



Men Care



# A MORE EQUAL FUTURE



A MenCare Manual  
to Engage Fathers to  
Prevent Child Marriage  
in India



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## Authors of this Manual

**World Vision** is a Christian humanitarian organization dedicated to working with children, families, and their communities worldwide to reach their full potential by tackling the causes of poverty and injustice. World Vision's work in gender and development focuses on relationships among men and women, boys and girls in the context of their families and communities and shares Christian ideas of reconciliation and justice. Please visit us at: [www.worldvision.org](http://www.worldvision.org) or [www.wvi.org/gender](http://www.wvi.org/gender). Contact us: Yeva Avakyan (World Vision U.S.), [yavakyan@worldvision.org](mailto:yavakyan@worldvision.org); Karoline Davis (World Vision India), [Karoline\\_Davis@wvi.org](mailto:Karoline_Davis@wvi.org).

**Promundo** is an international NGO with offices in Rio de Janeiro, Brazil, and Washington, D.C. Promundo works nationally, regionally, and internationally to promote men and boys' engagement in gender equality and the prevention of violence against women and children. The organization conducts research related to gender equality and health, implements and evaluates programs that seek to promote positive changes in gender norms, and advocates for the integration of these initiatives in public policy. Please, visit us at: [www.promundo.org.br/en](http://www.promundo.org.br/en). Contact us: [contactdc@promundo.org.br](mailto:contactdc@promundo.org.br).

**MenCare** is a global campaign coordinated by Promundo and Sonke Gender Justice Network to promote men's equitable involvement as caregivers in the lives of their partners and children. MenCare's partners work at community, national, and regional levels by advocating for more gender equitable policies related to caregiving and developing and adapting programs to work with fathers and their partners to prevent violence against women and children. Please, visit us: [www.men-care.org](http://www.men-care.org), Twitter: @Mencareglobal, Facebook: [www.facebook.com/mencarecampaign](http://www.facebook.com/mencarecampaign)

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## Introduction

This manual was developed as part of a collaboration between World Vision and Promundo to engage fathers in the prevention of child marriage. It was developed as a response to strong societal and cultural resistance that supports the continuation of child marriage in communities where World Vision works and is a concrete tool to engage men as fathers and allies in women's and girls' empowerment. With a skilled facilitator, the tool allows the provision of a safe and constructive space for men to reflect on and redefine what it means to be men and fathers in their communities. Many of the activities in this manual were adapted from the Program P ("P" for "padre" or "father" in Spanish) Manual developed by Promundo and their partners. If the facilitator or program coordinator wishes to deepen his/her understanding of some of the activities, or gain more background on fatherhood in general, the Program P manual is a good place to seek out those resources.

In India, deeply embedded cultural and social norms often discourage both young and adult men from taking equitable responsibility with women and girls for domestic and child care work. In general, men are seen as the primary economic providers, or "breadwinners," while women are primarily responsible for household and caregiving tasks. These norms often reinforce gender inequalities at the household and community level where paid work (often men's work) is seen as more valuable than unpaid work (often women's work) such as cooking or caring for children. These same norms also prevent girls from having the same opportunities to education and a successful future as their male peers. For example, many communities believe that resources are better invested in boys as they are seen as more able to contribute to the future growth and prosperity of their natal families, while girls will be expected to someday leave their natal homes to raise their husband's future children and care for aging mothers- and fathers-in-law.

According to numerous international conventions and declarations, women and girls have the basic human right to determine when to marry and when to have children, to have access to quality health services, and to gain economic independence. However, in order for women and girls to enjoy these rights, norms around gender must be challenged and transformed at all levels—individual, relationship, community, and society. To achieve this, men must also be engaged as allies and active participants in this transformation. This includes engaging men to take on equitable responsibility for raising children without violence, valuing their daughters as they do their sons and contributing more to the "invisible work"—domestic housework. Engaging men in caregiving and gender equality not only benefits women, girls and boys, but also men as fathers themselves. Men benefit by developing closer, more emotionally connected relationships with their families and their peers. In doing so, they do away with rigid expectations of what it means to be men, and redefine fatherhood as a role that supports the vision of *a more equal future* with women and girls.

## MISSION AND OBJECTIVES OF THE MANUAL

The **mission** of the fathers' groups is to promote gender equality in the home and prevent child





marriage. In these groups, men, their daughters, and their partners will critically reflect on the cultural and gender norms that serve as obstacles to men's participation as involved fathers and perpetuate the devaluation of girls. The expected outcome is that these critical reflections will translate into positive change for their families and communities.

The fathers' groups aim to accomplish this mission by promoting the following **objectives**:

- ✓ To improve men's understanding of **how gender inequality supports the institution of child marriage and impacts relationships** between men and women
- ✓ **Promote men's caring roles in the home**, including supporting girls' education and sharing domestic work within the home
- ✓ **Promote healthier coping mechanisms and positive masculinities** that reject alcoholism
- ✓ Increase men's understanding of violence and **promote non-violent, caring relationships**
- ✓ Promote **shared decision-making of household budgeting** and investments

## FORMATIVE RESEARCH FINDINGS

Child marriage is a cultural practice that disproportionately affects girls. The region of South Asia ranks second in rates of child marriage, behind only West Africa. Though great strides have been made in decreasing rates of child marriage, especially with young girls under the age of 14, no relative change has been recorded for older girls, aged 14-17. The findings presented in this section of the manual mirror a recent study carried out by ICRW and Plan International on root causes of child marriage in Bangladesh, India, Pakistan, and Nepal.<sup>1</sup>

The objectives for this manual were established as a result of formative research that was carried out by Promundo in communities in Agra, India where World Vision India works. Prior to developing an effective methodology to promote men's involvement as caregivers, the formative research helped to reveal men's, women's, girls' and boys' prevailing beliefs around the topic. The formative research also aided in focusing the objectives of a subsequent gender training carried out by Promundo with the World Vision India team several months later in the year. In this section, results of the formative research are shared.

### The Process

Semi-structured focus group guides were developed by Promundo that looked at the extent to which men were involved in caregiving, how they could be more involved, to understand the

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<sup>1</sup> ICRW, Plan International, [\*Asia Child Marriage Initiative: Summary of Research in Bangladesh, India and Nepal\*](#), 2013.



underlying drivers of child marriage, what men could do to more actively prevent child marriage, as well as asked about their hopes and dreams for the future. Focus groups were carried out with the following groups of people:

<b>Fathers</b>	<b>Young boys</b>
<b>Mothers</b>	<b>World Vision Staff</b>
<b>Young girls</b>	<b>Teachers</b>

Participants in the focus groups engaged with a moderator, and at times they became quite emotional demonstrating how meaningful child marriage prevention was for the community.

### **Key Findings**

This section synthesizes the results of the discussions into critical points and is intended to highlight the overarching themes of the discussion including commonalities and points of divergence between the groups.

**ROLES AND LABOR:** There is a stated ideal division of labor between men and women with men doing work outside the home as income earners and women doing inside work including domestic labor and child rearing.

Women engage in income generating activities as well, but only “in their free time.” They do not consider their contribution to work inside the home, such as caregiving, as being valuable.

Fathers are considered heads of household, the managers and decision-makers.

There was notable community resistance from women (particularly mothers-in-law) toward men becoming more involved in the home, as well as women engaging in economic empowerment activities outside the home. They believed increased male involvement in the home would signal “their failure as women.”

Alcohol was consistently cited as a major issue in communities where men had “free time.” Gambling was also mentioned—both signals of economic and social distress.

**FAMILY RELATIONSHIPS AND MALE INVOLVEMENT:** Young girls and boys reported seeking most of their guidance from friends rather than parents. When communication is necessary, mothers play an intermediary role between children and the father.

Beyond communicating what is necessary for daily life, there is little dialogue between men and women. In general, people live sex-segregated lives, and, therefore, there is little or no shared decision-making at on the household or community level.



In almost all of the focus groups, it was apparent that men are not at all involved in caring for children or in domestic work. Many participants had a hard time imagining what increased male involvement would look like, nor could they articulate the benefits of having more involved fathers.

**EDUCATION:** The education of boys is a priority because they will go on to support the family. Girls' education is not prioritized because *the more education she receives the more expensive her dowry becomes* (as they will need to find an equally educated boy who would command a high dowry). Additionally, since girls will go on to live with their husband's family, educating girls is considered "a waste of resources."

Additionally, the surveyed communities are poor and all groups reported that few families can afford to send children to school for any length of time.

**CHILD MARRIAGE:** Even though both dowry and child marriage before the age of 18 for girls and 21 for boys have been outlawed in India through the Prohibition of Child Marriage Act of 2006, the practice continues, unabated and unhindered. Lack of birth and marriage registration makes enforcement of these existing laws difficult.

Girls are married off when they appear mature (physically). From the statements made in the various groups (and what was observed during the group discussions), it is common for girls to be married in their early teens. Fathers are responsible for initiating the marriage process and have the final say, while mothers are responsible for making the wedding arrangements. Family elders may also be involved—especially elder men.

Girls often do not want to get married and their consent is not sought. They feel that marriage dooms them to a life of hard manual labor, violence, a lack of freedom and no education.

Child marriage is a traditional practice that is anchored in the notion of girls as social and economic liabilities best to be rid of as quickly as possible. Unmarried girls are considered social liabilities because they could potentially dishonor their families through different behaviors, such as becoming involved relationships with boys that are perceived as inappropriate. Parents' concern is often couched in "security" concerns for girls. Girls are considered economic liabilities because of the expense they incur on families through dowry costs - *the younger and less educated they are, the cheaper the dowry*. Girls are also a wasted investment since they will go live with and serve another family.

**PREVENTION OF CHILD MARRIAGE:** It is important to note that the *men's groups seemed aware of existing gender inequalities and recognized that there was some need for change*. Strategies suggested by participants across the groups indicated that interventions should be systemic: inclusive of men and women, and the community at large, including policy makers and law enforcement.



### Strategies suggested by men's groups

- Educate all family members (awareness raising) including men and women, girls and boys, and elderly men and women.
- Police intervention and involvement in enforcement of laws.
- Raise awareness and educate people in the community to influence social norms.
- Promote shared decision-making in couples.
- Stress the importance of education for girls.
- Increase economic resources for families to relieve economic pressure that promotes early marriage.
- Organize groups for fathers to educate them on the importance of preventing child marriage, and give couples the opportunity to come together to discuss the issue.

