africa, both women and men feature in religious leadership according to their divine call. Examples are religious women leaders such as Mary Akatsa and Gaudencia Aoko of Kenya, the latter who is acknowledged to be the founder of the Legio Maria faith in 1963. In Zambia, there is the case of the charismatic Alice Lenshina Mulengu of the Yombe people who founded the Lumpa Church in 1954.

Scriptures: There is selective use of scriptures to support patriarchy. A good example is in church weddings during which women are told to “submit” to their husbands. The verse quoted is Ephesians 5: 22-25 that says: “Wives be subject to your husbands as to the Lord. For a husband is head of his wife as Christ who also is head of the Church...But as the Church is submissive to Christ, so wives must in every respect be submissive to their husbands”. More often than not, the second part of the scripture that instructs men to love their wives as Christ loved the world is ignored. This verse is interpreted to prescribe women’s subordination as a divine command. Of course the fact that men dominate religious leadership provides them with a platform to control the interpretation of scriptures to their advantage.

Dressing Code: In almost all religions, a dressing code is prescribed for women to ensure their modesty. The enduring impression created is that women are temptresses from whom men must be protected, a kind of thinking that places no responsibility on men for their lust.

Biological functions: Many religions also consider menstruation as un-clean, a belief used to marginalize women from the temples of God and to justify their exclusion from religious leadership.

d) Work Place

The work place depicts gender imbalances and practices that perpetuate the same, as in the following examples.

Breadwinners versus homemakers: Due to the patriarchal mindset common in the society, the external world of work is believed to belong to the male, while women are assigned to the domestic domain. This leads to treatment of women as intruders. Alternatively, women are expected to extend their caretaking domestic responsibilities to the work place. The fact that men are perceived as breadwinners may also explain differences in salary scales and more readiness to award increases and promotions to males than to females.

Career prospects: Many women have to sacrifice their careers because of families. This happens particularly where the job requires extensive travelling or responsibilities that limit their performance of domestic roles.

Stereotyping: This relates to the consideration of some jobs as female or family friendly. These include cleaning, making tea, reception work, secretarial work and human resources. Males on the other hand dominate technical and managerial positions, a factor that determines career prospects and remuneration levels. Fortunately this kind of stereotyping is slowly decreasing.

Discrimination: Some sectors officially discriminate against women based on their biological or social roles. Examples are armed forces, construction industry etc. Again this is slowly changing.

Patronage: The inter-personal relationships between women and men at the work place also reveal attitudes and modes of behaviour in which men patronise women. This may come in the form of addressing women colleagues as “My dear”, “Sweetheart”, “Baby”, etc. which cloud their professional identities. It may also be seen in jumping up to “help” women with certain chores deemed too difficult even when they have not asked for help.

Sexual harassment: This phenomenon affects women more than men. Expectation of and demand for sexual favours by male colleagues are two-pronged: either as a bribe for recruitment, promotion and award of certain benefits or as a way of avoiding dismissal. Whichever way, the practice creates a vicious cycle of intimidation and exploitation.

Folklore: This is also used to perpetuate gender stereotypes and insubordination of women. Examples:

- i) A Maasai folk tale has it that both men and women once owned cattle. One day a bull was slaughtered in the village. All the women went scrambling for the meat and forgot to restrain their cattle from wandering off. Their cattle strayed, disappeared into the wilderness and became the wild animals we have today. The “moral” of the story is that women are so petty and food minded they cannot be entrusted with management of property.
- ii) Among the Agikuyu is the story of Wangu wa Makeri, the female chief said to have been so dictatorial that men decided to trick her into dancing naked in the “kibaata” dance. Doing so was an abomination, which automatically expelled her from leadership. The story is used to justify why women should not be leaders.

Handout 3a: Masculinity and Femininity

Masculinity and femininity ideologies refer to a set of socio- cultural norms that men and women are expected to conform to. Although there are some general similarities of what it means to be a man or a woman across cultures, there are also differences depending on the context. Various masculinities and femininities may co-exist in a given context but there is usually a dominant one which may have positive or negative traits. Some of the negative masculine traits may themselves be a source of violence and failure to live up to the positive traits as expected by the society may also lead to violence.

