

# OUTSIDE THE BOX

A TRAINING MANUAL ON  
GENDER & MASCULINITIES  
& STRATEGIES OF  
ENGAGING MEN AND BOYS  
IN COMBATING GENDER  
DISCRIMINATION &  
VIOLENCE



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# CONTENT

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<b>1</b>	<b>About ABAAD</b>
<b>2</b>	<b>About UN Women</b>
<b>6</b>	<b>Why this Manual?</b>
<b>7</b>	<b>Why Engage Men and Boys?</b>
<b>9</b>	<b>Who is this Manual For?</b>
<b>9</b>	<b>How Should this Manual be Used?</b>
<b>10</b>	<b>Who Should Facilitate the Sessions of this Manual?</b>
<b>10</b>	<b>Structure of the Sessions of this Manual</b>
<b>11</b>	<b>Sessions of the Manual</b>
<b>13</b>	<b>Sessions</b>
15	Session 1: Sex Versus Gender
17	Session 2: Stories of Socialization
19	Session 3: Childhood Games
21	Session 4: Print Media
23	Session 5: Gender Role Models
25	Session 6: Gender Boxes
27	Session 7: Gender and Human box in practice
29	Session 8: Masculinity VS. Masculinities
31	Session 9: Engaging Men VS. Masculinities
<b>35</b>	<b>Monitoring and Evaluation for Trainings using the Manual</b>
<b>36</b>	<b>Final Words</b>
<b>37</b>	<b>Appendix</b>
<b>37</b>	<b>Pre-test/Post-test</b>
<b>41</b>	<b>Bibliography</b>





ABAAD is a non-profit, non-politically affiliated, non-religious civil society association founded in June 2011 with the aim of promoting sustainable social and economic development in the Middle East and North Africa (MENA) region by advancing the equality, protection, and empowerment of marginalised groups, especially women.

ABAAD is made up of a dynamic pool of human rights activists, lawyers, experts in their fields, social workers and researchers who are all dedicated to achieving gender equality and women's empowerment.

ABAAD aims to achieve gender equality, seeing it as an essential precondition for sustainable social and economic development in the MENA region. ABAAD seeks to promote equality and active participation through policy development, legal reform, gender mainstreaming, eliminating discrimination, in addition to supporting the advancement of women and empowering them to participate effectively and fully in their own communities.

ABAAD is a pioneer organization, in both Lebanon and the MENA region. One of the main pillars of its work is engaging men in redefining masculinities and ending violence against women. ABAAD seeks to support and collaborate with civil society organizations that work on or seek to promote (I) gender equality, gender-based violence, and/or engaging men in programmes; (II) direct services for women and men; and (III) advocacy campaigns.

For more information, please visit: [www.abaadmena.org](http://www.abaadmena.org)

    /abaadmena



UN Women is the UN organization dedicated to gender equality and the empowerment of women.

A global champion for women and girls, UN Women was established to accelerate progress on meeting their needs worldwide.

UN Women supports United Nations Member States as they set global standards for achieving gender equality, and works with governments and civil society to design laws, policies, programmes and services needed to implement these standards. It stands behind women's equal participation in all aspects of life, focusing on five priority areas: increasing women's leadership and participation; ending violence against women; engaging women in all aspects of peace and security processes; enhancing women's economic empowerment; and making gender equality central to national development planning and budgeting. UN Women also coordinates and promotes the work of the United Nations system in advancing gender equality.

For more information, please visit: [www.unwomen.org](http://www.unwomen.org)

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**Design**

This manual is designed by Alaa Ghazzi

**Disclaimer**

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## WHY THIS MANUAL?

This manual is a compilation of the series of activities, exercises and handouts on masculinities that were used in ABAAD's masculinities trainings for partner NGOs in Egypt, Iraq, Jordan, Lebanon, Libya, Morocco, Palestine, Syria, Tunis, and Yemen. The importance of this manual is that it consolidates the experiences and skills that have been accumulated throughout past trainings into a tool that provides the required information needed for a skilled trainer to conduct trainings on Masculinities and Engaging Men. Furthermore, this manual is the first contextual and culturally validated tool, which has been revised, based on feedback provided in the countries where it has been used.

Based on extensive experience in the domain of Engaging Men and Masculinities in the MENA region, ABAAD determined there was a pressing need to work toward a society in which attributes, behaviours and roles associated with boys and men were transformed to promote gender equity. This need prompted ABAAD to develop this manual in both Arabic and English, to be used by facilitators working to engage men and boys in the quest for gender equality. It also provides tools to work with men on a personal level in order to redefine and question their attitudes towards women and their gender roles.

**The training programme is designed in** such a way that its impacts can easily be assessed. Trainers/facilitators are invited to become learning partners, to assist in the process of delivering, assessing and fine-tuning the manual. To achieve this end, it is recommended that facilitators deliver the sessions in the same order in which they are presented in this manual and to provide regular feedback to ABAAD

Throughout the sessions, participants and facilitators share a learning journey through which they build on and consolidate new ideas, and gain confidence about the difference between sex and gender, gender socialization, concepts of masculinities and the need for gender-equitable masculinities.

The learning process has been designed to engage adults through an experiential approach. Participants will become familiar with each topic either through direct discussion, or by being guided to draw comparisons with experiences in their own lives, using interactive games and group work. All the games are followed by open discussions with participants about the exercise and the concepts conveyed. It is during these discussions that participants are encouraged to share more personal experiences and beliefs, and to work through their questions and concerns with the support of the group.

Some games were developed by ABAAD in Lebanon, while others were adopted and contextualized from other manuals. All the games were tested and validated with both the host community and refugee populations, taking into account the cultural backgrounds and challenges faced by men and boys dealing with gender ideologies in Lebanon and Syria. They were further validated for the MENA region through successful implementations in several countries and/or with civil society actors working in these countries, namely, Egypt, Iraq, Jordan, Lebanon, Libya, Morocco, Palestine, Syria, Tunis and Yemen.



## WHY ENGAGE MEN AND BOYS?

Traditionally, certain stereotypical assumptions about the well-being of men have persisted, mainly that they are in good health and have fewer needs than their female counterparts. At the same time, assumptions prevail that men are innately aggressive and that they are indifferent to their own well-being. There has been limited understanding that men perpetrating violence – against other men and against women – is often rooted in their upbringing and socialisation conditions that may have encouraged violent tendencies, for example, by having witnessed or been a victim of violence in their childhood.

Many organizations and initiatives have focused their gender equality work on the empowerment of women and girls and have only recently begun to realize that the well-being and rights of women and young women also requires them to work with men on issues of masculinities and the engagement of men and boys in gender equality.

