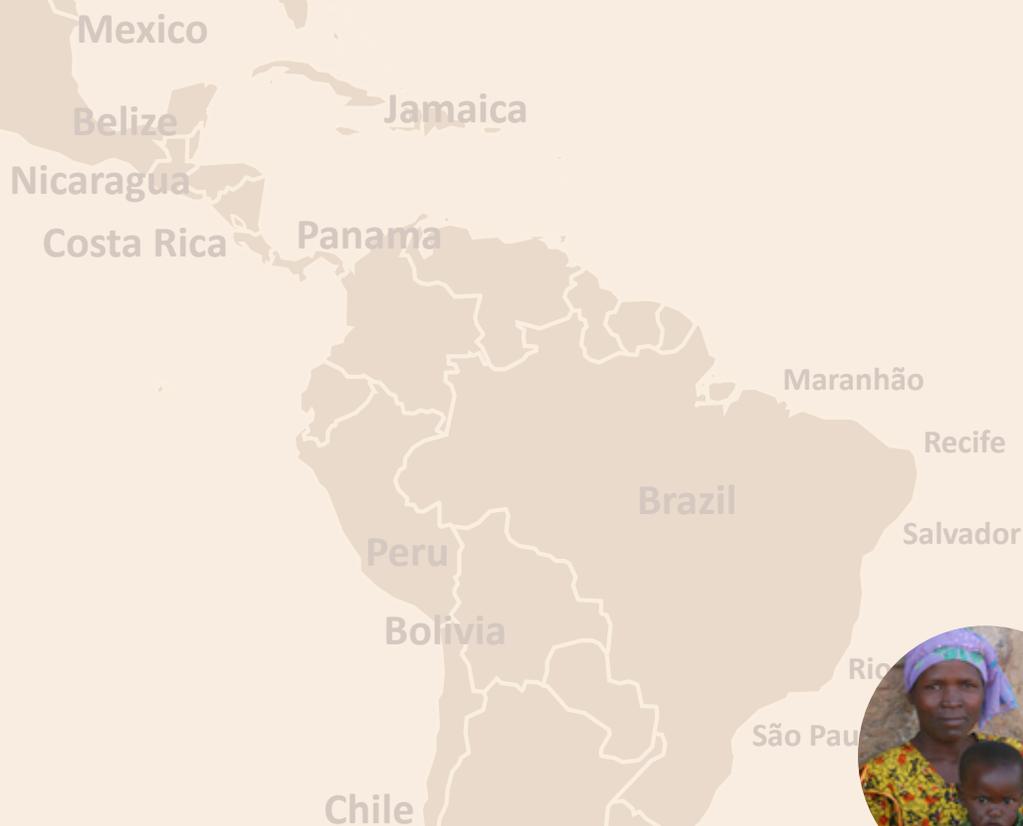




# PROGRAM H|M|D: A TOOLKIT FOR ACTION



## **Engaging Youth to Achieve Gender Equity**

*A Toolkit based on 10 years of evidence and experience of Program H|M around the world for engaging youth in gender equity, including promoting respect for sexual diversity and achieving gender and social justice*

# **Program H|M|D:<sup>1</sup>**

## **A Toolkit for Action**

### **Engaging Youth to Achieve Gender Equity**

Coordinated by Promundo

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<sup>1</sup> A note on the title and Program name: The name “Program H|M|D” is used to represent **Program H** – “H” for *homem*, or man in Portuguese, and *hombre* in Spanish; **Program M** – “M” for *mulher*, or woman in Portuguese, and *mujer* in Spanish; and “D” for diversity. Throughout this Toolkit, readers will see “Program H|M|D,” referring to the program at large which includes “D” to represent sexual diversity as a central and cross-cutting theme. Readers will also find the term “Program H|M” (or each program mentioned separately) – referring to the respective program(s) used. In references to Program H|M, it is important to remember that activities on sexual diversity are part of both programs.

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**PREFACE**

Program H and Program M were born out of a belief that changing rigid, inequitable, homophobic and violent versions of what it means to be a man are key to achieving health, achieving women’s and girls’ empowerment and central to social justice efforts. When we started the partnership in Brazil and Mexico more than ten years ago, there were relatively few processes or materials perspectives outside of North America and Europe that put masculinities, gender norms and power relations at the heart of the approach. Ten years and some ten impact evaluation studies and more than 20 adaptations later, we are even more convinced that changing gender norms and the practices of individuals, and doing so in a collective, community-based approach can and does work. The changes we have seen and measured are individual and collective, and sustained when community partners – schools, parents, coaches, health workers and others – are part of the process and contribute to the questioning of inequitable and harmful ideas about being men and women. This Toolkit presents the short version of the approach contained in Programs H and M. It seeks to make the model accessible so that an increasing number of teachers, facilitators, youth workers, coaches and health workers have the means to become gender equality activists – engaging young people to achieve lives free of inequalities, discrimination and violence, and with full access to and knowledge about sexual health and other health services. This Toolkit maintains sexual diversity, represented by “D,” as a central part of approaches and achieving gender equity.



We dedicate these materials to the young women and men, teachers and community-based facilitators who have worked with us over the years, who are co-authors of this approach and who inspire us daily in our common cause of non-violence and gender justice.

– Gary Barker and Tatiana Moura, Directors, Promundo

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# INTRODUCTION



In 2002, four Latin American NGO partners launched a comprehensive process to engage young men in changing inequitable and violent norms related to masculinity called **Program H** – “H” for *homem* or man in Portuguese and *hombre* in Spanish. Since then, the partners – Promundo, ECOS, and Instituto PAPAÍ in Brazil, and Salud y Género in Mexico<sup>2</sup> – and new organizations have continued adapting, implementing and evaluating Program H in diverse settings internationally.



The centerpiece of Program H is an evidence-based curriculum (the Program H Manual) with activities to engage young men in critical reflection and dialogue about gender equality via participatory sessions in which they live, rehearse, and model gender-equitable and non-violent

**Programming to promote critical reflection and dialogue about gender equity among young women and men**

**Program H** for young men – *homens* in Portuguese and *hombres* in Spanish

**Program M** for young women – *mulheres* in Portuguese and *mujeres* in Spanish

**Program D** for diversity – of sexual orientation, race, ethnicity, age, etc. – as a cross-cutting theme.

<sup>2</sup> The Pan American Health Organization (PAHO) and International Planned Parenthood Federation also supported the creation of Program H.

styles of interaction. Group education activities address caregiving, sexual and reproductive health, women's rights, gender-based violence (GBV) and violence used among men.

Underpinning this work is knowledge that the ways in which boys and young men are socialized hold profound implications for the health, well-being and security of men and boys, and for women and girls. Research and evaluations increasingly affirm the links between gender inequitable attitudes on the one hand, and the use of GBV, young men's use of contraceptives and condoms, health-seeking behavior (including HIV testing) and more equitable divisions of care work in the context of couple relations on the other (Pulerwitz et al., 2006 and Obach, Sadler and Aguayo, 2011; ICRW and Promundo, 2011; Barker, 2005).



Recognizing the need to work with and empower young women alongside men, and based on input from female partners of Program H male participants, the original partners – along with World Education – launched **Program M** in 2006 (M for *mulher* or woman in

Portuguese and *mujer* in Spanish). Program M engages women in a similar critical reflection process about gender norms and empowerment. It helps young women explore social constructions of gender and the effects of these on health, and promotes young women's ability to develop skills to more confidently make decisions in different spheres of their lives (Greene and Levack, 2010). Promundo and its partners recommend using the two approaches together and including, as part of the process, specific discussions on sexual diversity and homophobia.

Why "D"? **Program D** – D for diversity – recognizes as a cross-cutting theme the importance of promoting respect for sexual diversity and confronting homophobia. This theme is reflected throughout the Toolkit and each of the original Programs H and M Manuals, which were



created for all young women and men regardless of sexual orientation.<sup>3</sup>

## Theoretical Framework

**Four main concepts** are fundamental to understanding Program H|M|D: (1) gender consciousness, (2) gender as relational, (3) diversity as a cross-cutting theme, inseparable from gender; and (4) gender-synchronized approaches:

1. **"Gender consciousness"** was derived from a notion developed by Paulo Freire (1970) called "conscientization" (and also in feminist literature). The "conscientization process," according to Freire, refers to individuals' capacity to reflect on the world and choose a particular course of action informed and empowered by that critical reflection. This process of critically reflecting on the history of the cultural conditions and class structures that support and frame experiences of gender inequality (and other forms of inequality) can promote personal growth, political and social awareness, and activism. In turn, engaging in activism and living in more egalitarian ways can create the conditions for achieving greater gender justice and social justice (Barker et al., 2012).
2. By **"gender is relational,"** we mean that gender is not isolated or finite; rather, it is expressed and produced through constant negotiations and interaction (Cleaver, 2003). Program H|M constitutes a set of tools for incorporating a relational notion of gender into youth programming. Gendered social norms affect both men and women, offering benefits and costs in areas such as health, security or violence, and with implications for diverse types of relationships. Through the activities, youth consider the "costs" of rigid gender norms, and benefits that come with more gender-equitable ways of being a man or woman and interacting in the context of intimate and family relationships

<sup>3</sup> *Afraid of What?* is a no-words cartoon that practitioners have used as the primary tool in addressing sexual diversity, to complement activities in the Program H|M Manuals. One of the original Program H partners, Salud y Género, created a "D" Manual (D for diversity) that has been used in Mexico. Diversity also refers to differences among us in terms of ethnicity, age, income, or other socio-demographic characteristics, and recognizes that 'men' and 'women' are far from homogeneous categories.

## EXAMPLES OF SPECIFIC OBJECTIVES

## MODULE IN THIS TOOLKIT

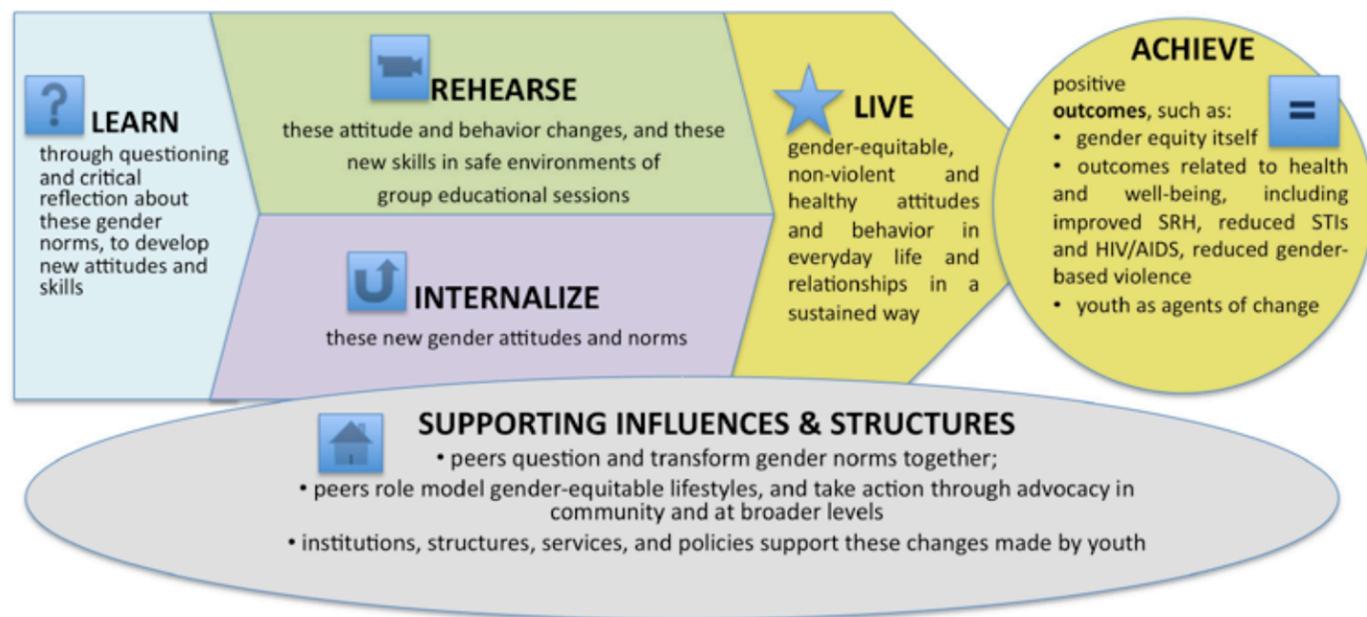
<ul style="list-style-type: none"> <li>• increase and improve couple communication related to sexual and reproductive health (SRH)</li> <li>• increase condom use (and use of other contraceptive methods)</li> <li>• reduce risky sexual behaviors</li> <li>• increase youth take-up of HIV and sexually transmitted infection STI testing</li> <li>• lower self-reported rates of STI symptoms</li> <li>• improve attitudes favoring tolerance and support for sexual diversity (also related to violence prevention)</li> </ul>	<i>Sexual and reproductive health rights</i>
<ul style="list-style-type: none"> <li>• adopt more equitable attitudes and behaviors toward caregiving roles and household tasks, thereby preparing young people in current and future roles as parents more likely to contribute to household chores</li> </ul>	<i>Caregiving</i>
<ul style="list-style-type: none"> <li>• reduce attitudes that support physical and sexual violence, from sexual harassment to rape (preventing gender-based violence and violence between young men)</li> <li>• reduce rates of self-reported intimate partner violence (with different kinds of violence assessed depending on cultural context)</li> </ul>	<i>Violence Prevention</i>

3. **Diversity** refers to differences in terms of sexual orientation, race, ethnicity, age, socio-economic status, marital status, maternal or paternal status, disability or health status and culture. Inequalities on account of these characteristics are closely tied to inequalities related to gender, and should be understood in order to promote inclusion and positive relations. Program H|M includes specific activities that promote respect for sexual diversity and tolerance.
4. Program H|M represents a **"gender synchronized"** approach, in that it "actively strives to examine, question, and change rigid gender norms and imbalance of power as a means of reaching gender equity objectives" (Greene and Levack, 2009). Depending on context, Programs H and M can be implemented with single-sex groups at times and with young women and men together (mixed groups) at other times. Practitioners can make this decision in consultation with youth themselves and considering the context. Our intention is to engage young women and men in confronting and changing gender inequalities in ways that are safe, meaningful and effective.

The process in Program H|M|D encourages **youth** to develop a belief in their own sense of **self-efficacy**, and their ability to act in more gender-equitable and gender-empowered ways. By questioning gender stereotypes, youth who already act as **"voices of resistance"** to rigid gender norms become further engaged, and serve as role models for other youth (Barker, 2005). The focus on youth – typically aged 15 to 24 years – comes from recognizing specific gendered experiences and risks among youth, and the importance of reaching youth when they are developing their attitudes and beliefs about gender norms, and relationship power dynamics (Ricardo et al., 2010).

Program H|M also features several no-words cartoon **videos** (*Once Upon a Boy* and *Once Upon a Girl*). Central to "D" for diversity is another video – *Afraid of What?* – created to encourage discussions on homophobia and respect for sexual diversity. By having no words, each video encourages viewers and discussion participants to think about their own life stories and realities. The videos are also used with teachers, parents and facilitators to begin discussions about gender, gender norms, masculinities and femininities in non-technical and non-threatening ways.

## How it works: Program H|M



This model<sup>4</sup>, shown above, demonstrates the Program H|M “theory of change.” The overall goal is for young women and men to (1) **learn** through questioning and critical reflection about gender norms, (2) **rehearse** equitable and non-violent attitudes and behaviors in a comfortable space, and (3) **internalize** these new gender attitudes and norms, applying them in their own relationships and lives. **Supporting institutions and structures**, when accompanying this integral group education process, encourage young individuals and organizations to develop and use the tools to become **agents of change for gender justice and social justice**. Ultimately, this process contributes to **achieving** two sets of objectives:

- *gender equity*, by which we mean fairness and justice in the distribution of opportunities, responsibilities, and benefits available to men and women, and the strategies and processes used to achieve gender equality (Greene and Levack, 2009); and
- *attitude and behavior changes* at the individual and community level that lead toward transformed gender norms within specific objectives.<sup>5</sup>

Ultimately, working towards these objectives is about the **realization of human rights for men and women, and boys and girls**, and about **gender justice and social justice**. This rights-based approach emphasizes that male and female youth should have the opportunity to make choices about their relationships and their sexual and reproductive health.

### Building Blocks of Program H|M|D: An Integrated Program

We recommend using the group educational activities in this Toolkit as part of an **integrated program** for young men and women. Evidence has shown that group educational sessions alone can promote attitude and behavior changes, but when these educational sessions are complemented by **youth-led campaigns, activism and other community actions**, the effects

have shown shifts in terms of more gender equitable attitudes. Regarding *behavior changes* illustrated in the objective examples, these objectives reflect the most common types of changes in behavior reported across the various impact evaluations conducted of Program H: increased condom use, lower rate of self-reported intimate partner violence, lower self-reported rates of STI symptoms, and greater likelihood to contribute to household chores. Further research is needed to better understand the causes of inconsistencies across sites, and how the program can be strengthened to increase the likelihood and consistency of positive behavioral changes. Evaluations have also shown that behavior changes reported tend to reflect the particular focus of the intervention, e.g., interventions related to GBV were more likely to yield GBV-related changes.

## BUILDING BLOCKS OF PROGRAM H|M|D: AN INTEGRATED PROGRAM

STEP		RESOURCES
1	<p>Conduct a <b>needs assessment</b> in order to “know your group.” Consider questions such as:</p> <ul style="list-style-type: none"> <li>• What differences and power dynamics related to race, income, age, religion or other socio-demographic factors exist?</li> <li>• What challenges related to gender and the material offered in Program H M D are most prevalent with young people in your setting? (i.e., HIV/AIDS or other STIs? bullying and harassment to sexual violence? a combination)</li> <li>• Are you working in a setting of urban violence or a post-conflict situation?</li> <li>• In a rural or urban area?</li> </ul> <p>How do these issues affect gender norms and gender socialization at the group and community levels? The premise of a needs assessment is to avoid beginning with a pre-packaged plan; rather, this approach encourages listening to and understanding the needs of the target group, and designing the initiative accordingly. See also resources on <b>conflict-sensitive approaches</b> and <b>gender analysis</b> (including some listed in the references section of this Toolkit), and consider how to combine these approaches with needs assessments.</p>	UNFPA and Promundo, 2007; UNFPA and Promundo, 2010
2	<p><b>Design the project</b></p> <ul style="list-style-type: none"> <li>• based on Program H M D materials, articulate goals and objectives, create an evaluation goal and type (i.e., impact, process, etc.), and state if you plan to use campaigns or other community action strategies.</li> </ul>	
3	<p>Select activities and develop a curriculum of <b>group educational sessions</b> based on Program H M D</p> <ul style="list-style-type: none"> <li>• Choose activities and curriculum according to the goals and objectives of the project, adapt them as necessary, and determine the number of sessions you will provide.</li> </ul>	See the Selection Guide
4	<p>Develop youth-led <b>campaigns and community actions</b></p> <p>We recommend supporting youth to carry out their own campaigns and activism as a way to promote the core themes and to engage youth directly at the school or community levels. Campaigns and other community actions empower youth and organizations to become <i>agents of change</i> and influence public policies essential for achieving gender and social justice.</p>	See pg. 63
5	<p>Link participants to <b>supporting influences and structures</b></p> <p>Provide links to sexual, reproductive and other health services (i.e., free and voluntary testing, counseling), and to support services for youth who have experienced, used or witnessed violence.</p> <p>Use Program H M D to reach out to parents and other influential community members by involving them in group sessions or other inclusive activities.</p>	Research and have referrals ready for participants
6	<p><b>Evaluation</b></p> <ul style="list-style-type: none"> <li>• Based on the purpose of the evaluation and the indicators determined during Step 2, design and conduct an impact and/or process evaluation that meets the project’s needs</li> <li>• Persons conducting the evaluations must be familiar with the concepts and processes of evaluations, including ethical procedures that protect the privacy of participants.</li> <li>• Use the evaluation results to inform future project decisions, and improve effectiveness and monitoring to allow practitioners to collect project data and make improvements throughout the course of the project.</li> </ul>	See pg. 70

<sup>4</sup> Adapted from a model created by Sophie Namy at the International Center for Research on Women (ICRW).

<sup>5</sup> Note that these objectives are tied to measurable indicators used to measure impact in evaluations (using the GEM scale), and are demonstrated next to the corresponding module in this Toolkit. In terms of *attitude changes* (the first step in the theory of change), evaluations

can be greater. Furthermore, an integrated approach is important to sustaining attitude and behavior changes over time and at community levels and beyond.

In this table, Steps 1-3 and 6 are considered essential, and practitioners may adapt their use of Steps 4 and 5. Note that evaluation is introduced here in the earliest stages of program development, rather than as a final element.

It is clear that carrying out a carefully selected **combination of activities** is recommended over holding scattered or isolated group educational activities. In any implementation of Program H|M|D, a facilitator and other program staff should go through a thoughtful process to design the program and select the activities best-suited to bring about the desired changes in attitudes and behaviors and that best work for the particular group of participants. The activities featured in this Toolkit are considered to be “best of” activities, but they must be adapted to each context and audience and determined alongside additional activities. For instance, practitioners will find some primary material on fatherhood and caregiving here, but will be oriented to consult the Program P Manual for more comprehensive material dedicated to fatherhood.

A fully integrated Program H|M means **complementing activities** with campaigns, activism and advocacy (as discussed in the third section of this Toolkit), and making appropriate connections to service providers and other professionals and leaders who are part of young women’s and men’s lives and influence their socialization. In practice, we have seen that the activities alone help to bring about attitude changes in young men only in the medium term.

Facilitators may refer youth to individual or couples counseling, a health service provider such as for STI testing, or to peer mediation, among others. Ideally, these service providers, leaders and participants will take ownership of the activities and carry them out and re-enforce their messages far beyond activities led by the facilitator. Importantly, changes achieved through these activities must be complemented with advocacy work in order to influence public policies at the appropriate levels.



## KEY TERMS USED IN THIS TOOLKIT

**SEX** – the biological and physiological characteristics that define men and women.

**GENDER** – the socially constructed roles, behaviors, activities, and attributes that a given society considers appropriate for men and women.

**GENDER NORMS** – the socially constructed *ideals* of these appropriate behaviors, beliefs and attitudes for women and men.

**SOCIAL CONSTRUCTION (OF MASCULINITY AND FEMININITY)** – refers to the fact that being viewed as a man or a woman in any given society is defined not just by biological traits but also by the unwritten rules or norms about what is expected of us based on our sex (Greene and Levack, 2009).

**MASCULINITIES** – the ways in which men identify being a man as a product of their socialization. It refers to the “set of norms, values and behavioral standards that express explicitly or implicitly expectations on how men should act and present themselves before others” (Miescher and Lindsay, 2003: 4). As Connell (2005), describes, ‘masculinities’ are not the same as ‘men’. To speak of masculinities is to speak about gender relations, and the position of men in a gender order. Masculinities can be defined as the patterns of practice by which people (both men and women, though predominantly men) engage that position. In considering the gender order as a whole, masculinity is one piece of the puzzle.

**GENDER EQUALITY** – equal treatment of women and men in laws and policies, and equal access to human rights and freedoms, and to resources and services within families, communities, and society at large (adapted from Greene and Levack, 2009).

**GENDER EQUITY** connotes fairness and justice in the distribution of opportunities, responsibilities and benefits available to men and women, and the strategies and processes used to achieve gender equality. Equity is the means, equality is the result.

