



WPP Asia Regional Training of Trainers

**Together for Transformation
Gender-sensitive Nonviolence
for Sustainable Peace**

Report of the First Training Block 2012



Women Peacemakers Program



This Regional Training of Trainers was made possible through a grant from Cordaid and the Netherlands Ministry of Foreign Affairs.

Written by: Lise Paaskesen, Merle Gosewinkel, Isabelle Geuskens

Editorial team: Merle Gosewinkel, Isabelle Geuskens

Language editor: Julie Phillips

Layout: Trees Vulto

Published: March 2013

Contact:

Women Peacemakers Program (WPP)

Laan van Meerdervoort 70

2517 AN The Hague

The Netherlands

www.womenpeacemakersprogram.org

WPP's *vision* is of a world where women and men work together as allies to build communities wherein which people co-exist peacefully through active nonviolence. Its *mission* is to support the empowerment of gender-sensitive women and men for the transformation of conflict through active nonviolence.



Table of Contents

Background and Rationale	3
1 The Asia Training of Trainers Goals and Objectives	5
2 Day to Day Impressions	9
Day one February 21: <i>Identity and Gender Socialization</i>	9
Day two February 22: <i>Power and Patriarchy</i>	16
Day three February 23: <i>Masculinities and Violence</i>	20
Day four February 24: <i>UNSCR 1325 and Nonviolence</i>	23
Day five February 25: <i>Active Nonviolence</i>	27
Day six February 26: <i>People Power Movement</i>	33
Day seven February 27: <i>Planning Gender-sensitive Active Nonviolence training</i>	36
Day eight February 28: <i>Action Plans</i>	39
3 Conclusions	41
4 Annexes	43
Annex 1 GSANV Checklist <i>Gender-sensitive Active Nonviolence (GSANV) Activism and Training</i>	43
Annex 2 Evaluation forms	46





Background and Rationale

The WPP was established in 1997 in order to support and empower women peace activists worldwide, and to advocate for a gender perspective in peacebuilding. Capacity building has always been one of the core activities of the WPP empowerment approach. From 2002 to 2007, WPP organized three Training of Trainers (ToT) cycles, reaching out to 42 women peace activists from different parts of the world. These trainees in turn trained and mobilized 1,600 civil society representatives by means of follow-up trainings¹. In 2007 and 2008, these ToT cycles were adopted by the WPP Regional Desks in Ghana and India, which resulted in context-specific training programs for both regions.

In 2009 and 2010, in response to concerns expressed by women peacemakers regarding the lack of male involvement in advocating the gender agenda, the WPP started implementing a pilot ToT cycle for male peace activists. The goal was to increase the number of male allies for women's peace work in general and the implementation of UNSCR 1325 specifically. The pilot ToT "Overcoming Violence: Exploring Masculinities, Violence, and Peace" focused on advanced instruction in the theory and practice of GSANV; the theory of masculinities and their relationship to violence and war; and participatory and gender-sensitive facilitation.

This cycle for male peace activists was based on the rationale that in order to change cultures of violence, women need to be empowered, but not only women: for change to be sustainable, men need to be their allies. To create sustainable peace, it is important for both women and men to be actively involved in gender-sensitive peace-

building. Bringing the concept of masculinities into this gender focus, and discussing how it relates to war and peace, not only contributes to increasing men's understanding of, support for, and involvement in addressing gender justice issues, it also exposes the deeply gendered nature of armed conflict.

During this 2009-2010 pilot ToT, 19 male activists from 17 different countries were trained in gender-sensitive active non-violence (GSANV), with follow-up activities by trainees mobilizing another 400 civil society representatives.² As part of the ally approach, the male trainees were linked up with leading female peace activists (including a number of previous WPP ToT trainees) for guidance and support and to facilitate the trainees' ongoing collaboration with the women's peace movement.

The pilot ToT resulted in the deepening of the WPP GSANV approach (with inclusion of a masculinities perspective) and the creation of a vibrant international male GSANV network. It generated important insights and lessons learned, which the WPP then used to develop its 2011-2015 strategic planning framework. For more information on this pilot project and on integrating a masculinities perspective into gender-sensitive peacebuilding, please go to: www.womenpeacemakersprogram.org As a result of the insights gained during the pilot project, WPP's vision and mission were reformulated (2011-2015):



¹ This number includes direct outreach; indirect outreach not included.

² This number includes direct outreach; indirect outreach not included.

WPP's *vision* is of a world where women and men work together as allies to build communities in which people co-exist peacefully through active nonviolence.

WPP's *mission* is to support the empowerment of gender-sensitive women and men for the transformation of conflict through active nonviolence.

The *core objectives* of the WPP's work are formulated as follows (2011-2015):

1. To increase *regional capacity on GSANV* among men and women peacebuilders;
2. To strengthen *regional and global movement(s) of GSANV practitioners*;
3. To increase *participation of women GSANV activists* in conflict transformation;
4. To increase *support from men for women's participation* in peacebuilding processes;
5. To increase the understanding and analysis of the *deeply gendered nature* of armed conflict.



Regional capacity building makes up an important part of the WPP 2011-2015 strategic focus. Whereas previous WPP ToT cycles trained women only, the 2011-2015 regional ToTs will train both women and men on the topic of gender-sensitive nonviolence, in line with the WPP's vision of men and women working together as allies. It is in this light that the WPP brought together 15 female and male peace activists in Manila, the Philippines, in February 2012, to kick off the first Asia Regional ToT cycle. This report documents the first part of the training cycle, entitled "*Asia Regional Training of Trainers – Together for Transformation: Gender-sensitive Nonviolence for Sustainable Peace.*" The report will provide an impression of the training exercises used and some of the discussions that took place during the training days.

1 The Asia Training of Trainers | Goals and Objectives

In 2005-2008, WPP started to decentralize its work in Asia and Africa through the establishment of a WPP Asia Regional Desk in Kochi, India, and a WPP Africa Desk in Accra, Ghana. Both desks were in full operation during 2007 and 2008. An external evaluation of the WPP decentralization effort in Africa and Asia took place in 2008 and generated important insights on successes and obstacles. An important recommendation for the Asia region included further strengthening and broadening the existing WPP Asia partner network.

Unfortunately, the WPP Asia Desk closed down in early 2009, due to an inability to obtain the necessary funding. During 2009 and 2010, several meetings took place between WPP staff and women activists from the Asia region as to ascertain whether there was still a need for WPP to re-engage in Asia. As a result of these meetings, it was decided to organize an Asia consultation meeting during 2011 so as to brainstorm on the purpose and structure of a formal WPP Asia Regional Network.

The regional consultation meeting was held in June 2011, in Manila, the Philippines, and brought together 15 key stakeholders from Afghanistan, India, Indonesia, Japan, Malaysia, Nepal, Pakistan, Philippines, South Korea, and Sri Lanka. The meeting resulted in the establishment of the WPP Asia Regional Network, which defined its main purpose as:

To build a strong regional movement in Asia, promoting and advocating a culture of peace through gender-sensitive active nonviolence.

The following key priority areas were outlined for the WPP Asia Regional Network:

1. Education and training;

2. Addressing issues concerning fundamentalism and militarism;
3. Gender mainstreaming and empowerment (incl. a masculinities perspective);
4. Documentation.

Another outcome of the meeting was the formulation of a regional governing structure (Asia Board), which currently includes representatives from the four Asian regions. During the consultation, participants also provided input for the planning process of the first Asia Regional Training of Trainers cycle.

During its fifth program phase (2011-2015), the WPP plans to organize regional Training of Trainers cycles, which will focus on gender-sensitive active nonviolence (including a masculinities perspective). Whereas previous WPP ToT cycles trained women only, these regional ToTs will train both women and men, in line with WPP's vision of men and women working together as allies. The ToTs are also linked to the partnership strategy the WPP is developing, with these trainings contributing to the building of regional networks of GSANV trainers and activists. In this regard, the WPP specifically chooses to work with trainees who are already part of (national and/or regional) peace networks and movements, and who show a strong commitment to working with the WPP as long-term partners on a regional level.

The first training of the Asia Regional ToT Cycle (2012-2013) took place in February 2012, and brought together female and male activists and trainers from the Asia region, working in the fields of peacebuilding, gender, and women's empowerment. The main goal of the *WPP Asia Regional Training of Trainers cycle* (ToT 2012-2013) was defined as follows:



To bring together women and men practitioners/trainers from the Asia region, in order to provide a platform for a rich exchange of insights and expertise on gender-sensitive active nonviolence (GSANV), gender, and masculinities.

Objectives included:

- To provide training to trainers on gender-sensitive active nonviolence (GSANV);
- To explore the concept of masculinities and femininities in relation to issues of violence and peace;
- To support the establishment of community/ country-based teams that can multiply gained skills and knowledge;
- To create a pool of GSANV trainers and allies in the region, and support regional GSANV networking/ movement building.

Overall, the Asia ToT Cycle aims to generate:

- Increased knowledge of gender-sensitive active nonviolence, with participants being able to integrate this knowledge in their daily lives and work for peace;
- Increased knowledge on the topics of masculinities and femininities, with participants being able to link this analysis to issues of violence and peacebuilding;
- Increased attention to and support for gender-sensitive peacebuilding in the region, with trainees acting as agents of change for gender equality in peacebuilding;
- Further dissemination of GSANV knowledge and skills, with trainees developing and implementing action plans for follow-up trainings/activities and contributing to the creation of a regional training curriculum and training manual.

The ToT cycle takes approximately one year and consists of:

- A one-week initial regional training (February 2012);
- The implementation of country-based initiatives by the trainees (2012-2013);
- A ToT consultation meeting (April 2013), which focuses on linking and learning (exchange of country-specific best practices) and producing a regional strategy for continued co-operation.

Preparations for the Asia ToT started in August 2011, with WPP issuing a call for applications among its network. By the end of October 2011, WPP had received 115 applications. From these 115 applicants, 15 were selected for the training. The selection was based on an in-depth evalua-

tion of the submitted application, a telephone interview, and a reference check. WPP specifically selected applicants who showed an active interest in and commitment to ANV and gender justice, who were part of (national and/or regional) peace/gender networks and movements, and who showed a strong commitment to working with WPP as partners in the long term. Further selection criteria included:

- Candidates must work for an NGO, group, or movement in the field of peacebuilding and/or gender justice, one that will support the participants' participation in the ToT cycle. Priority will be given to participants from groups or organizations with a stated interest or aim in active nonviolent social change, rather than charity;
- Candidates must be in a position to implement the skills learned during the ToT;
- Candidates must commit themselves to the entire ToT cycle, which will take approximately one year;
- Candidates must possess strong communication skills and cultural sensitivity, and be committed to respectful, participatory approaches to training;
- Candidates must have a sufficient command of English in order to participate fully in the training of trainers;
- Candidates and/or their organization must be prepared to contribute what they can to the implementation of the follow-up training in the home country (e.g. materials and/or venue);
- Participants will be expected to give input for the ToT regional training manual.