The International Conference for Populations and Development (ICPD) held in Cairo in 1994 and the World Conference on Women, held in Beijing in 1995, provided a starting point to engage men in the efforts being made to improve the status of women and young girls. For instance, the ICPD Programme of Action recommended “encouraging equality among the sexes in all aspects of life, including family and society, and encouraging men to be responsible for their behaviour in regard to sexual and reproductive health and their roles in the family and society”. Additionally, the Joint United Nations Programme on HIV/AIDS (UNAIDS) organized the campaign to fight the Human Immunodeficiency Virus (HIV)/AIDS in 2000- 2001, in the framework that men’s behavioural patterns put them and their partners at risk. Men should therefore be engaged in a well-thought out approach to support the prevention of HIV transmission and to support the people living with the virus.

In the past few years, there has been an acknowledgment of the burdens borne by young and adult men due to the traditional expectations associated with their masculinities and gender roles. This had several repercussions, including a lack of active participation in their children’s lives; an increase in the mortality rate among men caused by traffic accidents and suicide; and an increased level of addiction and dependency on alcohol and other substances. Moreover, young and adult men have various health needs whose treatment requires the adoption of a gender-specific approach.

Gender, in comparison to sex, signifies the ways in which we were brought up; how we behave; the occupations we choose, and how we dress, as men or women. Gender socialization enforces the roles adopted by men and women, forming a stereotypical pattern that is a socially accepted norm, subsequently taught to others. Most behavioural patterns of men and boys are attributable to their upbringing, whether regarding negotiations with their partners about practicing safe sex, being caregivers to their children, or exercising violence against their partners. Sometimes, a wrong assumption is made that such behaviours by men and boys are “normal” because “acting in this way is intrinsic to their nature”. Yet violence among young men, the increase in substance abuse and suicide rates and their behaviour towards their partners stem mainly from the upbringing and socialization norms applied to boys and girls by their families and community.

Many cultures encourage men to be violent and competitive, both key factors in becoming the provider and the protector, while girls are taught to accept male dominance. Sometimes, men are brought up to commit to their culture’s strict concept of “honour”

which may motivate them to adopt more extreme violent behaviour in order to prove their masculinity and demonstrate that they are “real men” according to such codes.

Men who express interest in caregiving, in doing household chores, men who have friendly relations with women, men who express their feelings, or men who never had sexual relations are often subjected to bullying and mockery from their families and peers. In many cases, men are brought up to be reckless to a certain extent that they stop caring for their own well-being. Moreover, they may never seek help when they are not feeling well and/or when they are burned out. The ability to express their concerns and to ask for support is key to reducing substance abuse and unprotected sexual encounters. Therefore, working with young and adult men from a gender-perspective involves two main levels:

- a. Gender Roles: engaging men in discussions and think-tanks about the absence of gender equality, and arguing the roles often enforced exclusively on women.
- b. Equality and Equity among sexes: exploring the various needs of men in regard to their health and development as affected by their upbringing. This means, for example, helping them understand the deeper reasons behind being compelled to act or behave in a certain way.





## WHO IS THIS MANUAL FOR?

This manual is targeted at experienced trainers who are already well-versed on issues of Gender, Gender Equality and Equity, Femininities and Masculinities, and Ending Discrimination and Violence against Women and Girls. These trainers would thereafter train individuals from civil society organizations or participants from their communities on masculinities and femininities and on how to engage men and boys in gender equality.

## HOW SHOULD THIS MANUAL BE USED?

We suggest that the intended user of the manual first experience the manual as a participant in a training incorporating the exercises contained in the manual. Thereafter he/she would attend a Training of Trainers/ Facilitators in which this manual would be provided for future use. In the post-training period, the participants would then be able to use the manual in their work on masculinities and/or Engaging Men and Boys for Gender Equality.

## WHO SHOULD FACILITATE THE SESSIONS OF THIS MANUAL?

Ideally, two facilitators should conduct the sessions to support one another, attenuate tensions and resolve conflicts as needed and monitor any unusual statements or behaviours that need to be taken into consideration during evaluation. Facilitators who show their interest, engagement, and knowledge on the topics are more likely to have a higher sense of responsibility toward these subjects, and to become effective leaders in the transformation process.

## STRUCTURE OF THE SESSIONS OF THIS MANUAL

All sessions of the manual follow the same structure. Each session begins with the title of the session, followed by the materials needed for conducting it, its duration instructions for the trainer and thereafter guidelines for the discussions, which sometimes include suggested questions. The session ends with closing messages.



## SESSIONS OF THE MANUAL

Each of these exercises is designed to give personal, experiential and dialogue-driven opportunities for participants to fully understand important points pertaining to Masculinities, Femininities, Gender, and Engaging Men and Boys for Gender Equality. The main objectives of each session are as follows:

- 1**
  - Sex vs. Gender
  - This exercise highlights the difference between Gender and Sex. It provides a basis for the rest of the training, in which gender becomes the main focus. It also seeks to deconstruct misguided beliefs about biological differences between males and females that have been perpetuated in patriarchal societies and which wrongly justify inequalities.
- 2**
  - Stories of Socialization
  - In this exercise participants are asked to remember how gender roles affected their early childhood experiences, e.g. when their own gender socialization began. This activity jumpstarts the discussion on gender socialization by focusing on personal experiences, which are central to this training. Understanding gender on a theoretical level as well as on a personal level is essential for transformational change, which is critical to ABAAD's theory of change.
- 3**
  - Childhood Games
  - In this exercise participants are asked to focus on their personal experiences in regard to games that they played as children.  
An interactive discussion thereafter highlights the ways in which boys and girls are socialized through games and toys during childhood. Discussions further focus on how young boys tend to play more violent games than girls, and how those experiences could potentially contribute to men's violence later in life.
- 4**
  - Print Media
  - This exercise facilitates the discussion of gender socialization in our societies through popular media. A discussion on how more gender-sensitive and equitable messages could reach the general population through popular media will then be initiated.
- 5**
  - Gender Role Models
  - Through this exercise, participants are asked to reflect, as a group, on their role models during childhood and throughout their lives. The participants are then asked to explain their understanding of these role models in terms of gender roles and gender expectations. Then, the discussion delves into the need for more gender-equitable role models and ways in which civil society can play a significant role in leading such initiatives.