The masculine characteristics expected of men easily lead to violence especially due to the over-emphasis on male strength, bravery, competition and aggression. The message that boys get as they grow up is that fighting is part of being a man and they are discouraged from exhibiting any sign of weakness. Therefore, when they find themselves in a position of weakness, they use violence as a way of dealing with their sense of powerlessness. When men are unable to perform the roles allocated to them by the society, they lose their sense of “manhood” and use violence to try and regain a sense of power. As family heads, protectors and providers, they internalize violence as a way of protecting their turf and all these factors lead to the masculinization of violence. In relationships with women, men learn that they occupy a superior position and women should therefore be under their power and control. They therefore use all means possible including violence to assert this control and keep “women in their place”. Unfortunately, the agents and institutions of socialization seem to perpetuate this “norm”.

Generally, it is assumed that boys/girls learn how to be men/women from older men/women (especially fathers, mothers, uncles, aunts etc.). However, research shows that other men and women (mainly relatives, peers, friends, sexual partners and workmates) are also deeply involved in this process. Due to internalization of gender stereotypes, women play a significant role in reinforcing gender norms and their expectations from men contribute to masculinization of violence. The converse is also true with men reinforcing passive and submissive femininities.

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

Just like masculinities, there are also some dominant femininities which are either positive or negative. Although feminine traits also differ from place to place and from time to time, there are widely socially acceptable forms of femininities which could also lead to or perpetuate violence in a number of ways. Firstly, if a woman is seen to be encroaching on the male turf, it becomes a source of violence. Secondly, the position women are socialized to occupy makes them dependent on men which limits their ability to claim and assert their rights, including leaving abusive relationships. Women also become pre-occupied with the need to please men and in the process lose their identity and sometimes even their values. Due to the changing economic times, gender roles are changing. In some cases, there is a role reversal with women increasingly becoming bread winners. This leads to a lot of tension in relationships, especially when men are unable to come to terms with it, leading to violence.

Summary of Key Issues

Plurality and diversity.	There is not a single version of masculinity or femininity. What it means to be (considered) a man or a woman differs across cultures, class, regions etc. Apart from commonalities, there are considerable differences among men and women and between forms of manhood and womanhood.
Hegemonic masculinities/ femininities and different social positions between (groups of) men and women.	There is a social pecking order of masculinities and femininities. Often, one form of manhood or womanhood, 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 and women.
Social learning and (re) production.	Masculinities (and femininities) 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. Organisations 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 insubordination of women, negative ethnicity, 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 economic restructuring, war, generational turnover and broader socio-cultural processes taking place in society.
Intersection with other markers of social differentiation.	Men's and women'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 in patriarchal societies). In the same way, women do not suffer from insubordination in the same way (e.g. women in positions of power).

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

Handout 3b: Male Code

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

- ❖ 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?*)

Handout 3c: Male Role in Post-Election Violence in Kenya in 2007-8.

The worst form of electoral violence in Kenya was experienced after the 2007 general elections, following the announcement of the disputed presidential poll results. As a result, over one thousand Kenyans lost their lives. Many people were seriously injured, scores of women raped, young girls defiled and young boys and men sexually assaulted. Over three hundred and fifty thousand people were internally displaced nationwide. Communities that had hitherto co-existed harmoniously turned on each other, unleashing violence of a magnitude that had not been witnessed in Kenya’s history. In Nairobi, the informal settlements were the epicentre of the violence that threatened to tear the country apart with the perpetrators predominantly being male youth who were manipulated by politicians in order to further their selfish agendas. The following were some of the ways in which the youth contributed to or were affected by the post-election violence;

Effect as Victim	Contribution as Perpetrator
<ul style="list-style-type: none"> ❖ Family and friends were killed. ❖ Personal injury. ❖ Loss of property and livelihood. ❖ Witnessed people being injured and killed. ❖ Saw houses being burned. ❖ Exposed to trauma. ❖ Arrested and tortured by police. ❖ Mistrust in people particularly those from certain communities ❖ Anger, bitterness and need for revenge 	<ul style="list-style-type: none"> ❖ Killed others ❖ Incited others. ❖ Destroyed property. ❖ Took part in demonstrations, fights and blocking roads. ❖ Injured and maimed other people including mutilation of body parts. ❖ Participated in looting property. ❖ Planned and executed counter-attacks. ❖ Sexual assaults

“Humans have a biological capacity to be violent. However, not all humans use violence; even those who do so are selective in their use of it. But what is it that turns this capacity into reality? Anthropologists studying tribal societies have found that there have been as many human societies with little or no violence as there are societies with violence. This shows that violence is a human possibility but is not inevitable”. Neha Bhandari, *Strategies & Tools For Working With Men And Boys To End Violence Against Girls, Boys, Women And Other Men*, 2004

Handout 4a: Positive Masculinity

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, a man 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 himself and 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 himself and 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.
- ❖ Adapted from: www.rwamrec.org/essay3.