The 15 selected trainees represented 10 countries from the Asia region (Bangladesh, India, Indonesia, Mongolia, Myanmar, Nepal, Pakistan, Philippines, Sri Lanka, and Timor Leste) and included female and male activists/trainers on peacebuilding, active nonviolence, women's and human rights, and United Nations Security Council Resolution (UNSCR) 1325.

The ToT consisted of eight training days and included a combination of dynamic group exercises, interactive discussions, presentations, and film screenings, all of which challenged participants to explore notions of gender, femininities, masculinities, violence, and nonviolent peacebuilding, as well as deepening personal skills in conducting participatory and gender-sensitive training. Participants' own experiences and expertise informed each training session, with trainers leading the process of joint reflection, analysis, and discussion. The training



team consisted of two experienced activist trainers: Raziq Fahim (Pakistan) and Netsai Mushonga (Zimbabwe).

During the last day of the training, participants developed a variety of country-based action plans, which included peace education for university students, engaging young peacebuilders in ending religious extremism, organizing a training for tribal leaders, raising awareness on the need for women's involvement in peace including UNSCR 1325, and integrating a gender perspective in ongoing peace initiatives. These follow-up projects were supported by the WPP team throughout 2012 and into early 2013. This report provides the reader with a brief impression of the training days, including the exercises used during the training as well as some of the trainees' personal reflections and experiences.





2 Day to Day Impressions

Day one | February 21 Identity and Gender Socialization

Summary: The first day focused on realizing the importance of reflection and self-awareness. The aim was for participants to realize that identities are fluid and changing, and to understand the process of socialization that promotes and justifies gender inequalities.

The training started with a welcome note from AKKAPKA, a WPP partner and the local support organization of the ToT. This was followed by a welcome and short presentation of the WPP's work and the rationale behind the 2012 Asia Regional ToT Cycle. After some practical announcements, trainer Raziq Fahim from the College for Youth Activism and Development in Pakistan introduced himself to the group.

Before going into further group introductions, the trainees agreed on a set of ground rules for the upcoming training days, which addressed punctuality, respecting different opinions, putting mobiles on silent, and speaking loud and clear.

Exercise 1: Introduction Game

Objective: To get to know each other

Duration: 30 minutes

Materials: Small items, for example a mobile phone cover, pens, keys, a flower, etc.

Instructions: The trainer displays the objects on a table. Each participant is invited to pick up an item laid out on the table and to reflect on how she/he relates to this object. The participant then introduces himself/herself by explaining why the particular object was chosen.



Some of the objects chosen and reflections made by trainees included:

Ring: "Jewelry is normally considered to be an item for women, but this ring for men shows how fluid gender roles can be."

Cup: "This cup is round: It is balanced and has no sides. Women and men can be the same. You can also fill it with different substances – sweet, spicy, etc. – just as people, women and men, can be different."

Flower: "This is a symbol of love. I want, as a peace activist, to bring peace and love to the world."

Key: "When communicating with people it is important to find the key to a good understanding."

Cigarettes: "I smoke. I enjoy it, but I know it kills. Masculinity is internalized and it is deadly, not just harming us but also others. I know this so I try to get rid of the habit, every day. It is difficult and the inclination gets stronger."

Next, the trainer guided the trainees into a session on expectations.

Exercise 2: River of Expectations

Objective: To clarify the trainees' expectations of the training and to help in assessing their learning during the course of the training.

Duration: 30 minutes

Materials: Post-its in two different colors; one big sheet of paper

Instructions: A long piece of paper is laid out in the middle of the training hall. The trainer draws a river on it, which represents the course of the training. Each participant receives two post-its (one of each color). Participants are asked to write their expectations for the upcoming training days on one post-it. Next they are asked to write down factors (barriers and hurdles) that might prevent them from reaching those expectations. Those barriers can also be in the participant's home country rather than in the training itself. Next, the post-its are stuck to the river on the ground, while the trainee reads them out loud to the group.



Trainees' expectations are summarized in the table below:

Expectations
Learning (new) tools and strategies on how to use gender-sensitive active nonviolence
Sharing experiences within the group
Learning participatory strategies and tools
Understanding concepts such as gender and gender-sensitive active nonviolence
Learning methods for how to deal with violent groups and societies
Learning how to involve men in gender activism
Learning how masculinity influences reconciliation and peacebuilding processes

Barriers and hurdles
Lack of government and donor support for GSANV activism
Gender-blind social and cultural norms and practices
Language and cultural differences during the training that might affect how we understand each other
Racism
Violent cultures and gender inequalities
Patriarchy

Lack of support from the community

Lack of time (work overload)

After having received the trainees' feedback, the trainer further outlined and explained the training topics for the upcoming days. The first training sessions would address the personal dimension: How do we see ourselves as men and women, and how do we connect with others? Next the training would address the social and political dimensions, looking closely at patriarchy and how this relates to masculinities.

Exercise 3: Picture Drawing

Objective: Participants learn and explore how their self-image has been created and shaped.

Duration: 30 minutes

Materials: A4 paper and pens in various colors

Instructions: Each participant was given a sheet of paper and some pens to draw his/her own image, and to draw a heart in the figure. Participants were asked to write the things dear to them close to the heart in the picture, and the things they considered less important further away, towards the edge of the picture. The pictures were hung up on the wall and participants were invited to have a look at each other's pictures.

It quickly became clear there was a lot of overlap in the group. Elements that were close to the heart in most pictures included: gender equality, peace, family, love, work. Trainees did not identify with: government, war, the military, patriarchal systems. The group agreed that nevertheless, those issues still had a huge effect on their day-to-day life.

The trainer then led the group into another exercise, in an effort to further explore trainees' self-image.

Exercise 4: Exploring Self-image

Objective: Participants explore the process of identity formation, how the primacy of a given identity changes depending on the situation.

Duration: 20 minutes

Materials: The picture drawn in exercise 3, four pieces of paper

Instructions: The trainer hands to the group four pieces of paper, each presenting a different situation:

- You meet a childhood friend
- You meet your boss to negotiate your salary
- You attend a family meeting, where issues relating to your marriage are discussed
- You are in a foreign country and meet with a native family

The four papers are displayed in different corners of the training room. Trainees are asked to go to the four corners with their picture and reflect on how they experience each situation.

After they returned to the group, the trainees discussed their experiences. The exercise showed that each person in the room had fulfilled different roles in his/her life: father, mother, daughter, friend, colleague, etc. One's self-image – which the participants had drawn in the previous exercise – is affected by the situation one finds oneself in; it is never permanent but rather changes with time and context. This applies also to the ranking of matters important to the trainee, as identified in the picture. What is close to our heart can change over time, depending on the context.

Exercise 5: Group Sociogramming Exercise

Objective: Participants explore their multiple identities and recognize stereotypes associated with them.

Duration: 45 minutes

Materials: none

Instructions: The participants are divided into a men's group and a women's group. Trainees are asked to define how they feel being part of this group in relation to the other group.

The women's group indicated that they felt a strong sense of togetherness as women, and that they were

aware they were different from the group they were facing.

The men, on the other hand, said they felt human, and that in that sense they did feel connected to the women's group.

One woman argued that there was no real difference between the groups, that the differences they thought they saw were just socially constructed, and that it would be up to each person how to handle those constructions. She continued:

“In my country, I would associate myself with the women, since some things happen to me BECAUSE I am a woman. Depending on the situation, my identity as a woman can become prominent.”

The trainer then asked the trainees to form groups according to nationality. Those who did not have another trainee from the same country, he asked to join the country group they felt most comfortable with. Again, the trainer asked them to express how they felt being divided into groups by nationality. Did they identify closely with their nationality? How did they feel towards those outside of the group? One trainee noted: *“We easily judge people based on their appearance, without knowing them.”* Trainees agreed that this focus on a single identity denies people the many other identities they also have. Society makes people believe that identity is linear, though the identity of each person is fluid, dependent on context, and connected to the history of a person and a country.

The trainer concluded:

“We are living in a world where people have to fit all their identities into a hierarchy: First I am a man/woman, second I am Muslim/Christian, etc. And this hierarchy again changes depending on the situation.”

He continued:

“The Asian identity is very vague and rarely considered important, while the sub-regional identity is a much stronger one for most of us. In different situations, we can also feel different about the same identity. In some situations one might be proud of being Pakistani/Nepalese/Filipino, while in other situations one might be ashamed or confused about the same identity.”

He then led the group in an exercise exploring gender identity.



Exercise 6: Association Game


Objective: To help participants understand the dynamics of identity formation.

Duration: 30 minutes

Materials: Whiteboard and markers

Instructions: The trainees are asked to call out adjectives associated with what it means to act and look like a man or woman. These are then written in two boxes drawn on the whiteboard. When the two boxes are full, the trainer asks the trainees to come up with words used for men and women who do not conform to those norms.

To act and look like a man means:



Aggressive Muscular Strong

Dominant

Brave Good at fixing things

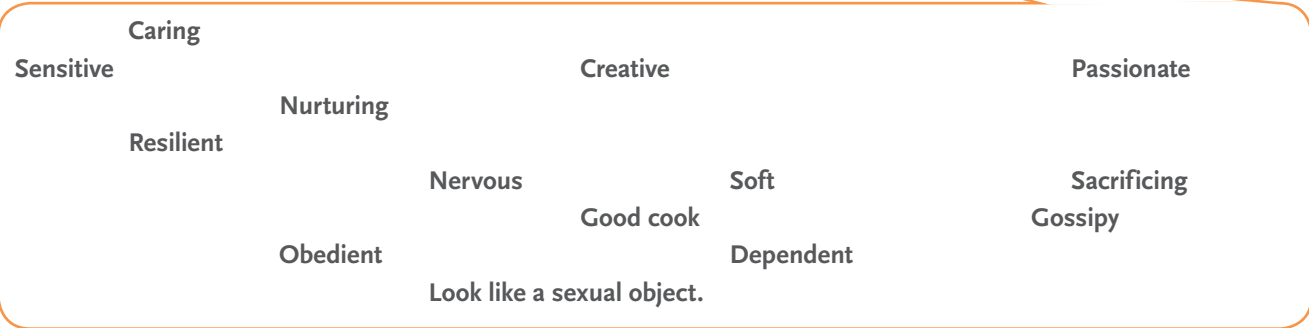
Leaders Powerful Solving problems

Quick decision-makers Head of the family

Doers Violent

Drink alcohol Have more than one woman

To act and look like a woman means:



Caring Creative Passionate

Sensitive

Resilient Nurturing

Nervous Soft Sacrificing

Obedient Good cook Dependent Gossipy

Look like a sexual object.