- 6**
  - Gender Boxes
  - This exercise examines societal gender role expectations in the context/ situation in which the participants are implementing their initiatives. It clarifies how these gendered social norms are maintained, and how violence is likely to occur when a person steps outside of his/her "assigned gender box".
- 7**
  - Gender and Human Box in Practice
  - This exercise builds on the previous one. Participants will be able to place current gender norms vs. ones that are more gender-equitable in the context of a typical domestic dispute, through a role-playing activity. Through discussions, the participants then compare the two models, highlighting the positive and negative impacts of each model, with a specific focus on violent communication and its effects on interpersonal relationships.
- 8**
  - "Masculinity" vs. "Masculinities"
  - This activity is designed to show the participants why the Masculinities field of study is used in the plural form. The importance of understanding the existence of many forms of "what it means to be a man" is discussed in theoretical terms, as well as how this understanding can inform gender work on masculinities and femininities.
- 9**
  - Engaging Men versus Masculinities
  - This activity helps the participants to understand the difference between (I) work on masculinities and (II) programmes for engaging men for gender equality. Although the two concepts are often and most effectively used together, they can also be used separately. Decisions on when to use either or both should be based on the strategic goals of the specific intervention or programme. The discussion with participants focuses on the strategic goals of programmes.

### DISCLAIMER:

This manual tackles patriarchal and traditional masculinities with the aim of supporting men to become allies for gender equality. This manual does not provide an in-depth analysis regarding the intersections where gender, sexualities and sexual orientation meet. Such topics can be very important to discuss, depending on the facilitator's expertise on the topic, the profiles of participants and the context in which the training occurs. The manual does not provide specific introductory exercises or exercises to break the ice to set the participants at ease, which are also necessary for a successful training.



# SESSIONS







## SESSION 1: SEX VS. GENDER

**MATERIALS:** tape; markers; flipchart paper

**DURATION:** 1 hour

### OBJECTIVE OF THE SESSION:

- Participants will understand the difference between sex and gender.

### INSTRUCTIONS:

- Divide the participants into four groups. Give each group a flipchart paper and a marker(s). Ask the groups to spread themselves out in the room so that no member of the groups is located too close to another. Tell the groups that you (the facilitator) will go to each group and give them specific instructions for the exercise.
- Go around to each group and explain that they have 10 minutes to complete the following instructions:
  - Group A: ask the group to draw a picture of a girl around 5-8 years old.
  - Group B: ask the group to draw a picture of a boy around 5-8 years old.
  - Group C: ask the group to draw a picture of a woman around 35-40 years old.
  - Group D: ask the group to draw a picture of a man around 35-40 years old.
- When the groups finish, have them return to their original seats, thereby reconstituting the larger group.
- A facilitator then takes a flipchart paper and draws a vertical line down the middle of the flipchart, creating two columns. At the top of one column, write the word 'Woman' and at the top of the other column write the word 'Man.'
- A facilitator shows the larger group the drawing that was drawn by Group A (girl), and asks the following question: "Whom is this a picture of?" The participants will respond by stating it is a picture of a young girl. The facilitator thereafter asks these questions, "How do we know that this is a picture of a young girl? What are the specific things in

the drawing that lead us to the conclusion that this is a picture of a young girl?". The participants will then start to list verbally the features of the drawing that led them to believe that it is, indeed, a young girl. For example, in past sessions of this exercise, participants made such statements as: she is holding a doll; she has long hair; or they commented on the style of her hair (for example, her ponytail).

- As the participants list the above-mentioned features, the facilitator simultaneously notes the points that the participants make in the 'Woman' column on the flipchart.
- A facilitator repeats the previous two steps (e and f) for groups B, C, and D. Note that in groups B and D the list should appear under the 'Man' column of the flipchart. This process should take 20-30 minutes.

### DISCUSSION:

- A facilitator draws a vertical line on a new flipchart. At the top of one column of this flipchart, he/she writes the word 'Sex' and at the top of the other column writes the word 'Gender'.
- A facilitator then reads through the lists, item by item, that the participants generated under the 'Woman' and 'Man' columns on the previous flipchart. After reading each item on the list, he/she will ask the group to raise their hands if they believe any of the items should go under the column 'Sex'.

The participants are then asked to raise their hands if they feel that any item(s) should go under the column 'Gender'. The facilitator will lead group discussions for each item by asking participants, "Why do you believe this item should be included in the 'Sex' or 'Gender' column?" After listening to a few points of view from the participants, a facilitator will place the item in the correct column and explain why he/she did so. This process should go on until the lists are complete, or the time for the activity has expired.

### CLOSING MESSAGES:

- It is very important to understand the difference between Sex and Gender before we can delve deeper into the topics of Gender, Gender Equality, Femininities and Masculinities.
- Sex refers to the biological differences between Males and Females.
- Gender refers to the different social and cultural roles that we assign to, or that are imposed on individuals based on their sex.
- 'Male' and 'Female' are two categories that refer to Sex, while 'Men' and 'Women' are two categories that refer to Gender.
- When we speak about changing Gender Roles or working towards Gender Equality, we are referring to changing the social and cultural roles and relations between men and women, NOT their biological make-up.



## SESSION 2: STORIES OF SOCIALIZATION

**MATERIALS:** None

**DURATION:** 1 hour

### OBJECTIVE OF THE SESSION:

- Participants will identify their own personal experiences of gender socialization.
- To be able to connect their personal experiences of gender socialization (affective knowledge) with theoretical concepts of gender socialization (cognitive knowledge), which is imperative in a gender transformative approach.
- This further highlights the feminist approach, "the personal is political", that should be central to work on masculinities and engaging men.

### INSTRUCTIONS:

- a. A facilitator asks all participants to sit in a U-shape or a circle, so that all participants can see one another. It does not matter if the seating arrangement includes tables or chairs. The only important thing is that the participants are all comfortable and attentive to one another.
- b. A facilitator asks the participants to take 3-5 minutes to reflect -- by themselves or with the participant next to them -- on the first influential moment that they can remember from their upbringing, where they were told either:
  - (I) They were not allowed to do something that they wanted to do "because they are a woman/man."
  - (II) They had to do something that they did not want to do "because they are a woman/ man."
- c. A facilitator then makes two crucially important points for the upcoming activity:
  1. None of the participants is forced to share their stories. Sometimes these stories can be very personal, and some participants may feel uncomfortable disclosing such personal narratives in this group setting.
  2. All of the participants are asked to be especially attentive, respectful and sensitive with whomever they are sharing a personal story in the group. These principles should be observed at all times throughout the workshop, but specific attention needs to

be given to these principles when personal stories are being shared. Even side conversations that may have nothing to do with the story can make the participant narrating a story feel belittled, disrespected or unappreciated.

- d. To begin the session, all facilitators should share one of these personal stories themselves. This is very important for four reasons:
  1. It gives an example of the type and duration of the story for the participants to follow.
  2. This will help in fostering reciprocal trust among the facilitators and participants.
  3. The facilitator(s) should never ask the participants to do anything, in terms of personal sharing, that they are not prepared to do.
  4. The facilitator(s) will end their personal story by stating what gender 'role' they were socialized to play out, based on that experience. For example, "That day I learned, in my society, men/women are expected to .... "Or ".... Men/ women are expected not to..." This gives the participants a concrete example of a personal story and the conclusions they can draw from it.
  5. A facilitator then invites any participants who feel comfortable sharing their stories to impart them to the group. A facilitator should also remind all the participants to show respect to anyone willing to share his/her story.
  6. A facilitator should always thank the participants who shared their stories. A facilitator should invite the participants who shared their stories to also consider what they learned from this experience, in terms of how they were told/expected to behave, as a man or as a woman.