**GENDER IDENTITY** – one’s sense of self as a man, a woman, or transgender (Greene and Levack, 2009).

**SEXUALITY** – the expression of our feelings, thoughts, and behaviors of being male or female, being attractive, attracted and being in love, as well as being in relationships that include intimacy and sexual activity (UNFPA and Promundo, 2007, The Program M Manual)

**GENDER NORMS** – societal messages that dictate appropriate or expected behavior for males and females (Greene and Levack, 2009).

**SEXUAL ORIENTATION** – how a person identifies as heterosexual, homosexual, bisexual, or asexual.

## Organization of this Toolkit

The first section begins with a timeline of Program H|M and ten essential steps for getting started.

The second and main section follows, offering tips for facilitators and activities drawn from the Program H and M Manuals that are organized into four modules:

### 1. Gender, Identity and Power

### 2. Sexual and reproductive health rights (SRHR)

SRHR, including sexual diversity and preventing HIV/AIDS and STIs

### 3. Caregiving

Promoting gender equitable norms that help young men and women think about equal division of care work and their future potential roles as parents (several activities are drawn from the Program P Manual)

### 4. Violence prevention

Focused on GBV and violence among young men

Practitioners can find guidance here on what they can do in given periods of time, and where to combine or find other activities for greater depth or options. The activities are thus not comprehensive but represent a selection from which to begin. After the activities, we offer some examples of how youth have taken what they have learned from group education sessions to the streets through campaigns and other community actions.

Section three reviews the specific groups and settings for which Program H|M has been adapted over the past decade and in the world; and ends with a summary table of evaluations conducted of Program H. The references are followed by Annex 1 (a fuller history) and Annex 2 (video links and descriptions).

## How should I use this Toolkit?

The original Program H|M curricula are presented in two manuals together amounting to about 100 activities. This Toolkit is meant to serve as a compact and hands-on place to start – to learn what Program H|M is all about, and receive guidance on where to look for more information. Practitioners should not, however, use this Toolkit as a replacement for the previous manuals, or as their only resource. We strongly encourage practitioners to consult with the complete manuals and other resources in order to create a curriculum appropriate to the given group and context.

Program H|M has emphasized that there is no “one size fits all” model. It is vital that practitioners remain flexible in order to adapt to diverse contexts and groups. At the same time, it is important that facilitators have a structure and well-planned program with clear expectations and objectives.



# SECTION I

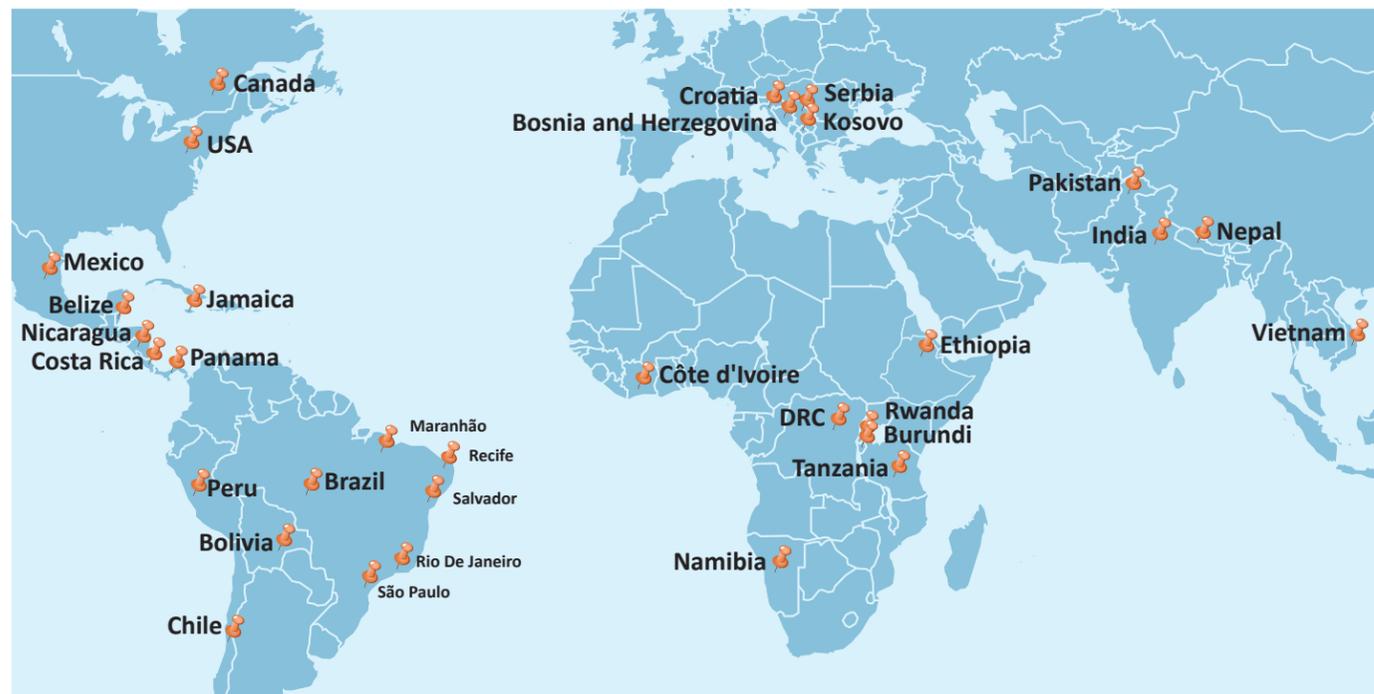
## 10 YEARS OF PROGRAM H|M|D

### AT A GLANCE—HISTORY OF PROGRAM H|M|D:

- 1998 - A global assessment of programming focused on young men shows several trends in service offerings and highlights gaps to be filled, including the lack of evaluated methodologies for engaging young men in gender equality, health promotion and violence prevention
- 2000 - Formative field research culminates in Brazil, yielding many of the findings about young men that would shape Program H with a focus on understanding young men in various settings who already support and seek gender equality and non-violence in their relationships and lives
- 2002 - Program H is launched by Promundo, ECOS, Salud y Género, Instituto PAPI, Pan American Health Organization (PAHO) and the International Planned Parenthood Federation
- 2005 - UNFPA's State of World Population calls Program H an effective, innovative and adaptable intervention for engaging boys and young men in achieving gender equality<sup>6</sup>
- 2005 - Afraid of What?, a no-words cartoon video about questioning homophobia and respecting sexual diversity, is launched
- 2005 - Promundo, the International Center for Research on Women (ICRW), and CARE International begin working in Brazil, India and the Balkans to evaluate the scaling up of Program H in school settings
- 2006 - The original partners and World Education launch Program M (to promote young women's empowerment and to achieve gender equality) – based on findings from Program H evaluations, thereby increasing recognition of the relational aspect of gender and the need for a complementary approach that engages young women and men together
- 2006 - Entre Nós, developed by youth leaders in Brazil, for the first time brings Program H and M themes and young women and men participants together through a multi-media campaign featuring a radio drama and comic book. Similar efforts are carried out in Mexico with Salud y Género, and in India.
- 2007 - The World Bank's World Development Report and UNICEF's The State of the World's Children name Program H an effective, innovative and adaptable intervention for engaging boys and young men in achieving gender equality. In the same year, Program H is cited in UNDP's report 50 Jeitos Brasileiros de Mudar o Mundo (translation from Portuguese: 50 Brazilian Ways to Change the World)
- 2008 - UNFPA recognizes Program H as an effective strategy for engaging young men in the promotion of sexual and reproductive health in its State of World Population report.
- 2010 - The Pan American Health Organization and the World Health Organization recognize Program H|M among the best practices that incorporate a gender equality perspective in health of adolescents and youth in their third annual Best Practices in Gender and Health contest
- 2011 - The International Gender Equality Portal (PEGE, by its Portuguese acronym) is launched, bringing Program H|M to an online format to train teachers in the public school system in Brazil as a strategy for scaling up
- 2013 - The original partner organization staff and new collaborators meet in Rio de Janeiro Brazil for a seminar commemorating the ten-year partnership; they discuss the Toolkit and future directions for Program H|M|D

See Annex 1 for a fuller history.

<sup>6</sup> See: <http://www.unfpa.org/public/home/publications/pid/1343>.



### Global highlights

Program H|M has been fully implemented in 22 countries, with a range of field-testing and trainings to large-scale adaptations as shown in the table below.

### The Importance of Scaling-up

Since Program H|M began, Promundo and its partners recognized that short-term interventions that reached relatively small numbers of young women and men at the community level were important but insufficient. Thus, the goal has been to integrate Program H|M|D material into large-scale institutions where gender justice and social justice content would reach greater numbers and become part of the institutional culture (Barker et al., 2012). In essence, scaling up means **transforming the culture of spaces of socialization and institutions** beyond the implementation of workshops or one-time initiatives. Governments of

#### PEGE - the Portal for Gender Equity in Schools Scaling up Program H|M through the Brazilian education sector

PEGE (in Portuguese, *Portal Equidade de Gênero nas Escolas* translated as the Portal for Gender Equity in Schools) is an online teacher training tool that is increasingly being adapted to train other professionals. It was born after ten years of programming and evaluation experiences in schools and has since become the centerpiece of Promundo's work through the education sector in Brazil. Designed with pedagogy specialists and long-time facilitators, PEGE offers teacher training on H|M curricula in an online format. Teachers' incentives to complete the course include certification (adding to their professional development) and pay increases.

PEGE is now being carried out in three Brazilian states and will soon be adapted for use in other countries, bringing Program H|M to an international scale. The interface allows visitors to combine methodologies to best meet their gender training needs, access sample workshop agendas, select from a menu of corresponding activities, and participate in online chat forums with technical specialists and other educators. Initial results from the evaluation have found important changes in teachers' attitudes, such as their increased ability to respond to issues of homophobic bullying and increased confidence in talking to young people about sexuality. Education and health officials' accreditation of PEGE, has been a signal of commitment from and collaboration between education and health officials. Information on PEGE can be found at: <http://pege.org.br/>.

ADAPTATION OR USE OF PROGRAM H AND PROGRAM M BY COUNTRY

	Government buy-in or large scale adaptation of Program H by NGOs or civil society	Impact evaluation of Program H	Training, partial adaptation or use of activities of Program H	Program M
Balkans – Croatia, Bosnia & Herzegovina, Serbia	●	●	●	●
Belize			●	
Bolivia			●	
Brazil	●	●	●	●
Burundi			●	
Canada			●	
Chile	●	●	●	●
Colombia			●	
Costa Rica	●		●	
Democratic Republic of Congo			●	
Ethiopia			●	●
Ivory Coast			●	
India	●	●	●	●
Mexico	●	●	●	●
Namibia			●	
Nepal			●	
Nicaragua	●		●	
Jamaica			●	●
Kosovo	●	●	●	
Pakistan			●	
Panama			●	
Peru			●	
Rwanda	●		●	
Tanzania			●	●

several countries have also adopted Program H (in large part by the ministries of health in Brazil, Chile, Costa Rica, Mexico and Nicaragua).

## Getting Started: “10 steps to implementing Program H|M|D”

1. **Select and train appropriate facilitators.** A good facilitator has a combined profile of knowledge of the subject matter, and experience working with young people in order to influence attitude and behavior changes. He or she should also enjoy work that involves discussing these topics with youth. Facilitators should be comfortable with their own views, and be comfortable responding to questions about their own sexual practices. They should arrive at sessions having self-reflected on the themes, and feel prepared.



2. Developing a core group of facilitators allows workshops to continue in the longer term. These facilitators should feel competent to deliver the material with limited technical assistance from the original authors. This core group promotes ownership and allows for the transfer – and subsequent sustainability – of the work in a given setting.
3. **Carefully select the venue, sector, or “space of socialization”** in which sessions are held. Venues may include places where practitioners have worked and/or built partnerships, such as the health sector, schools and workplaces, or through activities popular with youth, like sports. Examples of these spaces are discussed in Section III.
4. **Recruitment** should aim to gather a cohort of participants who will attend the entire duration of the sessions, for deeper reflection and impact; “drop-in” participation is discouraged.
5. **Develop a plan for Monitoring and Evaluation (M&E).** Measuring progress towards results is critical for achieving the desired changes, and helps practitioners and their institutions improve their implementation of Program H|M|D. *Monitoring* – on a weekly or monthly basis (in the case of longer term programs) – is used to “check in” with participants about what is working or not, to ensure attention to certain subjects is appropriate. It allows for real-time changes to be made to the program. *Evaluation* is used to measure self-reported attitude and behavior changes through pre- and post-test questionnaires, largely based on the GEM/GEW scales, and, where possible, qualitative interviews and focus groups.

### The Importance of Program Evaluation

There is an increasing demand for evidence-based programming to understand “what works” in the field of gender equality, and how challenging prevailing gender norms can have wide-ranging effects, such as by improving health and violence-related outcomes. A summary of the impact evaluation studies that have been carried out on Program H is included in Section III. These evaluations have used a culturally relevant, validated evaluation model called the Gender-Equitable Men (GEM) Scale that allows practitioners to measure the degree to which young men change their attitudes as a result of the interventions (Pulerwitz and Barker, 2007). The Gender-Equitable Women (GEW) Scale was also developed and used to evaluate Program M in Brazil. Results from the eight studies on Program H include changes in attitudes (greater acceptance of gender equality), reduced self-reports of intimate partner violence (IPV) by married young men (India), reduced sexual harassment of girls by boys (India), reduced STIs (Brazil), and increased condom use (Brazil and Chile). These were quasi-experimental design studies with control groups that showed either no change or negative change, or less positive change.



6. **Identify partners and allies** (non-participants), such as teachers or school curriculum coordinators, parents, government officials, community leaders, and non-governmental organization or NGO partners – to engage them, and promote reinforcement and continuation of themes raised in Programs H and M.
7. **Community engagement** should link the participants of the group, in particular being aware of how the participants communicate the messages to the wider community. In several instances in Brazil, community leaders from *favelas* who co-facilitated H|M|D workshops also served as “multipliers” in their own communities or schools. Youth-led campaigns have been a primary community engagement strategy in several countries.

8. **Integrate videos and other learning tools.** Videos, particularly *Once Upon a Boy*, *Once Upon a Girl* and *Afraid of What?* have proven to be effective tools in stimulating reflection and discussion about gender socialization and gender roles among youth participants in the early sessions. Links to these videos can be found throughout this Toolkit and in Annex 2. Games and other dynamic tools have also been developed to offer interactive learning techniques and facilitate discussions.
9. **Prioritize an ethical and conflict-sensitive approach** in order to avoid unintentional harm to participants. It is essential that facilitators ensure that youth feel safe speaking about their experiences and asking questions when it comes to topics related to gender, sexuality, STIs, and violence, and that they know what they share will not leave the group. When establishing ground rules, facilitators should have carefully selected resources ready and be clear on how to approach situations in which a referral may be necessary.
10. **Know your group.** Conduct a needs assessment when necessary to understand the diversity and conditions of vulnerability and power within groups of young men and women that may be due to race, ethnicity, sexual orientation, age, marital, maternal/paternal status or socioeconomic status. Also consider the combined characteristics of violence (including urban violence, conflict, and post-conflict settings), poverty and inequalities – and how those factors affect attendance, experiences, opportunities and challenges among the participants.
11. **Create a learning-conducive atmosphere.** Promote participation and a reflective process, rather than didactic or “top-down” teaching. Consider whether to conduct single-sex or mixed groups (groups tend to be single-sex, especially for participants unaccustomed to group discussions), and how to promote participation from diverse participants. Facilitators should consistently consider participants’ need to safely disclose their experiences, and create opportunities to bring men and women together as appropriate.

➡ The facilitator’s checklist in the next section focuses on tips within the group.

# SECTION II

## What can you do when you only have 2, 4, 8 or 16 hours?

Below are some suggestions for prioritizing activities, keeping in mind that facilitators can substitute similar activities or shift the emphasis on certain areas depending on the objectives.

### Which activities should I pick?

#### If you have 2 hours:

- Activity 1**  
What does it mean to be a man? A woman?
- or*
- Activity 2**  
What are sexual and reproductive health rights? (as introduction including sexual diversity, HIV/AIDS, and violence)

#### If you have 8 hours:

- Activities 1 & 2 +**
- Activity 3**  
Violence clothesline
- Activity 4**  
Diversity and Rights: Me and Others *or* Homophobia: Can a man like another man, Can a woman like another woman?
- Activity 5**  
Pleasures and Risks *or* Men, Women, and Caregiving

#### If you have 16 hours:

- Activities 1 through 5 +**
- Activity 6**  
Pleasures and Risks *or* Men, Women, and Caregiving
- Activity 7**  
Letter to my father
- Activity 8**  
From violence to respect in intimate relationships
- Activity 9**  
Breaking the silence and getting help

## “BEST OF” PROGRAM H|M ACTIVITIES

### How did we decide what to include in this Toolkit?

The selection of activities in this Toolkit is **evidence-driven**. In other words, our evaluation studies from around the world show evidence of shifts in attitudes and behaviors related to reduced GBV, improved SRH, and more equitable caregiving. (There are areas where we do not have evidence of impact, e.g., activities in the Program H Manual that address drug use.)

### How much is enough?

Practitioners have learned several lessons about the right program “dosage.” We suggest two activities, in a session of at least two hours, as the minimum amount of work to convey basic information. When only one activity is carried out, youth audiences have been more likely to react with resistance and skepticism.

However, the various impact evaluation studies carried out of Program H|M have affirmed the **importance of working in weekly sessions over the course of 10-16 weeks**. This longer process seems to provide the time needed for young people to negotiate new ways of interacting and to internalize the norms discussed, and for a group of young people to begin collectively questioning rigid norms in their communities. Nonetheless, we recognize that it is not always possible to implement activities over such an extended period of time. Accordingly, we have provided examples for the occasions when a facilitator may have less time.

In this Toolkit, we offer 16 activities – the time needed is similar to a school semester, or a soccer season. Some workshops have used 20-30 activities. The appropriate number also depends on the skill of the facilitator and factors related to the group, such as their attendance. Facilitators have found that weekly sessions provide a good pace at which young women and men have sufficient time to process information and discussions without losing continuity between sessions (UNFPA and Promundo, 2007).

## Single-sex or mixed groups?

Group discussions have most often been carried out in same-sex groups, and generally with facilitators of the same sex who serve as gender-equitable role models. Facilitators should make informed choices about carrying out activities oriented toward men with women and vice versa, and about **when to conduct mixed-group activities**. Some Promundo partners have worked with mixed groups throughout the process, while others have had mostly single-sex groups with a few mixed groups at the end. Mixed-group sessions can enhance or detract the experience of individual group members. For example, both sexes can contribute to and enrich discussions on dating, relationships, and caregiving. Participants can also model and practice communication. In the case of sensitive topics related to violence or sexuality, however, women and men may be more comfortable expressing their emotions and speaking at greater length in same-sex groups. Facilitating in pairs is a good strategy to attend to group needs; mixed groups can also benefit from having a male and female facilitator to model equitable interactions. Each activity has a suggested *mixed/single-sex group adaptation*, which should be evaluated carefully according to each setting and group.

The activities were designed for young women and men **aged 15-24 years**, but have been adapted for younger and older groups.

## A Facilitator's Checklist<sup>7</sup>

Using the “10 steps” approach, facilitators should carry out the following for successful group education sessions:

- Create a **safe and comfortable space**. Participants should feel comfortable discussing sensitive topics and personal opinions. Have the young women or men sit in a circle or half-circle during discussions to encourage exchange, rather than constructing a classroom-like setting. They may sit in chairs or on the floor.
- Establish **ground rules** with participants, including listening, respect for others, confidentiality, and participation. These ground rules should include actions based on the principle of ‘do no harm’, conflict analyses and ethics. They are particularly important in conflict-affected settings or groups that include participants that may be subject to high-risk situations.
- Promote reflection, participatory learning, presenting information neutrally, and creating a horizontal learning environment**. Be aware of your position of power. Accordingly, avoid judgmental and authoritarian attitudes. Never impose your feelings or opinions on the group and do not aim to instill fear, because young men and women can often “switch off” their emotions, interest or engagement with the topic, or feel paralyzed in participating. Always be conscious of the language you use and messages you present to young men and women.
  - **Review your own views, assumptions and prejudices**, and avoid bringing them to the group. Be aware if young men or women from particular social, cultural, or religious backgrounds trigger certain emotions in you, be they positive or negative, which may affect your own work in the group.
  - Include as much **physical movement** as possible so that participants remain active, alert and interested.
  - Be friendly and **create rapport** with your participants.

<sup>7</sup> Adapted from The Program M Manual, UNFPA and Promundo, 2007; CIESPI and Promundo (undated presentation).

- **Dress appropriately**. You should look approachable, but professional.
- Encourage participants to be **honest and open**, rather than say what they think the facilitator wants to hear. They should not be afraid to discuss sensitive issues for fear of ridicule from their peers, including sharing, learning from, and questioning firm opinions about masculinity and gender. Remember that, although young men or women may speak and behave as if they are knowledgeable about sex, they often have concerns and questions on a wide range of topics, including relationships, sexual health, puberty, penis or breast size, and the best ways in which to communicate with others.
- Promote **participatory and inclusive educational sessions**:
  - **Manage the discussion**, ensuring that diverse young women and men are heard and have the opportunity to speak, and that no one dominates the conversation. Recognize that some participants may speak more than others; respect participants’ decisions to engage with the group in silence at times. Also be attentive to power differences and similarities within the group: these differences could be due to personality, but they could also be due to differences according to the diversity characteristics we discussed. Listen to, and know your group!
  - **Ask open-ended questions** rather than posing leading questions, giving advice or advertising beliefs. Offer brief responses, encouraging participants to respond and debate issues from their experiences, and clarifying misinformation when necessary.
  - If a participant makes a misinformed or exaggerated statement, or shares a discriminatory view, ask for clarification and be sure to **provide accurate facts and information**. You can also ask if another participant has a different opinion. If no one offers a different opinion, you can offer your own along with supporting facts.
  - The facilitator should be able to **promote respect among participants** and have skills in **conflict resolution**.
  - Use **participatory-style activities** that are entertaining and educational; youth respond well to these. Role-playing exercises, for example, provide the opportunity for youth to explore problems that may be difficult to discuss in other settings, and to practice skills such as negotiation and decision-

making. Debates provide another way to encourage participants to argue from perspectives that they might not normally consider.

- **Involve youth in choosing the themes** and activities so that they are meaningful to them. Always ask: *How does what we have learned apply to our own lives?*
- Check in** regularly with the group as part of monitoring, to learn what participants like and do not like, what is working and not. Facilitators may ask participants the following, usually at the beginning of each session, encouraging them to think about discussions or interactions they have had with their partners, families, friends, etc.:
  1. How has it been since we last met?
  2. Has anything new happened?  
(For these last two questions, encourage participants to talk about relationships, feelings, or events related to the last session).
  3. Have you talked to anyone about the issues we discussed in our last session?  
If important issues come up, don’t be too rigid about the agenda. Allow some time to discuss the issues.

The facilitator should also reserve a few minutes at the end of each session for feedback from participants on the content and procedure of the session. This type of feedback can help the facilitator plan future sessions (UNFPA and Promundo, 2007).

- During the sessions, **keep track of time**; do not spend more than about two hours on a given activity. Keep in mind participants’ attention span and schedules.
- Research and have appropriate **resources or referrals** on hand to provide to participants if needed. Provide additional resources that young men can use to obtain more information or support about the issues discussed in the workshop. For example, you may need to tell participants where to obtain protection against HIV or STIs, learn about and obtain birth control, go for voluntary counseling and testing, or seek support in a situation of violence. Some participants may prefer to discuss a particular topic, obtain information or seek support outside of a group setting, or may need attention from a specialized service provider.



## ACTIVITIES

This section is organized into four modules, drawing from activities in the Program H|M manuals, in addition to Program P and other resources. Diversity is both the subject of specific activities and a cross-cutting theme to all activities.