### From Research to Action

Based on the findings of the formative research, Promundo and the World Vision India team distilled the findings to identify key objectives and activities to address prevailing gender inequalities that promote child marriage (see table below).

Narrative Summary	Principal Activities	Indicators
<b>Goal:</b> <i>Lessen social acceptance of child marriage and violence against women</i>		
<b>Objective 1:</b> Reduce alcohol consumption	<ul style="list-style-type: none"> <li>• One-to-one counseling</li> <li>• AA groups</li> <li>• Involving men in relevant economic activities</li> </ul>	<ul style="list-style-type: none"> <li>• Regular community meetings for AA group members</li> <li>• House visits and asset monitoring</li> </ul>
<b>Objective 2:</b> To promote shared decision-making in families about marriage	<ul style="list-style-type: none"> <li>• Curriculum-based education for men and women</li> <li>• Couple curriculum</li> <li>• Community engagement/mobilization</li> </ul>	<ul style="list-style-type: none"> <li>• % of men who have personally advocated with other men to prevent child marriage</li> </ul>
<b>Objective 3:</b> To achieve 100% literacy rate, improve	<ul style="list-style-type: none"> <li>• One-to-one counseling</li> <li>• Using existing tools, methods and techniques</li> </ul>	<ul style="list-style-type: none"> <li>• Attendance rate in schools through regular monitoring</li> </ul>





quality of education, reduce dropout rate

**Objective 4:** To create an economically sustainable community of men and women to educate their children

- to improve quality of education
- Campaign, media
- Forming parent-teacher associations
- Saving and loan groups
- Partnering with training centers for short-term courses
- Promoting financial literacy through information and education campaign materials and savings and loans groups
- The response in parent-teacher associations
- % of men and women employed
- % of boys and girls enrolled in or pursuing higher studies

Following the formative research, a five-day training took place that focused on involvement of fathers and couples in gender transformative group education, what approaches exist to engage fathers, and how to contextualize these specific approaches to a community setting. In this training, participants had the opportunity to translate the objectives created from the formative research into workplans and finalize the expected outcomes for their fatherhood involvement program. The outcomes and objectives created in this training guided the development of this manual.

## WHO SHOULD FACILITATE?

It is key that the facilitator who runs these groups is knowledgeable about gender, sexuality, and masculinity and how it affects behavior. The MenCare program is *gender transformational*, meaning that the purpose is to challenge what participants believe it means to be men and women, mothers and fathers, especially beliefs that are harmful to their health, intimate relationships, well-being of their children, and the larger community.

## THE MENCARE CAMPAIGN

World Vision is a partner in the MenCare Campaign ([www.men-care.org](http://www.men-care.org)), which aims to promote men's involvement as gender equitable caregivers and end violence against women and children. MenCare is globally coordinated by Promundo and Sonke Gender Justice Network. As a partner, World Vision has utilized MenCare's methodologies in working with men as fathers to promote gender equality. This methodology has been adapted by World Vision in Area Development Programs around the world. MenCare is the first global campaign to focus on the ways caregivers can be engaged as allies in gender equality.



### **For more information**

- ✓ In India, reach out to the men's engagement network SANAM, the Centre for Health and Social Justice (CHSJ), and the International Centre for Research on Women (ICRW) for advice on training and reading material.
- ✓ Online resources such as [www.engagingmen.net](http://www.engagingmen.net) and the global MenEngage Network ([www.menengage.org](http://www.menengage.org)) will also have valuable information.
- ✓ Want some simple guidelines on how to improve facilitation skills? Check out World Vision Sri Lanka's MenCare Fathers Groups Manual available at [www.wvi.org/gender](http://www.wvi.org/gender) (pages 8-11) for ideas on ice breakers, energizers, and more.



## SESSION I: the welcome session

- Objectives**
- Promote trust and respect in the group by establishing ground rules.
  - Receive feedback on the needs, expectations and motivations of participants.
  - Use the expressed needs and interests of men to encourage their participation and to answer their most pressing questions.
  - Get input from the participants on planning or adapting future sessions to address the particular needs of this group.

- Recommended Time**
- 2.5 hours
- Materials Needed**
- Flipchart and markers, chalkboard and chalk, or cardboard and markers
  - Copies of blank contact information sheets (*optional*)
  - CD player (*optional*)

- Preparation**
- To set a relaxing tone for the session, have soothing music playing in the background (*optional*)
  - For all sessions, form a circle of chairs enough for you and your participants

### Notes for the Facilitator

- ▶ In any group, the first challenge is to build a secure group framework so that participants feel they may share their feelings and experiences in confidence. If this confidence framework is built from the beginning, then it is much easier to maintain this environment as the group becomes self-regulating.
- ▶ The facilitator functions as the moderator of the framework. As such, he/she must refocus the group if participants stray from the agreed-upon rules.



## Structure

### Part 1: Welcoming the Group (10 minutes)

1. As participants come into the room, hand them a copy of the contact information sheet to fill out so that you can keep track of attendance (*optional*).
2. For the first session, start by introducing yourself, explaining the purpose of the meetings.
3. Provide an overview of the day's objectives.

### Part 2: Ice Breaker – “Who, like me?” (10 minutes)

Use the activity, “Who, like me...” as the first exercise of the session, which is performed as follows:

- Have all participants stand up and form a circle.
- Explain that spontaneously, one by one, participants can move to the center of the circle asking the question, “Who, like me...?” They will complete the question with a detail about their family situation or experience of fatherhood. For example, “Who, like me, has two children?” In this example, all men who also have two children would join the man in the center of the circle.
- Those who moved to the center of the circle would then return back to their places in the larger circle.
- As facilitator, start the activity from the center of the circle by asking the question, “Who, like me...?”
- Then, encourage others to move to the center and ask their own questions, “Who, like me...?”

#### Sample script:

*“Welcome, everyone! You have all come to join this group because you are interested in how to become better fathers and promote a more peaceful community. Thank you for coming. We will spend time together every week to talk about issues that affect our families, including our daughters, sons, and us as men. Fathers are an important part of this community and have the ability to create safer environments with women and teach younger generations how to treat others as equals. Over these next weeks, we will build concrete skills around communication, how to be better fathers, how to build and run a business, as well as other issues. Now, let’s talk about what we will do today.”*

### Part 3: Establishing Ground Rules (20 minutes)

1. Place a piece of large white paper on a wall or other flat surface labeled, “Ground Rules.”
2. Ask the group what kinds of rules the group should have to create an atmosphere of openness and respect. Write these on the paper.



**Add the following if they are not mentioned:**

- ✓ Be on time.
- ✓ Respect other points of view.
- ✓ Use “I” statements (i.e., do not generalize your personal beliefs to the group). For example, say, “I believe that...” rather than, “We believe that...”
- ✓ One person should speak at a time.
- ✓ Confidentiality - what is said in the group, stays in the group.

3. Once everyone has had a chance to volunteer a ground rule, ask participants to sign the flipchart paper, symbolizing a written agreement between the group members.

## **Part 4: My Needs and Expectations as a Father (40 minutes)**

1. Divide the participants into groups of 3 or 4 people and ask them “What would you like to reflect on, learn, share or understand in these sessions together?” Tell them they have five to ten minutes in their groups to discuss.
2. After the five to ten minutes are up, ask for a volunteer from each group to report back two to three questions or comments from the group.
3. Record the comments and questions on a chalkboard or flipchart paper.
4. Once all groups have had a chance to report back, read the first question and answer it modeling the behavior for the group (using “I” statements, and validating that it is a good question to ask).
5. For the rest of the questions, invite volunteers to answer from his experience and perspective by asking, “Who would like to share their experience on how they were able to resolve this issue?” or “What do people think about this comment?”
6. After the group members have finished answering the question, you can summarize and highlight the key ideas and those that most exemplify ideals of gender equality and shared responsibility.
7. The most important piece of this activity is that the questions move the group to share their personal experiences. If time permits, measure and give equal attention, in an attempt to answer all questions.
8. After everyone has discussed the questions and expectations, ask the group the following questions:

### **Note**

There will be some expectations that cannot be covered in the time given. For these, it is important to say that while all expectations cannot be met, you will do your best to find the answer to questions you do not know, and/or to point them to the right resource where they can find the answer.





- How did it feel to hear about the experiences of your peers? Did you learn anything new?
- Were there any comments that surprised you?
- Why do men talk so little about their concerns about fatherhood?
- Are there any more questions that anyone has?

## **Part 5: Homework and Close (10 minutes)**

### **Homework**

1. Converse with your partner and share with her a concern or fear you have about being a father.
2. Invite her to share a fear or concern with you as well. Come ready next week to talk about what that experience was like with the group.

### **Close**

- Thank all participants for sharing their questions, concerns and experiences.
- Express appreciation for the environment of respect and trust they have sustained throughout the session, and encourage participants to take part in future meetings.
- Remind the group about confidentiality and the importance of keeping what it said during the group sessions within the group.
- Provide a brief overview of what will be discussed in the next session, and encourage all of them to attend.



## SESSION 2: gender roles in society

### Objectives

- To explore and reflect on men and women’s gender roles and how they affect attitudes and behaviors
- To reflect on how gender roles affect the way families raise girls and boys to become women and men

### Recommended Time

- 2 hours

### Materials Needed

- One sheet of paper that says, “Agree” and a second that says, “Disagree”
- “Sex and Gender Roles” table written out on flipchart (*see below*)

### Preparation

- Place a large sign that says “Agree” on one wall, and a “Disagree” sign on the opposite wall. Make sure that there is space between the two signs for people to move freely.

### Notes for the Facilitator

- ▶ It is highly recommended that as the facilitator, you participate in a gender training prior to running your fathers’ group. As the core principal of this program is to promote gender equality, it is important that you understand how gender norms and inequality affect men’s and women’s roles within society, for example, and the ways in which one can create safe spaces for participants to create alternative gender equitable behaviors and perspectives.