### DISCUSSION:

#### SUGGESTED QUESTIONS:

- a. Why were you told that you "had to do something" or "you cannot do something" because of your sex? What reasoning, if any, was given to you at the time?

### CLOSING MESSAGES:

- The process of socialization begins when we are very, very young. For most people, it begins at birth, and is displayed by the colour in which babies are dressed -- pink or blue.
- Gender norm socialization is often reproduced from generation to generation. Older generations will often "teach" children ways in which they should or should not act or behave according to their sex, without offering a justification other than, "because you are a girl/boy".
- In discussions on gender and gender equality, in this training and in general, one always needs to understand the concepts both on a theoretical and cognitive level, but also on a very personal and human level. Persons reflection on the socialization of gender roles is essential for a deeper appreciation of a) understanding the problem of discriminative gender socialization, and b) seeing possible solutions to progress towards gender equality.





## SESSION 3: CHILDHOOD GAMES

This game was originally developed and validated by ABAAD.

**MATERIALS:** tape; markers; flipchart paper

**DURATION:** 1 Hour

### OBJECTIVE OF THE SESSION:

- Participants will understand the process of patriarchal gender socialization through items and activities that are imposed on children from an early age -- toys, games and recreational activities.

### INSTRUCTIONS:

- a. The larger group is divided into two separate groups: males and females.  
Tip for Trainers: In any game that requires a division of the participants into groups according to their gender, one can also divide the groups randomly regardless of their gender make-up. The gender-based division is employed simply because men often have similar socialization experiences, as do women.
- b. The groups are then asked to discuss the following questions about their childhood among themselves:
  1. What games did they play?
  2. What toys did they play with?
  3. How were the games played?
  4. What were the objectives of these games?
  5. Who did they play with?
- c. The groups are asked to list the outputs of their discussions on a flipchart. The time for this group work should be approximately 20 minutes.
- d. Each group should delegate a representative to present their results.
- e. Each group presents the information on their flipcharts to the larger group. Each group presentation should last for about 5 minutes.

### DISCUSSION:

- f. The facilitators lead a discussion on the differences between what toys boys and girls "played with" and how this may contribute to their gender socialization.
- g. Possible Questions:
  1. What were the major differences between the games men and women played as children?
  2. What do the different types of games teach children, both positive and negative aspects?
  3. Were any of the games in any way violent?
  4. How do these games/toys shape us in terms of our understanding of the roles men and women are expected to play as adults?
  5. How do these games 'prepare' boys and girls for the social roles and responsibilities they are expected to fulfil as adults?
  6. Do these games contribute towards gender inequality between men and women in our societies? If so, how?
  7. Are there games that are the same for boys and girls?
  8. Are there games that can promote equality between boys and girls?

### CLOSING MESSAGES

- The gender socialization process that emphasizes the binary feature of the genders can be seen through the games that children play and the toys they play with.
- Many girls' games and toys deal with physical beauty, cooking and cleaning, and are associated with the private sphere of the home.
- Many boys' games and toys focus on dominance, violence -- fighting, wars for example -- and competition, and involve the public sphere.
- The process of socialization through games and toys may be effective in creating and reinforcing certain norms because children have fun and learn through play. These games are repeated many times. What we learn at a young age tends to be ingrained in our attitudes and behaviours, sometimes throughout our adult lives.



## SESSION 4: PRINT MEDIA

This game was originally developed and validated by ABAAD.

**MATERIALS:** Four to six modern popular magazines (bought from local shop or bookstore); scissors; glue; tape; markers; crayons; flipchart paper or cardboard;

**DURATION:** 1 hour

### OBJECTIVE OF THE SESSION:

- Participants will understand the process of patriarchal gender socialization through popular media -- television, advertisements, print media, movies, music, and more.

### INSTRUCTIONS:

- a. Facilitators bring local or international magazines and newspapers, as well as the rest of the materials. It is important that the magazines are bought in an area(s) where the participants live or work. However, the magazines do not have to reflect the local culture as long as they were bought locally. The failure of the media to contain local culture/cultural affairs can be addressed when discussing the global nature of media and how media from other parts of the world impact local cultural norms.
- b. The participants are divided into 3-5 groups. Each group is given a flipchart, scissors and adhesive. The groups are asked to share the magazines, and to be mindful of the time they spend looking at one magazine as each magazine should circulate among the groups. This activity should last approximately 20 minutes.
- c. Participants are told to go through these periodicals and to discuss how men and women are depicted in the images. Participants can associate the images of men and women with the roles that society expects from men and women.
- d. Participants are instructed to cut out relevant examples and make a collage of these images. The images can depict either traditional or non-traditional gender roles.
- e. Collages are placed around the room, and everyone is to walk around and look at them for 5 minutes before the group returns for a discussion on the images that they saw on the flipcharts.

### DISCUSSION:

- f. The objective of this session is to understand how men and women are depicted in the media, and the reciprocity that exists between social norms and media: the media endorses, normalizes and mirrors social norms and values in society, and also acts as a catalyst for change and in that regard challenges social norms and values in any society.
- g. Participants should consider important questions such as: how do these images affect the behaviours and the expectations of society regarding the roles of men and women?
- h. Possible questions:
  1. What do the images we see on the flipcharts tell us about how the print media depicts men and women; about the roles and expectations of women; and about the roles and expectations of men? How should women and men relate to one another according to these expectations?
  2. Do media images reinforce the patriarchal traditional roles of men and of women and relations between them? If yes, how?
  3. Do the media images challenge the patriarchal, traditional or unequal gender roles of men and women? If yes, how? What are the 'new' roles that these images depict? Are young men and women portrayed differently compared to older people?
  4. Do these concepts vary in different societies? Are these variances reflected in media images? If yes, how?
  5. How would you answer the above questions when discussing other forms of media, such as movies, television, music, or social media?
  6. How can media be used to support equitable gender roles and rights between men and women?

### CLOSING MESSAGES:

- Media is a very influential platform for the socialization of men and women.
- The impact of media must always be considered when looking at the root causes of gender socialization in any culture or setting.
- Just as media can be used to reinforce unequal gender roles, it can also be used to promote and normalize equal and non-discriminative gender roles and relations between men and women.





## SESSION 5: GENDER ROLE MODELS

This game was originally developed and validated by ABAAD.