### 1. Gender, Identity and Power

#### 2. Sexual and reproductive health rights (SRHR)

SRHR, including sexual diversity and preventing HIV/AIDS and STIs

#### 3. Caregiving

Promoting gender-equitable norms that help young men and women think about equal division of care work and their potential roles as parents in the future

#### 4. Violence Prevention

Addressing gender-based violence and including violence between young men

**Hey! I want to do something about that!**

**From the classroom to the streets: Campaigns and Community Action**

**Important!** Before carrying out any activity in this Toolkit, the facilitator should consult his or her own organization to clarify the ethical and legal aspects related to that country concerning violence among youth under 18 years of age. If any participant reports that he or she is suffering any type of violence or has suffered recently any type of abuse – including sexual or physical abuse at home – and is less than 18 years old, in some countries, the facilitator must report the fact to the child and adolescent protection authorities.

## 1. Gender, Identity and Power

### How does gender influence our lives?<sup>8</sup>

Every day, men and women have experiences, opportunities and vulnerabilities that are gendered. These differences often remain invisible, but they affect our relationships, health and well-being, even our security in the violence to which we are exposed.

Beginning from early childhood, the different ways in which boys and girls are raised shape their sense of how they are expected to behave and relate to others. Girls may learn that they are valued for their looks and obedience, and not for their opinions or independence. Boys, on the other hand, may learn that to be “real” men they must always be strong and in control.

These ideals of how men and women should behave are called **gender norms** and are taught and reinforced by men and women, families, peers, media and communities through a process called **socialization**. Gender socialization includes attributes that a given society considers appropriate for men and women, and how these roles, which are usually stereotyped, are reinforced, internalized and taught.

Since the birth of Program H, research and programming have called for a more careful understanding of how young men are socialized, including what the young men need for healthy development and how programs can better respond. For example, we tend to see boys and young men as perpetrators of violence, whether against women or against other men – *without stopping to understand how society socializes boys and accepts, encourages and reinforces this violence.*

Most cultures promote the idea that being a “real man” means being a provider and protector. This in turn can influence whether they take care of the children they father, and whether they use violence against a partner. Often, young boys are raised to be aggressive and competitive, while girls are raised to accept male domination. Boys who show interest in caring for younger siblings, cooking or other domestic tasks, who have close friendships with girls, who display their emotions or who have not yet had sexual relations – may be ridiculed by their families and peers for being “sissies.”

<sup>8</sup> Adapted from the Program H and Program M Manuals.

Furthermore, in most settings, boys are often raised to be self-reliant, not to worry about their health and not to seek help when they face risks. The ability to talk about one’s problems and seek support is a protective factor against substance use, unsafe sexual practices and involvement in violence. Research confirms that how boys are raised has direct consequences for their health.

### “Costs” of rigid gender roles and gendered vulnerabilities

Gender norms that are rigid and traditional have costs for women and men alike, but affect them in different ways in terms of sexuality and health, such as vulnerability to HIV and AIDS, and the risk of committing or suffering from gender-based violence.

Young men are more likely to die from external causes (higher rates of violence, suicide and accidents than women), have higher incarceration rates and rates of alcohol and substance use, and are less likely to seek their own healthcare.

Women are more likely to be victims of violence from their intimate partner or someone they know. Society and institutions like the health system reinforce women’s roles as caregivers. National policies such as short or non-existent paternity leave also reflect and reinforce these structures even though both women and men can care for children. The leading causes of premature death among women (maternal mortality, HIV/AIDS, lung cancer and heart disease) are associated with experiences and behaviors that often begin during adolescence and are strongly influenced by young women’s limited access to services (UNFPA 2005). The fact that women often have less economic decision-making power, for example, increases their risk of safely negotiating sex, leaving relationships they perceive to be risky, or accessing formal support services. Gender norms may restrict women’s mobility and ability to access those services or even seek information in the first place (and women may face discrimination and risks for doing so). Women’s experiences of violence may be disregarded, or the blame placed on them, as often occurs with gender-based violence.

The vulnerabilities women face in their daily lives and intimate relationships reflect and are associated with broader social, political and economic inequalities between women and men. Women’s vulnerabilities are also tied to other conflict dynamics surrounding them. In addition, boys’ experiences of or witnessing

## ENGAGED, GENDER EQUITABLE YOUNG MEN...

- See women as subjects of rights, and seek relationships with women based on equality and intimacy, rather than sexual conquest or control. This includes believing that men and women have equal rights, and that women have as much sexual desire and 'right' to sexual agency as men;
- Seek to be involved fathers, i.e., believe that they should take financial and at least some caring responsibility for their children;
- Assume responsibility for sexual and reproductive health and disease-prevention issues. This includes taking the initiative to discuss health concerns with their partner, using condoms, or assisting their partner in acquiring or using a contraceptive method; and
- Oppose and speak out against violence against women, other forms of GBV and violence in general. This category may include young men who were physically violent toward a female partner in the past, but who currently believe that violence against women is not acceptable behavior.

## EMPOWERED YOUNG WOMEN...<sup>9</sup>

- Are encouraged to think actively about the future;
- Make autonomous decisions about body, health and sexuality;
- Control income and personal resources;
- Make autonomous decisions about education;
- Have leisure opportunities;
- Use health services;
- Are literate;
- Speak up in public;
- Are aware of gender inequities and how they affect women's and men's lives;
- Know about human rights;
- Can identify cultural and media influences that undermine women's sense of self;
- Are capable of saying "no" to unwanted sex;
- Recognize personal capabilities;
- Believe a man does not have the right to commit violence toward them;
- Take action if a man commits violence toward them;
- Recognize and express needs and emotions;
- Are aware of the consequences of the use and abuse of drugs;
- Share domestic and child-care responsibilities with their partners;
- Are aware of specific laws affecting women's lives;
- Have supportive groups of peers; and
- Have access to positive female role models.

interpersonal violence during childhood has been shown to affect their use of violence as adults.

### Benefits of gender equity

Dialogue, negotiation and mutual respect as the basis of relationships are skills that benefit women and men. Relationships based on understanding and mutual respect are more satisfying for all, than those based on control and domination (Peacock and Barker, 2012).

In discussing fairness in relationships between men and women, it is important to engage men in this process, stimulating dialogue and their involvement as allies in

meaningful ways – rather than as obstacles in achieving gender equity. Doing so does not mean we should diminish resources or detract from gains for women's empowerment or the rights of women. On the contrary, understanding gender as a relational notion means working with men alongside and in ways that support women and vice versa.

<sup>9</sup> From Greene 2004, in the Program M Manual, p. 14. These characteristics were based on a review of the literature to identify indicators on possible measures of girls' empowerment as discussed or tested by international authors.

### Why involve men in gender equity?

For a long time, gender as a discipline, and development-related indicators and goals related to gender equity – have by and large been associated with women. **Masculinities** emerged as a concept in the late 1970s but it was not until the 1990s that the detailed and critical study of plural and hegemonic masculinities began. Since then, international conventions, commitments and organizational programming have increasingly recognized the relevance of engaging men in achieving a range of positive outcomes including empowering women and girls, promoting health and eliminating violence.<sup>10</sup>

Program H|M|D stems from the premise that young men and boys can be important allies in eliminating violence and promoting gender equity. Some young men do act irresponsibly and in violent ways, and we do not condone their behavior. However, we believe that it is imperative that we acknowledge what many young men are doing right, and believe in the potential of other young men to do the same.

### Identity, Diversity and Power

There is no single or universal experience of what it means to be a man or a woman, and as such, we use the terms **masculinities** and **femininities** to recognize the diversity in ways of being a man and a woman.

Young women and men are multidimensional beings with many perspectives and needs. Their attitudes and behaviors are thus influenced by the interaction of gender with other aspects of their diverse **identities** such as age, sexual orientation, race, ethnicity, social class, maternal/paternal status, disability or health status, and marital status. These intersecting forms of identity can limit a young woman or man's access to services and opportunities and thus increase risk, or they can provide greater opportunities.

<sup>10</sup> Commitments related to working with men and boys have emerged from conferences such as the International Conference on Population and Development (1994); the Programme of Action of the World Summit on Social Development (1995); the Beijing Platform for Action (1995); the 26th special session of the General Assembly on HIV/AIDS (2001); and from gatherings of the Commission on the Status of Women (CSW) in recent years, among others.

Put simply, **power** is about strength; it is how this strength is used that makes the difference. Power does not exist by itself but in relation to another's power (or lack of power). Furthermore, power is not fixed: we may experience various situations and relationships in which we have more or less power. Differences in power do not exist just between women and men, but also within groups of men and women. For example, when a man earns twenty percent more than a woman, he has greater power. In most societies, heterosexual men may hold power over homosexual men and women, and higher-income women have power over lower-income women or those who are less educated. Power (or lack of power), tied to different forms of identity and that participants hold over others, should not be overlooked within group settings.

Gender norms are constructed and reinforced by both women and men. Women often have limited power and access to the necessary resources to change their social, economic and cultural contexts. Even so, through a critical reflection process, women and men alike can promote gender equity by becoming more aware of oppressive beliefs and expectations within their relationships, striving not to reinforce or reproduce them – and, most importantly, modeling healthy and equitable ways of being.

Program H|M|D encourages young women to question rigid and non-equitable masculinities and how they affect both women's and men's lives and relationships, and to engage young men in the same critical reflection process about young women and the implications of gender norms. For example, it is often said that mothers who raise sons and the wives and girlfriends who tolerate and obey men's abuse of power are also partly responsible for machismo or sexist attitudes.

In the end, what we are trying to achieve is **gender equity**. Inequitable gendered socialization needs to be countered by empowering and working with young women alongside men in order to create change, in what we call a gender-synchronized approach. Program H|M|D provides a set of tools that can help young women and men construct and reinforce positive ideals of masculinities and femininities. This focus on a relational notion of gender aims to engage and **empower young women and men as allies in achieving gender-equity**.

## ACTIVITIES

### ACTIVITY

#### What does it mean to be a man? A woman?<sup>11</sup>

**Purpose:** To discuss the differences between sex and gender, and the discrimination and obstacles women and men face when they do not act according to cultural and social expectations.

**Materials required:** Copies of the case studies below or other case studies the facilitator may choose.

**Recommended time:** 2 hours.

**Planning notes:** Review the case studies and decide if they are relevant for your group and local context. Feel free to create new case studies or adapt them. This activity encourages participants to understand the differences between sex and gender and reflect on how gender norms influence the lives and relationships of women and men.

**Mixed/single-sex group adaptation:** This activity can be carried out with single-sex groups of women or men, or mixed groups. Some participants should get case studies describing a character of the opposite sex, while others should get case studies describing a character of the same sex.

#### Procedure:

1. Divide the participants into two smaller groups and provide each group with one of the women's stories and one of the men's stories from the case studies below.

2. Ask the participants to read aloud the case studies within their group. Tell them that they will have 20 minutes to discuss the two stories and develop possible endings. For groups with low literacy levels, the facilitator should read the case studies aloud.
3. Ask each group to share the endings that they came up with for the stories. If the participants enjoy dramatization, they can act out the endings.
4. Use the questions below to facilitate a discussion about the stories and their similarities to experiences of women and men in their communities.

*Alternative procedure: Rather than use the stories, the facilitator can select and distribute a variety of pictures of women and men from newspapers and magazines and ask the participants to create stories about them.*



<sup>11</sup> Based on *Being Women... and Men... in many ways*, The Program M Manual, p. 31. Facilitators may want to consider instead, or as a complement to this activity, *What is this thing called gender?* (The Program M Manual, p. 19), which is also a key and useful activity. They also may want to refer to *How I relate to others* (The Program M Manual, p. 29), which discusses how young women's attitudes, choices and life plans are influenced by their relationships with others.

#### Discussion Questions:

- Are these situations realistic?
- Are there other examples of women in your community who do not fulfill expectations about how women should look and act? What kinds of challenges do these women face?
- Do you think that expectations for how women should look and act are different today than when your mothers and grandmothers were younger? If yes, in what ways?
- Do you think women face extra challenges or prejudices depending on their race, social class or religion? If yes, in what ways?
- Are there examples of men in your community who do not fulfill expectations about how men should look and act? What kinds of challenges do these men face?
- Do you think that expectations about how men should look and act are different today than when your fathers and grandfathers were younger? If yes, in what ways?
- Do you think men face extra challenges or prejudices depending on their race, social class or religion? If yes, in what ways?
- What can you do to help promote more open-mindedness and respect for the diversity of ways that women and men look and act?

**Closing:** Both women and men often face rigid expectations when it comes to how they should act and what their roles in relationships, families, communities and societies should be. These expectations can limit individuals from expressing their full interests or potential, including how they want to dress, who they want to love, what career they choose to pursue, and the roles they want to assume in their intimate and family relationships. It is important to remember that, just as gender stereotypes are learned, they can also be challenged and unlearned. It is necessary to support each other and work together to build communities where women and men can move beyond the limits of what is socially defined as "feminine" or "masculine."

## Case studies for discussion

(print and cut these out prior to the activity, and adapt them to your group and setting as necessary)

**Maria** is a 30-year-old black woman, who teaches in a secondary school. One day, while she waits for her students to arrive, she finds a message in her book that says, “I love you,” enclosed by a heart. She smiles and remembers the first time she saw Camilla, her partner of four years. She remembers how it was difficult at first to realize that she had romantic feelings for another woman. When she gets together with colleagues from school, they frequently ask why she doesn’t have a boyfriend or why, at her age, she’s still not married. She gets nervous every time she hears these comments, and is afraid that if she tells the truth, she might lose her job. As a black woman, she has already had to overcome many obstacles to get to where she is.

**Robert** is 23 years old, white, and recently married. He is a painter, and his wife, Vanessa, works at a bank. Although they both make good salaries, Robert has a very flexible schedule, whereas Vanessa often works long hours. Since he is the one who has more time at home, Robert often takes care of cleaning the house and preparing dinner. Vanessa has always been extremely appreciative of the fact that Robert takes care of all the housework. However, Vanessa’s mother and some of her friends often make comments about how a “real” man should be making more money, not cooking and cleaning at home. Although Vanessa was able to shrug off these criticisms at first, she has started to wonder whether it would be better to think of an alternative relationship.

**Alicia** is a 17-year-old indigenous woman who likes to wear colorful, sometimes mismatched, clothes, and often wears her hair messy. She also likes to hang out with lots of different types of people: people who consider themselves punks, skaters, Rasta, etc. She is proud of her unique fashion style and the diversity of her friends. Unfortunately, she has been facing many criticisms and judgments recently from those closest to her. Her mother often criticizes her for the way that she dresses, and her boyfriend’s mother has accused her of hanging out with “undesirables.” Most recently, when Alicia got a job as a tourist guide in her city, her best friend accused her of having slept with the program coordinator in order to get the job. Alicia feels sad and powerless because of all these criticisms, and the fact that all of these people so close to her do not seem to understand or accept the way she is.

**Edward** is 35 years old, religious, and a school teacher. He has never been married but has always dreamed of being a father. Recently, he started the process to adopt a child. His family and friends have been divided in their reactions. Some think that he will make a great father and support his decision. Others have tried to dissuade him, saying that it just isn’t “right” for a man to raise a child alone. Edward wishes that he had found a partner with whom he could have raised a child. However, he believes that he has a lot to offer to a child and feels that he should not have to lose out on the opportunity to be a father just because he does not have a partner.



## ACTIVITY

### How women and men express themselves<sup>12</sup>

**Purpose:** Reflect on how gender norms influence the ways women and men express themselves.

**Materials required:** Flip chart paper, markers and plenty of space.

**Recommended time:** 2 hours.

**Planning notes:** This activity is recommended by facilitators because it allows participants to move around and encourages dynamic role play.

**Mixed/single-sex group adaptation:** This activity works well for mixed groups, but can also be used with single-sex groups of young women or men (limited adaptations necessary).

#### Procedure:

1. Ask the participants to walk around the room in silence, paying attention to the movement of their body when they walk (feet, legs, arms, hands, torso, neck and head). As they walk around the room, tell them to walk “hard,” “soft,” “quickly,” “slowly.” Tell the participants to make eye contact with each other as they walk.
2. Ask the participants to form two lines facing each other.
3. Tell them that you are going to say a word and that the two lines should make themselves into statues that represent that word. *LINE 1* should make statues representing how *women* would express the word, and *LINE 2* should make statues representing how *men* would express the word.
4. Ask participants to close their eyes before you say each of the following words.

<sup>12</sup> Program M Manual, p. 51. On the topic of sexuality, facilitators may also want to refer to: (1) *Women’s and Men’s Bodies* (M, p. 52), about the reproductive system and genitalia; (2) *The female body in media and society* (M, p. 50), which can be adapted to discuss the male body, or for men to participate and develop a greater understanding of the issues women face; and (3) *Understanding sexuality* (in the *Engaging men and boys in gender equality and health* toolkit (UNFPA and Promundo, 2010), which also uses some diagrams for sexuality education.

- Beauty
- Strength
- Anger
- Sexuality
- Gentleness
- Love
- Parenthood
- Power

5. After the participants make statues for each word, they should open their eyes and observe and comment on the similarities and differences between themselves and the statue made by the person across from them.
6. Use the questions below to further explore the similarities and differences between the female and male statues and the links to participants’ lives and relationships.

#### Discussion Questions:

- What was it like to try to express yourself like a man?
- What was the most difficult representation?
- What similarities and differences did you notice between the ‘female statues’ and the ‘male statues’?
- During which words did you see the most differences? During which words did you see the most similarities?
- How do these similarities and differences relate to the way girls and boys are raised to become women and men?
- How do these similarities and differences influence intimate relationships between women and men?
- What have you learned in this activity? Have you learned anything that can be applied in your own life and relationships?

**Closing:** The ways girls and boys are raised often influences how they express themselves. From a very early age we are taught how to appear and behave. For example, girls are often taught that it is okay to cry and to be gentle, while boys are taught that they should never cry and should always be tough. Girls are also taught to sit with our legs closed or crossed. In some cases, girls are also taught to not be too loud or rough, or play sports. It is important that both women and men be able to express themselves in a variety of ways. For example, when women are able to show strength and men gentleness or care, they become stronger individuals who can more easily relate to each other and the world around them.

## ACTIVITY **Persons and things**<sup>13</sup>

**Purpose:** To increase young women and men's awareness about the existence of power in relationships, reflect on how we communicate and demonstrate power in relationships, and examine the impact of power on individuals and relationships. This is a popular activity, and works well as the last of these initial gender activities.

**Mixed/single-sex group adaptation:** This activity works well for mixed groups, but can also be used with single-sex groups of young women or men (no adaptations necessary).

**Materials required:** none.

**Recommended time:** 1 hour and 30 minutes.

### Procedure:

1. Divide the participants into two groups with an imaginary line. Each side should have the same number of participants.
2. Tell the participants that the name of this activity is Persons and Things. Choose at random one group to be the "things" and one group to be the "persons."
3. Read the following directions to the group:
  - a. **THINGS:** You cannot think, feel, or make decisions. You have to do what the "persons" tell you. If you want to move or do something, you have to ask the person for permission.
  - b. **PERSONS:** You can think, feel, and make decisions. Furthermore, you can tell the things what to do. **NOTE:** It might be helpful to ask for two volunteers to first act out for the group how a "person" might treat a "thing."

4. Ask the "persons" to take the "things" and do what they want with them. They can order them to do any kind of activity. (Alternatively, the "persons" can direct the "things" with hand gestures or words, using their hand to show they must move ahead or back, or jump up and down, or move to one side, or twirl around.)



5. Give the groups five minutes for the "things" to carry out the designated roles.
6. Finally, ask the participants to go back to their places in the room and use the questions below to facilitate a discussion.

### Discussion Questions:

- For the "things," how did your "persons" treat you? What did you feel? Why? Would you have liked to have been treated differently?
- For the "persons," how did you treat your "things?" How did it feel to treat someone as an object?
- Why did the "things" obey the instructions given by the "persons?"
- Were there "things" or "persons" who resisted the exercise?
- In your daily life, do others treat you like "things?" Who? Why?

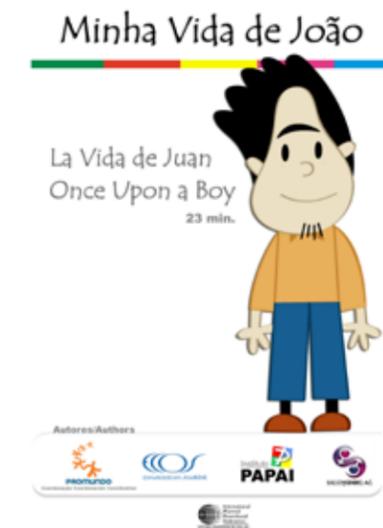
- In your daily life, do you treat others like "things?" Who? Why?
- Why do people treat each other like this?
- What are the consequences of a relationship where one person might treat another person like a "thing?"
- How does society/culture perpetuate or support these kinds of relationships in which some people have power over other people?
- How can this activity help you think about and perhaps make changes in your own relationships?

**Closing:** There are many different types of relationships in which one person might have power over another person. The unequal power balances between men and women in intimate relationships can have serious repercussions for the risks of: exposure to STIs, HIV and AIDS, unplanned pregnancy, and use of or experiences of violence. For example, society may believe that a woman does not have the power to say if, when, and how sex takes place, because of longstanding beliefs that men should be active in sexual matters and women should be passive (or that women "owe" sex to men). Also, a woman who is dependent on a male partner for financial support might feel that she does not have the power to say no to sex. Differences in age or class can also create unequal power relations in sex that can, in turn, lead to risk situations.

There are numerous other examples of power relationships in our lives. Think of relationships between children or youth and adults, students and teachers, employees and bosses. Sometimes the power imbalances in these relationships can lead one person to treat another person like an object. As you discuss gender and relationships between men and women, it is important to remember the connection between how you might feel oppressed or treated like "objects" in some of your relationships and how you, in turn, might treat others, including women, like "objects." Thinking about these connections can help motivate you to construct more equitable relationships with women in your homes and communities.



**VIDEO LINKS:** ONCE UPON A BOY AND ONCE UPON A GIRL



<sup>13</sup> Adapted from the Program M Manual, p.17 and UNFPA and Promundo, 2007.

## 2. Sexual and Reproductive

### Health Rights

#### SRHR including sexual diversity, preventing HIV/AIDS and STIs

Sexual and reproductive rights (SRHR) are an integral part of human rights for all women and men, boys and girls.

For young women and girls, SRHR are often limited by prevailing gender norms and socio-cultural norms. In many settings, these norms dictate expectations around sexuality and first sexual experiences. For example, girls are expected to have few or no sexual partners before marriage, and afterwards, gender norms continue to shape how girls negotiate and protect themselves from risks in relationships and with their health, how many children they have and when, and their goals in terms of work or education. For young men and boys, sexual experience is often considered part of initiation into manhood. We sometimes assume that the ways that boys and men behave is “natural” – that “boys will be boys.” Men’s sexual health is also at risk when gender norms discourage them from seeking sexual health care. Involving men and boys is a key strategy for improving SRHR for all, more equitable relationships, and reducing intimate partner violence and other forms of GBV.

This module seeks to address some of the harmful gender and socio-cultural norms that negatively impact SRHR (e.g. lack of empowerment in sex can heighten risk of HIV/AIDS infection) in order to positively influence SRHR attitudes and behaviors (e.g., tolerance of sexual diversity and healthy relationships). The other modules, especially on engaging young men and fathers as caregiving partners, and on preventing violence, also promote positive SRHR outcomes.