### Sex and Gender Roles Table<sup>2</sup>

Sex	Gender
<ul style="list-style-type: none"> <li>• Biological differences between men and women; what we are born with</li> <li>• Born with</li> <li>• Natural</li> <li>• Universal</li> </ul>	<ul style="list-style-type: none"> <li>• Socially constructed roles of men and women that vary from one society to another and at different points in history</li> <li>• Not born with</li> <li>• Learned</li> <li>• Cultural</li> </ul>

<sup>2</sup> Adapted from [Gender Training Toolkit](#), World Vision International, 2008



- |  |   |
|--|---|
| <ul style="list-style-type: none"><li>• Cannot be changed</li><li>• Example: Only women can give birth</li></ul> | <ul style="list-style-type: none"><li>• Can be changed</li><li>• Example: Women prove able to do traditionally male jobs as well as men</li></ul> |
|--|---|

## Structure

### Part 1: Welcome and Check-in (10 minutes)

1. Welcome everyone back to the group. Check in with the participants by referencing last week's session, and reviewing the homework assignment from Session 1.
2. Review the ground rules.
3. Provide an overview of the day's objectives.

### Part 2: "Gender Values Clarification" (30 minutes)

1. Explain to the participants that this activity is designed to give them a general understanding of their own and others' values and attitudes about men's and women's expected roles in society.
2. Explain that this session will focus on gender, and that this is the group's first opportunity to discuss how gender impacts relationships between men and women. Remind the participants that everyone has the right to his or her own opinion, and that no response is "right" or "wrong."
3. Ask participants to stand between the two sheets of paper ("Agree" and "Disagree") that you have hung on the wall.
4. Read aloud the first statement you have selected, and ask the participants to stand near the piece of paper that most closely represents their opinion.
5. After the participants have made their decisions, ask for one or two volunteers from each group to explain why they feel that way. Continue for each of the statements you have selected.
6. After discussing all of the statements, facilitate a discussion by asking the following questions:
  - Which statements, if any, did you find challenging to form an opinion about? Why?
  - How did it feel to express an opinion that was different from that of some of the other participants?
7. Conclude the discussion by stating that the topics they debated in this activity have to do with gender, which is how individuals are socialized to become men and women in our societies. This is different from "biological sex," which are characteristics men and



women are born with. Refer to the flipchart with the “Sex and Gender Roles” table and review it with participants by reading through the terms “gender” and “sex” and the associated characteristics. Ask if there are any questions.

### **Part 3: How Women and Men Express Themselves<sup>3</sup> (1 hour 10 minutes)**

1. Introduce this activity by stating that what men and women *believe* affects how they express themselves in society. Next, ask participants to form 2 lines facing each other.
2. Tell participants that you will say one word and that they will have to make a statue of 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.
3. Ask participants to close their eyes before you say each of the following words. If time is limited, choose only a few words to say.

<b>Beauty</b>	<b>Strength</b>
<b>Love</b>	<b>Marriage</b>
<b>Parenthood</b>	<b>Young Adulthood (or Adolescence)</b>
<b>Power</b>	<b>Anger</b>

4. 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.
5. Facilitate a discussion asking the following questions:
  - What was it like to express yourself as a man? As a woman?
  - What was the most difficult statue to make?
  - What differences did you notice between the men’s statues and the women’s statues? What about similarities?
  - How do these differences and similarities influence how families, particularly fathers and mothers, raise girls to become women?
  - How do these differences and similarities influence how families, particularly fathers and mothers, raise boys to become men?
  - How do these differences and similarities influence intimate relationships between men and women such as marriage?

<sup>3</sup> Adapted from Promundo’s [Program H Manual: Working with Young Men](#)



- Have you learned anything that you can apply to how you raise your own children? What about in your relationship with your partner?

## Part 4: Homework and Close (10 minutes)

### Homework

1. This week, interview your son or daughter at home about his or her habits by asking the questions below. If you have a son *and* daughter interview both children, but separately. If you have multiple sons and/or daughters, choose one son and one daughter.
  - *What is your favorite subject in school? Why?*
  - *What is your favorite activity or game to play with your best friend?*
  - *What chores are you asked to do in the house?*
  - *What are things you like about being a boy/girl? What are the things you don't like about being a boy/girl?*
2. As you listen to your son and/or daughter, do not respond. Just listen. After the interview is over, reflect on what you learned in today's session about gender. How do your child's responses reflect how he or she was socialized to think, believe, and behave? Teachers, religious leaders, peers, mothers, fathers, and others are all influencers on children. Come prepared to the next session ready to share your thoughts.

### Close

- Thank all the participants for sharing their thoughts and experiences in today's session.
- Re-emphasize that gender is socially constructed, meaning that men and women, boys and girls, are influenced by culture, religion, caste and politics. These factors affect what we believe in and have opinions on. This, in turn, affects our behaviors and how we plan for the future. While not all bad, *some* of these norms can be harmful because they can promote men's use of violence against women, disadvantage women by giving them little decision-making power when it comes to marriage, and overall create unhealthy and unsafe environments. As men, it is important to recognize which norms are harmful and step away from them in order to seek out more positive versions of what it means to be men. We will discuss what this means in the next sessions.





## SESSION 3: power and early marriage

### Objectives

- To increase awareness about the existence of power in relationships
- Reflect on how we communicate and demonstrate power in relationships
- Examine how power impacts young girls' risk of entering into an early marriage

### Recommended Time

- 2.5 hours

### Materials Needed

- Flipchart paper and markers

### Preparation

- *None needed*

## Structure

### Part 1: Welcome and Check-in (20 minutes)

1. Welcome everyone back to the group. Check in with the participants by referencing last week's session, and reviewing the homework assignment from Session 1.
2. Review the ground rules.
3. Provide an overview of the day's objectives.

### Part 2: Persons and Things (1 hour)

1. Divide 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 "things" and the other group to be the "persons."
3. Read the following directions to the group:



- ▶ **THINGS:** You cannot think, feel, or make decisions. You have to do what the “persons” tell you to do. If you want to move or do something, you have to ask the person for permission.
  - ▶ **PERSONS:** You can think, feel and make decisions. Furthermore, you can tell the things what to do.
4. Give the groups five minutes for the “things” to carry out the designated roles.
  5. Finally, ask the participants to go back to their places in the room and use the questions below to facilitate a discussion.
    - ▶ For the “things,” how did your “persons” treat you? What did you feel? Why? Would you like 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”?
    - ▶ In your daily life, do others treat you like “things”? Who? Why?
    - ▶ In what ways are girls and women treated like “things”?
    - ▶ How does the community and society *support* the treatment of women, girls in particular, as objects?
      - *Probe:* How does child marriage support the treatment of girls as objects?
    - ▶ How can this activity help you think about and, perhaps, make changes in your own relationships?

### **Part 3: A Child Marriage Visualization Activity (1 hour)**

1. Introduce the next activity by stating that power inequalities between men and women put girls at risk for early marriage. This is because, compared to others in the family (particularly sons), girls are viewed as having little purpose other than to bear children and maintain her current and future home by cooking, cleaning, and serving her husband and his natal family. Girls have very little power to choose when and under what terms they will marry.
2. Invite participants to sit in a circle where they will listen to the story of Indrani. Read the story below:

*“Hello. My name is Indrani and I am 16 years old. I live in Agra and belong to a lower caste. I was married six months ago to a 17-year-old boy from a different village. I don’t know why I was married off at such a young age. I am still living with my parents until the marriage ceremony, so I do not know when I will go and live in my new husband’s home. When I am asked about my marriage and husband I just smile and say nothing*



*even though I am sad and scared. I enjoy school and want to become a teacher someday. If I get married now, I will have to leave school to take care of my husband and give birth to children.*

*When I ask my father and mother about delaying my marriage they say, “This is the way things are. We can’t help it. If you do not get married now people will think something is wrong with you and our family. Also, we have no money to keep sending you to school, so be a good daughter and listen to your parents.”*

3. Ask participants the following questions:
  - ▶ What was the cause of Indrani’s marriage?
    - *Probe:* Poverty? Community norms and beliefs? Power inequality?
  - ▶ What effect does Indrani’s early marriage have on her education and future goal to become a teacher?
  - ▶ What did Indrani’s parents mean when they said, “This is the way things are”?
    - *Probe:* Do you think Indrani’s father and mother also felt powerless? Why?
  - ▶ Is Indrani’s story sound similar to what you have experienced or seen?
  - ▶ Why is early marriage harmful to young girls? To families? To communities?
  - ▶ What is one thing you can do to empower girls at home? (Write these on flipchart paper)
  - ▶ What is one thing you can do with other men, or with your sons, to empower girls? (Write these on flipchart paper)

## **Part 4: Homework and Close (10 minutes)**

### **Homework**

1. Bring an object that you associate with your father or main male role model to the next session. This could be a tool, a book, a set of car keys, a strap used for punishment, etc.
2. Come prepared to the next session ready to tell a story about the object and about your father.

### **Close**

- Thank participants for another engaging and reflective discussion. Reiterate that unequal power dynamics between men and women have negative consequences, including putting girls at risk for early marriage. For example, society may say that



girls do not have the power to decide when they will marry or when to have children due to beliefs that a girl is a “thing” that does not have rights.

- Close the session by offering up these **key facts**:
  - ✓ Child marriage, defined as marriage before age 18, is a violation of human rights, compromising the development of girls and often resulting in early pregnancy and social isolation. With girls having little education and poor vocational training, child marriage reinforces the gendered nature of poverty, meaning that girls and women are more at risk for (and are often more negatively affected by) poverty.
  - ✓ According to Indian law, child marriage is illegal. In India, the Prohibition of Child Marriage Act was passed in 2006, which prohibits of girls marriage before the age of 18.
  - ✓ Child marriage negatively impacts health. When girls marry and become pregnant before they are fully developed, they are at higher risk of maternal mortality. In fact, pregnancy is the #1 cause of death for adolescent girls ages 15-19 worldwide.
  - ✓ With limited education or skills training, a girl’s potential to contribute positively to her family, her community and her country is stunted.
  - ✓ Child marriage is preventable. Families and communities have a responsibility to work together to support a girl’s right to self-determination.



## SESSION 4: my father's legacy<sup>4</sup>

### Objectives

- Reflect upon the influence that fathers or other male authority figures have had on the participants while they were growing up.
- Discuss how participants can take the positive aspects of their fathers' influence, as well address the negative impacts so as not to repeat harmful patterns.

### Recommended Time

- 2 hours

### Materials Needed

- Flipchart paper and markers

### Preparation

- Place seats in a circle

### Notes for the Facilitator

This activity can have a serious emotional impact on participants and facilitators, as violent experiences or other traumatic life events, such as abandonment, may be recollected. Therefore, it is important to give the participants emotional support during this process. Generally, this can be achieved by respectfully listening to the participants, without judging or pressuring them. The confidentiality commitment should also be reiterated, so that the participants are reminded not to comment on what is said during the session once they leave.