**MATERIALS:** tape; markers; flipchart paper

**DURATION:** 1 hour

### OBJECTIVE OF THE SESSION:

- Participants will understand the process of patriarchal gender socialization through existing popular cultural/historical icons and/or personal idols.

### INSTRUCTIONS:

- a. Facilitators divide the participants into two groups: females and males.
- b. Both groups are asked about their role models as children – celebrities, fictional characters, family members and others: Who were they; what did they do; how did they shape the participants' image or notion of masculinity and femininity?
- c. All the main points are to be written on a flipchart by both groups, and a group presenter is designated to report back to the main group.

### DISCUSSION:

- a. Both groups join up again to form the original larger group. Presenters from each group communicate the main points from their flipchart to the larger group. Facilitators lead a discussion on the importance of role models that embody the concepts of gender equality as they are key to realizing equality between the sexes.
- b. This discussion refers to the equal rights, responsibilities and opportunities of women and men as well as of girls and boys. Gender equality does not mean that women and men will become the same, but rather that their fundamental rights, responsibilities and opportunities will not depend on their gender at birth. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration, while recognizing the diversity of different groups of women and men. Gender equality is not a women's issue, it is a human rights issue, which should concern and fully

engage men and women. Equality between women and men is a human right and a precondition for, and indicator of, sustainable, people-centred development.

c. Possible Questions:

1. Describe the role models you identified in the exercise?
2. Are there any differences between the role models of men compared with those of women?
3. How did our role models impact our concept of what it meant to be a woman or man in our society?
4. How influential do you believe a role model could be in teaching and instilling the notion of gender equality in society?

### CLOSING MESSAGES:

- Observational Learning is learning that occurs through observing the behaviour of others, as well as from the results of these actions and behaviours. The role models in our lives therefore affect our own actions and behaviours.
- Whether they are celebrities from popular media, political or historical figures, or individuals from our families and communities, role models have a great influence on us as individuals. We must also look at these role models from a gender perspective and understand how they influenced our views or opinions on what it means to be a man or a woman.
- If role models can display gender equal and equitable behaviour, future generations of men and women will have positive examples of different notions of masculinity and femininity that promote equal and respectful partnerships.



## SESSION 6: GENDER BOXES

The gender boxes activity was developed by Oakland's Men's Project. Additions to the activity, specifically the addition of the 'Human Box', were developed and validated by ABAAD.

**MATERIALS:** tape; markers; flipchart paper

**DURATION:** 1 hour

### OBJECTIVE OF THE SESSION:

- Participants will fully understand the gender binary and the socialization that creates and sustains this binary.
- Participants will understand how different forms of violence from physical to institutional are used to sustain/reinforce this binary.

### INSTRUCTIONS:

- a. Divide the participants into two groups: males and females.
- b. Give each group a flipchart paper, a marker, and the following instructions:
  1. Male group: Draw a big square on the flipchart paper. The box should be almost as big as the flipchart paper itself but leave some space to be able to write things outside the square on the flipchart. The group is then told to brainstorm a list of what society at large, in the setting where the participants are from, expects from a person when they tell him to "act like a man". The list should be written inside this square/ "box" on the flipchart.
    1. Then, the group will write down the types of behaviour or attributes that their societies label as "not acting like a man" on the flipchart paper outside the box.
    2. Female group: Draw a big square on the flipchart paper. The box should be almost as big as the flipchart paper itself, but leave some space to be able to write points outside the square on the flipchart. Then brainstorm a list of what society at large, in the setting where the participants are from, expects from a person when they tell her to "act like a woman". The list should be written inside this square/ "box" on the flipchart.
  2. Then, the group, will write types of behaviour or attributes that their societies label as "not acting like a woman" on the flipchart paper outside the box.
- c. Each group has roughly 20 minutes to complete this group activity.
- d. A representative from each group will thereafter presents the outputs of their group to the rest of the participants. Each group should take about 5-10 minutes for their presentations.

### DISCUSSION:

Possible Questions:

1. What are the differences between the two boxes? Are the expectations of women and men the opposite of one another? Tip to the trainer: highlight the "gender binary" that the boxes represent. Highlight the important differences in this binary, which in most cases are as follows: public sphere for men, private sphere for women; men are providers, women are nurturers; men should not be emotional, women are expected to be emotional.
2. What happens to men or women who act in ways that are written outside the box or contrary to the points written inside the box? Tip to the trainer: here you want the participants to understand that violence in various forms is often used against individuals stepping outside their respective gender boxes.
- e. The facilitator thereafter draws another box on a flipchart paper in front of all the participants. He/she labels this box the "Human Box."
- f. The facilitator then explains that there are many positive attributes inside the man box. In fact, much of the work to promote women's empowerment aims to provide women with the ability and comfort to undertake actions and assume behaviours that are socially regarded as "masculine". Examples might include: the display of leadership; having a career; becoming involved in politics; actively taking part in decision-making.
- g. The facilitator then asks the participants to point out the positive qualities in the "man box," and begins to put them inside the "human box".
- h. The facilitator then explains that there are many positive things inside the "woman box". Examples might include: being a hands-on parent; expressing emotions; being affectionate and loving; contributing actively to domestic chores.
- i. The facilitator then asks the participants to point out the positive qualities in the "woman box" and begins to put them inside of the "human box".
- j. The "human box" now contains the positive roles and actions from both the "man box" and the "woman box".

### CLOSING MESSAGES:

- The human box should not contain characteristics or roles that are harmful to another person, or violent in any way.
- A person, regardless of gender or sex, can be any combination of any qualities inside the human box. Their decisions should be based on their personal choices as individuals and humans, not forced upon them based on their sex.
- The human box, and allowing people to be and act as they individually choose, as long as they do not harm or discriminate against anyone else, is a simplified version of the goal of gender equality and human rights.
- The list of items that exist outside the human box reflects violence and discrimination. This highlights the importance of laws, policies and social norms that do not reinforce harmful practices and that address violence and discrimination.
- When people aspire to the ideals of the human box, they are changing the dialogue from "How should a man/woman act?" to "How should a human being act?". By doing so, gender discrimination will be reduced in that, people would no longer place expectations on others based on their gender. Instead, people would be able to take on any characteristic or role they aspire to, as long as they do not act violently, discriminate or cause harm to others.
- This human box, and our goal with respect to gender equal and non-violent societies, are principles of HUMAN RIGHTS. Women's rights, women's empowerment and gender equality all fall under the category of human rights, and thus are the responsibility of every person to help fulfil.





## SESSION 7: GENDER AND HUMAN BOX IN PRACTICE

This game was originally developed and validated by ABAAD.