Men and women who “do not fit the box” are called:

Women	Men
Cowboy	She-men
Manly woman	Lady-men
Tomboy	Gay
Shameless	Girly
Rebellious	Slaves of women
Threat to the honor of the family	
Liberal	
Feminist	

The trainer explained that when men are asked to conform to the hegemonic masculine identity in a culture, they have to suppress certain parts of their personality, such as being gentle, humble, and emotional. This is harmful for men as well as their environment, as it can lead to violent behavior – this kind of behavior being the only “permissible” way to express emotions. Through both women and men are pressured into conforming to certain identities, the pressure on women is generally higher. For example, if a woman does not dress according to social norms, she often faces sexual harassment. In general, women are punished more severely than men for violating social and religious norms or rules.

Exercise 7: Film: Selective Attention Exercise

Objective: To understand how our perception affects the way we see things and what we pay attention to.

Duration: 15 minutes

Materials: Internet, computer, beamer, and screen

Source: <http://www.youtube.com/watch?v=vJG6g8U2Mvo>

Instructions: Before the film is shown, the trainer asks trainees to count how many times the ball is passed between people wearing white T-shirts in the film.

After they see the film, trainees are asked whether they saw the person in a gorilla suit who passed through the group of people in the film. Though most people calculated the right number of ball passes, only few participants noticed the gorilla because they were focusing on the people in the white shirts.

This exercise was used to demonstrate how people usually focus only on one part of reality, and while doing this, ignore other aspects. The trainer explained:

“If we put ourselves and other people into boxes, we mold our own identities according to how society wants us to define ourselves. By doing this, people deny a great deal of their own and others’ potential.”

Exercise 8: Gifts and Shadows

Objective: Exploring our personality and our potentials; becoming aware of one or more projections currently operating in our relationships with others.

Duration: 45 minutes: 15 minutes for reflection and 30 minutes for group discussion

Materials: Paper and pens or markers

Instructions: Participants are asked to form pairs and discuss their strengths or “gifts,” the characteristics and skills they are proud of. Next, the pairs are asked to reflect on their “shadows,” defined as aspects of their personality that for various reasons they have not allowed to flourish.

Afterwards the pairs presented each other’s “gifts” and “shadows” to the plenary group. Overall, the group reached the conclusion that influences from the outside determine whether one’s gifts remain shadows. These influences can be societal, coming from family and culture; but one can also limit oneself by compromising too much in day-to-day life.

The last exercise of the day focused on gender dialogue, to create a space for the participants to share their personal experiences as men and women in their society.



Exercise 9: Gender Dialogue

Objective: To give participants the space to speak out and be listened to on their experiences of gender issues and to develop a better understanding of and empathy for the experience of the other gender.

Duration: 60 minutes

Materials: Chairs

Instructions: The group formed an inner and an outer circle, one composed of women and the other of men. First the women (inner circle) were given some questions to reflect on, while the men in the outer circle listened to the women’s conversations. They were not allowed to intervene or engage in the discussion. After 20 minutes the roles were reversed, so that the men sat in the inner circle and discussed while the women listened to their conversation.

The questions asked to both the women’s and men’s group were:

1. What do you think is the most difficult thing about being a woman/man in your context?

2. What do you think men/women should do?
3. What do you find difficult to understand in men/women?
4. What do you never want to hear again about your gender?
5. What are the positive male/female influences in your life?
6. Do you think men can play a role in ending gender inequality?

Below follows a compilation of the discussion in the women's group, and the response by the men

Most female participants agreed that there was a lot of pressure on them in terms of being a wife, a mother, and a working woman, and that it could sometimes feel like walking a tightrope. One of the trainees shared:

“Once you get the freedom to go outside and work, you are more reluctant to challenge the inequality inside the home, because you do not want to disturb the balance and you are afraid to lose the bit of freedom you have gained. If anything goes wrong at home, with the kids, you are always the one who gets blamed.”

In all contexts, women were treated as second-class citizens, with no right to speak. Being a woman meant facing sexual harassment, earning less than men, having no say in how the earned money is spent, and having to marry to be taken seriously by society.

The women agreed that men need to understand and accept that women are humans too, that men and women should complement each other, but in a way that does not involve the subordination of the other. The women wanted men to understand their frustrations about their situation, and to show more sensitivity.

One female participant said:

“Gender inequalities also oppress men's mothers, men's sisters, and men's daughters, yet they still keep this system afloat.”

The women found it difficult to understand how men managed to make such distinctions, respecting their mother or wife, but not other women, for being a woman.

The women also expressed that men seldom spoke out on the pressures they faced as men, such as having to be the family breadwinner.

The female participants agreed that they never again wanted to hear men make comments about women who were not married, give compliments with sexual intentions, or pass judgment on a woman based on what she does or how she dresses.

Some women spoke about the positive male role models in their life, such as a father who had always supported them. All female participants iterated that they believed



men could play a positive role in equalizing gender relations.

One of the male participants responded:

“People in my community and my family expect me to lead and I feel I cannot leave this role.”

There was a general consensus among the men that the pressure of having to care for their (extended) families was high, and sometimes too much to bear. When men tried to challenge the gender dynamics in their family, they often faced opposition. One male trainee shared:

“My family does not support me in negotiating patriarchy or in questioning gender roles. I also find it difficult to apply what we are discussing here back home because I have no male role model. I have to find this role alone, and this is a lifelong struggle.”

Reflecting on what women could do, one male participant said that women should understand the realities of men, and should not support the patriarchal system.

Adding to this, one participant pointed out:

“Men are not really as strong as women. Why do women ignore the best thing they have, their strength?”

The group then discussed the gender dialogue exercise and the discussions they had listened to.

Some women said it was the first time they had heard men express the burdens and struggles attached to the male gender role. It made them realize that men also suffer from society's gender constructs. Though men find themselves in a more privileged role than women, men would also benefit from a more equal partnership between the sexes, they concluded. One female participant suggested that men should create their own spaces, so they can openly discuss the pressures they face as men. This could be a first step towards reflecting on alternative and more positive roles for men in society, which would also benefit women.



Day two | February 22

Power and Patriarchy

Summary of the day: This day focused on enabling participants to understand how power structures operate in society and are kept in place by caste, class, and gender identity, and on exploring strategies for challenging power inequalities.

After welcoming the group, the trainer suggested appointing a timekeeper from among the trainees to make sure the training sessions ran according to schedule.

He then led the group in a first exercise about power.

Exercise 10: Defining Power

Objective: To help participants understand different types of power and how we experience power in relation to the world

Duration: 15 minutes

Materials: Whiteboard and whiteboard marker

Instructions: Participants were asked to call out adjectives and nouns they associated with the concept of power.

The list below provides an overview of the trainees' feedback:

• Acquisition	• Wealth
• Force	• Nervous
• Control	• Getting and using resources
• Knowledge	• Image
• Decision-making	• Beauty
• Influence	• Access to resources and influence over distribution
• Domination	• Authority and position
• Leadership	• Managing
• Control others	
• Authority	
• Misuse	
• Ability to get things done	

The group then came up with a definition of power:

“Power is the ability to make choices and influence outcomes. Power is found across age, gender, and ethnicity. Often it is perceived as legitimate authority and the ability to use force.”

The trainer then introduced different dimensions of power to the group

1. **Power over:** This form of power is most apparent in political set-ups, replicated by governments, in communities, and in families:

This type of power is exercised through violence and (physical) control; it can be exercised in any institution. For example, when someone is born a man, he holds power over something and someone. The dominant actor, in this case the man, is the decision-maker. *Power over* is when people have been given the power to decide and to influence others, based on the role socially assigned to them.

2. **Power with:** This form of power draws on collective strength, mutual support, and collaboration, multiplying individual talents and knowledge:

This type of power is about people coming together and drawing strength from the collective. People may exercise this in the form of gangs, demonstrations, organizations, religious communities, the women's movement, etc.

3. **Power to:** Refers to the unique potential of every human being to shape their life and the world, opening up possibilities of joint action. Each individual – if they believe in themselves – has the power to create change:

People may exhibit this power by not wanting to give power away to others or by realizing they too have the power to influence dominant or oppressive forces (activism).

4. **Power within:** Has to do with a person's self-worth and self-knowledge, the ability to recognize differences and at the same time respect others, the capacity to imagine and hold hope:

Each person has this power. It is a spiritual power, e.g. the power not to submit to negative influences.

The trainer explained that people use many strategies to maintain positions of power and keep the status quo. They often use domination techniques, and it is important to learn to recognize them so as to be able to resist. In terms of patriarchy, those techniques include mak-

ing women's power invisible by forgetting, overlooking, ignoring, and ridiculing women. For example, by deliberately withholding information from women, men keep existing power structures in place. As a result, women are not able to participate fully, which makes them feel insecure and isolated.

Exercise 11: Role Play

Objective: To gain an understanding of the different types of power and to see how they influence our behavior and actions.

Duration: 45 minutes

Materials: none

Instructions: Six volunteers were asked by the trainer to leave the room for five minutes, during which they, in three pairs, reflected on three situations presented to them by the trainer. Each situation involved one person having power over the other person. The three pairs came back into the room and enacted the situations silently. The remaining trainees were asked to observe. Next, the three pairs were asked to change the power dynamics in the played-out scene, after which the group was asked to define the sort of power being shown in the new scenes.

Situation 1

Person A wants to take person B's books, which he is holding in his hands (*power over*).

The situation after the change:

Person B does not allow person A to take his books.

Reflection:

Person B realized he too had power to prevent person A from taking his property, and acted upon it (*power within*).

Situation 2

A husband tries to control his wife (*power over*).

The situation after the change:

The wife talks back to him and does not allow him to control her.

Reflection:

At first, the wife felt too afraid to challenge her husband, but when she realized she too had power to engage with him, she could change the power dynamics in the relationship (*power to*).

Situation 3

Person A is the lady of the house; person B is her sister-in-law, who lives with her and has to serve her. Person B is badly beaten by the husband of person A (*power over*).

The situation after the change:

Both women object to the beating.

Reflection:

Both women work together to end the injustice, realizing they are stronger when working together (*power with*).

The trainer clarified that when power is challenged, the old power might end, but the system of power replacing it is not necessarily different. Very often, the formerly oppressed become the new oppressors, which means that again *power over* is used. This is often seen after a revolution or uprising, where the immediate reaction to the change of power is to respond with the same type of power. To really change the power system is much more complex and difficult; it means reflecting on the power relations in society and changing the way people think about power and power relations. One trainee added:

"We need to be very conscious of the fact that real empowerment does not mean *power over* somebody, but that it means *power with* somebody."

The trainer explained further: "Power relations often take such a form that the oppressor dominates, intimidates, controls, and demands, whereas the oppressed have internalized being oppressed. The relationship they have with the oppressor has been negotiated along these lines."