If a participant begins to break down and cry in front of the group, normalize the experience by giving them room to express that emotion. Consider saying, *“Thank you for being brave and trusting us with that story. I’m sure many of the people in this room have had similar experiences to yours.”*

Additionally, explain that you are available and willing to have a separate conversation in private with any participant who requests it, and offer more personalized support by referring those who may need it to professional counseling or therapy.

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<sup>4</sup> Adapted from Promundo's [Program P – A Manual for Engaging Men in Fatherhood, Caregiving and Maternal and Child Health](#).





## Structure

### Part 1: Welcome and Check-in (10 minutes)

1. Welcome everyone back to the group. Revisit the session from last week.
2. Review the ground rules.
3. Provide an overview of the day's objectives.

### Part 2: My Father's Legacy (1.5 hours)

1. Taking into account that this exercise requires an emotional openness and concentration, it is recommended that you use an “ice breaker” to open the session, one where participants can have physical mobility, stretch, take a deep breath and relax.
2. Next, ask each participant to bring out the object that they associate with their father (Homework Assignment from Session 3). For those that did not bring an object, give them a few minutes to think about what that object might be. This object may be a tool, a book, a set of car keys, a strap used for punishment, etc.
3. In pairs, ask each participant to share a story about the object and how it relates to their father, or main role model from their early lives.
4. After a few minutes, ask for a few volunteers to share their object and how it symbolizes the relationship with the father.
5. Once everyone has finished sharing, write on a piece of flipchart paper the following statements:
  - ▶ “One thing about my father that I want to take into my relationship with my children is...”
  - ▶ “Something about my father I do not want to repeat with my children is...”
6. Read the statements out loud. Then, with the person sitting next to them, ask the pairs to share their thoughts.
7. After everyone has had a chance to share, bring the larger group back together and ask the following questions:
  - ▶ What are the positive things about your relationship with your father that you would like to put into practice or teach to your children?
  - ▶ Which things would you rather leave behind?
  - ▶ How did traditional definitions of manhood impact the way your fathers and other male figures cared for you?
    - *For example:* Men cannot cry, men should not express physical affection to sons such as kissing or hugging, men use violence to resolve conflict.



- ▶ How can we “leave behind” harmful practices to be more involved and gender equitable partners? And parents for our children?

## **Part 3: Homework and Close (20 minutes)**

### **Homework**

1. Ask participants to bring their daughters to the next session. This will be a special session to talk about gender issues that affect youth and develop essential life skills.
2. Ask participants to share with someone they trust how they plan to emulate the positive actions of their fathers and how they want to learn from and transform the negative experiences in order not to repeat them.

### **Close**

- Close the session with a positive message, helping to give a positive meaning to a painful experience as an opportunity for personal development, and for replacing negative attitudes and beliefs with positive attitudes and beliefs of respect, equity and prosperity.
- It is important that men talk about their relationship with their fathers, to heal and learn from their experiences, and to apply this new awareness to their own roles as fathers. Making this reflection will allow men to identify those positive aspects of their life stories they want to replicate for their children, as well as those negative aspects they do not want to repeat.



## SESSION 5: promoting equality—a father-daughter session

### Objectives

- To give daughters and fathers the opportunity to reflect on how gender affects their daily lives.
- To develop a sense of empathy and understanding on the part of fathers for their daughters.
- To enable girls to discover their leadership styles and qualities through hands on experience, and be supported by their fathers.

### Recommended Time

- 3 hours

### Materials Needed

- Sheets of paper
- Pencils or pens for all participants
- Lots of old newspapers
- Art supplies: markers, tape, scissors, glue
- Cloth, leaves, stones (*optional*)
- “The Challenges” (*provided*) - either copies or written down on a flipchart
- Sweets or some small prizes

### Preparation

- Arrange seats in a circle.
- Set up an art supplies table with all materials

### Notes for the Facilitator

Be conscious of power dynamics, as this session engages fathers and daughters. Ensure that girls are given space to voice opinions, and encourage their participation by asking them questions. This session includes many opportunities for girls and their fathers to engage in open and honest discussion about sensitive topics. When necessary, remind the group of the ground rules.



## Structure

### Part 1: Welcome and Check-in (10 minutes)

1. Welcome everyone back to the group (including daughters)! Check in with the participants by referencing last week's session, and reviewing the homework assignment from Session 4.
2. Welcome the daughters by stating that this is an important session of the fathers groups because both girls and their fathers will get an opportunity to talk about their hopes and dreams for the future in a confidential and safe space. They will also play some fun games with their father and other participants in the group, and gain some new skills!
3. Review the ground rules emphasizing for the younger participants the importance of maintaining a safe and confidential space.
4. Provide an overview of the day's objectives.

### Part 2: Icebreaker “Objectively Speaking”<sup>5</sup> (30 minutes)

1. Give participants 5 minutes to find an object that represents some aspect of themselves. They can look both outside and inside the room for an object.
2. Allow each participant to take a turn and say his or her name, show the object he or she selected and explain what it represents. For example, “*My name is [insert name]. I picked this rock because it is strong, but smooth, like me.*”

### Part 3: Father-Daughter Fishbowl (1.5 hours)

1. Explain to the group that now they will do an activity called, “Father-Daughter Fishbowl.”
2. Divide fathers and daughters into separate groups.
3. Ask the girls to sit in a circle in the middle of the room. Ask the fathers to form an outer circle around the girls and sit down facing in.
4. The fathers' job is to stay silent and listen to the girls' answers to the questions below.
5. Once the daughters finish discussing the questions (below) for about 30 minutes, close the discussion. Then, have fathers and daughters switch places. The daughters' responsibility is to stay silent and listen to their father's answers to the questions below.
6. Reflect on the activity once both groups had a chance to discuss the questions in their fishbowl. Ask the following discussion questions:
  - How did you feel being in the fishbowl?
  - How did it feel watching others discussing issues from outside the fishbowl?

<sup>5</sup> Adapted from the UNFPA and YWCA [Girls Leadership Manual](#)



- **FATHERS:** Did you learn anything new by listening to the girls?
- **DAUGHTERS:** Did you learn anything new by listening to the fathers?

#### Questions for Daughters

- ▶ What is the best part about being a girl?
- ▶ What do you think is the most difficult part about being a girl in this community?
- ▶ What do you find difficult to understand about boys and men?
- ▶ What would you like your father to know to better understand girls?
- ▶ Imagine yourself 5 years from now. What are your hopes and dreams for the future?

#### Questions for Fathers

- ▶ What is the best part about being a father?
- ▶ What is the most difficult part about being a father in this community?
- ▶ What do you find difficult to understand about girls and women?
- ▶ How can fathers and sons empower and support girls?
- ▶ Reflect back on your experiences as a young boy. What was the most difficult part of being a boy? What did you like?
- ▶ Imagine your family 5 years from now. What are your hopes and dreams for the future?

### Part 4: Miss Leadership (1 hour)<sup>6</sup>

1. Hand everyone in the group a piece of paper and a pen or pencil.
2. Divide the group into teams so that each team has two to three father-daughter pairs.
3. Explain to participants that each group will be assigned one challenge that they will do as a group (“Challenges” are on the next page). Have the challenges either written on a piece of flipchart paper or in printed copies for everyone. The challenge must be completed in 15 minutes or less.
4. Each group must pick one team leader and it must be a girl. The team leader’s responsibility is to coordinate and guide the group to accomplish the challenge. The fathers’ role is to propose or suggest ideas, but final decisions must be left up to the team leader and the other girls in the group.
5. The winning teams (those who finish in 15 minutes) will receive a small prize.
6. Let participants know that at the end of each challenge the team leader will be expected to present their challenge for 5 minutes.

<sup>6</sup> Inspired by the UNFPA and YWCA [Girls Leadership Manual](#)





7. If there is more time, assign another challenge. Remember, team leaders of the challenge must always be girls.
8. After every group has presented, ask the following discussion questions:
  - ▶ **To the Team Leaders**
    - What did you enjoy about being Team Leader?
    - What was difficult?
    - What did you learn about leadership?
    - What did you learn about yourself?
  - ▶ **To everyone else**
    - What did you learn by watching the team leaders go through the challenge?
    - What are some positive leadership qualities you saw both in your group and in the presentation of other groups?
    - What are one or two things that the leaders could have done better?

## Challenges

- ✓ Build a human machine using all team members. Teams must be able to explain what the machine does, and what each team member's function is within the machine.
- ✓ Put on a 2-minute dramatic piece that begins with the line "Is she still breathing?"
- ✓ Create a name for an imaginary country and design its national flag. Team members must be able to explain the significance of each element of the flag's design.
- ✓ Design and make the national costume of an imaginary country from old newspapers and any available art supplies. One team member must model the costume, and all team members must be able to explain the significance of the costume to the imaginary nation.
- ✓ Choreograph a dance and explain what it represents, e.g. rain dance, wedding dance, etc. All team members must participate in the dance

## Part 5: Homework and Close

### Homework

1. Your assignment this week is to bring an item related to housework to next week's session. It can be a broom, a rag used for cleaning dishes, a tool used to fix things around the house, but encourage participants to bring an item that is traditionally used by women.



## Close

- Close the session by thanking everyone for participating, especially the daughters, for their meaningful participation. Working together, men and boys and women and girls can promote women's leadership and gender equality. It is essential that fathers and mothers nurture and support the future of their young daughters by continuing to actively listen and respect their rights to access the same education, health and quality of life as sons. Fathers must also actively talk with sons about equality and model the behavior of what it means to be a non-violent and caring man. The job of a father is not an easy one, but the lessons they teach, as well as what mothers teach, will benefit generations to come.



## SESSION 6: household decision-making

### Objectives

- Reflect upon the time men dedicate to caring for and attending to their children, and compare it to the time spent by women.
- Analyze the relationship and communication fathers have with the mothers of their children in order to identify weaknesses and strengths.
- Discuss the devaluation of daily housework in society.