### Our Sexual Rights and Reproductive Health Rights<sup>14</sup>



- 1. Right to live one’s sexuality openly without fear, shame, false belief and other impediments to the free exercise of desire.**  
People of all ages have the right to seek and experience sexual pleasure.
- 2. Right to express full sexual potential with exclusion of all forms of sexual coercion, exploitation, and abuse at any time and in all situations in life.**  
Everyone has the right to express their sexuality, without suffering violence or being forced to do something they do not want to do.
- 3. Right to choose sexual partners without discrimination.**  
Each person has the right to choose his or her partner without suffering any discrimination.
- 4. Right to full respect for bodily integrity.**  
Right to have your body and its boundaries respected and to not have others force you to do or experience something you do not want, for example, another person touching your genitals.
- 5. Right to opt to be sexually active or not, including the right to become involved in consensual sexual relationships and to get married with the complete consent of both parties.**  
Right not to be forced to marry or have sex with someone.
- 6. Right to be free and autonomous to express sexual orientation.**  
Each person has their own way of being a man or woman.
- 7. Right to express sexuality independent of reproduction.**  
Each person has the right have sex without wanting to have children.
- 8. Right to equality, mutual respect and shared responsibility in sexual relationships.**  
Men and women have equal rights and responsibilities in sexual relationships.
- 9. Right to insist on the practice of safe sex to avoid pregnancy and prevent sexually transmitted infections including HIV.**  
Each person can demand the use of condoms to prevent sexually transmitted infections or to prevent pregnancy.
- 10. Right to decide freely and responsibly the number, spacing and timing of children.**  
People can decide if and when they want to have children and how many they want to have.
- 11. Right to information and the means to make decisions.**  
People should receive information to decide what is best for themselves.
- 12. Right to sexual health, which requires access to all types of quality sexual health information, education and confidential services.**  
Right to information and confidential services.

<sup>14</sup> Taken from The Program M Manual; also see this manual for further important information on abortion, emergency contraception, HIV/AIDS and additional sexual and reproductive health rights resources.



## ACTIVITIES

### SRHR and Sexual Diversity

#### ACTIVITY **What are sexual and reproductive health rights (SRHR)?<sup>15</sup>**

**Purpose:** to discuss the meaning of SRHR and their importance in the lives of women and men.

**Materials Required:** Pens and pencils, flip chart paper, and copies of the SRHR from the resource sheet in the introduction of this module.

**Recommended time:** 2 hours.

**Planning notes:** This is recommended as an introductory activity to several themes in this module. Facilitators may want to write out the sexual and reproductive rights in the resource sheet below on flip chart paper to keep on display throughout the future sessions, particularly those related to sexuality, motherhood, fatherhood and HIV/AIDS.

**Mixed-/single-sex group adaptation:** This activity works well for mixed groups, but can also be used with single-sex groups of young women or men (no adaptations necessary).

<sup>15</sup> This activity was adapted from the Program M Manual, p. 63. Facilitators may also want to refer to *Learning about Human Rights* (the Program M Manual, p. 20), which provides a general introduction to human rights.

**Procedure:** Prior to the session, make a copy of the resource sheet on SRHR and cut the rights into strips (one per right) so that they are ready to be handed out. On a flip chart, draw the following table, filling in participants' responses on whether or not they agree that the different sexual rights and reproductive rights are respected in their community:

#### SAMPLE OF ASSESSING RIGHTS ON FLIP CHART PAPER

Sexual and reproductive health right	A	+ / -	N/A
1.			
2.			
3. ....(complete for other rights)			

1. Explain to the group that you are going to talk about sexual and reproductive rights, which are part of human rights.
2. Divide the participants into small groups and distribute the strips of paper among the groups. For groups with low literacy levels, read aloud the rights on the strips of paper.
3. Explain to each group that they have received strips of paper with different sexual and reproductive rights on them, and that they should discuss what they understand by each right. They should then discuss whether they agree (A), somewhat agree (+ / -), or do not agree (N/A) that the right on the strip is respected in their community. Allow 20 minutes for these discussions.
4. Ask each group to present the rights they discussed and whether they agree, somewhat agree, or do not agree that the right is respected in the community where they live. Note their responses on the table drawn on the flip chart paper. Ask the other participants if they agree with the response.
5. After the groups have presented all of the rights, use the following questions to discuss the importance of SRHR in the lives of women and men.

#### Discussion Questions:

- Are the sexual and reproductive rights of young women in your community respected? If not, which rights are most often violated? Why does this happen?

- Do you think that young women and adult women have the same rights? Why or why not?
- Do you think that women and men have the same sexual and reproductive rights? Why or why not?
- Are the sexual and reproductive rights of young men in your community respected? If not, which of young men's sexual and reproductive rights are most often violated? Why does this happen?
- What are the biggest obstacles that women face in protecting their sexual and reproductive rights?
- What are the biggest obstacles that men face in protecting their sexual and reproductive rights?
- How can women and men in intimate relationships respect one another's sexual and reproductive rights?
- What associations or institutions in your community offer services to protect the sexual rights and reproductive rights of young women?
- What have you learned in this activity? Have you learned anything that can be applied to your own life and relationships?

**Closing:** Sexual rights and reproductive rights are fundamental to human rights and belong to both women and men of all ages. These rights include the right to make autonomous decisions about one's sexual and reproductive life free from coercion or violence, and the right to the information and methods necessary to make safe and healthy decisions in this area of our lives. We have the right to make decisions about our bodies, and the state (through legislation) is responsible for guaranteeing the necessary conditions that allow us to exercise these rights.

**ACTIVITY****Diversity and Rights: Me and Others<sup>16</sup>**

**Purpose:** To encourage empathy with persons living different realities and discuss the origin of violence associated with persons from different racial or ethnic groups and/or sexual orientation. This activity can also be used for discussion about persons living with HIV. Promundo has recently used this activity to promote empathy with GBV survivors in the context of armed conflict in Africa.

**Materials Required:** Four sheets of paper, felt-tip pens or markers, tape.

**Recommended Time:** 1 hour and 30 minutes

**Planning notes:** This activity generally causes considerable laughter (or unease) as the participants have to play the role of persons of different sexual orientations and social realities. Try to keep a light atmosphere during the activity, and seek to foster respect for differences. In the early years of Program H, one way this activity was implemented involved conducting it a second time with a group of young men. The second time allowed the facilitator to better address topics that arose the first time for which young men now wanted further clarification, such as HIV and STIs, substance abuse, and gender-based violence. In this way, the activity is a way of integrating issues that arise in other modules, and can be very effective if adapted to address issues among relevant groups that may experience discrimination or be victims of violence in a given context (i.e., according to race, ethnicity or sexual orientation).

**Mixed-/single-sex group adaptation:** This activity may be best carried out first in single-sex groups, and a second time with mixed groups. The facilitator should carefully assess the group's readiness and potential challenges. In the facilitator's preparation for this activity, knowledge and assessment of the group's background – race, ethnicity, socio-economic status and sexual orientation – may be equally or more relevant compared to the gender of the participants.

**Procedure:**

1. Before the group begins these activities, choose phrases that you consider to be most appropriate according to the list below. Write these phrases on a sheet of paper. Select a suitable number of sentences for each participant. Create other phrases and other examples, or repeat some, as you see fit.
2. Ask the participants to sit in a circle and close their eyes. Explain that a sheet of paper will be placed in their hands containing a word or phrase. After receiving the paper, the participants should read the phrase without making a comment and reflect personally on what they would do if they were in that situation.
3. Ask each person to take a piece of tape and stick the paper on the front of his shirt.
4. Ask everyone to stand up and slowly walk around the room, reading the phrases of the other participants, greeting each other, but without speaking.
5. Afterwards ask the participants to form a circle and look at each other. Explain that each one should impersonate a character and invent a story that has something to do with the phrase they have received – a story that talks about the situation or reality of their character. Allow some time (about 5 minutes) for them to come up with their story.
6. Ask if someone will volunteer to begin. Then, each one, at random or going round the circle, talks about his story until everyone has had their turn. You can allow participants to exchange their “case” with another participant.
7. Once everyone has told their story, ask them to return to their places, with the paper still stuck to their shirts.
8. Ask the participants, while still retaining their characters, to ask the others questions about their lives, their present situation, their problems and their realities. Allow 20-30 minutes for this. Examples could include the following:

- I am HIV-positive
- I have had sexual relations with another man, but I am not gay
- I am a cocaine addict
- I am a criminal (member of a gang or a drug trafficker)
- I have AIDS
- I am deaf
- I am bisexual
- I am a Native American
- I am a street kid
- My father is in jail
- I am of European descent (or I am white)
- I am a millionaire
- My girlfriend cheated on me
- I am gay
- I lost my arm in an accident
- I am heterosexual
- I am a lesbian
- My girlfriend hit me
- My mother is a sex worker (a prostitute)
- I am of African descent
- I am a father and I take care of my children
- I can't read
- I saw or experienced violence as a child
- I am an alcoholic
- I am an executive
- I once tried to kill myself
- I hit my girlfriend once

**Discussion questions:**

- Do you know any young person who has faced a similar situation to that described on your paper? What was it like for you to impersonate this character? How did you feel?
- In many places a young man who is “different” or who represents a minority is a target for discrimination and violence. Are there any groups that suffer from violence of this nature in your community? Where do you think this hate comes from?
- How can the fact that someone is “different” from us lead to violence?

**Closing:** Conclude this activity by asking the participants about other examples of different kinds of people, who may not enjoy equal status or are treated differently in society, that were not included. Sometimes examples of persons perceived as being different by our own unthinking selves can provide additional material for the activities and the integrated work with young men and women.



16 Adapted from the Program H Manual, pg. 172.

**ACTIVITY****Homophobia:  
Can a man  
like another  
man, or a  
woman like  
another  
woman?<sup>17</sup>**

**Purpose:** To promote reflection about homosexuality and homophobia, with the goal of making the participants aware of the need for greater acceptance of sexual diversity. Program H|M|D recognizes homophobia as a form of violence, and accordingly believes homophobia should be discussed in activities related to violence.

**Materials required:** Flip chart, felt-tip pens or markers, tape.

**Recommended time:** 1 hour.

**Planning notes:** This activity promotes a discussion on themes that are considered taboo in much of the world, or that are denied or which arouse anger and rejection. It is essential that the facilitator himself/herself examine his/her opinions and attitudes toward sexual diversity and sexual orientation. The facilitator should maintain a position of advocating respect toward people of every sexual orientation without, however, censoring the participants. The facilitator should listen to the participants' comments – even when homophobic – and question them, but without judging them.

**Sexual Diversity and Homophobia**

For boys and young men in much of the world, homophobia is often a part of gender socialization. An evaluation conducted of Program H in Brazil showed that homophobia was a topic with the most minimal attitude change on the part of young male (mostly heterosexual) participants. Often, boys are enjoined to act in certain narrowly defined ways, or risk being stigmatized by being labeled homosexual or gay (Rivers and Aggleton, 1999). The prejudices that surround homophobia are deeply rooted in rigid ideas about masculinity and sexuality – for example, being gay is often seen as “not being a real man.” For young men who are gay, or who have sex with men, this stigmatization can lead them to practice their sexuality clandestinely, and inhibit them from seeking out sexual health information and services, thus creating situations of extreme vulnerability to STIs and HIV (Ricardo et al., 2012). For most if not all boys, whether gay or straight, homophobia and hetero-normative ideas are used to “police” their behavior.

In 2005, the Program H partners, with support from the Brazilian National AIDS Program, developed a cartoon video called *Afraid of What?* It presents the story of a young gay man and the challenges and discrimination he faces. The video is designed to engage youth (with the primary goal of reaching heterosexual male viewers), educators, and health professionals in discussions on homophobia and the promotion of respect for sexual diversity.

There are countless examples of the use of violence against gays, bisexuals and lesbians in various parts of the world. Homophobia is widespread and is a fundamental aspect of machismo, which is used to encourage young men to be violent so as not to be labeled as gays. Even when physical violence does not occur, many gay or bisexual-oriented individuals are the target of ridicule, taunting or discrimination.

This activity is in this module because respecting sexual diversity is part of fulfilling SRHR; however it can also be carried out with the activities on violence because homophobia is a form of gender-based violence.

**Mixed/single-sex group adaptation:** Facilitators are encouraged to adapt this activity to address lesbians and discrimination against lesbians, among groups of young women, men or mixed-groups.

**Procedure**

1. Review the stories and see if and how they may be better adapted for the context.
2. Explain to the group that the purpose of the activity is to discuss and analyze homophobia. Ask the group to define homophobia.
3. Explain to the group that you are going to discuss examples of young men and women of different sexual orientations and practices.
4. Form a circle with all the participants. Explain to the group that you are going to start a story and that they are invited to invent the rest. Introduce the first case and then go round the group asking each person to add details to the story. You can stop after each story and ask the group: Is this realistic? Why do you think that the group led the story this way? (Given the sensitive nature of the themes, it is preferable not to dramatize the story but, in some groups, one can construct a story and act it out). The goal is for each person to add details to the beginning of each story provided.
5. Discuss the questions that follow.

**Possible stories (facilitators should adapt these according to the context/group):**

*One night, Beto went out with a group of friends, all from the same class at school. One of them, Rogerio, said: “Let’s go and beat up some ‘fags’. I saw some transvestites in the square. Come on!” And then...*

*One night, when he was down at the beach camping with a group of friends, Luis found himself in the same tent with his friend, Guillermo. They had had a few beers before going to the tent. Luis always considered himself to be heterosexual. He was thinking about sex with his girlfriend and became excited when he went to the tent. When Guillermo saw that Luis was excited, he began...*

*At 17, Fernando thought he was bisexual. He liked sex with girls and with boys. One night his father saw him embracing another boy and when Fernando got home his father started shouting at him...*

*When he was 18, Tomas had his first sexual experience with another man, and from then on he knew he was gay. He had many partners before he met Jose. They were together for a long time and finally decided to tell their families and move in together...*

*Joana is a lesbian and does not hide the fact. She makes it clear to all her friends, boys and girls, that she is a lesbian, and often wears pins and T-shirts that talk about gay rights. She was going home one night and found a group of boys waiting for her near her house. One of them said: “It’s her. It’s the dyke.” Then ...*

*Miguel has a friend called Sammy (a young man his own age) to whom he is attracted. Miguel is always by himself and has no girlfriends. Although he has been to bed with girls, he has never fallen in love. He is not really sure what this means...*

**Discussion Questions:**

- Are these examples realistic? Do we see these facts in real life?
- What is the difference between lesbian, gay and bisexual?
- Can a person have sexual relations with someone of the same sex and be heterosexual?
- Why is it difficult for many people to accept homosexuality or homosexual behavior?
- Have you ever been called gay by some of your friends for not doing something, such as fighting? What do you think about this?
- What type of violence against gays or lesbians have you seen or heard about? What do you think about this type of violence? Is there something you have done or can do when you see it?

Some groups of young men (and in some cases young women) might deny the existence of homosexual behavior or gay or bi-sexual persons in their community. Explain to the group that homosexual behavior has been recorded around the world (and throughout history) and that between 10 and 15% of male adults and adolescents interviewed in various countries in Latin America said that they have had sex at least once with another man –including those that consider themselves to be heterosexual.<sup>18</sup> You can also provide examples of organizations or campaigns or even legal mechanisms found in some part of Latin America which deal with homophobia and which promote the acceptance of

<sup>17</sup> Program H Manual, p. 181; the activity was originally adapted from the activity “La historia sin fin,” from the manual “Esto es cosa de hombres o de mujeres?,” by MEXFAM, Mexico.

<sup>18</sup> Facilitators are encouraged to research data specific to their region or community.

sexual diversity or the rights of gay, lesbian, or bisexual persons. You can also consider the possibility of inviting a member of one such group or organization to make a presentation, or suggest that the group visit one of these organizations. Finally, you can also go back to the theme of how homophobia forms part of male socialization.

### Understanding pleasures and risks: Preventing HIV/AIDS and STIs, and drug abuse

Addressing HIV/AIDS and STIs with youth means understanding complex processes of socialization of men and women, and what leads them to engage in risky, unprotected sexual behavior that may increase the chance of infection. These activities propose a review of gender socialization processes that increase the risk of infection for both women and men. The activities stimulate reflection on situations that may present a variety of risks to youth, including contracting an STI. The activities also re-create situations that allow for negotiation to have safe sex, incorporating discussion about using condoms and other forms of protection. The activities also encourage support for those living with HIV.

#### ACTIVITY Pleasures and Risks<sup>19</sup>

**Purpose:** *This activity allows participants to reflect on the risks associated with things that give individual pleasure, and discuss strategies for reducing risks and harms, including taking care of one self and others that comes with allowing for pleasure.*

**Materials required:** Magazines and newspapers, scissors, glue, flip chart paper.

**Recommended time:** 2 hours.

**Planning notes:** *The discussion for this activity is focused on risks related to using drugs, but can be easily*

<sup>19</sup> Drawn from the Program M Manual, p. 105, originally adapted from the “Andando se faz um caminho” manual, by Ana Sudária de Lemos Serra in ECOS: Adolescência e Drogas, São Paulo, 1999. The complement in the Program H Manual is *The Pleasure of Living* (p. 276). Facilitators may also want to refer to *Addicted or Not* (H, p. 217) for an activity to address drug prevention and addiction.

*adapted for the discussion of the risks and protective factors associated with other things, including sex.*

**Mixed-/single-sex group adaptation:** This activity can be carried out with single-sex groups of women or men, or mixed groups. For either case, encourage participants to think about differences in how young women or young men may engage in behaviors that bring pleasure and/or risks.

**Procedure:**

1. Divide the participants into two to three smaller groups.
2. Give each group a piece of flip chart paper and explain that they should create a collage of things that give them pleasure. Tell them that they can create the collage by writing, drawing and/or pasting images cut out from magazines and newspapers.
3. Allow the groups 15 minutes to create these collages.
4. Give each group another piece of paper and ask them to divide it into three columns. Tell them to write the following words as headings to the columns: Risks/ Harm; Pleasures; Protection Factors. In the middle column, the groups should write the things that give them pleasure. In the left column, the groups should describe risks/harm associated with the pleasure. In the right column, the groups should write protection factors, that is, actions they can take to ensure that the thing that gives them pleasure does not cause them harm or minimizes harm. See the resource sheet below for an example of how to organize and complete the table. For low literacy groups, the participants can use drawing/collages to depict the risks/harm and protection factors associated with the pleasure they identify.
5. Allow the groups 20 minutes to fill out the table.
6. Ask each group to present their collages and tables to the other groups.
7. Use the questions below to facilitate a discussion about pleasure and risk and harm reduction.

**Discussion Questions:**

- Why is it important to think about the risks/harm associated with those things that give us pleasure?

- Why is it important to think about the protective factors associated with those things that give us pleasure?
- What is the relationship between drugs and pleasure?
- What is the relationship between drugs and risk/harm?
- What is the relationship between drugs and protection factors?
- Have you heard of harm reduction? What have you heard? (Explain that harm reduction involves adopting strategies to reduce the harm associated with a particular behavior. (For more information on harm reduction, see the Program M Manual, page 107.)
- What information and support factors do you think young people need in order to practice risk reduction in their own lives?
- How can you engage other young people in your community in reflections about risk reduction?

**Closing:** Many of the decisions in our lives come with pleasures and with risks. The decision to drink, smoke or use illegal drugs might bring some immediate pleasures, but it can also involve risks. For example, alcohol can reduce reasoning and control, thereby increasing the risk of accidents and injuries and vulnerability to violence and STIs. Long-term or sustained use can lead to serious health problems. While it may not be realistic to think that young women or men will stop using drugs altogether, it is important that we be aware of the risks associated with drug use and feel capable of minimizing the harm it may inflict on our lives and relationships.

RISKS/HARM	PLEASURE	PROTECTIVE FACTORS
<ul style="list-style-type: none"> <li>• Have a convulsion or rapid heartbeat; and</li> <li>• Feel powerful.</li> </ul>	Cocaine	<ul style="list-style-type: none"> <li>• Reduce dose; and</li> <li>• Do not share rolled-up money bill or other instruments.</li> </ul>
<ul style="list-style-type: none"> <li>• Excess weight and health problems due to sweets or junk food; and</li> <li>• Illness from not washing food that is dirty or eating food past the expiration date.</li> </ul>	Eating	<ul style="list-style-type: none"> <li>• Have a balanced diet to avoid weight gain;</li> <li>• Wash food well to maintain health;</li> <li>• Verify expiration dates on food; and</li> <li>• preserve foods correctly.</li> </ul>
<ul style="list-style-type: none"> <li>• Driving while intoxicated;</li> <li>• Becoming injured in an accident;</li> <li>• Speeding; and</li> <li>• Being part of a collision.</li> </ul>	Driving a car	<ul style="list-style-type: none"> <li>• Don't drink alcohol and drive;</li> <li>• Use a seatbelt; and</li> <li>• Obey traffic laws.</li> </ul>
<ul style="list-style-type: none"> <li>• Smoking too many cigarettes;</li> <li>• Bad breath;</li> <li>• Smelly clothes; and</li> <li>• Lung problems.</li> </ul>	Smoking	<ul style="list-style-type: none"> <li>• Smoke fewer cigarettes per day/week; and</li> <li>• Stop smoking.</li> </ul>

## Pleasures and Risks Resource Sheet: Example table for activity

Below is an example of how the groups should organize their tables. It also includes a description of the risks and protective factors associated with some common pleasures. If it is helpful, the facilitator can share these with the participants before they create their own tables.

### **It is important to know that:**

**Behavior:** Is what I do – for example, driving a car.

**Risk:** Is the possibility of something bad happening, such as having a car accident.

**Risk Factors:** An action or situation that increases the probability of something bad happening, like driving a car at high speed.

**Harm:** The negative consequence that happens as a result of my action.

**Protective Factor:** An aspect of an action or situation that can protect me from a risk or harm. Examples include not driving when drunk (because doing so decreases the chance of having an accident) and wearing a seat belt.

*Harm Reduction* proposes to diminish harm that is occurring or may occur. For example, a person drinks normally, but will try to eat before they drink and not drive after drinking, or, a person who regularly uses drugs will try to use in smaller quantities. Harm reduction can be defined as a pragmatic strategy in the public health field that seeks to reduce harm associated with the use of psychotropic drugs.