Handout 4b: Why is it necessary to re-define masculinity?

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 problem 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 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 competing for limited resources. They use differences of race/ethnicity, nationality and class as battlegrounds for their fear.

Because masculinity is in transition. Our understanding of what it takes 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 care about violence, oppression, inequality, liberation and healing. Although they may want to take a stand, speak out, make a difference, they often feel uncertain, scared, isolated, silenced and powerless.

Adapted from: Men’s Nonviolence Project: Standing Together for Justice. Guide to Engaging Men and Boys to end Violence Against Women and Girls: A project of the Texas Council on Family Violence.

Handout 5: Looking for a Good Brother

Inspired by Pearl Cleage (BY YWAT)

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 ho
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.

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.rogersparkyw.at.org)

Handout 6: How Youth Can Contribute to a Culture of Peace

Evidence from many parts of the world, Kenya included, point to the fact that the main agents of violence are men and in most society's violence is masculinized. However, 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 non violent masculinity, exist within many communities. However, there seems to be a glorification and normalization of violent masculinities while the less aggressive masculinity is subordinated. This calls for conscious efforts to promote positive/peaceful masculinities. It is also important to note that violence is about unequal power relations which cut across both private and public spheres. Working towards elimination of inequalities, including gender inequalities, is therefore a very important step in the promotion of a culture of peace.

It is also important to bear in mind that it is not masculinity that is bad and indeed there are different variations of masculinity that are positive and healthy. Messages that bring out positive masculinities are important in allaying any fears that men may have of losing their identity as men. The idea is therefore to help replace perceptions and beliefs of negative masculinity with messages that help men see that they can be strong, powerful and become great MEN in healthy ways. One way of reaching out to boys and men is through identification of forums and activities that they are already involved in including sports, religious institutions, schools, social media (e.g. facebook, twitter etc), clubs, theatre and other community activities.

To help men and boys appreciate the need to eradicate violence, it is very important to sensitize them on the effects of violence on them. This helps them appreciate the need to be part of the solution. Men and boys are targets of violence perpetrated by other boys and men and in some cases women. The message should therefore be that violence does not pay and that indeed men themselves are major losers. The table below summarises ways in which youth can foster a culture of peace.

Personal Level	Community and Institutional Level
<ul style="list-style-type: none"> ❖ Lead by example: peace begins with me. ❖ Talk to other men on the importance of peace in the community. ❖ Desist from the use of violence to solve any conflict. ❖ Avoid the company of those fronting violence and negative masculinity in the community. ❖ Resist being used by politicians to cause chaos. ❖ Avoid using and passing on any hate message verbally, electronically or in any other way. ❖ Mentor young boys. ❖ Invest in development of self esteem/worth/confidence and skills. ❖ Have a positive and nonviolent value system and stick to it. ❖ Use the social media to promote positive masculinities. 	<ul style="list-style-type: none"> ❖ Hold capacity building forums on peace, gender equality and positive masculinities. ❖ Build rapport with the police and other law enforcement agents in order to get their support in combating violence. ❖ Work closely with community gate keepers e.g. village heads, religious leaders, elders and chiefs. ❖ Come up with innovative income generating activities for youth so that they are not manipulated by the political elite and paid to cause chaos. ❖ Lobby the government to put in place measures on early prevention and intervention. ❖ Sensitize families on the need for proper socialization to foster positive masculinities and femininities. ❖ Sensitize men on the effects of violence and negative ethnicity on them as an incentive to being part of the solution. ❖ Develop networks. ❖ Participate in exchange programmes to learn from each other.

Handout 7: Nonviolence

Nonviolence is an attitude of mind and a way of life that seeks to transform individuals and society from a culture of violence to one of peace without recourse to any form of violence. It is nourished by the realization that all human beings are ordained to live abundantly, and that the best way to live fully and reach God is by strengthening human relations while simultaneously working to eliminate injustice. Nonviolence can also be said to be a system of personal, social and international change based on the force of truth and the power of love. It aims at overcoming evil, obtaining justice and bringing about fraternal relationships and reconciliation.