Gandhi iterated that by ignoring the situation/person who has power over you, you challenge the oppressor, who will be forced to change his approach as well.

This perspective was further explored during the next exercise.

Exercise 12: The Arm Wrestling Game

Objective: Participants examine the assumptions about power that guide their thinking, action and its results.

Duration: 15 minutes

Materials: Chairs

Instructions: Participants are asked to form pairs and sit opposite each other on the floor, with a chair in the middle. They are asked to put their right elbow on the chair and take hold of the other's hand. When the facilitator says "go" participants must try to push the other person's hand down to the chair (arm wrestling).



The exercise showed that each pair negotiated power structures in different ways. Some pairs really took it as a competition, trying to push the other one's hand down, with success depending on the other person's strength and ability to push back. Others shared power by taking turns in pushing the other person's hand down and letting the other person win. Others just let the other person win, without using their own strength to fight back.

The trainer explained that the success of each different type of power depends on others as well. If people cooperate, they can achieve a lot, but often people are more inclined to compete and fight with each other. People are socialized in a certain system, and it is difficult to change internalized behavior, even when we are aware of the power structures around us and how these exploit us. He continued by explaining how patriarchy works.

Patriarchy

In every culture there is a tendency to establish similar power structures, though they occur in different manifestations or with different meanings for women and men. Men and women have evolved differently in society due to the fact that society has assigned them different roles, which are the basic components of patriarchy.

Power dynamics first manifested themselves through the patriarchal system and the norms this has generated. This system has been rationalized and justified through time. The trainer elaborated:

“Women’s subordination began with the origin of private property. When men domesticated animals they understood the principle of property and began to develop bigger and better hunting weapons, which also became used in inter-group fights between clans. Men then wanted to retain power and property, and pass it on to their own children. To ensure this inheritance, mother-right was overthrown. In order to establish father-right, women had to be confined and their sexuality regulated and controlled. Sexuality, fidelity, reproduction, mobility, and knowledge are examples of things the oppressor controls in the patriarchal system. For the continuity of the power relation, it was vital to establish a system to uphold it. This manifested itself in institutions, such as family or religion, which were and still are used to justify the subjugation of women.”

However, neither men nor women can be defined in a homogenous way. Both men and women are also defined by class, race, wealth, and other systems of inequali-

ties, so that an enormous variation in manifestations of masculinities and femininities exists in each culture. This means that multiple identities may reinforce or contradict each other within the same person.

One participant asked about the difference between religion and patriarchy. The trainer answered that the difference between the two is that patriarchy is a *system* and religion is an *institution* within this system; institutions are determined by the system. Though the domains of culture and religion are separate, they are interlinked: Religion plays a role in constructing culture, and culture can be misinterpreted as religion. Both are used to define supremacy and hegemony, which in all world religions is linked to patriarchy. Articulations of patriarchy may vary in different cultures and religions across time and space. Nevertheless, almost all cultures and religions privilege “masculinities” while subordinating “femininities” and rely on specific masculinities and femininities to reproduce themselves, sometimes through violence. The trainer next led the group in an exercise to define masculinity and femininity.

Exercise 13: Definition game

Objective: Participants explore and share their perception and understanding concerning masculinity and femininity.

Duration: 45 minutes

Materials: Paper and marker

Instructions: The group was divided into women and men. The women's group was asked to define masculinity, while the men's group had to define femininity. Both groups were encouraged to reflect on personal experiences through the following questions:

- How do you define femininity/masculinity?
- Which basic elements define femininity/masculinity?
- How do you feel about this?

The *men's group* shared that femininity to them is linked to everything gentle, and to family matters. It is linked to love but also power, which they considered a different kind of power from the masculine version. They shared personal stories of women close to them who have shown a lot of strength and power by raising their children alone or even risking their lives for their brothers. They indicated that this kind of feminine strength often goes unnoticed in a society that puts much more value on masculine traits and uses of power.

One participant shared:

“When I was a child my father disciplined me and my brothers with a cane. Now I have three sons myself, and at first I slapped my sons, since that was the kind of power I was socialized with. But then I stopped: I did not want to use physical violence on my children. Now I use words to discipline my sons, but my father criticizes me for being too soft, too feminine with them.”

The *women’s group* defined masculinity as a set of behaviors that can be adopted by both women and men. They defined key characteristics of masculinity as evoking fear, demanding silence, being decisive, being violent, being muscular. The women concluded that masculine roles are used to oppress women.

The trainer explained that the ideology of gender is closely linked to the construction of “State” and “Nation.” The State is generally considered akin to masculinity – impersonal, detached, rational, objective, unemotional, abstract, distant, procedural – while the Nation is generally considered akin to femininity – personal, attached, subjective, tangible, emotional, related to kinship and family.

The State re-creates the ideologies of gender in various ways: by addressing only the male heads of families in policy-making, for example, or by building weapons and establishing militaries as protectors of the people. The national honor – interchangeable with “male” honor – comes to reside in women’s bodies. The protection of the honor of a nation, through armies, becomes primary; yet this notion of honor also leads to violence against women, during both peace and war.

He went on to explain that nationalism creates specific values, norms, and ideas about femininity and masculinity, which are disseminated and reproduced through the stories and legends of the nation, as well as through its institutions. For example, laws to regulate sexuality are integrated in the legal system; appropriate gender roles and responsibilities are taught through the education system as well as role-modeled in the media (films, advertisements, news); and religion supplies constant reminders of what being a “good woman” and a “good man” entails. Through this, ideas of a “fixed” masculinity and femininity become deeply entrenched in society, resulting in high pressure on individual women and men to conform to these dominant ideas of homogenized “womanhood” and “manhood.” Under this condition of hetero-normativity, other ways of being “feminine” or

“masculine” or *neither or both* become stigmatized as “immoral,” behaviors that are in need of being corrected, reformed, and cured for the maintenance of the “social order.”



Day three | February 23

Masculinities and Violence

Summary: The third day started with a short recap of the previous day and the concepts learned.

The trainer explained that the purpose of this training would be to relate the concepts and stories to the trainees' daily lives and the methods they use to deal with conflict and injustice. The third training day would focus on the notion of violence, how power manifests itself through violence, and how people experience violence, both as victims and as perpetrators.

- Structural violence
- State violence
- Domestic violence
- Cultural violence

The participants from Pakistan shared:

“Seventeen percent of the news we scanned was related to violence. One example is an article about a father who killed his daughter for having married for love. In all articles the spotlight and the attention are on the victims; the media does little to shame the perpetrators. Interesting to see as well is that most stories of violence are centered around the family. We did find some examples of State violence and how the State punishes people who act against it. The perpetrators of violence are almost always men, either family members or State actors, but the majority of the victims are also male.”

Exercise 14: Violence in the Media

Objective: Participants learn how to analyze mainstream media using gender as a lens, and to explore gender-based violence in different cultural and national contexts.

Duration: 30 minutes preparation + 30 minutes presentation

Materials: National newspaper and magazines, paper and pen

Instructions: Before the start of the training, trainees had been asked to bring national newspapers and magazines to the training. During the exercise, the participants were divided into country groups. Each group had to go through the newspapers/magazines and identify different forms of violence. Participants were asked to reflect on the following questions:

- What type of violence is this?
- Who is/are the victim(s)?
- Who is/are the perpetrator(s)?
- How is the incident being reported?

Then the trainees returned to plenary to discuss the country group work.

They discussed that media as institutions are often owned by the state, which influences the ways in which violence is reported. For example, when the state uses violence it is either not covered in the media, or censored. If the article involves violence against women, the blame is often put on the woman instead of the perpetrator. The trainees identified the following forms of violence:

- Physical violence

The participant from the Philippines presented articles on domestic violence in which the focus was on the women as the victim; they included little or no information about the perpetrator. In one case the wife went to court to submit her case of domestic violence, which is very unusual in the Philippines.

“Women are taught that violence is part of our culture. There is no shaming of the husband or the family for the violence committed. Violence against women is a problem in all parts of society; all women, regardless of class, are victims of violence.”

The trainees discussed that the majority of newspaper articles were about men; if an article was about a woman, in most cases it was a negative story. Some shared examples of violence committed by the police, the army, or the State. Trainees also mentioned that violence may not always be perceived as such at first, for example if it takes the form of harassment, deprivation, or lack of education.

They concluded that all violence is gendered. State institutions such as the army and the police are composed mainly of men, who have been socialized to see violence as an integral and important part of being a man. Female presence does not automatically change this, since the masculine culture is deeply rooted in the structure of these institutions.

Another important aspect to consider is that the media are dominated by men. The news is predominantly written by men, edited by men, and even read by men. Whereas the media mainly portray men as perpetrators





and women as victims of violence, it is important to recognize that men are also victims of violence.

Film screening: “Tough Guise: Violence, Media, and the Crisis in Masculinity”³

The group viewed the film “Tough Guise,” which examines the relationship between popular culture’s construction of masculinity and the reality of being a man in late 20th century American society. The film argues that there is a contemporary crisis in masculinity. The media play a part in this, offering men certain “manly” roles to play, yet these roles often result in violent and selfish attitudes that are harmful to women.

Though the movie focuses on American culture, it shows that masculinity covers a wide spectrum and changes over time. It also shows how institutions such as the media and the State play a big role in constructing (violent) masculinity. The trainees saw a lot of overlap with their own reality. One participant stated:

“During the ’90s, when we had violent conflict, every shop sold toy guns. Movies were mainly action or war movies. This influenced people’s – and especially children’s – mindset”

Another participant shared:

“Because of popular conceptions of masculinity, my sons got the wrong idea about what being a man means. They gave me a headache when they were younger because they tried to be like the men portrayed in the media.”

Some of the male trainees struggled with how to create an alternative as a man:

“But what can I do? I feel ashamed to have internalized the patriarchal system. I must understand the issues behind it, and reflect deeply on them. It is difficult to recognize that we belong to a certain category of oppressors. I know it is not my fault, having been born in a patriarchal society. We belong to this society, but we are not committed to its system.”

Another male participant added

“The first step should be to heal ourselves, but that will only be possible if we realize that we have been contami-

³ <http://topdocumentaryfilms.com/tough-guise/>

nated by the patriarchal system, that we undermine ourselves as human beings, that we kill our feminine aspects – our emotions. We have to deal with the pain we have caused others and reclaim ourselves; only then we can rebuild our society.”

There is no simple answer to the question of how to reinvent masculinity. Also, it involves a long process. Current gender roles do harm to men and women, yet can be transformed by empowering oneself and others to work for the deconstruction of masculinities and femininities.