### Recommended Time

- 2.5 hours

### Materials Needed

- White sheets of paper and pencils
- Housework objects such as dust pans, brooms, rags (Homework Assignment from Session #5)

### Preparation

- Arrange seats in a circle

### Notes for the Facilitator

Care work is often viewed as undervalued labor and this is often tied to gender inequality with men providing high value labor (i.e., paid work) and women as providing low value work (i.e., unpaid, “care work”). This is reflected in government policies that do not provide adequate safety nets such as paid time off to care for young children. Do some background research on the connections between gender inequality and unpaid work before the session begins.

### Structure

#### Part I: Welcome and Check-in (10 minutes)

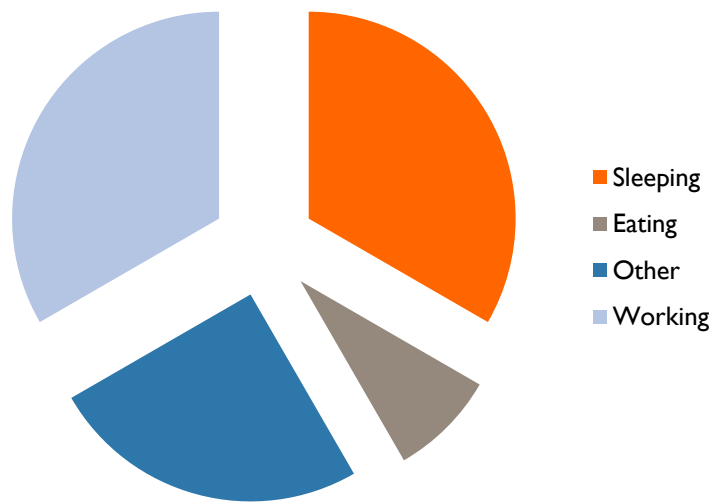
1. Welcome everyone back to the group. Check in with the participants, revisit the session last week and review the homework assignment.
2. Review the ground rules.
3. Provide an overview of the objectives of today’s session.



## Part 2: Main Activity “Hours in a Day”

1. Give each participant a blank sheet of paper and ask him to draw a large circle on it. Imagine that the circle is a pie, and that it is cut into slices of time, with the entire pie corresponding to a 24-hour day.
2. Ask participants to draw slices in the pie to reflect the amount of time they spend on daily tasks: work, sleep, eating, recreation, leisure, housework, etc. (see Figure 1 for example). Also, ask them to identify the time spent on tasks of child rearing such as education and playing. Show the group a sample of the figure to be drawn. If there are participants who cannot write, the facilitator can help, or these participants may draw their pie, and create drawings depicting each task.

Figure 1



1. Next, ask participants to draw a second similar picture, but this time from the perspective of the *mothers* of their children. In other words, how do they think the mother divides her time in a 24-hour day?
2. Make time for each participant to share his reflections.
3. Then ask the following questions:
  - ▶ What did you realize when doing this exercise about how men and women use their time differently?
  - ▶ How do you feel about the current distribution of tasks that you have with your partner? Do you feel this distribution is fair? Why or why not?
  - ▶ How do you think your partner may feel about the current time distribution?



- ▶ Why do we tend to undervalue domestic work such as cooking or cleaning, and time spent caring for children? What does this have to do with gender inequality?
  - ▶ Why is paid work seen as having more value?
  - ▶ What would you do to change how you currently distribute your time?
  - ▶ What can men gain from being more involved in caring for children?
  - ▶ What about from being more involved in domestic work like cooking and cleaning?
4. Explain that in the next activity, they will do a role-play about this very activity—housework!

### **Part 3: Main Activity #2: The Mother of My Child and Me—Working Together as a Team<sup>7</sup>**

1. Ask a few participants to represent members of a household doing housework and caregiving. Each participant should be assigned a role. For example: babysitting, ironing, cooking, washing clothes, cleaning the house or shopping. Use the household items that participants brought in as props.
2. Say that they will begin the role-play on the count of three, “One, two, THREE!”
3. All participants begin doing housework. After one minute, ask one of the participants to stop doing housework, and tell the rest of the participants to divide his/her share among themselves. Meanwhile, the non-working participant listens to a radio, sits around the “house” or rests.
4. Ask another participant to stop working as well. He or she may also rest somewhere, dance, sleep. Again, his/her share is to be distributed among the remaining participants.
5. Continue this sequence until there is only one participant left, while the others take naps, read the newspaper, or talk on their mobile phones.
6. Finally, ask the last person to stop working.
7. As the participants to “step out” of their roles, ask them the following questions:
  - ▶ **Role-Play Participants**
    - How did you feel doing this exercise? Was there anything that you noticed?
    - How did the working participants feel when the others stopped working?
    - How did the last worker feel?
  - ▶ **Questions for the Group**
    - Which of the staged activities do you perform at home?

<sup>7</sup> Adapted from Promundo’s [Program P – A Manual for Engaging Men in Fatherhood, Caregiving and Maternal and Child Health](#).



- Who generally performs these activities? Why?
- Is it realistic for men to do this work? Why or why not?
- In what ways can men participate fairly in the home, even when working full time?
- How can men model this behavior for their sons and daughters? What effects would this have on their children? What about on the partner?
- What are one or two things you can do this week in the home?

## Part 4: Homework and Close

### Homework

1. For homework, ask participants to observe how tasks are distributed among themselves and their partners at home.
2. Then, they should perform at least one domestic activity that they usually never do.
3. They should come to the next session with a reflection to share.

### Close

- ✓ Thank the participants for their participation and stress that it is essential for men to devote time to not only caregiving tasks but domestic tasks as well. Many men do not bear the same responsibility as women because many couples live in an unequal society that assigns men the role of breadwinners while women are expected to fulfill the role of caregiver and housekeeper. Equity, understood as fairness in the family, should be the goal in the division of household work, as opposed to equal time spent. This is because sometimes it is not possible for men and women to spend equal amounts of time on the same tasks. The key is to negotiate, communicate, and to be fair, considering the obligations of each person within and outside of the home.
- ✓ Remember that spending “quality time” with family also matters: for example, ignoring the telephone or television when the children are present.



## SESSION 7: alcoholism & violence

### Objectives

- To learn how to help each other in preventing substance abuse, and to encourage discussion about alcohol abuse and related problems in families
- Reflect on the violence that occurs in families, among couples (mostly men against women), and violence against children

### Recommended Time

- 2.5 hours

### Materials Needed

- Large sheets of white paper
- Pens and paper
- Markers
- Paper or plastic ball
- Rope to form clothesline
- Object to hang paper on the clothes line, such as paperclips

### Preparation

- Do some research beforehand and prepare a list of resources nearby where men can go to seek professional counseling, or even a hotline, if they feel they would like to speak to someone. Prepare these resources to hand out to all the participants, or leave them in a visible place where they can be picked up at the end of the session.

### Notes for the Facilitator

Alcohol and drinking have many different meanings and uses for men, including some that are positive and others that are negative. The abuse of alcohol creates serious problems in families and contributes to violence and conflict between partners. It also perpetuates poverty (e.g., money spent in bars instead of on necessities).

In preparation for this session's activity, "Throw the Drunk Ball" game, the facilitator should take stock of the various alcoholic drinks (wine, beer, etc.) and other substances (drugs) below,





and discuss what is perceived as *too much* alcohol (in terms of quantity and frequency per day/week/month).

## Structure

### Part 1: Welcome and Check-in (20 minutes)

1. Welcome everyone back to the group. Check in with the participants, revisit the session last week and review the homework assignment.
2. Review the ground rules.
3. Provide an overview of the objectives of today's session.

### Part 2: Throw the Drunk Ball Activity<sup>8</sup> (30 minutes)

1. Ask the participants to form a circle standing up.
2. Then, ask the participants to pass (toss) the ball from one to another. Whoever receives the ball has to give one reason (positive or negative) why men use alcohol (each participant has to give a different reason) while the facilitator writes the answers on a chart.
3. After all participants have received the ball ask the following questions:
  - ▶ Thinking back to the session on gender roles, is there any connection between alcohol use and masculinity (being “real men”)?
4. In the second round of passing the ball, participants have to state one problem caused by drinking excessively (e.g. physical, mental health complications, disconnection from family, poverty, etc.).
5. In pairs, have participants discuss the following questions:
  - ▶ How does excessive drinking impair our ability to be good caregivers and partners to our spouses?
  - ▶ How could you help your friend or neighbor control his abuse?
  - ▶ What would you need in order to control your abuse (or what support would help you)?
  - ▶ What is the difference between healthy drinking and drinking that leads to problems?
6. After discussing, ask the men to turn back into the circle and share their solutions. As the men share, the facilitator writes their responses on the chart. Ask each participant to state one thing he can do to eliminate alcoholism from the community.
7. Close the activity by summarizing these **main points**:

<sup>8</sup> Adapted from Promundo's [Journeys of Transformation](#)



- ✓ Alcoholism is a major problem in our community that often leads to negative behaviors, such as violence and wasteful spending.
- ✓ It is important that we recognize that all drinking is not bad, but excessive drinking that impacts the livelihood of our families and ourselves is harmful.
- ✓ Individuals and communities must work together to end alcoholism and promote a healthier lifestyle.

### **Part 3: Violence Clothesline<sup>9</sup> (1.5 hours)**

1. Introduce the next activity, “Violence Clothesline,” by stating that one of the many consequences of alcohol and drug abuse is committing acts of violence against others. In this activity, participants will reflect on their own personal experiences.
2. Explain that there will be two clotheslines, and that participants will be asked to draw images on pieces of paper and then hang them up on the clotheslines. If they would like, they can also write down words instead.
3. Hand out the sheets of paper and markers, pens or pencils to each participant and explain that this exercise will focus on experiences of violence in the family.
4. Ask the participants to draw their first experience of family violence from childhood on the first sheet. It does not have to be an image depicting violence. It could be shapes or colors representing emotions and feelings. It can be any type of violence: physical, verbal, psychological, sexual, etc. They do not need to put their names on any of these papers.
5. On another sheet of paper, ask participants to draw or color to describe how they felt at that moment of violence.
6. Then, on a third sheet of paper, ask participants to draw an instance of family violence that they acted out as adults (may be violence against a partner or against a son or daughter).
7. Allow approximately 10 minutes for each task.
8. With the strings, form two clotheslines and on each one, hang the following titles:
  - ▶ Violence I have witnessed or experienced
  - ▶ Violence I have carried out
9. Ask the participants to attach their responses to the corresponding clothesline, and after everyone has placed their answers on the clotheslines, invite all participants to explain what was drawn, making a tour of the clotheslines.