Nonviolence involves deliberate and calculated efforts to raise conflict issues, to the consciousness of parties involved while denouncing the resulting violence at the same time. It emphasizes proactive rather than reactive action. It advocates for just means to just peace. Nonviolence has to be “active” and not passive. In order to overcome injustice, we need to be actively doing something. When we embrace nonviolence, we pursue dialogue, seek reconciliation, listen to the truth in our opponents, reject militarism and allow God to work through us. This journey begins in our hearts and moves out to others. Only when our hearts are disarmed of violence can we truly become instruments for disarmament of the world. We can give only that which we possess and receive in return only that which we have given out. Venturing out on this journey calls for one to recognize the undisputed supremacy of the law of love in all walks of life. When the nonviolence in us reaches out to others, it hopes to educate them in overcoming the injustice in their hearts and minds. It seeks to satisfy mutual needs of the aggressor and the aggrieved parties. Non-violence is a virtue that is full of hope and it starts from where people are denied their rights.

Nonviolence:

- ❖ Does not aim at defeating the enemy but to win him/her over; the goal is not win or prevail over the other but to arrive at the truth of the situation.
- ❖ Believes in the common humanity of both the victim and the aggressor.
- ❖ Seeks friendship and reconciliation rather than defeat and humiliation of an opponent.
- ❖ Does not seek to destroy the enemy but the enmity.
- ❖ Believes that the exercise of power depends on the consent of the ruled who, by withdrawing that consent, can control and even destroy the power of the opponent.
- ❖ Asserts that one must have faith in the future and faith that the universe is on the side of justice.

The Six Ps of Active Non-Violence

- ❖ Proclaim the truth at all times.
- ❖ Protest the injustice.
- ❖ Part from the injustice.
- ❖ Penetrate the conscience of the adversary (using truth).
- ❖ Pray (for God’s strength for internal resolve to carry on).
- ❖ Pay the price.

Handout 8: Principles and Steps of Nonviolence

Martin Luther King, Jr.'s Principles of Nonviolence

www.cpt.org/files

1. Nonviolence is a way of life for courageous people.

- It is active nonviolent resistance to evil.
- It is assertive spiritually, mentally, and emotionally.
- It is always persuading the opponent of the justice of your cause.

2. Nonviolence seeks to win friendship and understanding.

- The end result of nonviolence is redemption and reconciliation.
- The purpose of nonviolence is the creation of the Beloved Community.

3. Nonviolence seeks to defeat injustice, not people.

- Nonviolence holds that evildoers are also victims.

4. Nonviolence holds that voluntary suffering can educate and transform.

- Nonviolence willingly accepts the consequences of its acts.
- Nonviolence accepts suffering without retaliation.
- Nonviolence accepts violence if necessary, but will never inflict it.
- Unearned suffering is redemptive and has tremendous educational and transforming possibilities.
- Suffering can have the power to convert the enemy when reason fails.

5. Nonviolence chooses love instead of hate.

- Nonviolence resists violence of the spirit as well as of the body.
- Nonviolent love gives willingly, knowing that the return might be hostility.
- Nonviolent love is active, not passive.
- Nonviolent love does not sink to the level of the hater.
- Love for the enemy is how we demonstrate love for ourselves.
- Love restores community and resists injustice.
- Nonviolence recognizes the fact that all life is interrelated.

6. Nonviolence believes that the universe is on the side of justice.

- The nonviolent resister has deep faith that justice will eventually win.

Martin Luther King, Jr.'s Steps of Nonviolence

Step 1: Gather Information

Learn all you can about the problems you see in your community through the media, social and civic organizations, and by talking to the people involved.

Step 2: Educate Others

Armed with your new knowledge, it is your duty to help those around you, such as your neighbors, relatives, friends and co-workers, better understand the problems facing society. Build a team of people devoted to finding solutions. Be sure to include those who will be directly affected by your work.

Step 3: Remain Committed

Accept that you will face many obstacles and challenges as you and your team try to change society. Agree to encourage and inspire one another along the journey.

Step 4: Peacefully Negotiate

Talk with both sides. Go to the people in your community who are in trouble and who are deeply hurt by society's ills. Also go to those people who are contributing to the breakdown of a peaceful society. Use humor, intelligence and grace to lead to solutions that benefit the greater good.