## 3. Caregiving

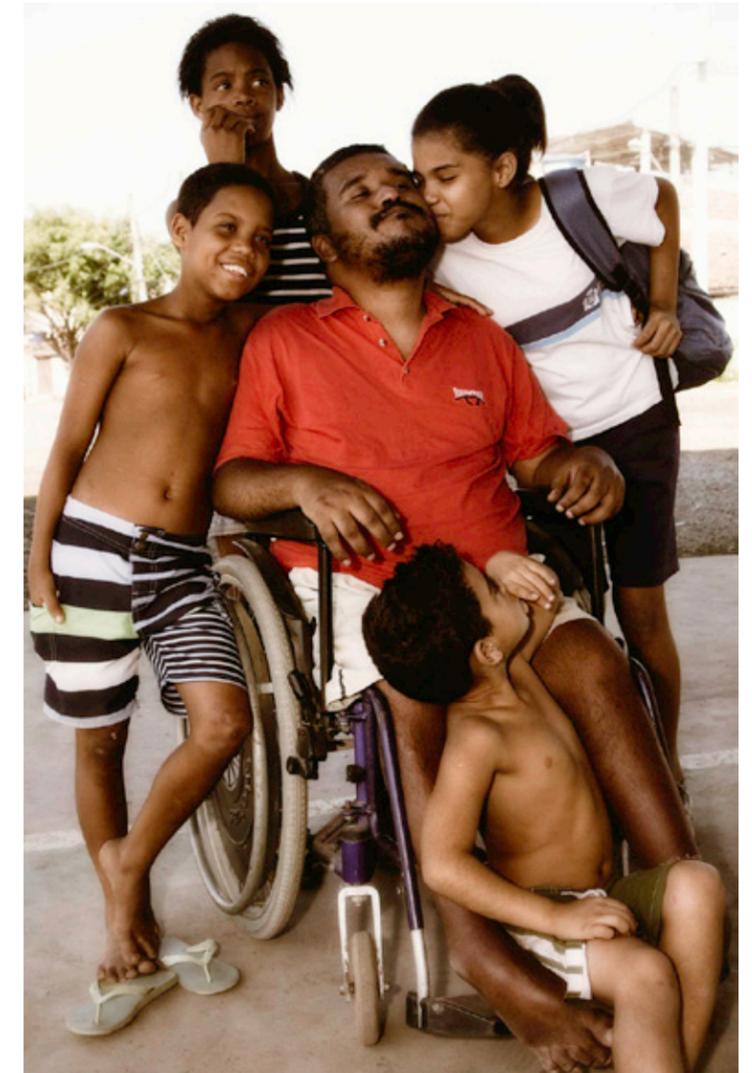
**Promoting gender equitable norms that help young men and women think about equal division of care work and their potential roles as parents in the future**

### **What does caregiving have to do with it?**

Society is full of images and references to caregiving as a woman's role; pregnancy and caring for children are typically seen as solely in the mother's realm. At the same time, there is often a negative focus on men's roles as violent or problematic – and when it comes to caring for children, we see stereotypes of the absent father, or the father who must be the “disciplinarian” or “provider.” Men often feel limited when their identities are tied to these negative roles; in fact, we see men taking on caregiving roles all over the world. When men are involved as partners and fathers, women, children, and men themselves are better off – in terms of their health, well-being and safety.

This section includes activities about what fatherhood and motherhood mean, and begins with encouraging participants to reflect about their own fathers and mothers. It looks at the different ways that boys and girls are socialized. After deconstructing motherhood and fatherhood roles, discuss how men and women can share in caregiving.

The essence of this module is encouraging young women and men to question the dichotomy that women/girls care and men/boys are careless/carefree, especially regarding pregnancy, motherhood and fatherhood.



 **VIDEO LINK: A MENCARE VIDEO – A TWO-MINUTE INTRODUCTION TO THE GLOBAL FATHERHOOD CAMPAIGN, MENCARE**  
<http://www.men-care.org>



Men Care

A GLOBAL FATHERHOOD CAMPAIGN

**MenCare**, coordinated by Promundo and the Sonke Gender Justice Network, is a global fatherhood campaign launched in 2011 to promote men's involvement as responsive, non-violent caregivers. The MenCare website ([www.men-care.org](http://www.men-care.org)) contains a wealth of information and resources (films, posters, etc.) for carrying out a campaign and interventions at the community level – or even to incorporate into educational sessions.<sup>20</sup>

In order to develop a body of evidence testifying to what works in engaging men as fathers and caregivers, partners in the MenCare campaign developed **Program P**. Program P (“P” for fathers: *padres* in Portuguese and *pais* in Spanish) is an evidence-based manual with best practices on how men and their partners can participate equally as caregivers. It aims to prevent violence against women in the prenatal and post-partum period

by targeting expectant couples, working in partnership with the public health system. In 2013, Program P was piloted in Brazil, Indonesia, Rwanda and South Africa and will be evaluated for its effectiveness in changing men's attitudes and behaviors towards caregiving. In this toolkit, facilitators will find a few activities from Program P and should also consult the full Program P at the MenCare website.



## ACTIVITIES

**So – you're going to be a mother or father! Reflecting about what fatherhood and motherhood mean to you**

Experiences during childhood greatly affect men's behavior during adulthood. For example, the strongest predictor of a man's use of violence as an adult is his witnessing of violence as a child (Contreras et al., 2012; ICRW and Promundo, 2011).

Fathers, and mothers who share responsibilities with their partners and other caregivers, can play enormously positive roles in shaping their children's lives. These activities encourage participants to reflect and expand upon traditional gender notions on what becoming a mother and father can mean.

### ACTIVITY Letter to my father<sup>21</sup>

**Purpose:** *This activity encourages young men and women to reflect about experiences they had with their own fathers or male authority figures, and what fatherhood means to them. It also aims to show participants how we can take the positive aspects of our fathers and learn about the negative aspects, so that we do not let it happen again.*

**Recommended time:** 2 hours and 30 minutes.

**Materials Needed:** Sheets of paper and pens.

**Planning notes:** These planning notes should be kept in mind for all of the activities in this module because they can evoke strong emotional responses, as in cases when some participants and facilitators may recall violent experiences, traumatic situations of abandonment, and other painful childhood memories. It is therefore important to offer emotional support to participants. This can be achieved by listening to participants with great respect, without judging or pressuring them. It is important that facilitators review the ground

<sup>20</sup> Also see the information on campaigns in this Toolkit, including about “You are my father” (Você é Meu Pai), the Brazilian version of the MenCare campaign: <http://voceemeupai.com/>.

<sup>21</sup> Adapted from The Program P Manual.

rules with participants, especially the commitment to confidentiality; nothing said in the activity should leave the group session. Thank and congratulate the participants for opening up and sharing their childhood memories. To those who share traumatic experiences, acknowledge the fact that they were able to prevail and continue with their lives despite adversity. Others may share positive experiences for role modeling.

Clearly state that you are willing to have a conversation in private with any participant who requests it. Be prepared to offer appropriate referrals, such as to professional counseling or therapy. Tell participants that it is possible that some may feel bad after the session, and that this is a normal reaction to remembering difficult experiences. Recommend to participants that they take care of themselves after the session, and rest. Make sure that there is no pressure; only those who are ready to share should do so. Although sharing their stories may make them feel vulnerable after the session, we must trust that they will be able to tolerate and overcome these suppressed emotions.

**Mixed-/single-sex group adaptation:** This activity was originally designed for young men, but can be adapted for women to think about their fathers and mothers, and envision their own roles as mothers and their partners' roles as fathers. See the adaptation below for working with a mixed group of mothers and fathers.

#### Procedure:

1. Taking into account that this exercise requires emotional openness and concentration, it is recommended that you encourage participants have physical mobility, stretch, take deep breaths and relax.
2. Give each participant a sheet of paper and ask him or her to write a letter to his/her father; tell participants they have 10-15 minutes to think and write everything that they want to share with him.
3. During this time, ask them to remain silent. Ask that each participant separate from the group to be alone.
4. Tell them they do not have to put their names on the letter, and that they will not have to turn in the letter. They can decide later if they wish to share the contents of the letter with the group.

- If there are participants who cannot write, ask them to think in silence about those things they would like to share, and to remember them. Another option is for the facilitator or other participants to help write the letter on their behalf, or for the participant to make a drawing and later explain its significance directed to his/her father.
- Once everyone is finished with their letters, give them another sheet of paper and ask them to respond to these ideas:
  - “One thing about my dad I do not want to take into my relationship with my children is...”
  - “Something about my father I do not want to repeat with my own children is...”  
(Suggest actions and/or character traits for these two prompts)
- Form a circle where they can share their thoughts. If the group is large you can break them up into smaller groups. Name the group facilitators before getting started.

#### Discussion questions:

Once everyone has shared their thoughts, ask:

- What are the things that caught your attention or caused the most impact? Identify the positive things they would like to put into practice or teach their children, and which things they would rather leave behind. Each group can make its own report.
- Young men* – what do you look forward to as a father, if you’d like to be a father one day? [For fathers]: What did you look forward to? Was this different from/similar to what you experienced?
- Young women* – What do you look forward to as a mother? What do you expect of your partner as a father?

#### Adaptation for mixed-group session with mothers and fathers:

- After writing the letters, ask the group to form a “fishbowl” where the mothers can sit in a circle inside the father’s circle.
- Facilitate a discussion among the women and tell the fathers to listen attentively.
- Next, ask the group to change places and facilitate the same discussion with the fathers.

- With the entire group, reflect upon the differences and similarities between mothers and fathers.

It is important that men talk about the relationship they had with their father, to heal and learn from this experience, and thus re-take this learning in their present roles as fathers. Participating in this reflection will allow men to identify the positive aspects of their life stories that they want to reinstate, as well as the negative parts they do not want to repeat. An alternative exercise is to ask expecting fathers or mothers to write letters to their future children.

**Closing:** Close the session with a positive message. Note that a painful experience can be an opportunity for personal development, replacing negative attitudes and beliefs with positive attitudes and beliefs of respect, equity and prosperity for all.

**Homework:** Share with someone you trust how you will emulate the positive actions or characteristics of your father, and how you want to transform the negative lessons learned to not repeat them in order not to repeat them.

If someone asks whether they should they talk to their own father about the contents of the letter, say that it is a personal decision.

## ACTIVITY

### Pink and blue, cars and dolls<sup>22</sup>

**Purpose:** *This activity explores how we socialize children depending on their gender, i.e., the different ways in which we raise and educate our children depending on whether they are a girl or a boy. This begins with the colors of the clothes we choose for babies and the toys we give them. Participants are asked to bring toys to this activity (or the facilitator can provide them), to stimulate discussion about why we choose certain toys for boys and others for girls and how those toys reinforce how we teach kids. The second objective is to reflect upon the communication and affection among parents, sons and daughters.*

**Recommended time:** 2 hours and 30 minutes.

**Materials needed:** Traditionally masculine and feminine toys, copies of the support worksheets for participants.

**Mixed-/single-sex group adaptation:** Carry out the session with couples (fathers and mothers, or expecting fathers and mothers – modify accordingly). During the discussion, provide reflection time for parents to discuss how they play with their sons and daughters. Is there a difference in how they play with boys and girls? How do the children play with their father and with their mother? How can parents and children work together to break traditional roles? Ask each couple to share their plan.

**Procedure:** In the previous session, please ask that participants bring a toy that their child uses (optional). Facilitators can also bring toys to the session. Please try to bring a variety of toys for participants,

#### Caregiving homework assignment (The Program P Manual)

This assignment can be combined with any of the others in this module. To practice some domestic care and caregiving tasks, ask men and women participants to do a task they normally don’t do (washing dishes, ironing, caring for a young family member). In the next session, share how it went with the group.

ensuring that these are popular and multi-use toys and that they are gendered. For example, some toys traditionally selected for boys can be toy cars, balls, and toy guns; and for girls, toy irons, toy kitchen sets and dolls. You can also look for pictures or images of toys in magazines and either print them or cut them out.

- Before starting the activity, ask participants to share how they did with the assigned homework.
- Ask participants to place all toys in the middle of the room.
- Ask participants to think of a game they would like to play with their children. Give them a few minutes to think. Next, ask participants to choose a toy they would like to use with their children.
- Ask participants to group into pairs and to assign the role of child or parent to either person in the pairing. Instruct that the “parent” ask the “child” to play together using the selected toy. Give them six minutes to play these roles.
- Form a circle and ask each pair to present the toys they played with to the group.
- Reflect upon the similarities or differences in the toys boys and the girls play with.

#### Discussion questions:

- When you played the role of the boy or girl, how did you feel?
- When you played the role of parent, how did you feel?
- Why did you choose this toy?
- What do you think your child learned about being a girl or boy during playtime?
- What about colors – what do they say about parental and societal expectations of boys and girls (from the color we paint their rooms, to the clothes we dress them in, to the toys we buy for them)?
- What do these toys say about social expectations of being a man or woman?

<sup>22</sup> Adapted from *Your child runs! and I’m right behind*, the Program P Manual.

Most toys are designed for boys to practice playing masculine roles, and for girls to practice play feminine roles. Similarly, the games we play with boys or girls determine our ideas of what we consider to be appropriate roles each. The ways in which we play with boys and girls are part of a socialization process that can foster unequal relationships and rigid stereotypes between boys and girls.

Games are a very important part of life, and it is crucial not to forget that, for our own well-being, and in order to have a better connection with our children. Games and playtime serve as a special bridge for communicating with children.

**Closing and Homework:** For homework, propose that each parent play with their son(s) and/or daughter(s) and think consciously about whether they are reinforcing the traditional roles for each gender, or if they are juxtaposing gender roles (e.g., girls play soccer/football, and boys play with dolls). Encourage parents to ask their sons and daughters to express their preferences about games and play. Since peers, schools and other institutions, and people also influence children's socialization, encourage parents to talk with sons and daughters about the types of toys, colors, and influences they see outside of the home, and what each means to them. Do they like them? Do they identify with them, or not?



#### VIDEO LINKS: THE MENCARE FILM SERIES

From Brazil to Nicaragua, Rwanda to Sri Lanka, MenCare has produced short films that tell powerful stories of men overcoming violence and childhood trauma, and combating gender norms to become involved, non-violent fathers and caregivers. Show these films, or ones created by our partners (links provided on the website) to start the conversation on fatherhood and caregiving: <http://www.men-care.org/Media/MenCare-Films.aspx>



**For activities that address pregnancy in the lives of young women and men, refer to *A message for you: you're going to be a father!* (the Program H Manual, p.126), which explores a young man's decision to assume fatherhood and builds on the discussion from *The Egyptian Mural* (the Program H Manual, p. 122), encouraging reflection on the extent to which young men share the responsibility for a pregnancy. Facilitators can also lead discussions with mixed groups to discuss how young women feel about becoming a mother, and how they envision men's reactions and anxieties about discovering that their partner is pregnant. *Pregnancy: Yes or no?* (The Program M Manual, p. 69) also discusses the roles and responsibilities of women and men in preventing pregnancy.**

## Fatherhood, Motherhood, Caregiving

These activities encourage reflection based on experiences and stories about fatherhood, motherhood and care, rooted in an analysis of gender socialization.

### ACTIVITY

## Men, Women and Caregiving<sup>23</sup>

**Purpose:** To promote reflection and increase awareness about gender differences in terms of caregiving and caring relationships.

**Material required:** Two empty boxes such as a shoe box; drawings, photos, or images cut out of magazines/ newspapers of people, objects, animals or plants.

**Recommended time:** 1 hour and 30 minutes.

**Planning notes:** Participants themselves can cut out images from newspapers or magazines at the beginning of the session. It is useful to include a variety of pictures: babies, elderly persons, small animals, broken toys, electronic equipment, etc. Reserve a place for the images that they do not put in either of

<sup>23</sup> From the Program H Manual, p. 112. For more [activities with women and men on these themes](#), refer to: *Father Care, Mother Care* (H, p. 117, called "*Fala de pai, fala de mãe*" in Portuguese), which uses stories to encourage participants to discuss the models of fatherhood and motherhood found in our culture, questioning the rigidity of roles. Promundo facilitators recommend this as an activity that generates good discussion, including discussion on the themes of biology and caregiving (also addressed in *Animal Father. The baby is crying* (H, p. 131) also continues reflecting about the responsibilities, conflicts, and challenges that can come with childcare for adolescent boys and girls. For [activities oriented toward working with young men](#), refer to: *Childcare in men's everyday lives* (H, p. 129), which encourages men to reflect on how they perceive child care, continuing the discussion about differences between men and women's expected (and actual) roles in childcare. *What comes into your head? The meaning of caregiving* (H, p. 108) further explores how young men define caregiving and how they deal with it in their daily life. For more [activities oriented toward women](#), see: *Being a mother* (M, p. 82), which discusses the experience of motherhood and reflects on the social and cultural expectations related to being a mother. *All at the same time* (M, 83) addresses the multiple roles and responsibilities that women often take on, and the importance of sharing childcare and domestic responsibilities with men.

the two boxes. Question whether any of the figures can be changed and, if someone makes a suggestion to do so, change them for the ones that were suggested and then discuss the change. When working with school groups, the figures can be replaced with words, but the use of images, even in these groups, makes the activity a richer one.

### Imbalances in care work continue, but more men are participating in non-traditional caregiving roles.

Research in Brazil demonstrates some of the inequalities that persist when it comes to paid labor, and domestic and care work. In 2001, men who worked spent ten hours per week doing domestic chores. Ten years later, the time men spent on household chores rose by eight minutes. Women's participation in the paid workforce increased significantly over the same ten-year period, but their time spent on domestic chores decreased only by about two hours. Their salaries have also remained lower than men's, often by about 20%. These phenomena are not due to women's or men's innate abilities, but due to gender inequalities that are reinforced by policies and practices at home and in public.<sup>24</sup>

Around the world, many men are reversing these historic inequalities, such as by promoting women's fair pay, sharing in domestic tasks and becoming involved caregivers. A recent study examined men's roles as fathers, daycare providers, or caregivers for the elderly – and the challenges and opportunities these men face in these and other types of roles which have been considered "non-traditional" in most societies (Barker et al., 2012). Program H|M|D encourages women and men to support these non-traditional types of caregiving and gender-equitable roles.

**Mixed-/single-sex group adaptation:** This activity was designed for young men, but also can be carried out with mixed groups.

#### Procedure:

1. Present the two boxes to the participants, saying that one of the boxes will be given to a man and the other to a woman.
2. Ask the participants to place in the woman's box the figures or images of things that women know how to care for, or care for better.
3. In the other box, the man's box, ask the participants to put the figures or images of things that men know how to care for, or care for better.

4. After they have done this, take the figures or images out of the box, one by one, showing them to the group.
5. Try to explore how they grouped the figures together (e.g., persons, broken objects, electronic equipment, etc.)
6. Open up the discussion, exploring why:
  - a. some types of picture are only found in the man's box;
  - b. some types of picture are only found in the woman's box; and
  - c. some types of picture appear in both boxes.

#### Discussion questions:

- Who is better at caregiving, men or women? For what? Why?
- Can men and women learn to care for things in different ways or is the way we care for things part of our nature or our biology?
- Do you think that any man could care properly for the figures or things that are in the woman's box?
- Do you think that any woman could care properly for the figures that are in the man's box?
- What do you think of the phrase: "Women take care of the children, men help."
- What do you think of the phrase: "Men work, women take care of the house."
- Do men take care of themselves? Why? Do women take care of themselves? Why? Who in general cares more for people, men or women?



## 4. Violence Prevention

### Addressing gender-based violence and including violence between young men

*Before beginning any activity in this module in particular, see the note on youth disclosure and experiences of violence at the beginning of the activities section.*

These activities begin by looking at the spectrum of violence that takes place in public and in the domestic spaces in which we live. According to WHO (2002), the nature of violent acts can be:

1. physical
2. sexual
3. psychological
4. involve deprivation or neglect

The activities also call attention to how violence takes place in countries and settings of active or declared conflicts, post-conflict, or formal peace – focusing on the gendered aspects of violence, or gender-based violence (GBV).

Men, for instance, make up the large majority of both aggressors and victims of interpersonal violence, including gun violence that takes place in public spaces. Women are much more likely to suffer violence from an intimate partner or someone they know, usually a man. How can understanding gender help us make sense of men's and women's risks and experiences of violence? How can we take action against violence? Using violence is largely a socialized behavior: one that we can learn and unlearn.

The most common form of GBV is that which is committed by men against women. This form of GBV is therefore the focus of this module, in addition to violence committed by young men against other young men – including bullying in schools, homophobia, gun violence, and tests of honor. These forms of violence are often motivated by rigid norms of what it means to "be a man."

#### Gender-based Violence

**Gender-based violence (GBV)** remains one of the most widespread human rights violations worldwide. GBV refers to violence that targets individuals or groups of individuals on the basis of their gender that may result in physical, sexual or psychological harm. Terms such as Intimate Partner Violence, Sexual Violence, and Domestic Violence are used to describe the various forms of GBV. GBV gradually replaced these terms, recognizing the importance of aspects of gender and power that shape uses and experiences of violence. Forms of violence related to GBV include but are not limited to:

- **Sexual Harassment:** involves indecent proposals, verbal sexual remarks, obscene words and pressure to have sexual relations, which the other party does not want.
- **Emotional Violence:** violence manifested through insults, humiliations, threats, control, lack of affection, etc. The consequences for men and women may be low self-esteem, distrust and emotional insecurity.
- **Sexual abuse:** refers to any type of intimate (sexual) physical contact between adults, and between an adult and a child (in the case of child sexual abuse).
- **Rape:** the use of physical force or threat in order to obtain sexual relations with penetration (oral, vaginal or anal).
- **Physical Violence:** violence expressed through punching, kicking, shoving and other acts which can provoke injury, endangering the health of a man or woman.

For further definitions on GBV and other forms of violence, see the WHO World Report on Violence and Health: [http://www.who.int/violence\\_injury\\_prevention/violence/world\\_report/en/full\\_en.pdf](http://www.who.int/violence_injury_prevention/violence/world_report/en/full_en.pdf)

*Practitioners should consult additional resources for definitions, statistics, and research about the types of gender-based violence that may especially affect the communities of youth participants.*

## Masculinities and Violence: Linkages and Emerging Research

A key part of Program H|M|D is promoting critical reflection about gender norms, and making visible the ways in which norms about gender and masculinity shape violence. This means understanding the linkages between masculinities and learning how to disentangle violence from what manhood means. Research increasingly tells us more about these links. For example, men who show more gender-equitable attitudes are less likely to perpetrate sexual violence, violence against women, or intimate partner violence (see ICRW and Promundo, 2011; Barker, 2005). International Men and Gender Equality Survey (IMAGES) data has also shown that the single most predictive factor of adult men's use of violence is having witnessed violence in childhood. Boys who experience sexual violence are themselves more likely to perpetrate sexual violence later in life, as are boys who experience other forms of violence as children (Contreras et al., 2012; ICRW and Promundo, 2011; Jewkes et al., 2006; Peacock and Barker, 2012; Sleggh et al., 2012; Sleggh and Kimonyo, 2010).

Involving men in preventing GBV has been the focus of several interventions and impact evaluation studies (adapting Program H activities) in India, Brazil, Chile and Rwanda, with support from the United Nations Trust Fund to End Violence Against Women (Instituto Promundo, 2012). [http://www.promundo.org.br/wp-content/uploads/2012/04/UNT\\_Eng\\_10-1.pdf](http://www.promundo.org.br/wp-content/uploads/2012/04/UNT_Eng_10-1.pdf).<sup>25</sup>

Women, like men, have varying roles and experiences when it comes to conflict: from victims to those who engage in resistance and community- or broader-level activism, to perpetrators, to “reinforcers” of violent masculinities and combatants or partners of combatants, to bystanders.<sup>26</sup>

Additional discussion questions to enhance activities can be designed and implemented, such as:

- How do gender norms and certain kinds of masculinity lead to conflict?
- What does being a man have to do with owning or using guns?
- Why is GBV mostly carried out by men? How do women experience and use violence differently from men?
- How can we promote alternative identities, on pathways to non-violence and peace among men? This question can be used to stimulate planning for community action and advocacy. What can women's roles be, together with men, in preventing GBV?



24 The MenEngage Alliance with support from UNIFEM and Promundo also created a module in the *Virtual knowledge centre to end violence against women and girls*: <http://www.endvawnow.org/?men-boys>.

25 For examples of GBV programming directed toward women conflict scenarios, see the Women's Refugee Commission: <http://womensrefugeecommission.org/programs/gender-based-violence>.

## ACTIVITIES

The opening activity along with several others in this module requires understanding and some relationship with the group. It is also recommended that the facilitator have some experience dealing with trauma. Depending on the context, this may not necessarily be in-depth experience, but facilitators should know at a minimum: (1) the basics of what to say in the moment; (2) how to support survivors; (3) how to avoid triggering participants as much as possible; and (4) to whom to refer participants especially when they are below 18.

After taking part in these activities, participants often feel compelled to do something about the violence around them. Consider using activities that are designed for this purpose, such as the one at the end of this module and others in the Program H and M Manuals.