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<sup>9</sup> Adapted from Promundo’s [Program P – A Manual for Engaging Men in Fatherhood, Caregiving and Maternal and Child Health](#).



10. While sitting in a circle, invite participants to reflect on what they read and what they recalled from their personal experiences.

## **Part 4: Homework and Close<sup>10</sup> (10 minutes)**

### **Homework**

1. As homework, invite men to have a conversation with either their partners or ex-partners, and with their sons or daughters. During this conversation, they may share how they felt when remembering an act of verbal, psychological or physical violence that was done against them. This would be an excellent opportunity to make a promise within the family that disagreements will always be resolved without using violence and with respect for the other person's right to disagree.

### **Close**

#### **CLOSE THE SESSION BY SUMMARIZING THESE KEY IDEAS.**

- ▶ There is no excuse for violence. Under no circumstances is it justifiable. We have a responsibility to control ourselves when we're angry. We can learn more effective ways to communicate and resolve conflicts. Everyone, big and small, deserves respect and protection against any kind of aggression whether physical, verbal, psychological, sexual or other. To live a life free from violence is a human right that is never lost, even when we make mistakes.
- ▶ Although many men have experienced violence in their childhoods, and thereby may have learned to deal with conflict primarily through violence, they have a duty not to perpetuate this cycle of violence. It is possible to stop and get help. Our sons and daughters are not guilty of their parents' past or present problems, and we must not take our past experiences out on them.
- ▶ Girls who are placed into early marriages are at high risk for experiencing violence because they have little power in their marital relationships.

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<sup>10</sup> Taken from [Program P – A Manual for Engaging Men in Fatherhood, Caregiving and Maternal and Child Health](#).



## SESSION 8: making communities safe from sexual violence

### Objectives

- To discuss what sexual violence is, what conditions foster it and how we can reduce and prevent it
- Brainstorm solutions to make communities safe for women and girls
- Be able to identify and encourage strategies for both men and women that promote equal and healthy relationships between them
- Understand ways to develop more equitable and responsible sexual practices
- Understand ways to challenge and take responsibility for men's violence against women

### Recommended Time

- 2.5 hours

### Materials Needed

- Index cards
- Pens or pencils

### Preparation

- Familiarize yourself with India's national legislation and U.N. international conventions and agreements on child sexual abuse and/or sexual violence.
- Create a "Spectrum of Courage" on the wall by sticking the "Least Courage" sign on the left, the "Some Courage" sign in the middle, and the "Most Courage" sign on the right.
- Write the following "Actions" – one per index card:
  - *Ignore a domestic dispute that is taking place in the street in front of your house.*
  - *Tell a man you don't know very well that you don't appreciate him making jokes about women's bodies.*
  - *Allow your daughter to choose who and when she will marry.*
  - *Call the police if you hear fighting from a neighbor's house.*
  - *Keep quiet when you hear jokes that excuse or promote violence against women.*
  - *Speak to a family to discourage them from arranging the marriage of their 15-year-old daughter.*
  - *Let your partner have the last word in an argument.*
  - *Tell your son it's OK if he cries.*
  - *Gather wood or water to assist women in your village.*
  - *Accompany a rape survivor to the police station to demand that the police take action.*
  - *Join a men's march to protest police inaction on violence against women.*



## Notes for the Facilitator

Before presenting this activity, it might be useful for the facilitator to look for 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 can be useful when replying to questions that the participants might ask during or following this activity.

Before the activity, the facilitator should check the wording to make sure it is relevant, adapt where required, and add other examples appropriate to the local area. You may encounter some resistance in discussing the theme of sexual violence. In other places, there are already campaigns about sexual violence, and the examples included here might seem a little too obvious.

In the same way that talking about other forms of violence might cause discomfort due to possible connections with the personal stories of participants, in the case of sexual violence there might be people in the group who have suffered some type of sexual violence in childhood or adolescence and who might need help. On various occasions, we have come across men who have suffered sexual violence (from men and women), but have never spoken with anybody about the matter out of shame—they were convinced that nobody would believe that a man could be the victim of sexual violence (particularly when the perpetrator was a woman). Others, on some occasions, knew of female friends that had been victims of sexual violence. The facilitator should be prepared for such sensitive cases and even for participants who might need special help.

## Structure

### Part 1: Welcome and Check-in (10 minutes)

1. Welcome everyone back to the group. Check in with the participants, revisit the session last week and review the homework assignment.
2. Review the ground rules.
3. Provide an overview of the objectives of today's session.

### Part 2: Sexual Violence – is it or isn't it?<sup>11</sup> (1.25 hours)

1. Before starting the activity, write or draw a picture that depicts the following phrases, one on each sheet of paper:
  - ▶ It is sexual violence

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<sup>11</sup> 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, consult the Advocates for Youth website, [www.advocatesforyouth.org](http://www.advocatesforyouth.org).



- ▶ It is not sexual violence
  - ▶ I don't know
2. Introduce the activity by explaining that one of the key factors that contributes to child marriage in many communities is the need to protect young girls from sexual exploitation and violence. Families, particularly parents, worry about daughters maturing, or getting older, and becoming vulnerable to men who would want to take advantage of them sexually. Today, this session will focus on first defining sexual violence, and then thinking about ways in which we, as fathers, can promote safer communities for women and girls.
  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 if they do not know or are not sure, they can say so.
  4. Stick the three 'posters' on the wall leaving 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. Read out a case study (*following*).
  7. Allow each group about 5-7 minutes to discuss the case.
  8. After each group has discussed, get feedback from each category of opinion. It is encouraged that the facilitator make use of the legislation on sexual abuse or sexual violence in India and internationally.
  9. Read the rest of the case studies repeating steps #10 and #11.
  10. Discuss the following questions with the entire group:
    - ▶ Are these situations realistic?
    - ▶ What is sexual violence?
    - ▶ What is gender violence, and how is it connected with sexual violence?
    - ▶ Is all sexual violence a crime?
    - ▶ 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?
  11. Next, shift the conversation to girls and child marriage.
    - ▶ Why is women's sexual chastity, or "purity" tied to family honor and status?



- ▶ Can sexual violence also occur in marriages? If so, explain.
  - ▶ How are young girls at particular risk for sexual violence in marriage?
    - *Probe:* How does power play a role in girls' risk of sexual violence?
12. If it seems useful for the group and time permits, someone from their community who is a specialist on gender violence or sexual violence can be invited to talk with the group. It might be worthwhile to consult other sources of information that discuss the consequences of sexual violence and abuse. Many adult men who perpetrate sexual violence and abuse may also have been victims of some type of violence in their childhood or adolescence. Emphasize the importance of identifying cases of sexual violence and other acts of violence against children and adolescents and speaking out in order to interrupt these harmful cycles. The next activity will focus on how men can take action to prevent sexual violence, particularly against girls.

### Case Studies Is it Violence?

**Story 1:** Rahul liked a girl, Sunita, in his neighborhood. On quite a few occasions they had opportunities to meet and talk. One day, they have an opportunity to be by themselves. Both of them start to kiss each other. Rahul persuades Sunita to take off her clothes, eventually she agrees to it. But Sunita gets upset and now she wants to leave. Rahul tries to convince her that they have come this far and they can go still further. He repeatedly insists on Sunita having sex with him. He tells her that she looks beautiful and that he cares about her. Rahul didn't use any physical coercion. Is it violence?

**Story 2:** Mangesh used to tease girls in the local trains. Whenever girls smiled or laughed, he tried to touch their bodies. Even then, some girls used to laugh and smile over his acts and Mangesh thought that girls liked these things. If he teases any girl and she smiles, then is it violence?

**Story 3:** Rajesh and Meena have been married for two years and they have an enjoyable sex life. Sometimes, Rajesh comes home late and by that time Meena is fast asleep. Rajesh generally wakes her up and asks for sex. Even if Meena is not willing, she gives in to Rajesh. Is this violence?

## Part 3: New Kinds of Courage<sup>12</sup> (1 hour)

1. Explain that there are different actions that men can take to protect young girls from early marriage, end sexual violence, and promote more equal and healthier relationships between women and men. Some of these actions will take more courage than others.
2. Pass out the index cards with the different actions written on them (see Spectrum of

<sup>12</sup> Adapted from Sonke Gender Justice [One Man Can](#) Manual





Courage Actions text box). Ask each participant to look at their card(s) and think about where the action described on the card would be on the Spectrum of Courage (from least courage to most courage) posted on the wall.

3. Ask each person to discuss with at least two others where they think their card fits on the spectrum of courage between “least courage,” some courage,” and “most courage,” and then to place it on the wall.
4. Discuss the placement of each card with the whole group. Ask whether they agree with where it is on the spectrum or would want to move it. If there’s agreement that it’s in the wrong place then move it where the group thinks it belongs.
5. Ask the following questions:
  - ▶ What was the easiest action to place on the spectrum? Why?
  - ▶ What was the most difficult action to place on the spectrum? Why?
  - ▶ For the actions under “Most Courage”, why do they require the most courage?
  - ▶ What kinds of support to men need to take these actions?
6. Explain to the participants that their homework assignment this week is to pick one action under “Most Courage.” Then, with their family, design a role-play that shows men taking action. They will perform this role-play with their partner in the next session.

## Part 4: Homework and Close

### Homework

- ✓ Choose one action from those placed under “Most Courage.” Then as a family, design a realistic role-play that shows men taking positive action in the community. Come prepared to the next session to perform this role-play with your partner.

### Spectrum of Courage Actions

- Ignore a domestic dispute that is taking place in the street in front of your house
- Tell a friend that you are concerned that she is going to get hurt by her partner
- Tell a man that you don’t know very well, that you don’t appreciate him making jokes about women’s bodies.
- Walk up to a couple that is arguing to see if someone needs to help.
- Call the police if you hear fighting from a neighbor’s house.
- As a man, could you tell your female friend that her husband is cheating on her?
- Keep quiet when you hear jokes that her husband is cheating on her.
- Keep quiet when you hear jokes that excuse or promote violence against women.
- Put your arm around a male friend who’s upset.
- Tell your son that it’s ok if he cries.
- Gather wood or water to assist women in your village.
- Wear a “men against violence” t-shirt.
- Speak to your priest and ask him to include messages about HIV and gender based violence in his sermons.
- Disclose an HIV positive diagnosis to your close friends.