Step 5: Take Action Peacefully

This step is often used when negotiation fails to produce results, or when people need to draw broader attention to a problem. It can include tactics such as peaceful demonstrations, letter-writing, petitions and campaigns.

Step 6: Reconcile

Keep all actions and negotiations peaceful and constructive. Agree to disagree with some people and with some groups as you work to improve society. Show all involved the benefits of changing, not what they will give up by changing.

Handout 9 – Mobilizing men for a violence free society

Movement building

This is process of reaching out to more men and boys with a view to helping them understand the importance of working towards a culture of nonviolence and convince them to join the cause. The following are a few examples of what motivates men to join causes;

- ❖ **Personal experience** of violence. First hand experience of violence can make men hate violence and be motivated to join initiatives to fight it.
- ❖ **Association with a good cause:** Some men will join a cause because of their rational recognition of violence as a negative thing and the creation of a nonviolent society as an ideal that needs to be supported. Such men appreciate the costs of violence not only to the individual but also to the whole society. They seek to correct the negative image of men as the perpetrators of violence.
- ❖ **Personal benefits:** Expectations of tangible and non-tangible benefits e.g. recognition, employment, career advancement etc. can also motivate some men.
- ❖ **Need to belong:** Some join because of a need to be associated with others.
- ❖ **Gender roles:** Due to men's socialization as the protectors of their families and communities, they may join a cause for nonviolence out of the need to discharge this responsibility.

Mobilizing men

The following are some tips for mobilizing men to nonviolence;

- ❖ **Awareness**
Broaden men's understanding of violence to include domination, abuse and neglect. Expose the costs and benefits of conformity to masculine domination and violence. Help men understand the connections between their own experiences with violence and ending violence.

- ❖ **Affirmation**
Emphasize men's inherent goodness and the important role men can play in ending violence.
- ❖ **Skills building**
Help men practice listening to women and other men with compassion and teach them to talk honestly about their own experiences with violence. Teach men to be proud and powerful allies with women. Provide opportunities for women to witness and support men as they learn to challenge violence and domination.
- ❖ **Role modeling and mentoring**
Champions of positive masculinities should lead by example. In addition, they need to be able to mentor younger boys and men in schools and the community. Where possible, clubs, sports and similar forums popular with men and boys can be a very good medium for sharing of ideas, encouraging and offering support to those being mentored.
- ❖ **Community forums**
These may be formal or informal and they may be convened specifically to sensitize men on issues of masculinities and violence. Alternatively, men can be reached through other forums/social activities that they participate in for example sports, religious gatherings, school activities, weddings, funerals etc. In the latter case, messages of positive nonviolent masculinities can be integrated into ongoing activities.
- ❖ **Information, Education and Communication (IEC) Materials and social media**
IEC materials with clear messages on positive masculinities can be very effective tools of mobilizing men. Likewise, social media especially facebook and twitter are also powerful mobilization tools especially among the youth.
- ❖ **Community outreach**
This involves reaching wide audiences through for example public forums, theatre, road shows, caravans etc. For maximum effect it is important to choose the venue and select the time wisely for example market place/days.
- ❖ **One on one**
This can take place any time and any place. Champions of positive masculinities should seize every available opportunity to pass the message to fellow men.

Keeping the movement alive

Strategies for keeping the movement alive include;

- ❖ **Training** of the members enables them to acquire new knowledge and skills that make it possible to face other men with confidence and respond to issues raised in forums.
- ❖ **Task sharing.** This ensures that those joining the movement do not feel underutilized.
- ❖ **Regular meetings** are used to sustain the link among members and provide a platform for them to share ideas and to support each other towards positive change. These forums enable the members to (re)motivate one another, vent out their frustrations and fears and share practical strategies for handling complicated cases.
- ❖ **Networking** among men's groups locally, nationally and internationally helps enhance the members' understanding of nonviolence in addition to offering moral support.
- ❖ **Follow up and recognition** of the good work of members is important as it mobilizes positive energy towards the cause.