### ACTIVITY

## Violence Clothesline<sup>26</sup>

**Purpose:** To identify the forms of violence that we perpetrate or that are committed against us or that surround us, from bullying and sexual harassment to rape.

**Materials required:** String for the clothesline, tape, three sheets of paper for each participant, and clothes pins.

**Recommended time:** 1 hour and 30 minutes.

**Planning notes:** When we talk about violence, we tend to first think of physical aggression, but it is important to discuss other forms of violence. It is also essential to help young people think about the acts of violence that they perpetrate, because very often we think others are violent but never ourselves.

**Mixed-/ single-sex adaptation:** This activity was originally designed for young men, but can be adapted for young women as well, adjusting some of the questions to reflect the types of violence women suffer in the community.

26 Adapted from the Program H Manual, p. 165. Facilitators may want to refer to: *What is violence?* (The Program M Manual, p. 38), to expand reflection about the types of violence identified in *the Violence Clothesline*. *The violence around me* (the Program H Manual, p. 170) also offers discussion about the violence we see in daily life: in the street, in our homes, at school, in the workplace and in the media. The activity has a ‘homework assignment’ that involves observing and noting the examples of daily violence that surround us.

Facilitators should carefully consider their relationship to the group, and their readiness to conduct this activity with mixed-sex groups – especially if there is a chance that victims and aggressors may be in the same room.

### Procedure:

1. Explain that the purpose of this activity is to talk about the violence we use and the violence used against us, and to discuss our feelings in relation to these kinds of violence.
2. Explain that we will set up 4 clotheslines, and that all the participants should write a few words on the sheets of paper and hang them up on the line.
3. Give each participant 4 sheets of paper.
4. Place on each clothesline the following titles:
  - *Violence used against me*
  - *Violence that I use*
  - *How I feel when I use violence*
  - *How I feel when violence is used against me*

### Observations from early tests of this activity with young men:

We observed that it was much easier for young men talk about the violence they had suffered, particularly forms of violence that took place outside their homes. We even noticed that they felt a certain relief in being able to relate these experiences they had survived. Commenting on or talking about violence committed against them inside their homes was a more delicate matter. Some young men commented on domestic violence, but did not want to go into details, and we did not insist.

For the young men, talking about violence they themselves had committed was even harder. They tended to justify themselves, blaming the other person for being the aggressor. This activity extended into two work sessions. Should you feel that the participants do not wish to expose personal details, consider alternative activities in this Toolkit that require less personal disclosure. Being a victim of interpersonal violence is associated with committing acts of violence later, as this Toolkit describes. Helping young men grasp this connection and think about the pain that violence has caused them is a potential way of interrupting the victim-aggressor cycle of violence.

5. Ask each participant to think for a while and write a short response to each title. Each person should write at least one reply for each clothesline (or category). Allow about 10 minutes for this task. Explain to them that they should not write much, just a few words or a phrase, and place the phrase on the corresponding clothesline.
6. Ask the participants, one by one, to read out their replies to the group. They can give other explanations which become necessary, and the other participants can question them about their reply.
7. After each person has placed their replies on the clothesline, the following questions are discussed. Facilitators may want to try using a “talking stick”, a group discussion tool described in the Program H Manual.

#### Discussion questions:

- What is the most common type of violence used against us?
- How do we feel about being a victim of this type of violence?
- What is the most common type of violence we commit against others?
- How do we know if we are really committing violence against someone? Is there any connection between the violence we use and the violence we suffer from?
- How do we feel when we use violence?

- Is any kind of violence worse than another? In general, when we are violent or when we suffer violence, do we talk about it? Do we report it? Do we talk about how we feel? If we do not, why not?
- Some researchers say that violence is like a cycle, that is to say, someone who is a victim of violence is more likely to commit acts of violence later. If this is true, how can we interrupt this cycle of violence?

**Closing:** Ask the group what it was like for them to talk about the violence they have experienced. If anyone in the group shows a need for special attention due to an act of violence they have suffered, the facilitator should consider referring him/her to appropriate services and discuss the issue with other senior staff at your organizations (see the introduction to these activities). Adaptations can also be made to have participants use other names, or write them down on paper for less disclosure.

## Sexual Exploitation

**Sexual Exploitation** is a form of GBV that refers to taking advantage of or involving children or adolescents in the sexual satisfaction of adults, including activities such as child prostitution and pornography. The “Hidden Violence” report summarizes some case studies and directions for action for preventing and responding to sexual exploitation and sexual abuse of adolescent boys. Research shows boys are less likely to report sexual violence and less likely to continue seeking help (Pawlak and Barker, 2012). “Men, women and the commercial exploitation of children and adolescents in four Brazilian Cities” (Segundo et al., 2012) is another study and useful resource that explores themes of informal relationships, peer pressure, and the normalized nature of sexual exploitation.



**VIDEO LINK:** A MENCARE VIDEO FILMED IN NICARAGUA features the story of Carlos, who speaks out about young men’s and boys’ experiences with sexual exploitation and abuse, and how men can serve as allies to help survivors heal. <http://www.men-care.org/Media/MenCare-Films.aspx>

## ACTIVITY

### What do I do when I’m angry?<sup>27</sup>

**Purpose:** To enable participants to recognize when they are angry and how to express their anger in a constructive and non-destructive way. Practitioners consider this a good activity to address GBV and reduce violence between boys in classrooms.

**Materials required:** Flip chart, paper, felt-tip pens or markers, tape, copies of the Resource Sheet for each participant.

**Recommended Time:** 1 hour.

**Planning notes:** In general, boys and men are socialized not to talk about their feelings. When boys feel frustrated or sad, they are encouraged not to talk about it. Very often by not talking, the frustration or anger builds up until it is expressed through physical aggression or shouting. This activity can be useful and serve as a reference for the rest of the process, since there will always be conflicts in the group. In the event of conflicts, the facilitator should remind them: “Use words, but don’t offend.”

**Mixed-/single-sex group adaptation:** This activity was originally designed for young men, but can be adapted for young women.. It may be more easily adapted to mixed-sex groups than the previous one, because it involves less disclosure.

#### Procedure:

1. Begin the activity with a short introduction to the theme. Explain that many of us confuse anger and violence, thinking they are the same thing. Stress that anger is an emotion, a natural and normal emotion that every human being feels at some point in life. Violence is a behavior, a way to express anger. But there are many other ways to express anger – more positive ways – than violence. Learning to express our anger when we feel

<sup>27</sup> The Program H Manual, p. 184; the activity was adapted from the manual “Learning to Live without Violence: A Handbook for Men,” Volcano Press, 1989. Facilitators may also want to consider *Expressing my Emotions* (H, p. 205) as a warm-up. This activity uses a story to show that emotions exist, but what matters is how we learn how to use them. *A Live Fool, or a Dead Hero: Male Honor* (H, p. 167) discusses how male “honor” is associated with violence, how it is used to prove something to a group, and how we can think of alternatives to when we feel insulted. Finally, *Risks and violence: tests of courage* (H, p. 174) offers similar reflection.

it is better than allowing it to bottle up inside us. When we allow our anger to build up, we tend to explode. Furthermore, constructive ways of dealing with anger can lead to better results, or “getting what we want” for all parties.

2. Explain to the group that, in this activity, we are going to talk about how we react to anger.
3. Hand out a Resource Sheet (appears below) to each participant. Read out each question and ask the participants to answer the questions individually, giving them 2 or 3 minutes to think about and write each question.
4. After filling in the sheet, divide the participants into small groups of 4 or 5 participants at the most. Ask them to comment, giving a short time for each one to say what he wrote to the others in the group. Allow 20 minutes for this group work.
5. With the participants still in the small groups, hand out a flip chart and ask them to make a list of:
  - a. Negative ways of reacting when we are angry
  - b. Positive ways of reacting when we are angry
6. Allow the groups 15 minutes to write out their lists and then ask each group to present their answers to the whole group.
7. It is very likely that, on the list of “Positive Ways,” one will find the tactics of: (1) **take a breath of fresh air, or count to 10;** and (2) **use words to express what we feel without offending.** It is important to stress that to “take a breath of fresh air” does not mean going out and jumping into the car (if that is the case) and driving around at high speed exposing oneself to risk, or going to a bar and tanking up on alcohol. If these two tactics proposed here are not on any of the lists presented, explain them to the group.

In short: **To take a breath of fresh air** is simply to get out of the situation of conflict and anger, to get away from the person toward whom one is feeling angry. One can count to 10, breathe deeply, walk around a bit or do some other kind of physical activity, trying to cool down and keep calm. Generally, it is important for the person who is angry to explain to the other that he/she is going to take a breath of fresh air because he/she is feeling angry, something like: “I’m really fed up and I need to take a breath of fresh air. I need to do something like go for a walk so I don’t feel violent or start shouting. When I’ve cooled down and I’m calmer, we can talk things over.”

**Use words without offending** is to learn to express two things: (1) To say to the other person why you are so upset, and (2) to say what you want from the other person, without offending or insulting. For example:

*I am angry with you because:*

---

*I would like you to:*

---

Give an example for the group: If your girlfriend arrives late for a date, you could react by shouting: “You’re a bitch, it’s always the same, me standing here waiting for you.” Or, looking for words that do not offend, you could say, “Look, I’m angry with you because you’re late. I would like you to be on time. If you can’t be on time, please let me know that you’re going to be late.”

#### Discussion questions:

- Generally speaking, is it difficult for men to express their anger, without using violence? Why?
- Very often we know how to avoid a conflict or a fight without using violence, but we don’t do so. Why?
- Is it possible “to take a breath of fresh air” to reduce conflicts? Do we have experience with this activity? How did it work out?
- Is it possible “to use words without offending”?

**Closing:** If there is time, an interesting way of concluding this activity is to ask the group to produce some role plays or think of other examples of situations or phrases that exemplify the difference between shouting or using offensive words and using words that do not offend.

## What do I do when I’m Angry? Resource Sheet

1. Think of a recent situation when you were angry. **What happened?** Write here a short description of the incident (one or two sentences).
2. Now, thinking about this incident when you were angry, try to remember what you were thinking and feeling. Try to list here **one or two feelings that you felt when you were angry.**
3. Very often, after we feel angry, we begin to react with violence. This can happen even before we realize that we are angry. Some men (and women) react immediately: shouting, throwing something on the floor, hitting something or someone. Sometimes, we can even become depressed, silent and introspective. **Thinking about the incident when you felt angry, how did you demonstrate this anger?** How did you behave? Write a sentence or a few words about how you reacted, what you did or how you behaved when you were angry.

### ACTIVITY

## From violence to respect in intimate relationships<sup>28</sup>

**Purpose:** *To discuss how we use violence in our intimate relationships and envision and identify intimate relationships based on respect. Practitioners have noted this activity to be particularly useful because, in various contexts, young men and women face challenges in imagining what a respectful relationship looks like. This is often due to the preponderance of examples of unhealthy or disrespectful relationships that surrounds us.*

**Materials Required:** Flip chart, felt-tip pens or markers, tape.

**Recommended time:** 1 hour and 30 minutes.

**Planning notes:** In the Brazilian context in which we developed this activity and continue to work, the impotence that young men feel about the violence they see other men perpetrating is very apparent. Many are afraid to talk about domestic violence, repeating a common saying in Brazil that, in a husband-and-wife fight, no one should stick in their nose. Through this activity, the facilitator should try to talk about the silence and impotence we sometimes feel when witnessing domestic violence. In implementing this activity in the setting where we work, we have noticed that young men have little contact or knowledge of intimate relationships – whether dating or adult couple relationships – based on mutual respect and dialogue. The degree of daily conflict in intimate relationships in the variety of contexts where we work is extremely high (in Brazil and elsewhere), heightening the need to work with young men and women and encourage them to think about the questions: *How can we form relationships between men and women based on respect? What does a healthy intimate relationship look like?*

<sup>28</sup> This activity was adapted from the Program H Manual, p. 179. When we refer to intimate relationships and intimacy, we seek to emphasize “casual” relationships, courting and dating, that is to say, those with amorous, affectionate/romantic involvement, which might or might not include sexual involvement. We prefer not to use “couple relationships” because young people do not always associate “casual”/dating relationships or sexual encounters (whether rare, frequent or regular), with a committed “couple relationship” or marriage.

**Mixed-/single-sex group adaptation:** This activity was originally designed for young men, but can be adapted for young women, adjusting some of the questions to reflect differences in experiences related to intimate partner violence. As with the first activity, facilitators should carefully consider their relationship to the group and readiness to conduct this activity with mixed-sex groups, including the potential benefits and harm of having couples or former couples in the same room.

This activity uses role plays involving female characters. If you are working with a male-only group, some of them may be reluctant to interpret a female character. Encourage the group to be flexible. If none of the young men wants to interpret a female character, you can ask them to describe the scenes in other ways – e.g., through writing or drawing on a flip chart.

#### Procedure:

1. Explain to the group that the objectives of this activity are to discuss and analyze the various types of violence that we sometimes use in our intimate relationships, and to discuss ways of demonstrating and experiencing intimate relationships based on mutual respect.
2. Divide the participants into 4 groups (or less, depending on the total number of participants in the group), with 5 or 6 members in each group, and ask them to invent a short role play or skit.
3. Ask two groups to present an intimate relationship – boyfriend/girlfriend, husband/ wife, girlfriend/girlfriend or boyfriend/boyfriend – which includes scenes of violence. Explain that the violence can be, but does not have to be physical. Ask them to try to be realistic, using examples of persons and incidents they have witnessed or heard about in their communities.
4. Ask each of the other groups to also present an intimate relationship – this time, based on mutual respect. There may be conflicts or differences of opinion, but the presentation should show respect in the relationship and should not include violence. Allow 15 to 20 minutes to develop the story or the scenes, and then ask them to present the story to the group.
5. Each group should have 5 to 10 minutes to present their skits, with the other groups being allowed to ask questions at the end.

## Conflict, Post-conflict and Urban Violence

In settings of conflict, responses increasingly require protection for women, children and survivors, in addition to efforts to prevent violence and address the root causes, including working with men who have used violence and addressing gender norms with women and men. Program H|M|D offers one model to address harmful gender norms and socialization, and to promote attitude and behavior change. These changes are complex in settings of declared peace, and can be even more complex in settings of conflict. Therefore, programs operating in conflict-affected areas can draw initial guidance from this Toolkit, but should carefully modify activities and approaches so that they:

1. **Reflect the particular nature of the conflict and diverse populations at risk** (i.e., types of violence such as sexual violence and rape, refugee and internally displaced person (IDP) scenarios, drug and human trafficking, child soldiers, political, economic and livelihood threats, militarization, international and peacekeeping missions, etc.) Conflict dynamics are constantly evolving with serious risk implications for men and women civilians. As such, specific protection needs of refugees, IDPs, former combatants, and of the many actors affected should be mapped and considered carefully for adapting any Program H|M|D activities to these specific groups.
2. **Are accompanied by appropriate psychosocial and ethical considerations** that prioritize protecting the safety and well-being of the participants. This includes careful consideration of when to conduct mixed or single-sex groups, and when individual counseling or other services may be more appropriate than group educational sessions. Practitioners should consult the resources provided in this Toolkit and seek others specific to the context in order to adopt ethical and conflict-sensitive approaches.

Armed conflict and peace are gendered – in other words, they affect men and women differently in terms of their security risks, needs and capacities for resistance and peacebuilding. The gendered forms of socialization addressed by Program H|M|D also shape understandings and experiences of conflict.

In all conflict settings, men and boys are the majority of combatants and the majority of those who are killed and wounded directly in combat, and often face tremendous challenges in returning to non-combatant identities. Conflict disrupts livelihoods and leaves men – formal combatants or not – feeling stripped of their prescribed roles as providers, causes trauma, and too often encourages violent versions of masculinities (holding major implications for women, children and men themselves). Women’s and girls’ roles in conflict settings vary too – ranging from combat to support of combat, to victims (e.g., survivors of sexual violence), to survivors who help rebuild communities during and after armed conflict.

In settings of high urban violence, young men – particularly low-income young men with limited educational attainment who are excluded from other ways to define manhood – are the majority of those involved in criminal activity, gang activity and other forms of violence, and frequently use firearms as symbols of identity and power. Young men also comprise the vast majority of victims of homicide, and incarcerated populations. Women – including young women – have varied experiences in urban violence as well, whether related to trafficking, organized crime, gangs or delinquency. They are often the partners, girlfriends, and wives of men involved in urban armed violence, and may themselves be perpetrators or victims of violence.

In post-conflict settings, reviews of program evaluations have found that programs that take into account these salient versions and norms around masculinities (and femininities) – and seek to transform them – show stronger evidence leading to key attitude and behavior change. Increasingly, it is recognized that incorporating a gender perspective is vital to effective disarmament, demobilization, and reintegration (DDR) programming for former combatants.

After formal war ends, and in countries that are considered to be at formal peace, many types of violence occur, sometimes at even higher rates. Even in conflict settings, much of the GBV may not be perpetrated by soldiers or rebels, but instead in homes and “private spaces,” just as in public spaces (Slegh et al., 2012). A salient characteristic of contemporary wars is their impact on the lives of the civilian population, implicating their human security in gender-differentiated ways.

The availability and use of firearms must always be considered across countries of peace and war; they are traded, used to threaten, injure and kill in gendered ways, and are used in houses and streets. The presence of a firearm in a house, for example, can escalate the risk of non-lethal IPV to homicide.<sup>29</sup>

<sup>29</sup> See for example the International Action Network for Small Arms (<http://www.iansa.org/>) and an interactive map of arms trade globally: <http://workshop.chromeexperiments.com/projects/armsglobe/>.

6. When all the groups have had their turn, use a flip chart to make a list: What are the characteristics of a violent relationship? Encourage the participants to reflect on the different forms of violence in intimate relationships (control, coercion, shouting, etc.) as well as physical violence. Refer to the stories that were presented and ask: What are the characteristics of the individual or the relationship that demonstrate violence?

7. Placing the list on the wall, write out the following questions, leaving space underneath:

- *What characteristics make a relationship healthy?*
- *What is necessary to achieve a relationship based on respect?*
- *Anything else that would make an ideal relationship?*

### Discussion questions:

- Were the examples used in the skits realistic? Do we see these things in our daily life?
- What, for you, are the causes of the domestic violence or the violence in the relationship? Do only men use physical violence against women, or are women also violent toward men?
- When you see this type of violence, what do you normally do? What can you do?
- Are the examples of a healthy relationship that were shown in the stories realistic? Is it possible to construct an intimate relationship based on respect? Do we see it in our daily lives?
- What can we do individually to construct healthy intimate relationships? How can we do this with our partners?

**Closing:** This activity seeks to encourage young men to discuss the realities of domestic violence, using examples from their own setting. It can also be adapted for women. Depending on the group, you can encourage the participants to look for additional information on

## Having the Right Tools: Conflict-sensitive Approaches

Practitioners should seek specific tools, training and guidance for working in areas of conflict, post-conflict and high urban violence. One resource for conducting **conflict-sensitive analyses** is the Feinstein International Center’s *Mapping the Security Environment*, a tool to be used with needs assessments, gender analyses, and other conflict management tools:<sup>30</sup> <https://wikis.uit.tufts.edu/confluence/display/FIC/Mapping+the+Security+Environment>.

Drawing from several tools is valuable preparation for culturally-competent, meaningful, conflict-sensitive group work. By conflict-sensitive work, we mean work that reflects current conflict and peace dynamics. Tools for conducting gender analysis, situation analyses, and program development and ethical guidance should also be researched and used to actively design programming, such as resources from CARE’s Gender Toolkit: <http://pqdl.care.org/gendertoolkit/default.aspx>.

domestic violence in their communities. The facilitator can consider inviting an activist who works with women survivors of domestic violence, or a provider who works with men who have used violence against women. The White Ribbon Campaign, mentioned in the campaign section of this Toolkit, started in Canada and thereafter adopted in various countries in Latin America, offers a series of materials for dealing with this theme in schools or communities and is designed to put an end to violence against women.



<sup>30</sup> *Guidelines for Gender-Based Violence Interventions in Humanitarian Settings: Focusing on Prevention of and Response to Sexual Violence in Emergencies* (IASC, 2005) is another example of a tool specific to humanitarian settings. See the references sub-section on conflict-sensitive approaches and analyses, and ethical guidelines that can be adapted to a range of conflict and formal peace settings.

## ACTIVITY **Sexual violence: is it or isn't it?**<sup>31</sup>

**Purpose:** To discuss what sexual violence is, what conditions foster it, and how we can reduce or prevent it.

**Materials required:** Flip-chart, felt-tip pens or markers, tape.

**Recommended time:** 1 hour.

**Planning notes:** Before presenting this activity, the facilitator should look for information or data in his/her community or country concerning different forms of sexual violence, information about the laws in force, as well as information about organizations that offer support to persons who have suffered sexual violence. This information should be used to frame the discussion and reply to questions that participants might ask during or after the activity. Also, before implementing the activity, the facilitator should review and adapt the phrases for relevance, and add other examples appropriate to the local context. You may encounter some resistance in discussing the theme of sexual violence. In other local contexts, campaigns about sexual violence may already be in place, so the examples included here might seem a little too obvious.

Just as talking about other forms of violence might cause discomfort in view of possible connections with the personal stories of the participants, so, too, discussion of sexual violence. There might be young people in the group who have suffered some type of sexual violence in childhood or adolescence and who might need help. On various occasions in carrying out this activity, we have come across young men who have suffered sexual violence (at the hands of men and women), but have never spoken with anybody about the matter out of shame – they were convinced that nobody would believe a man could be the victim of sexual violence. On other occasions, young men knew of female friends that had been victims of sexual violence. Women, too, face stigma and discrimination, or may have been expected to tolerate sexual violence. The facilitator should be

prepared for such sensitive cases and participants who might need further counseling or services.

It is important that the facilitator be prepared to take back control and re-direct the participants when the discussion becomes too wide-ranging or irrelevant, and to challenge participants who will not acknowledge certain actions and experiences as sexual violence. At the same time, it is important to give young men the freedom and opportunity to surprise us in positive ways.

Facilitators are urged to be fully prepared in advance of this activity with information and resources on the types of sexual violence that occur within the community, and information on abortion, emergency contraception, and HIV/AIDS and STIs (complementing with activities in the SRHR module and other violence prevention activities). Facilitators and senior program staff in the organization should work together to ascertain if the facilitator has the appropriate qualifications to carry out this activity (e.g., experience with trauma therapy, especially in settings with high levels of sexual violence), or if another facilitator should be assigned.

**Mixed-/single-sex group adaptation:** This is one of the best-suited activities to carry out with single-sex groups. If the facilitator knows the group very well, and participants in the group have demonstrated readiness, mixed-sex groups would also benefit from this activity. Another option is to conduct the activity with single-sex groups, and then hold a second session with a mixed-sex group if appropriate. In both cases, the facilitator should begin by carefully setting and reviewing the ground rules with the group. Reinforce that participants do not have to share experiences or emotions if they do not wish to, and be supportive of those who do.

### Procedure:

1. Before starting the activity, write the following phrases, one on each sheet of paper:
  - *It is sexual violence*
  - *It is not sexual violence*
  - *I do not know*
2. Divide participants into groups of 3-5, depending on the size of the total group.

3. Explain to the participants that you are going to read a series of cases and you want them to think about whether the situation described represents sexual violence or not. Tell them that, if they do not know or are not sure, they can say so.
4. Stick the three sheets of paper or “posters” on the wall, leaving a wide space between them. Explain that you are going to read a case and are going to ask the participants to decide which poster, in their view, fits. “It is sexual violence.” “It is not sexual violence.” “I am in doubt (or I don’t know).”
5. Explain that, once they have made a decision, you will ask one or more members of the group of each category to defend their point of view.
6. Before starting the activity consider what is most appropriate and, of course, include and invent others. Read out one of the following paragraphs.
7. Allow each group 5 to 7 minutes to discuss each case among themselves.
8. After presenting the number of cases that you think fit, discuss in groups according to the three categories of opinion. The facilitator can make use of the legislation on sexual abuse or sexual violence in his/her country. The attached Resource Sheet can also be used if helpful.
9. Discuss the following stories.