**MATERIALS:** None

**DURATION:** 1 Hour

### OBJECTIVE OF THE SESSION:

- Participants will apply principles of the human box through practical and culturally significant/ sensitive situations in their environments.

### INSTRUCTIONS:

- a. A facilitator asks the participants for examples of household arguments that usually occur in their specific context. For example, participants may say: financial difficulties i.e. not enough money for living expenses; children arguing over something; food not being prepared on time; or unemployment. A facilitator then chooses one of the problems identified by the participants.
- b. This problem will become the basis for a role-playing scenario that the participants act out for each other.
- c. A facilitator randomly divides the participants into two groups:
  1. The first group acts out a scenario with the identified problem as it would look like in a family setting that follows the roles identified in the man box and woman box from the previous exercise.
  2. The second group acts out a scenario with the identified problem as it would look like in a family that follows the roles identified in the human box from the previous exercise.
- d. The groups have about 10-15 minutes to create and practice their role-playing.
- e. Each group then perform their role in front of the rest of the participants. Each group has about 5 minutes to act out their part.

### DISCUSSION:

Possible Questions:

1. For those in the first group, how did you feel when enacting your role?
2. For those in the second group, how did you feel when enacting your role?
3. What was the difference between how the problem was handled in the first group and in the second group?
4. Was violence used to solve the problem in the first group? Was violence used to solve the problem in the second group?

### CLOSING MESSAGES:

- If we follow the "ideals" of the first group (man and woman box), there is likely to be gender discrimination and violence (one or more forms).
- If we follow the "ideals" of the second group (human box) there should be no gender discrimination or violence.
- Whether a 'solution' to the problem was reached in either group or not, the key point identified in this training discourse should be highlighted, namely, that solving a problem by using violence and discrimination lacks a human rights perspective.
- If a solution cannot be found, violence and/or discrimination can compound the already existing problem and make the situation worse.
- When we interact with each other according to the human box, we ensure equal partnership, respect and non-violence. All these are necessary for development, peace, and equality.
- The opportunity to play out a role in scenarios, practice interacting with others and solving problems according to the human box is very important. In taking principles of gender equality from the theoretical to the practical, the rehearsal of those actions and interactions is essential.



## SESSION 8: MASCULINITY VS. MASCULINITIES

This game was originally developed and validated by ABAAD.

**MATERIALS:** tape; markers; flipchart paper

**DURATION:** 1 hour

### OBJECTIVE OF THE SESSION:

- The participants will understand the plural nature of “masculinities, highlighted by the different gendered expectations of “masculinity,” and how these expectations vary according to the era, people’s age, culture and subculture.

### INSTRUCTIONS:

- a. A facilitator divides the participants into four groups. Each group is given a flipchart paper and a marker(s). The groups should space themselves out, so none of them are located too close to one another. The groups will thereafter be informed that a facilitator will go to each group and give them their instructions for the exercise.
- b. A facilitator goes around to each group and explains that they have 15 minutes to complete the following instructions:

**Group A:** The group is asked to compare and contrast the major expectations of men, i.e. the roles they should play and how they should act, in two different eras: a) men living a century ago, in the context where the participants work; and b) men in the context where the participants work today.

**Group B:** The group is asked to compare and contrast the major expectations of men, i.e. The roles they should play and how they should act, at different ages in a person’s life: How do they see the roles of men at the age of 5, 10, 15, 20, 25, 30, 35, 40, 50, 60, 70 and above.

**Group C:** The group is asked to compare and contrast the major expectations of men, i.e. the roles they should play and how they should act, in two settings: a) the country in which the participants are working; and b) another country with a different culture.

**Group D:** The group is asked to compare and contrast the major expectations of men, i.e. the roles they should play and how they should act, in two different subcultures.

Each group should select a subculture in the country in which the participants work. These subcultures can be rural or urban, or can be based on culturally specific practices. The choice of subcultures does not matter, what is important is that their practices should be different, and that the groups shows respect when discussing another subculture from their country.

- c. When the groups finish, a representative from each group will present their group’s output to the other participants. Each presentation should take no longer than 3-5 minutes.

### DISCUSSION:

Potential Questions

1. Was the concept of manhood or masculinity the same in all of the groups? Did the understanding of what it means to be a man, “manhood” or “masculinity” change depending on the history, age, culture, and subculture?
2. Can two people have different opinions of “masculinity” or manhood?
3. Is it possible to change someone’s perception of manhood?
4. Is there a type of masculinity that promotes gender equal partnerships?

### CLOSING MESSAGES:

- No single version of “masculinity” exists. There are many different versions, opinions and viewpoints on what it means to be a man based on such notions as appearance, roles or behaviours.
- When discussing unequal gender and power relations that exist in a patriarchal society, we call this view of manhood “patriarchal masculinity”. Likewise, when discussing a viewpoint of manhood that promotes gender equality, it is often referred to as “positive masculinity” or “equitable masculinity”.
- “Masculinities” refers to the gendered expectations of what it means to be a man in any cultural context and how these expectations change over time. This helps exemplify the complexity and diversity of those gendered expectations. The same applies to femininities.
- Viewpoints on what it means to “be a man” can be changed. Promoting “positive or equitable masculinity” in a culture that is currently patriarchal can be undertaken.





## SESSION 9: ENGAGING MEN VS. MASCULINITIES

This exercise was originally developed and validated by ABAAD.

**MATERIALS:** tape; markers and flipchart paper

**DURATION:** 1 hour

Tip to the Trainer: This activity is only meant to be done with NGO and CSO gender activists. The differentiation between Engaging Men and Masculinities is vital for individuals working in the field and project planning purposes. When working with men, women, boys, and girls from the general population, it is suggested that facilitators do not use this activity as it will not be relevant to them.

### OBJECTIVE OF THE SESSION:

- Participants will understand the difference between working on masculinities and working on engaging men and boys as strategies, approaches and the outcomes to expect from each.
- Participants will begin to consider how to incorporate either or both of these approaches/strategies in their existing or future initiatives within their organizations.

### INSTRUCTIONS:

A. A facilitator starts this exercise by explaining the difference between work on the approaches of "Engaging Men for Gender Equality issues" and on "Masculinities." The following main points should be covered by a facilitator:

1. Engaging Men Approach: This concept is focused on targeting men and boys specifically, as they are not always thought of as a primary target group of interest for gender projects, actions, activities and campaigns for gender equality.
  - (a) These activities have the specific aim of gaining the support of men and boys for gender equality.
    - (I) The intervention includes men and boys as beneficiaries.
    - (II) The topic that is being discussed is about women's human rights and gender equality.

An example of engaging men in a campaign could take the form of men and boys signing a petition to have a gender-discriminatory law abolished, an activity in the campaign specifically designed to appeal to men about an issue related to gender. Another example could take the form of activists designing a community discussion group, where they invite men from the community to speak about the law and what support is needed from men and women in order to abolish it.