Adopted with modification from:

- i) *African Women's Development and Communication Network (FEMNET). Men to Men Strategy Toolkit On working with Men to Combat Gender Based Violence, 2012 and*
- ii) *Men's Nonviolence Project: Standing Together for Justice. Guide to Engaging Men and Boys to end Violence Against Women and Girls: A project of the Texas Council on Family Violence.*

Handout 10 - Communication Skills

Essence of Communication

One of the deepest human need is to feel understood and be accepted by others. Offering understanding to another person is a potent form of empowerment. We need not agree with others to empower them in this way; we need only to make it clear through our words and body language that we want to see the world from their perspective. Our interactions with others must come from a point of deep, non-judgmental interest. The key is to grasp the why behind what is being said or done in order to gain insight into the deeper interests and needs of the person with whom we are communicating. From the moment that people feel you are truly seeking to understand them, they begin dealing with problems and other people more constructively. The way to communicate interest in and acceptance of the other person is through **active listening**. This is a form of communication that helps parties deliver clear messages and know that their messages are heard correctly. To appreciate how important active listening is, we should think about how we would like to be listened to.

Objectives of Active Listening

- ❖ To show the speaker that his/her message has been heard.
- ❖ To help the listener gain clarity on both the content and emotion of the message.
- ❖ To help speakers express themselves and to encourage them to explain, in greater detail, their understanding of the situation and what they are feeling.
- ❖ To encourage the understanding that expression of emotion is acceptable and that it is useful in understanding the depth of feelings.
- ❖ To create an environment in which the speaker feels free and safe to talk about a situation.

Active Listening Skills

It is very important to listen with the head (listening for facts) as well as with the heart (listening for feelings). In addition, it is important to "listen" to both verbal and non verbal communication. Sometimes we say one thing but our body language says the complete opposite so the listener should be very attentive and observant. The following are some of the active listening skills.

- ❖ *Minimal encouragers*: These are brief positive prompts to keep the conversation going and to show you are listening e.g. "mmm," "Oh?" "I see" "Tell me more" or "I'd like to hear about ..."
- ❖ *Summarizing*: This is a restatement of the key points of information offered by the speaker. Summarizing brings together the facts and helps the listener check understanding as well as helping the speaker focus on issues and solvable problems.

- ❖ *Paraphrasing*: This is repeating your understanding of what the speaker is saying but in your own words. As you paraphrase, it is good to check with the speaker that what you heard is what was said by for example starting with statements like, “So what you are saying is.....” or “If I understand you correctly...” Paraphrasing is a good way of showing the speaker you are attentive.
- ❖ *Reflecting*: This is different from paraphrasing in that the listener reflects what the speaker has said in terms of feelings e.g. “This seems really important to you”.
- ❖ *Empathy*: As a listener, it is important to suspend your own agenda and try to put yourself in the speaker’s shoes. Acknowledge the speaker’s issues, listen warmly and respond in an interested way. Try not to rehearse in your head what you are going to say next. It is also extremely important to be non-judgmental and non-critical about what the speaker is saying or feeling. This empathic listening has the effect of making the speaker feel understood and valued.
- ❖ *Silence*: Most people are uncomfortable with silence but it is helpful in slowing down the conversation and giving the speaker time to think and talk.
- ❖ *Open ended questions*: Questions are meant to serve the purpose of clarifying or probing to draw the speaker out and get deeper and more meaningful information. Open ended questions usually start with “How?” or “What?” Avoid closed questions that can be answered in a few words or with a “yes” or “no”. Questions that put the speaker on the defensive particularly those that start with “why?” should also be avoided.
- ❖ *Body language*: It is very important for the listener to be always conscious of what he/she may be communicating non-verbally. However, it is good to also be aware of the different cultures since some forms of communication (e.g. a woman giving a man eye contact) may be acceptable in some cultures but not in others or may miscommunicate. The following are some body language tips for effective listening.
 - a) Face the speaker: Sit up straight or lean forward slightly to show your attentiveness.
 - b) Maintain eye contact to the degree that you all remain comfortable.
 - c) Minimize external distractions: As much as possible try to get a quiet place, switch off T.V., phone and drop anything else you may have been doing in order to give the speaker undivided attention.
 - d) Do not cross your legs and arms: Crossing of arms and legs usually communicates a closed position, indifference or disinterest.
- ❖ *“I” Messages*: This is a communication skill that removes the focus from the person and shifts it to the problem. “I” messages have the effect of not accusing or blaming the other person but focusing on the effect of what the person may have done or not done. It is a third way of dealing with issues; instead of using violence (fight) or being passive (flight), “I” messages help the speaker become assertive and avoid feeling like a victim. An effective “I” message should contain the emotion and a description of the action or problem. Below are examples of “I” messages.
 - a) *I feel angry when you don’t call and let me know where you are.*
 - b) *I feel frustrated when you interrupt me.*
 - c) *I feel worried when you come home so late.*