- ✓ Remind participants that the next session will be the last one that you facilitate, but that it will be a special one. It will be a two-day session with couples that will focus on economic empowerment, couple communication and more.

## Close

Most men care deeply about the women and girls in their lives. However, there are men who undermine women and girls' rights by committing violence, making sexist comments, arranging marriages of young girls before they are ready, and more. Men can play a critical role in setting a positive example for other men and boys by treating women and girls with respect and by challenging other men's harmful attitudes and behaviors. Men commit the vast majority of domestic and sexual violence and therefore have a special responsibility to end the violence. It is, in other words, men's work to end male violence, lack of caring for the consequences of their sexual practices and for unequal relations between women and men.



## SESSION 9: two-day couples session (day 1)

### Objectives

- Couples develop realistic strategies to improve couple communication
- Couples understand marital conflict and how it negatively impacts children's well-being

### Recommended Time

- 3 hours

### Materials Needed

- Enough copies of the “Support Worksheets” for the participants (*see below*)

### Preparation

- Arrange enough chairs for all couples in a circle

### Notes for the facilitator

- ▶ Similar to the Father-Daughter session, be conscious of power dynamics between men and women in the group during this session. For many, this may be the first time in which they have engaged in these types of discussions.

### Structure

#### Part I: Welcome and Check-in (20 minutes)

1. Welcome everyone back to the group, and give a special “welcome” to the men's partners. Check in with the participants and revisit the session last week. Provide a brief overview of what the sessions have covered up until this point with the partners. Answer any questions they may have.
2. Review the ground rules.
3. Provide an overview of the objectives of today's session.



## Part 2: Role-Play of Acts of Courage<sup>13</sup> (30 minutes)

1. Ask for the first volunteer couple to present their role-play – allow no more than 5 minutes for the role-play and questions from the audience afterwards. Do the same for all the groups. Once all volunteers have done their role-plays, make sure to remind the participants that the role-plays are over and that they are no longer in role.
2. Thank all of the couples for performing the role-plays. As the participants step out of their roles, lead a general discussion about the courage needed to take action by asking:
  - ▶ What was it like to be in the role-play? What was it like to watch the role-play?
  - ▶ Which situations felt harder/easier to imagine in real life?
  - ▶ **TO THE PARTNERS:** How can women and girls support men to take these actions? How would women and girls benefit from men taking action?

## Part 3: Resolving Conflict – Let’s Act it Out!<sup>14</sup> (1 hour)

1. Pass out the “Support Worksheet” for this activity, “Practical Methods to Control Anger.” Read through the worksheet with the group.
2. Next, explain that the activity you will do now involves a role-play with one couple. Present a scenario like this:

*“A prominent and respected family in the community wants to arrange a marriage between their son and Rajiv and Sunita’s 15-year-old daughter. Rajiv wants to wait until their daughter finishes secondary so that she can decide when she is ready to marry. Sunita disagrees. She believes they can no longer afford to keep paying their daughter’s school fees. This marriage will give them an opportunity to save money while maintaining family honor.”*
3. Ask the two volunteers to act out in impulsive ways, by venting their anger against a partner, without reaching an agreement on whether or not their daughter will marry.
4. Ask all couples to prepare a realistic situation in which the couple comes to a mutual agreement—to delay the marriage of their daughter—taking into account the methods included in the “Support Worksheet,” or other non-violent forms of conflict resolution.
5. Give the first couple that role-played the first scenario opportunity to role-play the second scenario. In general, ask for one or two volunteer couples to do their role-play for 5-10 minutes each.
6. If time permits, do one or two more role-plays with different situational disagreements about housework or caregiving, including one between a father and child.
7. Lead the group in a discussion asking the following questions:

<sup>13</sup> Adapted from Sonke Gender Justice [One Man Can](#) Manual

<sup>14</sup> Adopted from Promundo’s [Program P Manual](#)



▶ **Ask the actors**

- How did the first scenario compare with the second situation? How did you feel in the first versus the second scenario?

▶ **For the group**

- Generally speaking, is it difficult for men to express their frustration or anger without using violence? Why or why not?
- Often, we know how to avoid a conflict without using violence but sometimes this does not happen. Why?
- What are the main causes of disagreement or conflict in your home?
- Are these methods for preventing arguments from escalating realistic? Why or why not?
- Can anyone provide an example in which they disagreed strongly with their child or partner on something, but resolved it without yelling or using violence?
- What is one way in which men and women can control difficult emotions such as frustration or anger against their partner?
- What about against their child?

## **Part 4: Homework and Close (10 minutes)**

### **Homework**

1. Recommend that couples practice one or two of the techniques from the “Support Worksheet” from this session with their partner this week. Tell them to let one another know when they will practice it!
2. Come back ready to explain their experiences.

### **Close**

The behavior witnessed since childhood by adults who are fighting teaches them to associate anger or rage with resolving conflict. Usually the violence children experience or witness is accompanied by anger, rage, or fury. It is possible to separate the feelings of anger from violent behavior; one does not have to lead to another. We can learn to manage our anger, calm down and channel it in a useful, constructive way, without threatening or causing others harm.



## Session 9: Support Worksheet

### PRACTICAL METHODS TO CONTROL ANGER<sup>15</sup>

#### 1. Step away from the situation, leave or take a walk.

To calm down, walk away and count to 10, breathe deeply, walk around, or do a physical activity. This will “cool your head” and/or clarify your ideas. It is also important that people who are angry share their feelings with the other person involved. For example, they can say, “I am very angry right now and I need to leave. I need to do something, like go for a walk, so I can release my anger. When I cool down and feel calm, I’d like to talk to resolve this.”

#### 2. Use words to express your feelings without attacking.

Express anger without “attacking.” For example, you can say, “I am angry because...” or, “I would like you to know...” Another example: if your partner is late in joining you for an appointment, you could yell something like, “You’re a fool, you’re always late, and I have to wait for you all the time!” Or, you can use words without attacking. For example, say, “I’m upset because you were late. I prefer you had arrived at the scheduled time or warned me that you were going to be late.”

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<sup>15</sup> From “Preventing Youth Violence: Workshops with Gender and Masculinities” - CulturaSalud



## SESSION 9: two-day couples session (day 2)

### Objectives

- To learn how families can manage their budget to ensure the well-being of their children.
- To learn strategies around how to start a small business that will earn extra income
- Reflect on the importance of engaging women and girls in the formal economy

### Recommended Time

- 3 hours

### Materials Needed

- Large sheets of white paper
- Index cards
- Sheets of paper and pens, pencils or markers
- Tape

### Preparation

- Before the start of the meeting, prepare four stations marked with the numbered posters you prepared. At each station, put the materials necessary for that activity. Look inside at the activity, “Changing the Family Budget,” with details on how to prepare each station.
- Ask an expert on income-generation to come and facilitate an activity with the group. The knowledge to be provided during this session should include practical business skills, including how to save, plan, and manage your income, and how to gather information that will support your income-generating activities (harvest, etc.). It is important in this session to provide practical information about the basic elements and practices involved in starting income-generating activities, but also to discuss possible obstacles and challenges that one may encounter while starting and building a business and how to overcome them. Participants should receive practical guidance on how to choose from many possible activities.

### Notes for the Facilitator

- ▶ In “Changing the Family Budgeting,” the topic of budgets is very private. Make sure the information of each family is not shared or seen by others at the stations.





## Structure

### Part 1: Welcome and Check-in (10 minutes)

1. Welcome everyone back to the group. Check in with the participants and revisit the session last week.
2. Review the ground rules.
3. Provide an overview of the objectives of today's session.

### Part 2: “Changing the Family Budget” Activity<sup>16</sup> (2 hours)

1. Begin the activity by asking couples the following questions:
  - ▶ In your home, who makes most of the decisions about how money is used?
  - ▶ **TO THE WOMEN:** How satisfied or unsatisfied are you with how decisions are made regarding money? Why?
  - ▶ Are there any changes that you would make in the way your family spends money? What changes?
  - ▶ How do you think money should be used to best support your children?
2. Next, explain that each couple is going to have the opportunity to prepare a family budget in an activity called, “Changing the Family Budget.” This budget will ensure the well-being of all members of the family, especially as it relates to education of daughters and sons.
3. Ask the group, “What are some difficulties or challenges in making your budget?”
4. Next, explain that over the next hour, participants will visit four stations. Explain each station before beginning the activity. The stations should be completed in order.

#### Station 1: What expenses do we have?

- Paste index cards on the wall on which you've written expenses that a family might have (one per card), for example: school fees, house payment, water, electricity, transportation, food, clothes, etc.
- Then give everyone a piece of paper and ask them to write all of their family expenses. Tell them to make sure to include the expenses of the youngest child. Those who can't read or write should be paired with someone who can.

#### Station 2: How much do we have?

- It is important to know how much money the family can count on each month.

<sup>16</sup> From World Vision's [Early Child Care & Development Toolkit](#)



- Give another piece of paper to the participants and have them write down their family's monthly income (the money they take in each month). Ask them to be as exact as they can.

### **Station 3: Happy Face or Sad Face**

- This station should have the big happy face and sad face posted next to the number 3 on the wall.
- Explain that if the family's expenses are greater than the money they are making each month, they should draw a sad face on their paper. If the expenses are less than the money they make each month, they should draw a happy face.

### **Station 4: Necessities for the Children**

- At the final station, have the participants look at their expenses and with a marker of another color circle all the costs that have to do with the necessities of the child.
  - Ask participants how much of the budget is contributing to the well-being of their children, particularly daughters?
    - Considering the principle of gender equality—that both men and women have equal opportunities for a successful future—are both sons and daughters given equal amounts in the budget?
5. At the end, bring the group back together to discuss suggestions on how to, as a couple, improve spending and how to save money each month in order to invest it in their daughters' and sons' futures equally.
  6. The topic of budgets brings up the area of income generation. The families with a “sad face” may need ideas of how to generate more income. Explain that the next activity will ask couples to explore new forms of generating income for the family.

## **Part 3: Business Knowledge – Session with an Expert (1 hour)**

1. Introduce the Expert and the next activity by stating it is important to consider engaging in income generating activities rather than solely depending on the financial support from family members, neighbors, the community, or even from outside NGOs. Living dependently on others contributes to poverty. Income-generating activities help us to be self-sufficient and to meet basic household needs.
2. Next, explain that more than ever before, women in India are earning paid income that contributes positively to the household. This is an important part of gender equality—a woman must have equal rights to be economically empowered to support her family. As the Expert gives his or her presentation, ask couples to think about ways in which both men AND women can support income generating activities.