Men’s roles in and responsibilities for ending violence are manifold. They range from individual men changing their relationships with their intimate partners, to male-dominated institutions changing the way they function in order to better confront issues of gender injustice and abuse of power. Specific ways men may contribute to ending violence include:

- Start with yourself;
- Listen to the people around you, and to yourself;
- Explore the damages of patriarchy;
- Understand your own defense mechanisms;
- Ask questions, even difficult ones – break the cycle of silence!
- Own the issue;
- Create allies for your cause.

As a man, being an ally to women means accepting responsibility, providing support, earning women’s trust, and being reliable and accountable.

The group was then led into an exercise in exploring one’s own thinking and behavior.

Exercise 15: Make the Change

Objective: To reflect on negative behavior, stereotypes, etc., that have been challenged during the previous days, and to make a commitment to focus on the aspects we want to work on for personal change.

Duration: 30 minutes

Materials: Two different-colored cards, pens

Instructions: Trainees were asked to write on one card something they want to leave behind, such as a stereotype, a characteristic, a feeling, or a perception. On the other card, they had to write something they wanted to take with them, such as a commitment.

Participants were given a few minutes to reflect, after which they were asked to tell the group the issues they wanted to leave behind while putting the paper in a bin. Their commitments were displayed on the wall.

Some answers included:

- I want to leave behind my defensive personality. I want to learn to listen to my own voice.
- I want to leave behind my biases and personal struggles. I want to become more conscious of different gender issues. I realize now it is a big struggle to speak up for masculinities.
- I want to leave behind my anger, and focus on the change I can bring to my family and society.
- I want to leave behind my old masculinity and focus on redefining it.
- I want to leave behind my ideas about how men and women are, and I want to start seeing humans instead of men and women.
- I want to leave behind my belief that violence is part of being a man, and work on new perceptions of what a man is.
- I want to leave behind my doubts about me.
- I want to leave behind blaming men, and work on finding allies.



Day four | February 24

UNSCR 1325 and Nonviolence

Summary: The fourth day started with an introduction to the second trainer, Netsai Mushonga, National Coordinator of the Women's Coalition in Zimbabwe, and Jasmin Nario-Galace, Associate Director of the Center for Peace Education at Miriam College in Quezon City, the Philippines. The morning session focused on introducing trainees to international instruments on women, peace, and security (WPS). Jasmin also presented the Philippines' National Action Plan⁴ (NAP) to the group.

The group work started with a discussion on the concept of human rights. Historically, human rights were conceptualized by white, Western men and excluded marginalized groups such as colonized peoples, indigenous peoples, and women.

Jasmin shared:

"The International Covenant on Civil and Political Rights (ICCPR)⁵ is very general, and women felt marginalized within the human rights discourse. Women began to demand specific attention for women, resulting in the passing of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW, 1979),⁶ which is recognized as the first international bill for women. Another important step was the Beijing Declaration and Platform for Action (1995),⁷ which focuses on twelve critical areas of concern, including the issue of women and armed conflict."

The most detailed international documents concerning women's rights in conflict situations are the United Nations Security Council resolutions focusing on women, peace, and security, including UNSCR 1325 (2000) and UNSCR 1820 (2008). The WPS resolutions are a direct

4 http://www.peacewomen.org/assets/file/NationalActionPlans/philippines_nap.pdf

5 For more information, see <http://www2.ohchr.org/english/law/ccpr.htm>

6 For more information, see <http://www.un.org/womenwatch/daw/cedaw/>

7 For more information, see <http://www.un.org/womenwatch/daw/beijing/platform/>

outcome of the joint lobby and advocacy efforts of the global women's movement.

UNSCR 1325 focuses on women's role in peacebuilding, stressing that women are active agents of change, that they must be involved in all decision-making processes, and that their specific protection needs should be considered. UNSCR 1820 focuses on the prevention and mitigation of sexual violence against women in conflict, calling for the protection of women against sexual violence and ending impunity.

Other WPS resolutions include UNSCR 1888, 1889, and 1960. UNSCR 1888 strives to strengthen the implementation of SCR 1820 by establishing leadership, deploying expertise, and improving coordination among stakeholders involved in addressing conflict-related sexual violence. UNSCR 1889 was adopted in 2009 with the aim of strengthening the implementation and monitoring of UNSCR 1325. It reiterates its mandate for increasing women's participation and reinforces calls for mainstreaming gender perspectives in all decision-making processes, especially in the early stages of post-conflict peacebuilding. UNSCR 1960 on sexual violence in situations of armed conflict, in particular against women and children, was passed in December 2010. The resolution was formulated as a response to the slow development and progress in regards to women's rights and the continued use of violence against women and children. It mandates states to act quickly to respond to GBV by deploying experts and intervening in conflict situations.

Next, the facilitator had prepared a short quiz on UNSCR 1325, to get an idea of the participants' level of knowledge. The group was split up into four teams, which played against each other.

She then continued by sharing how the Philippines' National Action Plan on UNSCR 1325 had been created.

The Philippines was the first Asian country to develop a national action plan on UNSCR 1325. Ten years after UNSCR 1325 was adopted, a group of women activists met in the Philippines to discuss progress in relation to the implementation of the resolution. They noticed that efforts to promote women's participation in decision-making and protection from violence were weak. They decided to invite other women's groups into the discussion on implementing the UN Security Council resolution. Together, they agreed to invest in a process of



awareness-raising and approached the government to become engaged.

As a next step, the women formed a committee to formulate a national action plan for the Philippines. Workshops and consultations were organized on the national level, since the women considered it crucial that the NAP echo the voices of the women on the ground. As the crafting of the NAP progressed, more and more women's organizations joined. The committee consulted with women from different sectors of society, asking them what their main problems were and what issues should be addressed in the NAP. After the process of collecting input was concluded, two national validation workshops were organized, during which the draft NAP was reworked. Before presenting the NAP to the President of the Philippines in 2010, the committee ensured that all stakeholder input had been included. Finally, an executive order was given for its implementation.



After this presentation, trainer Netsai Mushonga started her session by inviting the trainees to reflect on the role of women and men in peacebuilding and during the different stages of conflict.

Exercise 16: Group discussion

Objective: To discuss and get insight into the roles of men and women in conflict and peacebuilding processes.

Duration: 10 minutes plus 30 minutes presentation time

Materials: Pen and paper

Instructions: Trainees were divided into three groups and asked to discuss the following:

- The role of women in peacebuilding
- The role of men in peacebuilding
- The role of men and women during the different stages of conflict

After the group discussions, group representatives presented their main points to the plenary group. Below follows a summary of the feedback:

During times when tensions are building, it becomes important to mobilize the community and identify ways to avoid conflict. Both men and women have a clear role to play in this. However, though women may act as mediators on a community level, their role tends to be

diminished once official peacebuilding processes begin taking place.

Trainees discussed how, first of all, women are major victims of conflict. Men are actively involved in the creation of the conflict, including direct fighting. Women could play a role in discouraging men to fight, but more often choose to ignore the conflict or even encourage the men to fight, e.g. through war songs or by rejecting men who do not want to fight and kill. Women can also commit violence, e.g. as suicide bombers, or by abusing and assaulting others, or more indirectly by feeding the soldiers and transporting arms. Netsai shared how in Liberia, for example, 12,000 women came forward after the war, admitting they had sustained war efforts. A participant from Pakistan added:

“There are also examples of female warlords; when women gain power they often behave in the same way as men”

Both women and men may work for the resolution of the conflict by engaging in mediation efforts, promoting peace, and assisting in humanitarian efforts. However, women are often excluded from participation in high-level peace negotiations and decision-making processes, even though it is vital to include women's voice and perspectives in order to create sustainable peace.

The group reflected on why women are often the ones who seek peace. They concluded that it is related to the fact that women suffer more than men during times of war and violent conflict, and have less to gain. Also, women have been designated the role of caregivers in most societies, making them more inclined to take action for peace when they see their children and families suffering.

Netsai then led the group into an exercise to reflect on personal experiences with domination and power.

Exercise 17: Personal Experiences of Domination and Power

Objective: To reflect on situations where the trainee felt dominated and where they felt powerful, and to explore the factors behind this.

Duration: 30 minutes group discussion and 30 minutes presentation time

Materials: Pen/marker and paper

Instructions: In groups of three, trainees were asked to reflect on the following:

- Describe a situation in which you have experienced domination
- How did you feel?
- How did you resolve this situation?
- Describe a situation in which you felt powerful
- What resources did you use in this situation?

When participants came back to the plenary group to share their experiences, some were very emotional. But the exercise was fun at the same time, and it enabled further building of trust between participants. Within the group, everyone could relate to experiences of being dominated, leaving him or her feeling helpless, angry, and sad. However, most participants could also recall a situation in which they had felt empowered by standing up for themselves:

“I am half Chinese and I used to be skinny, so I was bullied at school. One day I decided to speak up and I saw it had an effect. I also hit one of the guys bullying me. I know it was a violent act, but reacting in a nonviolent way is a long process, I think. I realize that even now I still struggle to lead a nonviolent life.”

“During the conflict in my country, I felt much dominated by the military regime. I felt helpless and sad, and turned to Buddhist texts. It calmed my anger and I was able to suppress feelings of helplessness.”

Netsai then led the group in an exercise to start exploring nonviolence.

Exercise 18: Nonviolence Definition Game

Objective: To explore and define nonviolence in a participatory manner.

Duration: 30 minutes

Materials: Colored paper, pens, whiteboard marker and whiteboard

Instructions: Participants were asked to pick a piece of colored paper and write on it five words that define what nonviolence means to them. Next, they were asked to form buzz groups by twos and agree on a shared definition of nonviolence, based on the words each had come up with previously. This definition was written on a separate piece of paper.

In a third round, two buzz groups came together. They in turn had to agree on a shared definition of nonviolence, based on each other's definitions. Ultimately, all the different groups came together in a plenary discussion and agreed on one definition for the entire group. The main objective was to give participants an opportunity to explore the meaning of nonviolence on their own and defend it when they went into buzz groups. At the same time they got to hear other definitions of nonviolence from other participants, and this exploration is healthy. Nonviolence is a dynamic term that means a diversity of actions to different people, based on their customs, norms, environment, and the situation they find themselves in. It is critical that from the beginning, participants understand this dynamism.

Three definitions were discussed in the plenary group:

Group one: “Building peace without doing or receiving harm”

One participant disagreed with the definition, arguing that Gandhi was persecuted when he was acting in a non-violent way, which shows that sometimes a person cannot control whether he or she is receiving harm, since you cannot always control the actions of others towards you.

Netsai shared a story of when she was imprisoned for her political activism. She said:

“In prison, the officers tried to make me feel afraid. If you respond by treating the officers as human beings, you strip them of their power. I would even ask the officers if they wanted to share my food.” Through this personal account, she wanted to demonstrate that allies can be found everywhere, even among the “enemy.”