- d) *I feel appreciated when you pay me a compliment.*
- e) *I feel thankful when you help with the baby.*
- f) *I feel happy when you share your feelings.*

Things to avoid while listening

- ❖ Quick reassurances e.g. “Don’t worry about that. It will be okay”.
- ❖ Giving advice.
- ❖ Interrogating and forcing people to talk about things they do not want to talk about.
- ❖ Patronizing e.g. “You poor thing, I know just how you feel.”
- ❖ Preaching e.g. “You should”. . .” Or, “You shouldn’t. . .”
- ❖ Interrupting: It shows you are not interested in what the person is saying.

ANNEX 2:

TRAINING PROGRAMME

DAY ONE

Time	Module and Session
8.30 a.m.	Session 1.1 Climate Setting
9.30 a.m.	Session 1.2: Objectives and Ground-Rules
10.30 a.m.	Break
11.00 a.m.	MODULE ONE: UNDERSTANDING GENDER Session 2.1 Introduction to Gender
1.00 p.m.	Lunch
2.00 p.m.	MODULE ONE: UNDERSTANDING GENDER Session 2.2 The Social Construction of Gender
4.30 p.m.	End of Day One

DAY TWO

Time	Module and Session
8.30 a.m.	MODULE TWO: UNDERSTANDING MASCULINITY AND FEMININITY WITHIN A PATRIACHAL CULTURE Session 3.1 Gender and Violence
10.30 a.m.	Break
11.00 a.m.	Session 3.1 Gender and Violence Continued
1.00 p.m.	Lunch Break
2.00 p.m.	MODULE TWO: UNDERSTANDING MASCULINITY AND FEMININITY WITHIN A PATRIACHAL CULTURE Session 3.2: Role of Men in Violence
4.30 p.m.	End of Day Two

DAY THREE

Time	Module and Session
8.30 a.m.	MODULE TWO: UNDERSTANDING MASCULINITY AND FEMININITY WITHIN A PATRIACHAL CULTURE Session 3.3: Redefining Masculinities
10.00 a.m.	Break
11.00 a.m.	MODULE TWO: UNDERSTANDING MASCULINITY AND FEMININITY WITHIN A PATRIACHAL CULTURE Session 3.4: Role of Men in Peacebuilding
1.00 p.m.	Lunch Break
2.00 p.m.	MODULE THREE: GENDER SENSITIVE ACTIVE NONVIOLENCE Session 4.1: Introduction to Active Nonviolence
4.00 p.m.	End of Day Three

DAY FOUR

Time	Module and Session
8.30 a.m.	MODULE THREE: GENDER SENSITIVE ACTIVE NONVIOLENCE Session 4.2: Steps and Principles of Active Non-violence
10.30 a.m.	Break
11.00 a.m.	MODULE THREE: GENDER SENSITIVE ACTIVE NONVIOLENCE Session 4.2: Steps and Principles of Active Non-violence continued
1.00 p.m.	Lunch Break
2.00 p.m.	MODULE THREE: GENDER SENSITIVE ACTIVE NONVIOLENCE Session 4.3: Mobilizing Youth for a Violence-free Society
4.00 p.m.	End of day Four

DAY FIVE

Time	Module and Session
8.30 a.m.	MODULE FOUR: SKILLS BUILDING Session 5.1 Communication Skills <ul style="list-style-type: none">❖ Essence and objectives of communication❖ Active listening skills
10.30 a.m.	Break
11.00 a.m.	MODULE FOUR: SKILLS BUILDING Session 5.2: Communication skills continued (Role plays)
1.00 p.m.	Lunch Break
2.00 p.m.	Action plans Evaluation
3.30 p.m.	Closing

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10 Tips to Effective & Active Listening Skills

<http://powertochange.com/students/people/listen/>

The Art of Active Listening. National Aging Information & Referral Support Center. Tip Sheet 1

<http://www.mitoaction.org/pdf/tipActiveListening.pdf>

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 and legal rights, community peacebuilding, leadership and governance.

With support from



Women Peacemakers Program



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