**In general, the Expert's presentation may cover the following:**

1. There are **Five Core Elements** necessary to sustainability and profitability of income-generating activities. Therefore, before starting such an activity, one should ask these five core questions:
    - 1) Will people buy our products/services?
    - 2) Do I have the skills and knowledge necessary to provide the products/services?
    - 3) Do I have the money to start and sustain a business?
    - 4) Will my products/services bring me a profit?
    - 5) Can the profits help my family to meet basic needs?
  2. What can happen if one does not consider the Five Core Elements?
    - There will not be enough customers for your product.
    - Your activity will be difficult to handle.
    - The activity will become very expensive in terms of the initial investments needed to start operating.
    - There will be no returns.
    - The activity will not help your family meet basic needs.
  3. Questions to ask as you seek to identify promising income generating activities
    - What opportunities for income generation do you have (Land? Money? Special knowledge?)
    - What income generating activities already exist in your community (these can involve activities, products or services)?
    - What activities, products, services are already being offered in the community? What activities products, services are missing?

▶ **Here are some activities to think about:** *Selling honey, bee-keeping, selling fruits and vegetables, selling chickens, repairing shoes/radios/bicycles, etc., selling firewood, grilling fish, weaving, selling baked goods, cooking and selling food, tailoring*
3. Thank the Expert for her or his time spent with the group. Ask if she/he can leave his contact information for the group in case they have additional questions after the session.

**At the end of the expert's presentation, participants should have knowledge on:**

- ▶ What income generating opportunities exist in the community
- ▶ What products and services already exist and what businesses could be developed
- ▶ What is needed to start a business
- ▶ How to save and invest money, how to make a budget and money action plan
- ▶ How to maximize benefits for the entire family



## **Part 4: Homework and Close**

### **Homework**

1. From the discussion today, select three possible income-generating activities that you might want to develop/undertake.
2. Develop a one-year plan on how to start this activity.

### **Close**

Throughout these weeks, men have been encouraged to reflect on rigid expectations of what it means to be a man and father. This includes the examination of personal attitudes and beliefs that question ideas about the division of labor including caring for children and sharing household tasks. It is important that an equitable division of labor also includes accepting and promoting wives' participation in household decision-making and in the paid workforce. It also means that since both men and women are equally responsible for the well-being of children that they work together to prepare family budgets and make decisions regarding household investments.



## SESSION 10: closing session—a father’s web

### Objectives

- Reflect on the experiences participants have had in this cycle of sessions.
- Make a commitment to be a more involved father.
- Encourage the participants to continue to meet after the session ends.

### Recommended Time

- 1-2 hours

### Materials Needed

- A ball of yarn, ribbon or brightly colored string

### Preparation

- *None needed*

## Structure

### Part 1: Welcome and Check-in (20 minutes)

1. Welcome everyone back to the group. Check in with the participants and revisit session last week and review the homework assignment.
2. Also review the ground rules.
3. Provide an overview of the objectives of today’s closing session.

### Part 2: Group Discussion (20 minutes)

1. Ask participants to form a circle and ask each of them to complete the following phrases:
  - ▶ “My favorite moment of this group was...”
  - ▶ “Something unexpected that happened in the group was...”
  - ▶ “I will be a better and more involved father by...”



### **Part 3: The Main Activity #2 “The Father’s Web” (30 minutes)**

1. Next, holding the ball of string say that this will be the last activity that you will do together as a facilitated group, but you hope the group will continue to meet after the session cycle concludes.
2. Say that for this activity, everyone will say one thing that they learned while in this group that they will take with them back to their families. They will then hold on to the end of the yarn and toss the ball to another person in the group. This will continue until everyone has had something to say.
3. Begin the activity by saying, “One thing I have learned from this group that I will take with me to my family is...”
4. Once everyone has finished saying what they learned, a web will have formed. Explain that this web represents the sum of their experiences in this group, and how they are all now connected because they have acquired a new definition of what it means to be a father.
5. *Optional:* Cut the web into pieces and tie it into bracelets for each of the participants.

### **Part 4: Exchanging Contact Information (20 minutes)**

1. Encourage participants to continue meeting and providing support to one another. This will help them to fulfill their commitments to the group and serve as a source of emotional support in difficult moments.
2. Give participants time to exchange contact information such as mobile numbers, Facebook contact information, etc. If you can do this ahead of time, set up a contact information sheet with Name, Mobile number, Home number, and other contact that you can then distribute to the entire group.

### **Part 5: Close (10 minutes)**

#### **Close**

Thank participants for their openness and participation. It takes a lot to be vulnerable and to share experiences in a group. Even if one attitude that participants have concerning fatherhood and parenting has changed or become more informed, the program will have been a success.



## WHAT HAPPENS NEXT? community activities to mobilize action

There is a chance participants may want to share what they have learned with the larger community. If this is the case, **consider these ideas on mobilizing the community and starting a community campaign.** This may be a good way to change community norms around gender equality and men's caregiving.

- ▶ Organize a Family Day with games and prizes that promote gender equality
- ▶ Design a MenCare Community Campaign. Take a look at pages 55-56 of World Vision Sri Lanka's MenCare Father's Group Manual for ideas of how to do this. Available at [www.wvi.org/gender](http://www.wvi.org/gender).
- ▶ Design a letter writing campaign with other fathers to public education authorities to improve the quality of education for boys and girls.
- ▶ Organize a march with men and women from the community to protest police inaction over child marriage, or violence against women.

### For more ideas

- ▶ Download the toolkit, [\*“Engaging Men and Boys in Gender Equality and Health - A Global Toolkit for Action”\*](#) by UNFPA and Promundo.
- ▶ Check out the section on Advocacy and Policy to learn how to:
  - Build alliances
  - Deal with the opposition
  - Prepare for face-to-face meetings
  - Write a press release and letter to the editor



## GLOSSARY OF TERMS<sup>17</sup>

**Active fatherhood** Fathers who take a motivated interest in the lives of their children and support the mother by engaging in caregiving and domestic work

**Caregiver** A key figure, such as a significant other or other family member, who provides unpaid assistance in caring for an individual, whether it is a young child or disabled parent

**Domestic violence** An abuse of power perpetrated mainly (but not only) by men against women in a relationship or after separation. The commonly acknowledged forms of domestic violence are physical and sexual violence, emotional and social abuse, and economic deprivation.

**Domestic work** Work performed for the purpose of maintaining a home including cooking and cleaning

**Gender** Refers to relations of power and the socially constructed roles, behaviors, activities, and attributes that a given society considers appropriate for men and women

**Gender-based violence** Any harm that is perpetrated against a person's will; that has a negative impact on the physical or psychological health, development, and identity of the person; and that is the result of gendered power inequities that exploit distinctions between males and females, among males, and among females (Ward, 2002)

**Gender equality** Refers to the fact that women and men, regardless of their biological differences, are entitled to justice and equality in the use, control, and benefit of the same laws, goods, and services in society.

**Gender roles** Roles, beliefs, and expectations typically associated with being male or female. These roles are socially constructed. In other words, we learn these roles from the example and expectations of parents, family, cultural groups, and social context. How men and women are expected to behave and be varies in different cultures and communities, and these roles can change over time. In most communities, however, gender roles are very specifically defined, and are different for males and females. More often than not, these differences result in inequalities or power differences between men and women.

**Gender stereotypes** In the last century, people have started to free themselves of gender expectations so that they can choose for themselves who they want to be. In society at large, however, stereotypes still exist about what are typical traits for men and women.

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<sup>17</sup> From Promundo's [Program P Manual](#), pp.192-196





**Intimate partner violence** Refers to all forms of violence (physical, psychological, emotional, sexual, economic) that can occur within couple relationships, and is not limited to cohabitating couples

**Masculinity** In broad terms, how men are socialized and the discourses and practices that are associated with the different ways of being a man

**Positive masculinity** If masculinity is socially constructed, then there is the possibility of reconstruction. If boys and men can accept systems of domination because they believe it is the path to power and mastery, then they can also learn to embrace even more empowering and rewarding masculinities. The construction and promotion of “positive masculinities” creates opportunities for men to change and to become role models for personal and social change.

**Power** There are two types of power: one involves having the possibility, opportunity, skills, and ability (i.e., the power to do something); the second means to exercise authority, control, dominate, exploit, command, impose (i.e., power over someone). The existence of this second type of power is closely related to the establishment of social hierarchies, resource control, authoritarianism, access to knowledge, and violence against others.

**Sex** This refers to the physical and biological differences between men and women, including the different sex organs, hormones, etc. It can also refer to sexual contact, like intimacy, touching and fondling, petting, oral sex, and all other options that make up the richness of sexuality, including sexual intercourse.

**Sexuality** This is a fundamental aspect of human nature, a positive force and a source of energy, creativity, motivation, and interaction. Sexuality is associated with the ability to have children, and with love and pleasure. Sexuality is a complex term. According to the World Health Organization (WHO), sexuality is a central aspect of being human throughout life and encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy, and reproduction. Sexuality can be experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviors, practices, roles, and relationships. The meaning of sexuality varies between and within cultures, from person to person, and between the different developmental stages of people.

**Violence** The intentional use of physical force or power, either as a threat or actual act, against oneself, another person, a group, or community, that is likely to result in injury, death, psychological or developmental harm, or deprivation. The definition encompasses interpersonal violence, suicidal behavior, and armed conflict. It also covers a wide range of behaviors that go beyond the physical, such as threat and intimidation that compromises the well-being of individuals, families, and communities (Krug, et al., 2002).

**Violence against children** The UN Study on Violence Against Children’s (2006) definition of violence draws on Article 19 of the Convention on the Rights of the Child: “all forms of physical or mental violence, injury, and abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse” as well as the definition used by WHO in the World Report



on Violence and Health (2002): “the intentional use of physical force or power, threatened or actual, against a child by an individual or group, that either results in or has a high likelihood of resulting in actual or potential harm to the child’s health, survival, development, or dignity.”

**Violence against women** The United Nations General Assembly defines it as “any act of gender-based violence that results in, or is likely to result in, physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or in private life.” The 1993 Declaration on the Elimination of Violence Against Women noted that this violence could be perpetrated by assailants of either gender, family members, and even the “State” itself.