Group two: “Positive actions to end injustice”

The group emphasized that their definition had three important components: *positive*, *action*, and *justice*. To end injustice, one cannot stay passive, but must take action.

Group three: ‘Think, speak, and act with love’

This definition entails that the whole person – in thinking as well as acting – is convinced of nonviolence as the only way forward.

Netsai asked the group to come up with one single definition based on the three definitions.

Following a discussion, the group agreed on the following definition of nonviolence:

“Nonviolence is taking positive actions in thought, speech, and action with love so that no harm is done while bringing change.”



Day five | February 25

Active Nonviolence

Summary: This day focused on the further exploration and definition of the concept of active nonviolence, using the definition from the group of the previous day as a basis.

Netsai started the day by going back to the definition of nonviolence that the group had produced during the previous day. She shared an example from Zimbabwe, where the white colonial government tried for a long time to evict a village of native farmers from their fertile land. The native farmers did not fight back, but simply left their homes and went to hide in the mountains each time a date was set for their eviction. Though the white farmers kept trying to chase them away, the native farmers kept returning. In the end, the white farmers gave up and the black people's land was not taken away. The people in this village were the only black people who retained their land during the nationwide evictions that took place in the early 1900s.

To be nonviolent involves standing up against injustice, Netsai underlined, which is often met with resistance by different groups in society. One participant from Sri Lanka shared:

“There is little room to practice nonviolence in my country. You will be threatened by various groups. What would be the nonviolent way to deal with such situations?”

The trainer answered that a crucial factor for nonviolence to succeed is the number of people that are mobilized (critical mass). The police may be able to arrest a few people, but they can never arrest thousands of people.

When exploring what nonviolence is, it is also important to clarify what nonviolence is *not*.

Nonviolence is NOT:

- Passivity and inaction
- To forgive and forget
- A just war theory
- The art of learning to compromise
- The absence of conflict
- A new religion
- A quick fix to the world's problems
- A way to crush your enemies
- A self-help method

Netsai explained that there is a difference between conflict and violence. Conflict is and always will be part of society and people's daily lives. Conflict may even be healthy, as it can generate new ways of thinking and acting. The key is to manage conflict in such a way that it does not become violent.

Nonviolence IS:

- A strategy for resisting injustice and oppression without creating new injustices;
- The art of seeing alternatives to the use of violence to solve conflict;
- A means of combating violence;
- A way to match the opponent's forces, one that requires strategy and demands courage, discipline, and sacrifice.

Netsai shared that non-cooperation is an important non-violent method, since domination can succeed only when people consent to being dominated. She underlined that many people have internalized the belief that violence is the only effective way to address injustice. She listed four common myths about responses to violence:

- **“There are two choices when faced with injustice: to submit or to be violent”**
- **“Violence is the only appropriate and only realistic way to fight injustice”**
- **“Violence is a natural and intrinsic part of life”**
- **“The way to stop someone's violence is to be more violent”**

The group discussed how these myths were very much related to the previous discussions on masculinity and violence. Many people using violence justify it with the myths above. Next Netsai introduced the *six key principles of nonviolence*, as developed by Martin Luther King, Jr, after which the trainees discussed each principle:

1. Nonviolence is a way of life for courageous people

- It involves being assertive spiritually, mentally and emotionally;
- It means investing in persuading the opponent of the righteousness of your cause.



2. Nonviolence seeks to win friendship and understanding

- Nonviolence works towards achieving redemption and reconciliation;
- The purpose of nonviolence is to create what MLK calls “the beloved community.”

3. Nonviolence seeks to defeat injustice, not people

- Nonviolence is about keeping in mind the bigger picture and the larger goal. It is about considering the opponent as a person, not as an enemy. It is not about defeating persons, but about changing systems of oppression and injustice;
- Nonviolence holds that those who do harm are also victims of the oppressive system.

4. Nonviolence holds that voluntary suffering can educate and transform

- Nonviolence accepts suffering, without retaliation – it accepts that nonviolent activism might be met with violence by the opponent, but will never inflict it. Sometimes suffering can even have the power to convert the enemy.

5. Nonviolence chooses love instead of hate

- NV believes that by displaying love for the enemy, we demonstrate love for ourselves. The idea behind nonviolent love is being unselfish and always keeping in mind the bigger goal you are trying to achieve. It is about considering the opponent as a human being, about respecting people, even when there is conflict – which is something different than feeling deep love for a person. This kind of love is spontaneous, unmotivated, unselfish, and creative.

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

- The main idea behind this principle is that if you do not believe in what you do, you will give up in the end. ANV is a long and challenging road. Injustice is never sustainable, and will ultimately be challenged by nonviolence.

Part of nonviolent organizing is that activists must be well-informed about their cause: In order to understand the injustice and be able to articulate it, it is important to do research and investigate it from all angles. Success also depends on good planning, which means investing in the capacity of the constituency, building a successful track record, and controlling the momentum of the nonviolent action or movement. The success of a nonviolent

movement depends on building a critical mass of people. Investing in transparent and clear communication is important in this regard, in order to minimize misunderstandings between actors and gain support from a large group of people. Nonviolent activists should also prepare themselves to accept suffering, if necessary, in their quest to reach their goal. Basically, nonviolence is a way of life, one which does not seek to defeat the opponent, but to gain an understanding of the roots of the injustice and the different perspectives involved.

To live a nonviolent life is to lead a life of discovery and learning. A nonviolent activist must be strategic, creative, and flexible and know how to talk, how to negotiate, and how to demand.

Netsai explained that nonviolent methods can be classified into three broad categories:

Protest and Persuasion

- These involve low-risk actions such as petitions, leaflets, picketing, wearing of symbols, singing, protests, walk-outs etc;
- This category of action is primarily symbolic. These actions, no matter how large they are, seldom work on their own;
- However, they can be more effective — and risky — if they take place in a country in which organized political dissent or assembly is outlawed;
- The main purpose of protest and persuasion actions is to communicate a message that something is wrong, and that people are ready to do something about it;
- By transmitting the movement’s message, these actions can also be helpful in promoting change among certain groups;
- Protest and persuasion actions may build a setting that is conducive to more targeted, disruptive, and/or potentially high-risk actions in the future.

Non-cooperation

- These consist of social, economic, and political forms of non-cooperation,
- such as social ostracism, strikes, work slowdowns, withdrawals from bank accounts, stay-at-homes, and boycotts;
- Non-cooperation means that people stop obeying the opponent and deny and withdraw their support from the opponent’s system of power and control;
- Some of these methods require many people in order to be effective;



- Some of these methods – such as a consumer boycott or a work slowdown – allow large segments of a society’s population (young and old, men and women, etc.) to actively participate in the struggle by using simple, low-risk actions;
- When there is broad public participation, methods of non-cooperation can be the most powerful means of nonviolent action.

Intervention

- Includes actions such as sit-ins, blocking roads, overloading facilities, establishing parallel (alternative) institutions, occupying buildings;
- Includes acts of civil disobedience and deliberately seeking imprisonment;
- These methods directly disrupt the ability of the opponent to function;
- These are high-risk methods of nonviolent intervention, which can sometimes have a large impact with relatively few people participating in them;
- Risk: The failure of an action can damage the movement’s authority, or the opponent may mount a harsh response;
- The activists who carry out this method of nonviolent intervention are often the best trained, most committed members of a movement, who are willing to make a greater sacrifice than others.

It is important to think strategically, yet creatively about which method is applied when. Intervention, for example, is the most dangerous method and should therefore be the last to be undertaken. Further, it is important to build the capacity of the constituency. As an activist one must be an expert on the subject, show discipline, and re-evaluate the implementation of the strategy throughout. Lastly, timing is crucial, for if the timing is not right, few people will listen to your message.

Netsai then presented the six steps of planning a nonviolent action:

Step 1: Gather Information/Research

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

Step 2: Educate Others/Mobilize

Armed with your new knowledge, it is your duty to help those around you, such as your neighbors, relatives, friends, and co-workers, better understand the problems facing society. Build a team of people devoted to finding

solutions. Be sure to include those who will be directly affected by your work.

Step 3: Remain Committed

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

Step 4: Peacefully Negotiate

Talk with both sides. Go to the people in your community who are victims of injustice or who are experiencing violence. Also go to those people who are perpetrating the violence or committing the injustice. Use humor, intelligence, and grace to lead to solutions that benefit everyone in the community.

Step 5: Take Action Peacefully

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

Step 6: Reconcile

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

Participants then shared stories of nonviolence from their own context. A participant from India noticed:

“In all these examples, it was necessary to bring people from opposing parties together; together they were able to create movements for change.”



Exercise 19: Nonviolent Barometer

Objective: To learn how to distinguish between violent and nonviolent responses

Duration: 40 minutes

Materials: Large space, (non)violent statements, and a line laid out on the ground

Instructions: A line was drawn on the floor, which would function as the barometer, connecting the two opposites “violent” and “nonviolent.” The trainer then confronted the participants with different situations. They were asked to position themselves physically on the continuum between “violent” and “nonviolent,” according to their judgment of each statement. Afterwards participants were invited to discuss the positions chosen and the reasons for their positioning.

Statements given included:

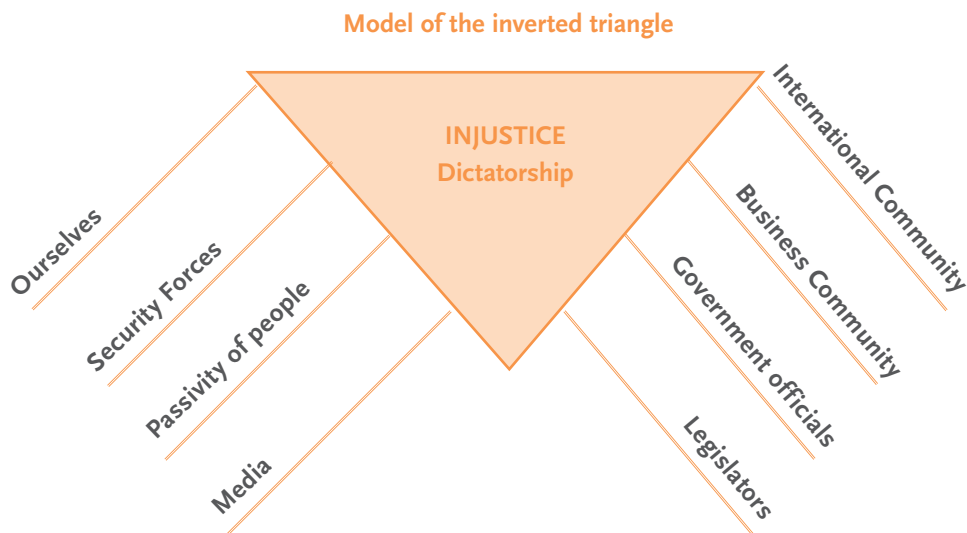
1. “Someone spits in your face and you slap them.”
2. “A woman prays fervently for her husband to stop abusing her.”
3. “Sara has greatly insulted Balu; in turn Balu has shut her out of his life and refuses to acknowledge her existence.”
4. “A shop is overcharging and people boycott the shop.”