- (b) Engaging men may be done as a short- or long-term intervention. Depending on the topic and the context in which the work is being done, engaging men does not need to be a long-term intervention in order to succeed. For example, a two-week social media campaign that calls for men to sign a petition to end violence against women, when done correctly, is realistic and achievable and can be effective.
- (c) Engaging men and boys may be a strategic choice if the population of interest comprises:
  - (I) Influential male stakeholders in the context of the intervention; and
  - (II) Individuals unable to participate in a long-term transformational process.

For example, ABAAD conducted the "We Believe" campaign during the 16 Days of Activism in 2012, where religious leaders in Lebanon took part in a national campaign to end violence against women. These men are very influential in the Lebanese context, yet it would have been unrealistic to assume that they would be ready and able to undergo a long-term gender transformative process. And while they were fully engaged in the campaign, it was unrealistic to believe that these men would take up the banner of gender equality ideals and feminist perspectives that are all-important in the transformational change to become a male ally for gender equality. These men, however, were very willing to be the voice of the campaign. They were engaged to take part in the campaign because they are strategically very influential in advocating to end violence against women.

- (d) The aim of the intervention, which has specific measurable objectives, is not gender-transformational change. It is important to highlight this when deciding on the type of intervention that will be used in a programme. It is also important in order to monitor expectations of the results of an "Engaging Men Approach" (i.e. not the Masculinities Approach). For example, a man might believe that ending violence against women is important. He might, as part of a campaign by a local NGO focusing on gender issues, sign a petition for "men to end domestic violence." Yet, it is also possible that he may still hold the attitude or belief that women's primary role should be at home as a mother. Thus, the campaign can be effectively measured by his signature and other men's signatures, as that of men calling for ending violence against women, yet it cannot be assumed that the men signing the campaign are gender equality allies.
2. Masculinities Approach: This concept takes an in-depth analysis of men's socialization process in a given context. The approach is about changing unequal gender binaries (first in these men themselves, then in others) into a more gender-equitable understanding of gender relations. The aim of a masculinities approach is transformational change. This process may include:
    - (a) Investigating the multitude and diversity of socialization agents for men and boys, and what roles, attitudes and behaviours form hegemonic notions of masculinity. For example, discussing how men are socialized in a particular way through their peers, family, media, games, role models, as well as through the influence of hierarchy and violence.
    - (b) Highlighting the 'gender binary' that socializes males and females to believe that they are and should be more different from one another than they actually are.
    - (c) Highlighting the disadvantages of this binary view of gender for men and women, and promoting more equitable perspectives of gendered power relations.
    - (d) Highlighting male privilege and how men can use/refuse this privilege to promote gender equality and women's empowerment to become true allies for women's human rights and gender equality.
    - (e) Having discussions about gender that spans from the 'personal to the political'.

Gender biases, gender discrimination and all forms of gender-based violence should be probed and discussed on several levels: on the personal level (i.e. each individual's personal experiences with gender socialization and the different forms of violence as either a victim or perpetrator of that violence; the relational level involving honest, in-depth, and critical analysis of their daily interactions and communication with women and men in their lives; the communal level, involving how the environment and the setting they live in perpetuate unequal and discriminative gender norms and relations and how can they change them; and the institutional level, focusing on where organizations, governments, and institutions can actualize gender equality principles through policy, bylaws, organizational structures and culture, equity-oriented mechanisms to compensate for an existing gender imbalance, for example.

- (f) In essence, a masculinities approach takes an in-depth and critical view of the patriarchal system, and highlights how such a system promotes violence, unequal power relations and dominance. The approach promotes a human rights-based feminist and gender equality model that is sensitive to intersectionalities, and contributes to peace and development through non-violent activism.
- (g) A masculinities approach does NOT only have to be pursued with men. A masculinities approach can be used any time when working with individuals, while simultaneously highlighting the way men are socialized in a patriarchal and binary-based system. The aim of such an exercise is to transform those roles, expectations and ideals of men and masculinity to ones that engender principles of gender equality.
- (h) The masculinities approach naturally entails a longer-term intervention. The transformational change that is the aim of applying the masculinities approach is not a change that is made overnight. People differ in their pace in responding to change and letting it happen, but personal introspection, insight, learning, questioning, dialogue and feedback are critical to that process. In fact, resistance is likely to occur, and needs to be addressed for many people during the process of transformative change. If the intervention is time limited because of resources, then the individuals will need to continue this process on their own, although resources and material can be given by organizations in order to facilitate the process of growth and change.

B. After the above points have been clarified to the participants, a facilitator divides the group into three separate groups. Each group takes a flipchart, on which they will write their group work output, and they are allotted 30 minutes to complete the following task:

**Group A:** The group is told that they have to create a project plan for a six-month project with a budget of \$50,000. The details needed for this project plan, which includes a log-frame, action plan, budget allocation, monitoring and evaluation framework, are to be determined by the facilitators, based on the capacities of the facilitators and the participants of the training. The only instruction for this group is that the main focus of the project is to use the Engaging Men Approach, and NOT to use the Masculinities Approach. In other words, a project that Engages Men for Gender Equality without the Masculinities Approach.

**Group B:** The group is told that they are to create a project plan for a six-month project with a budget of \$50,000. The details needed for this project plan, which include a log-frame, action plan, budget allocation, monitoring and evaluation framework, are to be determined by the facilitators based, on the capacities of the facilitators and the participants of the training. The only instruction for this group is that the main focus of the project is to use the Masculinities Approach, and NOT to use the Engaging Men Approach. In other words, a project that uses the Masculinities Approach without the Engaging Men.

**Tip for the Trainer: this group must create a project on how they would use a masculinities approach while targeting ONLY Women and Girls in the project.**

**Group C:** The group is told that they are to create a project plan for a six-month project with a budget of \$50,000. The details needed for this project plan, which includes a log-frame, action plan, budget allocation, monitoring and evaluation framework, are to be determined by the facilitators, based on the capacities of the facilitators and the participants of the training. The only instruction for this group is that the main focus of the project is to use both the Masculinities Approach AND the Engaging Men Approach. In other words, a project that uses the Masculinities Approach to engage men and boys.

C. Each group then chooses a representative to present the outputs of the group to the rest of the participants. Each presentation should last for around 5-7 minutes.

## DISCUSSION:

Possible Questions:

1. How did each group differ from the others?
2. Did the instructions given to each group affect the project plan that they devised in terms of activities, expected outcomes and choice of the topic or choice of the target population? If yes, how?
3. Can you relate some of the project plans that the groups created, or possible ideas for your future work? How?
4. What is the direct and indirect impact of this project on the lives of women and on their empowerment?