*Felipe began work as an administrative assistant in a well-known firm a few months ago, and is enjoying the work and the job. One night, his boss, Roberto, says that he likes Felipe very much, finds him attractive and wants to have sex with him. He says that if Felipe agrees he will help further his career in the firm. Is it sexual violence?*

*Everyone says that Linda is a bit of a slut. She goes around saying that she has slept with lots of guys and that she loves sex. She goes to Pedro’s party, drinks a lot, and passes out. Pedro has sex with her while she’s still unconscious, and invites several of his friends to have sex with her too. Is it sexual violence?*

*When Leonardo was 13, a female friend of his mother, Alice, sometimes stayed over to look after Leonardo when his parents went out at night. Alice is the same age as his mother. One night, when Leonardo went to take a shower, Alice*

*got into the shower with him. Leonardo did not know what to do. He stood there paralyzed in front of her. She said to him: “What are you standing there for? Be a real man and make love to me.” Leonardo had sex with her. Afterwards he felt strange, but was not sure if he could talk with anyone about it. Is it sexual violence?*

*Pablo and Maria Helena have been married for two years. Sometimes Pablo gets home late and Maria Helena is already sleeping. He wakes her up to have sex with her. Sometimes she does not want to, but even so, Pablo insists and they have sex. Is it sexual violence?*

*Ricky is 15 years old and is still a virgin. His group of friends are always laughing at him for this, saying he is not a real man. One night, they take him to a brothel and pay a sex worker to have sex with him. He doesn’t want to, but ends up having sex with her, because he feels under pressure from his friends. Is it sexual violence?*

*Luisa says that she wants sleep with Fred. She takes off her clothes and is in bed with him when she decides she no longer wants to have sex. He forces her. Is it sexual violence?*

### Sexual Violence

Available data from the Global North indicate that approximately 75 percent of adult men who rape will do so for the first time as adolescents (White and Smith 2004; Jewkes, Sikweyiya et al., 2011 in Jewkes, 2012). Research in South Africa has shown prevalence post-adolescence as well, and occurring most frequently as intimate partner violence (Jewkes, 2012). IMAGES research also found that 24% of all men (and 36% of married men) in India and 9% in Chile and Rwanda disclosed having ever been sexually violent (ICRW, 2011).

Additionally, many men who rape will do so more than once in their lives. A study with university male students also showed that the strongest predictor of sexual coercion was past sexual coercion. It is key to intervene before the first perpetration of sexual violence, and to reach boys and young men when their attitudes and beliefs about gender stereotypes and sexuality are developing (Peacock and Barker, 2012).

31 Adapted from the Program H Manual, p. 176. Originally, the format of this activity was adapted from the activity *Choice of Values* from the curriculum, “Life Planning Education”, Advocates for Youth, Washington, DC, USA. For more information, visit the Advocates for Youth website, [www.advocatesforyouth.org](http://www.advocatesforyouth.org).

## Sexual Violence in Conflict Settings

Sexual violence against women, men, adolescents and children is more widespread than imagined or documented, and can be especially traumatic in countries that have experienced large-scale conflict of which sexual violence is also used as a strategy of war. It has been reported in 51 countries that have experienced conflict within the last 25 years (Bastick, Grimm and Kunz, 2006 in Kaufman, 2012). In the eastern **Democratic Republic of Congo (DRC)**, at least 200,000 cases of sexual violence have been documented, mostly with women and girl victims: about 1,100 per month (UN Women, 2011 in Kaufman, 2012).

A recent household survey IMAGES in Goma (DRC) in an urban population, an IDP camp, and a military base found that nearly 22% of women and 9% of men had experienced sexual violence during the conflict. Among the men surveyed, 34% reported having carried out any form of sexual violence (either in conflict or in the home or community). 16% of men and 26% of women reported having been forced to witness sexual violence. The survey included qualitative items on sexual violence, psychological trauma, as well as victimization and use of violence, including by former combatants (Slegh et al., 2012).

Recent research also discusses the important ways in which men and boys can be engaged in preventing sexual violence at different levels in conflict and post-conflict settings (Slegh et al., 2012, Ricardo et al., 2011, and Kaufman 2012). Underpinning this work is the belief that men are part of the problem as the primary perpetrators of violence, but that they are also part of the solution. Practitioners should refer to the references for links to these sexual violence resources, and specific tools for carrying out work in conflict-affected settings.<sup>32</sup>

### Discussion questions:

- Are these situations realistic? Can you think of better examples?
- What is sexual violence?
- What is gender-based violence (GBV)?
- Is all sexual violence a crime?
- What can we do to prevent sexual violence?
- Who is more subject to sexual violence, men or women? Why?
- Can a man also be a victim of sexual violence?
- What do you think are the consequences of having suffered sexual violence?

that address the consequences of sexual violence. It is known that many adult men who are sexually violent were also victims of some type of violence in their childhood or adolescence. Demonstrate the importance of identifying cases of sexual violence and other acts of violence against children and adolescents in order to interrupt the cycle of sexual violence.

Conclude the discussion by analyzing the violence in our relationships, and reflecting about what is, in fact, an intimate relationship based on mutual respect. Close by commenting on forms of violence overall as necessary, and transition to taking action.

<sup>32</sup> Two key resources on sexual violence and sexual violence in conflict cited in this section can be accessed from the following links (see References for full citations). Slegh, et al., (2012): <http://www.promundo.org.br/en/wp-content/uploads/2013/01/IMAGES-DRC1.pdf>; Kaufman (2012): <http://www.michaelkaufman.com/wp-content/uploads/2008/12/Sexual-Violence-in-Conflict-Engaging-Men-Boys-MenEngage-UNFPA-Advocacy-Brief-prepared-by-Michael-Kaufman-2012.pdf>. In addition, see the Sexual Violence Research Initiative: <http://www.svri.org/>.

## Promoting peaceful coexistence

Approaches such as group counseling, group support and group education in which young people who have witnessed violence at home can receive support are key to breaking cycles of violence (Contreras et al., 2012; Peacock and Barker, 2012). Community-based strategies that reflect the experiences, context and cultural attitudes and beliefs of survivors are increasingly involving men as part of the solution in strategic ways (Slegh and Richters, 2012). For strategies to prevent and heal from violence, facilitators should seek resources on: *trauma therapy, sociotherapy, local forms of healing, mediation and conflict resolution* – to use with or instead of group education activities. For example, Promundo is currently conducting three pilot studies with male group therapy in the DRC and Burundi, with support from the World Bank. The male groups adopted a model of community-based sociotherapy, developed in Rwanda as a reconciliation program.<sup>33</sup>

The silence surrounding violence, along with rigid gender norms, create an environment in which GBV is accepted and allowed to continue. Many men are dedicated to taking a stand against violence, as the White Ribbon Campaign introduced in the next section illustrates. UN Security Council Resolution 1325 stresses the importance of women's equal and full involvement in all efforts to maintain and promote peace and security, emphasizing the need to increase the role of women in conflict prevention and conflict resolution activities.

<sup>33</sup> For more on sociotherapy, see: <http://www.annemiekrichters.nl/rwanda>.

**ACTIVITY****Breaking the silence and getting help<sup>34</sup>**

**Purpose:** *This activity discusses the culture of silence surrounding violence in intimate relationships and families, and provides an opportunity to reflect on what young women and men can do when they or someone they know are in an abusive relationship.*

**Materials required:** Flip chart paper and felt-tip pens or markers.

**Recommended time:** 2 hours.

**Planning notes:** As with the other activities on violence, it is important to research and identify existing sources of support in the community where women may go for help in the event of an experience with relationship violence. The list should include hospitals; clinics and support groups that deal specifically with the issue of GBV or domestic violence; recommended social workers, psychologists and other health professionals; and any other available resources. Create a handout listing these resources to distribute at the end of the activity.

During the activity, pay close attention to the reactions of the participants and whether anyone might need special attention or referrals due to the subject matter.

**Mixed-/single-sex group adaptation:** This activity is generally held with women, but it is also important to have a discussion or dramatization about how men can be involved in ending violence by introducing the White Ribbon Campaign and other campaigns on engaging men to end GBV. The activity can be effectively adapted to involved men in encouraging women (and men) who are in violent relationships seek help, and to urge men not to be passive "bystanders." Facilitators should carefully consider with senior staff in their organization whether this activity can be carried out with mixed groups.

34 The Program M Manual, p. 45.

**Procedure:**

1. Review with the participants some of the warning signs that someone might be in a relationship that is violent, or potentially violent. (Research appropriate community resources on this and make a list for distribution in advance of the session.)
2. Divide the participants into two groups and tell them they will have 25 minutes to create role plays. Ask the first group to create a role play that presents an individual who is experiencing violence in an intimate relationship or in his/her family, and is thinking about talking to someone about it. Tell them to think about the doubts or concerns this person might have about "breaking the silence." Ask the second group to create a role play that presents the challenges of reaching out and supporting someone who is experiencing violence. Tell them to think about the doubts or concerns that a person might have in reaching out and supporting a person, be it a friend, family member, co-worker or neighbor.
3. Ask the two groups to present their role plays to the entire group and open up a discussion using the questions below.
4. Following the role play presentations and discussion, ask the group to name all the community resources they know for women who are in an abusive relationship. You can pose the question: "If you think your friend is an abusive relationship, who or where would you suggest she or he turn to for help?" As participants offer names of resources, write them on the board. The facilitator should also mention places where a young woman can go for help and distribute the handout listing these locations.
5. Use the questions below to facilitate a discussion about the difficulties in speaking out about violence and possible solutions.

**Discussion Questions:**

- Why, at times, do women not want to speak about the violence in their lives?
- Why would someone remain in an abusive relationship? Are these reasons different for younger women and adult women? Does economic dependence influence whether a woman might remain in an abusive relationship? How?
- In general, when you are violent or when you suffer violence, do you talk about it? Do you report it? Do you talk about how you feel? If you do not, why not?

- Do you think men in abusive relationships face similar challenges? Why or why not?
- How does it feel to know that a friend or someone you know is suffering from violence? How can you bring up the topic of violence with a friend you are worried about?
- How can you support a friend who has suffered from violence or aggression?
- What steps could someone in a violent relationship take to keep herself or himself safe?
- What steps can a friend or someone else take to be helpful to someone who is in a violent relationship? What can men in particular do to stand up against violence against women? What influence might they have on other men?
- What have you learned in this activity? Have you learned anything that can be applied in your own life and relationships?

**Closing:** It can be very difficult for women who suffer violence to speak out and seek help. Some women may fear that their partner will take revenge if they seek help or try to leave. Others may feel obliged to stay in an abusive relationship if they are married and/or if there are children involved. For some women, the economic consequences of leaving an intimate male partner outweigh the emotional or physical suffering. All in all, there are various factors that influence a woman's response to violence. It is important not to judge women who do not leave relationships in which they are experiencing violence, but to think about how we can support these women, and men as well, to understand the consequences of violence and the importance of creating communities where women can live their lives free of violence. Discussion should also include acknowledgment that men, even if at lower rates, also can be victims of intimate partner and family violence.

**VIDEO LINKS:**

The *Once Upon a Girl* video presented earlier includes the case of one young woman who suffers sexual violence. What does she do afterwards? Who does she tell? What options and/or rights does a young woman have in her situation?

*Refugee Law Project in Uganda – Video Advocacy Programme:*  
[http://www.refugeelawproject.org/video\\_advocacy.php](http://www.refugeelawproject.org/video_advocacy.php)

*IRC – Training Men Peacebuilders:* [http://www.youtube.com/v/arX1tv540G8?fs=1&hl=en\\_US&rel=0&color1=0x5d1719&color2=0xcd311b](http://www.youtube.com/v/arX1tv540G8?fs=1&hl=en_US&rel=0&color1=0x5d1719&color2=0xcd311b)

*Sonke Gender Justice Network – Digital Stories:*  
[http://www.genderjustice.org.za/resources/cat\\_view/218-tools/52-digital-stories.html](http://www.genderjustice.org.za/resources/cat_view/218-tools/52-digital-stories.html)

*Futures without Violence – Engaging men to prevent violence against women:*  
<http://engagingmen.futureswithoutviolence.org/campaign-materials/videos/>

# HEY, I WANT TO DO

## SOMETHING ABOUT THAT!

### From the classroom to the streets: Campaigns and Community Action

#### Campaigns

Campaigns include some form of media and target large numbers of people through coordinated sets of activities that aim to promote changes in behaviors and/or social and political norms necessary to support these changes (UNFPA and Promundo, 2007).

Experiences in implementing group education, combined with campaigns such as community-wide outreach and activism, have found significant positive changes in attitudes conducive to violence against women, and in some cases in lower rates of reported use of violence against partners by men, among other outcomes. Campaigns have often accompanied group education sessions based on Program H|M, as a way to expand beyond group sessions to the wider community setting in which participants live.

*Social marketing* campaigns use principles from marketing, and entail making specific behaviors and lifestyles more attractive to youth or given audiences while emphasizing the benefits of these healthy behaviors and lifestyles. These campaigns represent a shift from traditional public health campaigns that “informed” people of the consequences of unhealthy behaviors. Such approaches have been found to be inadequate in effectively engaging audiences and leading to changes in behavior (Randolph and Viswanath, 2004). The related field of entertainment education (EE) entails integrating education and social messages in popular forms of entertainment, such as TV or radio dramas, theatre, music, and interactive computer applications. An assessment of the accessibility and popularity of different types of media (e.g., radio, TV or a magazine) should be the first step to making EE relevant to target populations (Singhal and Rogers, 1999). Similarly, for any campaign, assessments of the target population

and its needs and challenges should be discussed, in order to shape the appropriate type of messaging.

#### Implementing a Campaign<sup>35</sup>

Below are some of the steps necessary to develop a campaign that incorporates a gender perspective. This process can range from weeks to months, depending on available resources. Successful campaigns are youth-led, and involve young men and women in all steps of the development process (not just as respondents to needs-assessments or as focus group participants to ‘test’ campaign images and messages).

When youth lead campaigns, it allows them to be advocates of gender norm changes they themselves have reflected upon. Successful campaigns also move beyond providing simple information to addressing underlying norms and perceptions related to behaviors, and are linked to interpersonal activities which allow for individual reflection and skills-building and promote access to services or appropriate behavior changes. Campaigns should also address misperceptions or rigid ideas youth and others (partners, families, etc.) may have about typical behaviors for young men and women, and promote more positive norms around what it means to be a man or woman (UNFPA and Promundo, 2007).

#### 1. Conduct a needs assessment

Gather information about the gender-related attitudes of men and boys, and/or women and girls, depending on the campaign goals – and their knowledge, behaviors and practices related to the issues to be addressed. It should also include a mapping of media and social networks, which could be tapped as part of the campaign strategy.

<sup>35</sup> Taken from “Engaging Men at the Community Level.” The ACQUIRE Project/EngenderHealth and Promundo, 2008; and UNFPA and Promundo, 2010. Tips on how to construct and carry out campaigns can also be found in “Tools - Creating Campaigns: Step by Step” in UNFPA and Promundo, 2007.

#### 2. Develop a profile of a ‘typical’ young man or woman for each campaign target area or population

A useful technique for laying out the characteristics of the target group is to create a character profile. This involves developing a profile of a ‘typical’ man, boy, woman or girl from the target group and thinking about various characteristics, including: socio-demographics, hobbies, attitudes about gender roles, sexual behaviors such as condom use and the number and type of partners, access to and use of social services and programs, health knowledge and general aspirations. It can also be helpful to name this person and to create a physical appearance.

Although this technique requires a degree of generalization about the target group, it is not intended to diminish the diversity that exists among men or women, but rather, to assist in the process of developing messages and strategies which would be attractive to, and appropriate for, the target group as a whole.

#### 3. Define sub-themes for the campaign

Within the themes of gender equity and health, it is necessary to identify sub-themes – e.g., communication with partners about sex and condom use, speaking out against violence, and speaking up in support of care-giving and fatherhood – which will form the basis for the campaign. These subthemes should emerge from what the needs-assessment identifies as necessary and/or appropriate for the target group.

### Campaigns Carried out as Part of Program H|M or Inspired by Program H|M

#### School-based Campaigns

- “Be a man” (*Budi muško*), created by the Young Men’s Initiative (YMI) and partners in the Western Balkans is a regional social marketing campaign. It is driven by *Be a Man* clubs in each of the five pilot schools, where 20–50 members serve as “ambassadors” of the campaign messages. The objectives are to promote the educational workshops as something “cool” for young men to do and to reinforce and spread the key messages from the workshops. A Belgrade-based company specialized in social marketing was hired to lead the campaign development and coach young men, but the campaign itself was youth-inspired and youth-led (CARE International, 2012).
- The **GEMS school campaign** in India featured offered a week-long series of events designed with the students and involving games, competitions, debates, and short plays. Students in each school first created posters, comic strips and stories to spark interest and deepen the impact of the main two-hour campaign day. For example, one contest involved both girls and boys in a race to stitch a button, dribble a ball, and fold a shirt – demonstrating that these are skills both girls and boys can learn, and giving greater value to women’s/girls’ traditional skills.
- “Between us” (*Entre Nós*) was an entertainment-education radio soap opera in Brazil, developed by peer promoters in collaboration with Promundo. It addressed topics such as gender roles, first sexual relationships, condom use, unplanned pregnancy, parenthood, and women’s empowerment. In addition to schools and community radio stations, the soap opera was played in diverse settings where young people hang out – including college preparatory classes, beauty salons, cyber houses and snack bars. The peer promoters developed discussion guides and comic books which they used to facilitate discussions with other youth following the airing of each new episode.

#### Other campaigns – with local and national adaptations

##### • White Ribbon Campaign / Laço Branco / Lanzo Blanco

The White Ribbon Campaign is an international awareness-raising campaign of men seeking to end violence by men against women. Several men in Canada launched the campaign in 1991, and it has now spread to over thirty countries. The white ribbon is a symbol of a man’s pledge never to commit, condone, or remain silent about violence against women [www.whiteribbon.ca](http://www.whiteribbon.ca). In 2006, the Brazilian White Ribbon Campaign launched new media materials inspired by interest in football. Materials promoted solidarity among players and between players and fans to engage men as allies in preventing violence against women. Brazilian White Ribbon Campaign site: [www.lacobranco.org.br](http://www.lacobranco.org.br)

##### MenCare ([www.men-care.org](http://www.men-care.org)) Campaigns in Latin America

- Latin America regional page <http://www.campanapaternidades.com>
- Brazil – Você é meu Pai (“You are my father”) <http://voceemeupai.com/>
- Chile – Campaña de Paternidades <http://paternidades.blogspot.com/>

#### 4. Develop basic messages for the campaign sub-themes

This step often requires the most creativity and time. As discussed in the module, campaign messages that are positive and action-oriented are often more attractive and inspiring than those which demean men and/or focus only on negative consequences. Constructive examples include the Hora H campaign in Brazil, which promotes a “cool” lifestyle based on caring and equitable attitudes.

#### 5. Map sources of influence and information

This involves identifying and understanding the different sources of influence and information that shape male attitudes and behaviors related to gender, relationships and health. These can be groups of people such as peers and families; institutions such as schools, workplaces and health services; and media vehicles such as newspapers or TV. Again, this should come from information collected during the needs assessment in addition to the input from men, boys and other stakeholders involved in the process.

#### 6. Define strategic media and social channels

Building on the profile and the mapping of the influences/information, the next step is to define which media (e.g., radio, magazines, billboards) and social (e.g., peer educators, local celebrities) channels would be the most strategically valuable when it comes to reaching the target group(s) and/or secondary audiences with messages extolling positive models of masculinity, gender and the target messages. It is important to also keep in mind how easy it will be for the target group (e.g., men and boys, or women and girls) to access these different channels, and the technical and financial feasibility of utilizing these channels for the campaign.

#### 7. Pre-test with target and secondary audiences

This is the process by which campaign messages are confirmed as being clear and relevant, and informing and/or mobilizing youth as intended.

Involving youth in the campaign development process helps to ensure the relevance and impact of these messages. Nevertheless, it is still necessary to undertake extensive pre-testing to ensure that messages are widely understood. Pre-testing can be done through one-on-one interviews and/or focus groups with individuals who are representative of the target group. It is also important to pre-test messages with secondary stakeholders to ensure that they are acceptable and appropriate and will not generate backlash.

Campaigns based on Program H|M materials use elements of these approaches. They have been implemented in various ways: in the Balkans and Brazil, campaigns have sometimes been the centerpiece of interventions, and a one-day campaign was carried out in the GEMS experience in India. Timing has also been important to campaign strategies. For instance, campaigns in all three of these settings have begun with “teasers” to spark the audience’s curiosity, followed by media messaging and interactive activities.

### Community Action

Youth can become agents of change in ways by leading other forms of community action. A set of tools can be found in the Program M Manual, such as an interview guide and consent form for youth to conduct action-oriented research/needs assessment exercises, such as on resources or issues affecting their communities. Other activities include the following:

- *Community Action – what can I do to promote peaceful coexistence?* (The Program H Manual, p. 187)

This activity encourages participants to design a joint project to draw attention to violence and reduce it in their community. The project can also be extended to other topics to see how youth apply their discussion and use community resources.

- *Community participation* activities that extend the discussion from taking action against violence, to participation in the community more broadly (these can be adapted for women or men):
  - *Exercising my rights* (The Program M Manual, p. 125), which aims to address social problems affecting young women through the development of partnerships within and outside the community.
  - *Talk Show* (The Program M Manual, p. 129), which engages participants and their community guests in an activity and a discussion that includes proposed solutions for issues and themes appearing in Program M.
  - Activities on work in the Program M Manual: *What is a woman’s work?*; *Voices of working women*; and *Promoting respect and rights in the workplace*. Promundo has worked in Brazil and Rwanda to engage men in women’s economic empowerment.

## SECTION III

### FROM THE SOCCER FIELD TO COFFEE FIELDS: WHERE IS PROGRAM H|M|D IN THE WORLD



#### Settings in which activities have been carried out across the globe

Promundo and its partners have sought to use Program H|M materials to transform social norms that produce and sustain gender inequality, in key spaces where the gender socialization of women, men, boys, and girls take place. That work began with groups of youth in schools and communities of Brazil, and has since expanded to a diverse range of settings and specific groups. Expanding beyond influencing gender norms in small group sessions depends on the ability of practitioners and participants to understand, engage with and affect change within these wider settings.