5. “A group of people do nothing when a man assaults a woman who appears to be his wife at a bus stop.”
6. “Youths in a village barricade the road such that an overcharging minibus fails to enter their community.”
7. “Parents decide to withdraw all kids from a school where a teacher is abusing his students and the police refuse to arrest him.”
8. “A villager poisons a herd of cows which is regularly let loose on her crop.”

After each situation, the participants discussed their positions on the barometer. Some statements, especially 2 and 3, evoked very different reactions from the participants. Some argued that the reaction of Balu could be called psychological violence towards the girl, and in that sense is not a nonviolent reaction to the situation, while others referred to the theory discussed before, that by ignoring the one doing harm (in this case the insulting girl), one takes power away from the perpetrator.

Netsai introduced the theory of nonviolence, which begins by explaining that oppressors want the oppressed to perceive power as fixed and unmoveable. Nonviolence reasons that power is fragile and dynamic, and that power relations can change at any time. It is important to





remember that domination always implies a certain level of agreement from the one being dominated; without this agreement, the power can no longer be maintained.

The theory of nonviolence can best be presented through the model of the inverted triangle.

The inverted triangle represents the injustice, which can stay upright only if it is held up on both sides by the pillars. These pillars include negative forces that keep the injustice going as well as people (sometimes the oppressed) who are not doing anything to oppose the injustice. Though they might not agree, they still support the system through co-operation and passivity. Once the pillars are removed, the inverted triangle representing the injustice collapses.

The model of the inverted triangle is useful when analyzing a situation of injustice, before starting to plan a non-violent action. Once the injustice is thoroughly analyzed, it should become clear who really upholds the system. This model also gives the nonviolence activist a starting point for determining whom to target and whom to try to ally with, so that the pillars can be disintegrated.

Exercise 20: Structures of Domination

Objective: To learn how to analyze a situation of injustice by identifying the pillars that support it using the inverted triangle.

Duration: 30 minutes + 30 minutes group discussion

Materials: Flip charts and markers

Instructions: Participants were divided into groups. Each group was asked to decide on an example of injustice and analyze it using the inverted triangle model. In doing so the group had to identify the pillars that were upholding the injustice.



One group looked at the issue of gender discrimination:

They identified the following pillars of passive support:

- | | |
|---|--|
| <ul style="list-style-type: none"> • Those who do not agree with gender discrimination, but are not doing anything to oppose it • Political parties and leaders – usually male-dominated structures | <ul style="list-style-type: none"> • Media • NGOs • Youth |
|---|--|

Negative pillars included:

- | | |
|--|---|
| <ul style="list-style-type: none"> • Religious institutions • Family (patriarchy) • Marriage – heterosexual marriage as norm • Media | <ul style="list-style-type: none"> • Political leaders • Judiciary and law • Education • Local leadership |
|--|---|

Two groups looked at the issue of discrimination against indigenous people:

The groups identified various pillars of passive support, including:

<ul style="list-style-type: none"> • Media • UN • Religious institutions • Judiciary • Educational systems 	<ul style="list-style-type: none"> • CSOs • Indigenous groups • Political parties
---	--

As negative pillars, the groups identified:

<ul style="list-style-type: none"> • Government institutions/State/political leaders • Education • Religious groups • Foreign governments • Private sector • NGOs 	<ul style="list-style-type: none"> • Feudal lords • Law enforcement agencies • Army – paramilitary forces • Media • Language
---	---

The trainer explained further:

“When looking for allies to create change, it is also important to look within the ‘opponent’” groups and institutions, since there are always some progressive people to be found within, who will support your cause.”

Film screening: “Pray the Devil Back to Hell”⁸

The last part of the day included the screening of the documentary “Pray the Devil Back to Hell,” which documents the nonviolent activism of Liberian women during the bloody civil war.

Christian and Muslim women united and wore white T-shirts as a symbol of their peace movement. They successfully demanded an end to the armed conflict – armed only with the courage of their convictions – and are the living proof that nonviolent resistance can succeed.

Afterwards the group discussed the film. Several trainees mentioned that at first they found the movie painful to watch, with all the violence displayed. Others felt that the movie was encouraging as it showed how ordinary

women could create change in a war-torn country. One participant responded:

“The women in the movie were the only ones who took the initiative to build peace, by being very strategic. They were talking to all the people who held strategic positions, and knew how to influence them.”

Another participant expressed admiration for the women, who never gave up and made sure that they persisted until elections were held. “*Dialogue supported the women in gaining allies,*” another participant added. The documentary demonstrated that when engaging in nonviolent struggle, the number of mobilized people is crucial in order to be successful. The trainer further explained: Raising awareness of your cause is important, because it can help you in generating support and resources for your movement. For example, the women of Liberia were supported, financially and in other ways, by other women’s organizations. The women made sure to invest in creating alliances so that many – including influential people – supported their cause. This also ensured that their activism remained visible to the public.



⁸ <http://praythediavilbacktohell.com>

Day six | February 26

People Power Movement

Summary: To give examples of successful active nonviolence movements in the Philippines and examine the factors of success and challenges of the nonviolent struggle.

The day started with a session focusing on practical examples of active nonviolence from the Philippines, led by Raul Socrates Banzuela (“Soc”). Soc is a member of AKKAPKA, a nonviolent movement in the Philippines, which was involved in the nonviolent struggle to free the county of dictator Marcos during the 1980s. He is also serving as the National Coordinator of Pambansang Kilusan ng mga Samahang Magsasaka (PAKISAMA), a national confederation of farmers, fishermen, and rural women committed to agrarian reform and rural development.

He shared:

“When I was doing community work in the countryside as a young man, I saw the injustice in the coconut industry, such as the unfair prices and the high taxes the farmers had to face. I was wondering how to fight this injustice, and I thought that armed struggle would be the way.”

In 1983, Benigno “Ninoy” Aquino, the main democratic opposition leader and potential successor of President Marcos, was killed. This marked an important milestone in the Philippines, with thousands of people visiting the church where Ninoy Aquino’s wake was held. His funeral procession drew 2 million people onto the streets of Manila.

By that time Soc was given the opportunity to participate in a workshop on active nonviolence, which was conducted by Jean and Hildegard Goss-Mayr, two activists from Austria who were invited by a small religious congregation to hold a series of nonviolence seminars.

He shared:

“I was very silent, since I was hearing things that were unfamiliar. I was taught that every person has to be respected absolutely; that we had to fight the system, not the people; and that we are all part of the system and uphold it by not trying to change it. I learned that power is not monolithic and can be taken away from the people who believe they own it.”

The training participants held identical trainings throughout the country, whose trainees in turn trained others. Though he had learned about the successes of nonviolence, he admitted it took him some time to be convinced that it was an effective method to create change. He continued:

“I left the organization for which I was working and joined the movement, which grew bigger and stronger every day.”

When the military got involved and army tanks arrived, people gathered and positioned themselves in front of the tanks, handing out rosaries and flowers to the soldiers. A group of local artists composed a song about the movement, which became an important source of inspiration for the Filipinos: “Handog Ng Pilipino sa Mundo” (The Gift of the Filipinos to the World).

http://www.youtube.com/watch?v=ooGtSV7Uafl&feature=results_video&playnext=1&list=PL1628oCBBEAoE7BD3.

The People Power Movement mobilized millions of people, and in the end managed to oust Marcos. Soc narrated:

“I was there on the first and the last day. It was amazing to see so many people sharing the same vision of a future where nobody felt hungry.”

The Sumilao Farmers March on Manila

Next Soc shared a second, more recent example of nonviolent organizing in the Philippines, this time by a group of farmers. The example demonstrates how a small group of people can successfully confront injustice through nonviolence, as well as the amount of organizing and patience this takes.

The Sumilao Farmers are mostly indigenous people, who for a long time were denied access to and ownership of their lands. After the People Power Revolution, an agrarian reform law was instituted which ruled that all farmers should be given back their lands. The Sumilao Farmers used this law to claim 144 hectares of their land. Overall, the titling process took five years. When the Department of Agrarian Reform finally assigned the property to the farmers, the landowner – who was a friend of the former president – prevented them from entering it and successfully appealed the ruling. He then forced the farmers from the land, using 60 armed security guards.

At the time, one of the leaders had attended an ANV seminar, and he encouraged the farmers to continue their activism. This led to a 28-day hunger strike in front of



the headquarters of the Department of Agrarian Reform, which attracted a lot of (mainstream) media attention. These events took place a year before the 1998 national elections, which gave a certain strategic momentum. Since the agrarian reform law had not yet been sufficiently implemented, another bill was in preparation in order to push the process. The Sumilao Farmers' case led to a big national debate that helped to make this bill move forward in Congress. Other people started to join the struggle: university students and religious leaders joined the farmers outside the Department of Agrarian Reform. The cardinal blessed the protesters, and election candidates had their picture taken with them. This pushed the president to return 100 of the 144 hectares to the farmers.

Upon returning home to reclaim their lands, however, the farmers found them fenced off with barbed wire. They expected the government to start carving out the 100 hectares, but nothing happened. In the end the farmers decided to go back to the Department of Agrarian Reform. A few months later they learned that the landowner had gone to the Supreme Court in the meantime. The Supreme Court, in turn, ruled that the land should be returned to the landowner due to a technical flaw in the titling process.

Meanwhile a new president was elected. The farmers decided to continue their struggle and returned to Manila for further protests, including another hunger strike and a 2,000km march. But the Supreme Court was adamant and decided the case with finality in favor of the landowner. One of the farmers committed suicide in protest. In the end, the farmers' lawyers advised them to wait five more years. Any of the land that had not been used within five years according to the approved conversion plan should then be turned over to them. The farmers waited for another five years and, sure enough, the land had not been developed by the former landowner but was instead sold to the San Miguel Corporation (SMC). The farmers wrote the Department of Agrarian Reform, asking them to redistribute the property based on the former landowner's violation of the strict rules on conversion. It took two years for the department's secretary to respond, pointing to the Presidential Palace as the correct target.