## CLOSING MESSAGES:

- Engaging Men and Boys for Gender Equality and Masculinities are NOT the same thing. The two approaches complement one another, but have different goals and mechanisms underpinning the theory and in practice behind each concept.
- The choice between using one or the other approach, or to use both approaches together, should be a strategic one based on the resources and time available, project goals, the level of capacity of the targeted beneficiaries and the facilitators.
  - o ABAAD's 'We Believe' campaign, working with Lebanese religious leaders from different sects, is an example of the Engaging Men Approach. You can find out more about the 'We Believe' campaign at [www.abaadmena.org](http://www.abaadmena.org).
  - o ABAAD's adaptation of Promundo's Programme H into Programme Ra, is an example of the Masculinities Approach. You can find out more about 'Programme Ra', the manual and case studies of the first implementations of the manual at [www.abaadmena.org](http://www.abaadmena.org).





## MONITORING AND EVALUATION FOR TRAININGS USING THE MANUAL

In order to measure the effectiveness of the approach adopted throughout the present manual, ABAAD has developed a built-in monitoring and evaluation system. Prior to beginning the training, trainers will ask participants to complete a preliminary test (pre-test) on their knowledge of masculinities and engaging men.

At the end of the training, a post-test will be provided to the participants in order to measure significant change in their knowledge. The proposed statistical analysis is the Wilcoxon Signed Rank Test. Other non-parametric statistical analyses may also be relevant.

The pre-test and post-test can be found in Appendix A.

## CONCLUSION

Boys are often raised to believe that expressing their emotions openly, seeking help, or failing to respond to a situation in a dominant manner means that they are weak. Boys are also often raised to believe that risk-taking, substance use and physical or social dominance means that they are strong. Boys learn these lessons through the course of their lives at home, at school, among their peers and through popular media. Boys learn that these behaviours make them "real men". Any action to the contrary means that they are weak, feminine or less valuable.

For these reasons, young men and boys need our support. What they are learning is not only incorrect, but also unhealthy. This socialisation not only creates and magnifies inequalities between men and women, but also leads to detrimental and damaging lifestyles and habits for men and women and has a negative impact on society at large. Young men and boys should learn that there is no single way to define their manhood, and that there are better, healthier and more effective ways to define who they are, not only as men, but also as individuals.

Men need to learn the power that comes from a true partnership with women. When we consider each other as equals and as individuals deserving fair and just treatment by all, and when the laws and policies of all countries promote gender equality and address violence and discrimination, we will be on our way to reaching unprecedented levels of development, peace and success in our world. Men need to understand that empowering women means that we empower everyone in our society. There are many paths that men can take to support that goal and be a voice for equality.

Masculinities work is incomplete without the empowerment of women and girls. The overall objective of Masculinities and Engaging Men and Boys work is the achievement of gender equity and equality. As such, the direct nature of empowering women and girls as a result of working with men and boys is essential, as well as working with women and men to promote healthy and gender equitable relations.

Every programme, project, activity and conference that is associated with Engaging Men and Boys or Masculinities work should begin with a few very important questions: What is the effect that this initiative will have on the lives of women and girls? How will this initiative support the empowerment of women and girls and in what ways does it do so? In what ways does this initiative actively dismantle the obstacles to women's empowerment? Are the pathways in which this initiative empowers women and girls directly or indirectly, and what assumptions have been made?

We are not implying that the work with men and boys for gender equality should always directly and instantaneously empower women and girls. Rather we are saying that the work with men and boys should always aim to support the empowerment of women and girls as directly and quickly as possible, recognising that discrimination against women and girls is a violation of fundamental human rights. To respond to this challenge, our programmes focus on the key question:

By engaging men and boys to create gender-equal male allies, how can we then work in partnership to promote the empowerment of women and girls?

It is only by doing both, namely, engaging men and boys in gender equality and empowering women and girls in a strategic and complementary fashion that we can end gender discrimination and ensure the promotion and protection of human rights of all people in our society.





# APPENDIX

## PRE-TEST/POST-TEST

**Sign/Symbol (please use the same symbol you used on the Pre Test):** \_\_\_\_\_

For the first ten questions, please circle the extent to which you agree or disagree with the statement shown above the scale.

1. I know why we use the term "masculinities" instead of "masculinity".

Strongly disagree || Disagree || Moderately disagree || Neutral || Moderately agree || Agree || Strongly agree

2. I am aware of the process of gender role socialisation and how this contributes to gender discrimination.

Strongly disagree || Disagree || Moderately disagree || Neutral || Moderately agree || Agree || Strongly agree

3. I understand how central violence is and how we raise men and boys in our societies.

Strongly disagree || Disagree || Moderately disagree || Neutral || Moderately agree || Agree || Strongly agree

4. I am aware of the type of "masculinity" we will promote from a human rights and gender equal position.

Strongly disagree || Disagree || Moderately disagree || Neutral || Moderately agree || Agree || Strongly agree

5. I feel able to explain gender and masculinities to others.

Strongly disagree || Disagree || Moderately disagree || Neutral || Moderately agree || Agree || Strongly agree

**Optional (for trainings with individuals from NGOs and CSOs working on Masculinities):**

6. I have an understanding of the difference between "engaging men in gender equality" versus "work on masculinities".

Strongly disagree || Disagree || Moderately disagree || Neutral || Moderately agree || Agree || Strongly agree

7. I feel confident in my ability to incorporate work on engaging men in masculinities within my organization.

Strongly disagree || Disagree || Moderately disagree || Neutral || Moderately agree || Agree || Strongly agree



The following questions are open-ended. Please complete the statements, in writing, as best as you can, based on the knowledge that you currently have. Elaborate as much as possible.

8. We often find that men use violence because...

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9. Ways that we can change the way men understand "what it means to be a man" are...

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10. We need to engage men and boys in gender equality work because...

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11. Gender equality can only be reached by working with all members of the society (women, men, girls, and boys) because...

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This manual is a compilation of the series of activities, exercises and hand-outs on masculinities which were used by ABAAD masculinities trainings for partner NGOs in Egypt, Iraq, Jordan, Lebanon, Libya, Morocco, Palestine, Syria, Tunis, and Yemen.

This manual consolidates the experiences and skills that have been accumulated during previous trainings into a tool that carries all the required information for a skilled trainer to provide trainings on Masculinities and Engaging Men.

Furthermore, this is the first culturally-validated manual on Masculinities and Engaging Men in the MENA region designed to promote sustainability of the Engaging Men mission in the MENA region, and to provide culturally appropriate training modules on the issue.

The training programme is designed in such a way that its impact can be easily assessed. Trainers/facilitators are invited to become learning partners who can assist in the process of delivering, evaluating, and fine-tuning the programme.

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