INTERVENTIONS
<p>Schools have long been a central setting of Program H M approaches, featuring a <i>combination</i> of educational sessions and youth-led campaigns. Often, these interventions have responded to gaps in schools' willingness or ability to address themes of sexuality education, homophobia and violence – themes which shape the everyday lives of young women and men in and outside of school.</p> <p>In <b>Brazil</b>, the work has entailed teacher training, youth workshops, and involving parents to transform the culture of schools. Jointly implementing activities has generated ownership and enabled H M material to become institutionalized in school curricula. So far, the process has reached over 2,100 teachers and 5,000 students in two Brazilian states.</p> <p>The Gender Equity in Schools Movement (GEMS) in <b>India</b> created a student-led space for critical reflection about gender norms through 45-minute sessions during the school day, and a campaign. As a result of the success of the initiative among teachers and students, GEMS was implemented in three Indian states, including over 250 schools in the city of Mumbai.</p> <p>In the <b>Western Balkans</b>, as part of the Young Men's Initiative (YMI), partner organizations have reached more than 4,000 young men in schools through educational workshops and the "Be a Man" (<i>Budi muško</i>) campaign. Activities have been open to all young men and women in the intervention schools and have used days such as Valentine's Day and World AIDS Day to engage youth in quizzes, music contests, graffiti art, street fairs and other activities. In <b>México</b>, Salud y Género through the <i>Construyete</i> Program, supported by UNESCO and the Mexican government, has used Program H M D activities and videos in classrooms with students aged 15-18 years across several states. They also developed Program D activities to accompany the video, <i>Afraid of What?</i></p>
<p>Programs to support women's economic empowerment reach between 100-125 million individuals worldwide, more than 90% women. In <b>Rwanda</b>, CARE Rwanda and Promundo recently carried out an intervention and operations research project (<i>Journeys of Transformation</i>) to engage men as partners in women's economic empowerment.</p> <p>In 2013, Promundo will begin using Program H activities as part of Brazil's national-level conditional cash transfer (CCT) program, Bolsa Familia. Specifically, the UN Women-funded project aims to engage men in promoting equitable, non-violent attitudes and behaviors including with financial decision-making, using in part activities from Program H.</p>
<p>In <b>Brazil</b>, Promundo has also carried out Program H activities and community campaigns with men aged 15-64 years, as part of football tournament, volleyball leagues and other sports venues.</p>
<p>In <b>Mexico</b>, a gender diploma was created and has since been used to train over 700 professionals, primarily from the health sector, but also from education and social development sectors.</p> <p>In <b>Chile</b>, CulturaSalud and Promundo have trained health promoters as facilitators in using Program H with young men in schools. An impact evaluation was conducted with 205 in the workshop group, and 150 in the control group.</p> <p>As part of the global MenCare campaign (<a href="http://www.men-care.org">www.men-care.org</a>), partners in <b>Brazil, Rwanda, Indonesia and South Africa</b> have used Program H activities to engage men via prenatal health visits in maternal health, a critical entry point at which to reduce violence against intimate partners and engage men as equal partners in caregiving and domestic tasks.</p>
<p>In <b>Rwanda</b>, Promundo has worked with the coffee cooperatives with the Rwandan Men's Resource Center (RWAMREC).</p> <p>In Brazil, Program H activities have been carried out with employees from Petrobrás, the national <b>Brazilian</b> petroleum company.</p>
<p>In <b>Chile</b>, the National Service for Minors (SENAME, by its Spanish acronym), carried out workshops with young men ages 14-19 years, using Program H adapted by CulturaSalud. The workshops carried out in 2012, targeted young men in conflict with the law (e.g., in juvenile detention centers or incarcerated), with the aim of promoting gender equitable attitudes, prevent GBV, and violence among men.</p>

SECTOR/SPACE	HIGHLIGHTS
 <p>Engaging young men and women in <b>SCHOOLS</b><sup>37</sup></p>	<p>Work in Brazilian schools has been brought to scale through PEGE, the online teacher training portal in three Brazilian states.</p> <p>The GEMS diary in India offered students games, quizzes, stories, cartoons, and a place for self-reflection. Role plays, games, debates, and discussions were also used.</p> <p>YMI gathered interest from ministries of education and of youth, has expanded to Kosovo, and was scaled up to include young women.</p>
 <p>Strengthening <b>WOMEN'S ECONOMIC EMPOWERMENT</b> by engaging men</p>	<p>Strengthening women's economic empowerment means disentangling traditional gender norms that underpin CCTs, such as "women spend more responsibly," and "men will go to the bar."</p>
 <p>Engaging men and women through <b>SPORTS</b></p>	<p>The football project received the regional Nike Changemakers prize for using sports to mobilize men and boys to address violence against women.</p>
 <p>Engaging young men and women via the <b>HEALTH SECTOR</b></p>	<p>In Chile, young men who participated in the workshop reported more gender-equitable attitudes (using the GEM scale), and increased rejection of the use of violence.</p>
 <p>Transforming gender norms in the <b>WORKPLACE</b></p>	
 <p>Engaging young men <b>IN CONFLICT WITH THE LAW</b></p>	<p>Preliminary results of the evaluation showed an impact of the intervention, namely of participants' adoption of more gender-equitable and non-violent attitudes.</p>

36 Work through the education sector in Brazil has been led by Promundo-Brazil in two states: Rio de Janeiro and Bahia. The work has been scaled up through Ministry of Education in three Brazilian states, in addition to at the individual school level. In India, GEMS was a collaboration between local governmental bodies in three states, the International Center for Research on Women (ICRW), Promundo, CORO, Tata Institute of Social Sciences, Rijnjaji and Sangath. It was built upon previous work based on H|M materials (Yaari Dosti for young men and Sakhi/Sakhi for young women) (Population Council, 2006). CARE Northwest Balkans coordinates YMI, one of the first systematic efforts in the region to address young men's vulnerabilities and behaviors from a gender perspective. The pilot was carried out in five sites in Bosnia and Herzegovina, Croatia and Serbia (see CARE International, 2012).

## SUMMARY OF IMPACT EVALUATIONS OF PROGRAM H

Program H has been subject to eight quasi-experimental studies (intervention groups + control groups) in Latin America, sub-Saharan Africa, Asia and the Balkans. This table provides a summary of these studies. Positive changes in attitudes and self-reported behaviors (couple communication, gender-based violence, condom use, and caregiving) were seen in all settings, with no or limited improvements found in the control groups. Interventions typically focused on young men aged 15-24 years (with exceptions noted); in some of the studies young women were included as part of the intervention group (either as direct or indirect participants). The intervention was tailored for each setting, but all included group education sessions, with groups usually meeting once a week for two hours each session over a period of around four to six months (16-24 sessions). Group educational activities were often paired with a complementary community-based or school-based educational campaign, involving activities such as community theatre, community radio, rap or music contests, sporting events and parties, dances, and other community events.

As noted earlier, all eight quasi-experimental evaluation studies found evidence of change including: (1) changes in participants' **attitudes** related to gender equality (measured using the Gender-Equitable Men or GEM Scale); and (2) changes in self-reported **behaviors**, including condom use, self-reported STI symptoms, intimate partner violence (IPV) and/or other forms of gender-based violence (including sexual harassment).

In all the cases, these changes were not seen in control groups (groups of young people from similar social settings). All differences reported were statistically significant at the  $p < .05$  level. However, several key limitations should be noted. First, while there were control groups of young people from similar settings, participation was not randomized. The lack of randomized participation eliminated the possibility of unobserved but meaningful differences among intervention and comparison groups. Furthermore, there were no biological markers of STIs, for examples, nor is there evidence to corroborate self-reported intimate partner violence. In the case of the 2002 study in Brazil, it was possible to interview some of the female partners of male participants, who largely confirmed the changes the young men reported. Nevertheless, the consistent pattern of positive changes across a large sample of interventions from a variety of cultural contexts, and with limited or no change reported in reasonably comparable control groups, strengthens the argument that these interventions are causing participants to live healthier and more gender equitable lives.<sup>37</sup>

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<sup>37</sup> Text and table on the following pages prepared by Aaron Foss.

COUNTRY	SAMPLE SIZE	POPULATION	PROGRAMMING
Balkans (Bosnia and Herzegovina, Croatia, Serbia): (CARE International, Phase I) 2009-2010	<i>Intervention</i> Pre-test=1,326 Post-test=1,190	Young men aged 15-19 years (high proportion of socially at-risk)	Educational workshops, social marketing campaign
	<i>Control</i> Pre-test=1,241 Post-test=1,149		
Brazil: Instituto Promundo (sport) 2011-2013	<i>Intervention</i> Pre-test-129 Post-test-93	Men aged 15-64 years (Urban, low-income setting)	Educational workshops, sports tournament, community campaign
	<i>Control</i> Pre-test-132 Post-test-87		
Brazil: Instituto Promundo (community) 2002-2006	<i>Intervention 1 (Group education + campaign)</i> Pre-test=258 Midline=230 Post-test=217	Young men aged 14-25 years (urban, low-income setting)	Group education sessions, community campaign
	<i>Intervention 2 (Group edu. only)</i> Pre-test= 250 Midline=212 Post-test=190		
	<i>Control</i> Pre-test=272 Midline=180		
Chile: Cultura Salud 2010-2011	<i>Intervention</i> Pre-test = 260 Post-test = 153	Young men aged 14-19 years (urban, middle-low and low-income setting in schools)	Educational workshops, facilitator training
	<i>Control</i> Pre-test=250 Post-test=150		
Ethiopia: HIWOT 2008; Group education activities taken from EngenderHealth's Men as Partners curriculum and Program H	<i>Intervention (GE + CE)</i> Pre-test=244 Post-test=235	Young men aged 15-24 years	Group Education (GE) activities; Community Education (CE) activities
	<i>Intervention (CE only)</i> Pre-test=287 Post-test=251		
	<i>Comparison</i> Pre-test=198 Post-test=159		

TYPE OF INTERVENTION	EVALUATION METHODOLOGY	INTENSITY	RESULTS
School-based	Quasi-experimental	20 sessions over 2-3 months; occasional campaign activities	<ul style="list-style-type: none"> <li>Increased support for gender-equitable attitudes</li> <li>Increased self-reported condom use</li> </ul> (changes not statistically significant at all sites; some changes also observed in some control sites)
Sport	Quasi-experimental	15 workshops 13 rounds of soccer tournament	<ul style="list-style-type: none"> <li>Improvement in self-reported attitudes towards violence against women</li> <li>Decreased self-reported IPV</li> <li>Increased participation by men in care work</li> </ul> (control group had some exposure to messages via a coach in the control community but did not have group education nor sports tournament)
Community-based	Quasi-experimental	14 2-hour weekly sessions over approximately 6 months	<ul style="list-style-type: none"> <li>Increased support for gender-equitable attitudes</li> <li>Decreased self-reported STI symptoms</li> <li>Increased self-reported condom use</li> <li>No change in control group</li> </ul>
Health sector (with education sector)	Quasi-experimental	20 workshops	<ul style="list-style-type: none"> <li>Improvements in self-reported attitudes towards violence against women and gender-equitable attitudes compared with the control</li> <li>Decreased self-reported IPV</li> <li>Increased self-reported condom use</li> <li>No change in control group</li> </ul>
Community-based	Quasi-experimental	19 2-hour sessions over the course of about 5 months	<ul style="list-style-type: none"> <li>Increased support for gender-equitable attitudes</li> <li>Decreased self-reported IPV</li> <li>No change in control group</li> </ul>

COUNTRY	SAMPLE SIZE	POPULATION	PROGRAMMING
Mexico: Salud y Género 2005-2006	Pre-test1=302 Pre-test 2=250 Post-test 1=201 Post-test 2=189 All 4=181	Young men aged 14-25 years	Educational workshops
Vietnam: Save the Children 2007-2008	Pre-test: 1,621 Post-test: Not reported	Young men aged 15-24 years in universities and vocational training schools	Educational workshops, individual outreach
India: Gender Equity Movement in Schools (GEMS) 2008-2010	<i>GEA + Campaign</i> Pre-test=913 Post-test 1=670 Post-test 2=252	Girls and boys aged 12-14 years attending public school	In-school Group Education Activities (GEA), school campaign
	<i>Campaign Only</i> Pre-test=887 Post-test 1=569 Post-test 2=217		
	<i>Control</i> Pre-test=1096 Post-test 1=796 Post-test 2=285		
India: Yaari Dosti 2007	<i>Urban GES+LSSM</i> Pre-test= 333 Post-test=197	Young men aged 15-29 years; low-income rural and urban (largely rural migrants)	Group education sessions (GES), lifestyle social marketing campaigns (LSSM)
	<i>Urban GES</i> Pre-test=321 Post-test=175		
	<i>Urban Control</i> Pre-test=221 Post-test=165		
	<i>Rural GES</i> Pre-test=524 Post-test=300		
	<i>Rural Control</i> Pre-test=524 Post-test=516		

TYPE OF INTERVENTION	EVALUATION METHODOLOGY	INTENSITY	RESULTS
	Time series - 2 pre-tests, one post-test	15 2-hour sessions over 4 months	<ul style="list-style-type: none"> <li>Decreased self-reported STI symptoms</li> <li>No control group</li> </ul>
School-based (extracurricular)	Before and after comparison	26 sessions (1 <sup>st</sup> version) subsequently with 8, 10 and 16 sessions	<ul style="list-style-type: none"> <li>Increased support for gender-equitable attitudes</li> <li>No change in control group</li> </ul>
School-based (curricular)	Quasi-experimental	45-minute sessions over a 6-7 month period	<ul style="list-style-type: none"> <li>Increased support for gender-equitable attitudes among boys and girls</li> <li>Increased support for higher age at marriage and education for girls</li> <li>Decreased support for sexual harassment ("eve-teasing")</li> <li>No change in control group</li> </ul>
Community-based	Quasi-experimental	23 weekly one-hour sessions over a 6-month period	<ul style="list-style-type: none"> <li>Increased support for gender-equitable attitudes</li> <li>Decreased self-reported IPV</li> <li>Increased condom use at last sex</li> <li>More positive attitudes towards people living with HIV</li> <li>No change in control group</li> </ul>

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Working with Young Women: Empowerment, Rights and Health

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### The Program P Manual

"P" for *paternidade* or *paternidad*, or fatherhood in Portuguese and Spanish, respectively

(available in English and Spanish): <http://www.men-care.org/Programs/Couples-Education.aspx>

### Paternidad Activa

A guide on active fatherhood from CulturaSalud with the Ministry of Health's Chile Crece Contigo (available in Spanish):

[http://www.crececontigo.gob.cl/wp-content/uploads/2012/11/2012-11-22-Guia-Paternidad-activa-final\\_WEB.PDF](http://www.crececontigo.gob.cl/wp-content/uploads/2012/11/2012-11-22-Guia-Paternidad-activa-final_WEB.PDF)

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# ANNEXES

## Annex 1

### A History of Program H|M

#### Early Inquiries

The story of Program H|M began with practitioners' early inquiries into programming on working with young men from a gender perspective; in other words, examining how the ways in which boys and young men are socialized affects their health and well-being. What types of programs existed, and where? What topics did these programs include?

In 1998, Promundo and WHO began an international survey of programs working with adolescent boys in health promotion (WHO 2000c). The 77 programs identified around the world showed creative approaches for reaching boys and young men, ranging from health centers with special hours for boys to programs that matched young men with male role models. Many programs focused on sexual health, recognizing young men's unmet needs in this area, while others provided general health promotion, vocational training, counseling, educational support, and substance abuse or violence prevention.

The three most pressing needs of young men from the 17 programs found in Latin America were: vocational training; reproductive health services and information; and counseling or group spaces in which young men could discuss and deal with issues related to identity, gender, self-esteem, and the pressure to adhere to prescribed gender roles. The majority of organizations offered special activities, including special clinic hours or boys-only discussion groups, for young men within their overall work with adults and youth. A much smaller number of programs, especially in the United States and the Caribbean, saw men as an at-risk population meriting specific attention and therefore dedicated staff time and resources exclusively to working with male youth.

The majority of the identified programs focused on health promotion with young men have been NGOs, likely reflecting the fact that NGOs were the first in Latin America to call attention to adolescent boys. Some countries, however, have incorporated a focus on young men within public health centers and hospitals or within university teaching hospitals, as in the cases of Brazil and Argentina. At the time, emerging practices for working with adolescent men included campaigns to promote changes in peer group and community norms, engaging young men via the military, and efforts to reach boys.<sup>38</sup>

#### Formative research

Early research was fundamental in shaping Program H. First, a global assessment in 1998 identified 77 program initiatives focused on young men worldwide (WHO 2000c). Second, formative research carried out in Brazil was foundational in shaping Program H. The research featured life histories with young men in a low-income setting, who questioned traditional views of what it meant to be a man. The men, who were identified by community leaders and residents, shared similar factors associated with their support for gender equality:

- being part of an alternative male peer group that supported more gender-equitable norms;
- having personally reacted to or experienced pain or negative consequences as a result of traditional aspects of manhood, such as having a father who used violence against the mother, or a father who abandoned the family; and
- having a family member or meaningful male role model (or female role model) who presented alternative gender roles (Barker, 2000).

<sup>38</sup> This section was adapted from Barker in Bannon and Correia, 2006: 132.

These findings provided important implications for programming. They demonstrated the need to intervene at the level of individual attitude and behavior change (e.g., via small group discussions) and at the level of social or community norms (e.g., via campaigns), including service providers and others who influence attitudes and behaviors of youth. The formative research findings also showed the need to offer young men opportunities to interact with gender-equitable role models in their own communities (Ricardo et al., 2010) – and young men's interest in having these kind of positive examples.

It was becoming clear that men and boys also suffered from gender-specific vulnerabilities that affected their own health but were rarely addressed in health programming. At the same time, men and boys were necessary partners in reducing vulnerabilities faced by women and girls, due to the relational aspect of gender (Ricardo et al., 2010).

#### The Birth of Program H

With these emerging practices in mind in the early 2000s, and recognizing the need for an integrated approach that could be used across diverse settings to deliver effective ways to promote gender equality and associated health- and security-positive outcomes, the Program H partners developed the three key components:

1. a field-tested curriculum including a manual series (the Program H Manual) and educational video, *Once Upon a Boy*, for promoting attitude and behavior change among young men through a process of critical thinking and consciousness-raising in group education sessions;
2. community campaigns, led by youth themselves, that seek to change community norms related to what it means to be women and men (described in Section III); and
3. a culturally relevant, validated evaluation model: the GEM Scale, or Gender-Equitable Men Scale, that allows practitioners to measure the degree to which young men change their attitudes as a result of the interventions. Following Program M, the Gender Equitable Women (GEW) Scale was also developed.

Soon after, Program M followed, along with the *Afraid of What?* video. Since then, practitioners have tested, implemented and evaluated ways of scaling up Program H|M worldwide.

**Latin America** is home to the co-authors of Program H in Brazil and Mexico, and is also the region with the most adaptation and uptake of Program H|M by national-level and local-level governmental bodies (Brazil, Mexico and Chile). Trainings and field testing have also taken place in Bolivia and Peru. Local NGOs in Central America (Nicaragua, Costa Rica and Panama) have also adopted and hosted trainings, and Guatemala was a site of field-testing recently. Trainings have also been held in the **Caribbean** (Jamaica Belize), and adaptations carried out with partners in North America (USA and Canada).

*In Africa*, Ethiopia, Namibia, Tanzania and Rwanda have been the primary sites of Program H|M activities, with some activities used in recent work in Burundi and the DRC. In Asia, full-scale adaptation of Program H|M has taken place (in the case of India), with trainings and limited adaptations in Pakistan. Trainings have also taken place in Nepal. Vietnam and India have been sites of Program H|M impact evaluations. In Europe, Program H was adapted for the Young Man's Initiative (YMI) in the Balkans, with activities and evaluation in Bosnia and Herzegovina, Croatia, Serbia and Kosovo. **Program M** has been systematically implemented or tested in Brazil, Jamaica, Mexico, Nicaragua, India and Tanzania.

## Annex 2



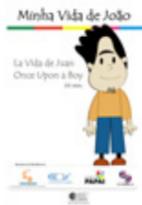
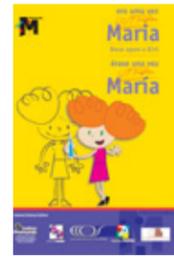
### VIDEO LINKS AND DESCRIPTIONS

The video links provided throughout the Toolkit are primarily cartoons with no words that can be used across cultural settings. They should not be shown alone, but rather should be accompanied by a discussion led by a facilitator. We suggest that the facilitator watch them himself or herself first, and determine whether to use all or part of them, and when/where to stop and ask questions.

All videos can be found at: <http://www.promundo.org.br/en/videos/home-of-videos>

#### *Once Upon a Girl*

“Boys play football. Girls play with dolls. Boys should be tough. Girls should be sweet and always look nice.” *Once Upon a Girl* tells the story of a girl who begins to question the “do’s and “don’ts” of the world around her and how they influence the way she thinks and acts. Touching on children’s play and household roles to sexuality and intimate relationships, the video is an educational tool to promote critical reflections about the challenges girls and young women face as they grow up. The video and accompanying manual are designed to help educators engage young women and men in discussions about how rigid ideas of what it means to be women and men affect women’s life choices, health and sexuality. It can be used with young women and young men or with health or education professionals who seek innovative ways to discuss gender, health and youth development.



#### *Once Upon a Boy*

*Once Upon a Boy* is a cartoon video with no words that tells the story of a boy and his experiences growing up, and challenges becoming a man. He confronts peer pressure, machismo, his first job, violence within his family, homophobia, his first sexual experience, pregnancy, an STI, and becoming a father. The video is designed to engage young men, educators and health professionals in critical reflections about rigid models of masculinities and how they influence young men’s attitudes and behaviors, offering a visual presentation of the themes of Program H.

#### *Afraid of What?*

Following the same characters introduced in *Once Upon a Boy* and *Once Upon a Girl*, *Afraid of What?* is a no-words cartoon video that invites viewers to reflect critically on how to eliminate homophobia and promote respect for sexual diversity. This no-words cartoon video follows the story of Marcelo, a young man who, like most young people, has dreams, desires and plans. His family, friends, and the community in which he lives also have expectations for him. But Marcelo’s dreams and desires do not always match those expectations. What does Marcelo want? Both Marcelo and those around him seem to be afraid of the answer. Marcelo realizes that he feels attracted to men and starts a relationship. Along the way he experiences discrimination from peers, friends, and his family.



*Afraid of What?* generates reflection about what we do not know, about what is unfamiliar or different. People often fear what they do not know well. It is this fear of the unfamiliar that often fuels prejudice and leads to various forms of discrimination. Homophobia is one of these forms of discrimination. The video promotes discussion about homophobia and sexual diversity and has been used primarily in Mexico and Brazil. The National AIDS Program of Brazil supported the creation of *Afraid of What?*

#### *Videos from MenCare*

From Brazil to Nicaragua and Rwanda, MenCare Global has produced short films that tell powerful stories of men overcoming violence and childhood trauma, and combatting gender norms to become involved fathers and caregivers.

<http://www.men-care.org/Media/MenCare-Films.aspx>



Commemorating a decade of educational gender transformative-programming for working with young men and women, this Toolkit provides an introduction to concepts and approaches of Program “H” – for *homem* or man in Portuguese and *hombre* in Spanish, and Program “M” – for *mulher* or woman in Portuguese and *mujer* in Spanish. Program H|M was developed ten years ago by four NGO partners in Latin America – Promundo, ECOS, Instituto PAPAÍ in Brazil and Salud y Género in Mexico. The Pan American Health Organization and International Planned Parenthood Federation also supported the creation of Program H. Sexual diversity (represented by “D”) and inclusion in terms of race, age, socio-economic class, and other factors are cross-cutting themes in Program H|M as well as the subject of specific activities and videos.

Program H|M has been recognized by the World Bank, UNDP, UNFPA, UNICEF, and PAHO/WHO as a promising practice in promoting gender equality in over twenty countries. Program H has been endorsed by the Brazilian, Mexican and Indian governments, and was mentioned in the 2007 World Bank World Development Report, the 2007 UNICEF The State of the World’s Children and the 2005 UNFPA State of World Population as an effective, innovative and adaptable intervention for engaging boys and young men in achieving gender equality. In 2010, PAHO/WHO hosted the III Best Practices in Gender and Health contest for practices that incorporate a gender equality perspective in health of adolescents and youth. “Programs H and M: Involving young men and empowering young women in the promotion of gender equality and health” was selected among the best practices.