On October 10, 2007, having received no response from the president, the farmers started to march to Manila – a two-month walk of 1,700km (four times the distance traveled by Gandhi's Salt March). As they marched, students in Manila were printing and selling T-shirts to support the

farmers' cause. During their march, the farmers always had enough food as this was provided to them by church groups, students, and others who supported their cause. Other people also started to join the walk, which was captured on video and aired nationwide. On March 29, 2008, a settlement was forged between the farmers and SMC, giving 50 hectares free and clear, while the remaining 94 hectares would be subject to agrarian reform. This inspired many other farmers' groups around the country to march as well. Eventually they succeeded in pressuring the government to extend the agrarian reform program, making it possible for a million landless farmers to own the land they till. Rene Penas, the Sumilao Farmers' leader, was assassinated on June 5, 2005, but in 2010, the remaining farmers finally got their land. All in all, it had taken a 20-year struggle. "During our campaigns, we lost three of our best leaders to assassination," Soc added. The group then watched a film documenting the nonviolent struggle of the Sumilao Farmers (see also: <http://www.youtube.com/watch?v=thuhXkV6j5l>)

Exercise 21: ANV as a tool for action

Objective: To reflect and explore nonviolence as a means of action.

Duration: 30 minutes

Materials: Film (<http://www.youtube.com/watch?v=thuhXkV6j5l>), paper and pen

Instructions: The participants were asked to go into small groups and reflect on the following questions:

1. How do you feel after watching this film?
2. What did we see? What does this mean for us?
3. What did the movie teach us about nonviolent strategizing and planning?

One participant said:

"I feel very close to the Mindanao farmers because in my country farmers are facing the same problems."

Another participant said:

"This film showed me that the truth will always prevail. The farmers never gave up. They always believed in the power of nonviolence."

Another participant added:

"The farmers may have been poor in resources, but they were rich in terms of strength."

In some countries, governments will always respond violently to nonviolent protests. One participant from India



shared: *“Even if the people hold a silent protest, they will still be shot at.”* A trainee from Sri Lanka shared a similar example, in which 500 members of political parties had marched in silence, and were met with an overwhelming police force, which used violence to break up the protest. The trainer shared an example of flash marches, which can serve as a strategy to prevent such police violence:

“In Zimbabwe, women will sometimes gather to march just for five minutes. When the police arrive to arrest them, they have no way of knowing who marched and who did not.”

Soc added that the marches of the Sumilao Farmers were very well planned; the farmers always made sure to get media attention, which is a useful strategy when engaging in nonviolent activism. Through this, the movement had gained a lot of credibility over the years, an important reason why they managed to gain much support from other groups.

In the afternoon the group went to visit the Our Lady of EDSA Shrine as well as the monument to the People Power Movement at Camp Aguinaldo. Both were built to commemorate the People Power Movement and its peaceful outcomes.



Day seven | February 27

Planning Gender-sensitive Active Nonviolence training

Summary: The day was used to take participants through factors in successfully setting up and running a gender-sensitive active nonviolence workshop.

The trainer opened the day with two quotes by Martin Luther King, Jr, related to ANV, as a way to reflect on the discussions of the previous days.

- Cowardice asks the question: Is it safe?
- Expediency asks the question: Is it politic?
- Vanity asks the question: Is it popular?
- But Conscience asks the question: Is it right?

There will come a time when one must take a position that is neither safe, nor politic, nor popular, but one must take it because it is right.

As part of the WPP Asia ToT Cycle, the participants are expected to plan and implement trainings on gender-sensitive active nonviolence upon their return home. The training day focused on how activists can prepare themselves for a nonviolent action, so as to help trainees prepare to make their individual action plans during the last training day.

The first session started with the presentation of the GSANV checklist, which the WPP has developed in collaboration with the trainees of the 2009-2010 Training of Trainers. This checklist can serve as a tool to integrate a gender perspective into nonviolent activism. Together with the WPP staff, the trainees reviewed and discussed the checklist – see Annex for the checklist.

After the discussion, trainer Netsai took participants through a list of necessary steps to consider when organizing a nonviolent action or training. She underlined:

“Proper preparation is important to guarantee the success of a training or action.”

Training content

1. Make sure you are familiar with available materials on ANV and see how they can be adapted to suit your particular context;

2. Read up on local stories of ANV, so you are able to refer to these during the training;
3. Make sure the information about the injustice includes women’s perspectives;
4. Share with the group information about national/ regional peace networks. Do a search on the Internet as well as checking local media sources;
5. Make sure to invest in convincing the core training group of the importance of the learned concepts, so everyone is on the same page. The trainer shared as an example her experience with introducing the theory of gender-based violence to her core ANV group. Her fellow members were at first not convinced that gender had anything to do with peacebuilding, so she had to invest in educating her own core group before she could start working with the community.

The training venue

1. The training hall and training facilities must be easily accessible for all participants;
2. Make sure the location is safe for women; think about any challenges for women (the time of the training, the accessibility, the venue itself) that might keep them from attending;
3. The environment of the training must be adequate for the type of training and the group of participants. The following questions should be considered: “Is it safe to hold a training right now?”/ “Does the nature of the workshop allow it to be in a public space or should it be kept more low-profile?” etc.

The training facilities

1. Create a checklist in advance, so that you are sure all necessary materials and facilities will be available at the training site before the training starts;
2. Do a check. All necessary equipment, such as electronics, must be in working order before the training commences;
3. Pay attention to whether the location has separate spaces for women and men (e.g. for washing, sleeping, resting).

Facilitator

1. The facilitator must be open to other perspectives and views. Her or his attitude should not be biased. Too much negative attitude on the part of the facilitator will stop trainees from engaging in the training.
2. The facilitator must prepare her/himself mentally for the arguments that may come up. There will inevitably be a lot of capacity, potential, and knowledge in the room. The training should allow for self-discovery and



- should therefore remain open. Do not be judgmental. Respect other opinions and the different experiences people have gone through.
3. The facilitator must be able to put her/himself in the situation of the participants. She/he should be part of the group.
 4. Nonviolence should be part of the environment of the training.
 5. The facilitator may need to play the role of a mediator when trainees clash. Conflict itself is healthy, but must be mediated well!
 6. The facilitator should pick up on group dynamics. If participants are silent, the facilitator may use an energizer to break the ice or re-activate participants.
 7. The facilitator should also speak to participants outside the training.
 8. The facilitator must never underestimate the quiet participants. Think about strategies to help them get involved.
 9. The facilitator must respect the participants who are very talkative, but should let them know that other participants will stop listening if they continue to talk too much.
 10. Do not underestimate the power of nonverbal communication. It may reveal more about what is going on in the group than what participants are willing to tell you verbally.
 11. The facilitator must be gender-sensitive. Try to notice how men and women relate to each other in the group, and how they are participating.
 12. Make sure that the language that is being used in the training is inclusive, and addresses women and women's issues.
 13. The facilitator must be culturally sensitive: She/he should make sure exercises do not cross cultural boundaries.
 14. The facilitator needs to respect the confidentiality of the participants.
 15. The facilitator should remember that he/she cannot control whether the participant will commit to ANV at the end of the training as a method to create change.

Useful skills for a facilitator

1. Active listening. Listen carefully and look at the person who is talking. Be aware of how the speaking time is divided between participants – particularly between men and women in the group.
2. Time management. This can also be done by a trainee.
3. Encourage learning through sharing in the group.
4. Engage participants by sharing responsibilities (time-keeping, energizing the group).

5. Be creative when advertising for the training if the context does not allow such organizing. The facilitator can advertise the training as a prayer group, a women's circle, etc.

Exercise 22: Planning a training

Objective: To practice the planning and preparation phase of a training or action.

Duration: 60 minutes

Materials: Flip chart paper, markers

Instructions: Participants were asked to discuss (in groups) five methodologies used during the ToT so far, and discuss the advantages and disadvantages of these methodologies. They were also asked to share additional training methodologies. The groups were given 20 minutes to discuss, and were then invited to present their findings in the plenary group.

The group identified the following training methodologies:

Icebreakers/introduction games

Start the training with a game, as this will help the participants to become familiar with the group (see the picture drawing exercise, exercise 3). Participants also shared additional introduction exercises, such as letting trainees pair off with the person next to them so they can get to know each other, and next let the pairs introduce each other to the larger group. Another introduction game includes saying one's name together with either an action or word for the others to remember (you can name something close to you, or a hobby, etc). The next participant then repeats the previous name mentioned and the action/word attached to this person, and introduces her/himself. The people in the group have to remember all the names of the participants together with the attached action/word.

Lectures and PowerPoint presentations

PowerPoint presentations tend to be very theoretical and one-sided in terms of communication. If you use PowerPoint during the training, it is important to keep it short and to elaborate on it by offering additional explanation and engaging in discussion with the trainees. Another disadvantage of using PowerPoint is that it requires electricity and the proper equipment, which can be a challenge in remote areas.



Films, documentaries

Showing films during trainings can be very inspiring, but sometimes the language can be a barrier: many films are only available in English, which makes them difficult for some audiences to understand. It is therefore always important to keep the target group in mind when choosing film material for the trainings. Another challenge is again the need for electricity and the technical equipment.

Quiz

A quiz can be used to make trainees reflect on their level of knowledge, or to see how much trainees have picked up from a presentation. This can be a particularly useful tool to make a group of people active again after a presentation, and it is also a good tool to build up team spirit within the group.

Group work

Group work is a very good tool for participatory sessions. When doing group work, it is important that the facilitator make sure that all participants have a chance to speak and can make a presentation on behalf of their group.



Games and role play

Role plays can be very useful reflection tools. They are a good way to move from the theoretical to the practical level, and they support the internalizing of the training content. Role plays can be very emotional for trainees, especially when people draw on personal stories and experiences. The facilitator therefore has to be prepared for such situations, and must know how to handle them.

The group agreed that the facilitator must look carefully at the advantages and disadvantages of each training method when planning the training.

One participant mentioned using a suggestion box, which can be placed in the training room so that trainees can contribute (anonymously if needed) ideas and comments during the training days. This feedback can support the facilitator in assessing how the training is going and, if needed, integrating last-minute changes in the curriculum.

The trainees discussed that it is important that the training be as participatory as possible, with the facilitator making use of the experience and knowledge already available in the room. Also, the facilitator must always do proper research on the local context, so that he/she can connect theory to people's reality. The trainees then

discussed the importance of paying attention to trainees' body language, as this will indicate whether people are getting tired or disengaging. The facilitator should also use the time outside the training sessions to speak to people who seem sad, tired, or unhappy, to find out what is going on and address it.

Further, it is important to set ground rules at the beginning of the training and to reinforce these throughout the training.

Day eight | February 28

Action Plans

Summary: Give participants an opportunity to plan their active nonviolence activities for one year.

The last training day started with a presentation by the WPP staff on the rationale of the ToT. The Asia ToT cycle serves multiple purposes, including capacity building and strengthening regional networking. Between 2011 and 2015, the WPP will organize several regional Training of Trainers programs on GSANV. These trainings are organized to bring female and male activists together, with the aim of building a strong regional network of GSANV trainers, linked to the partnership strategy that the WPP is currently developing. The 2012-2013 Asia ToT group will be linked to the WPP Asia Network, which was established out of the Asia consultation meeting held in June 2011.

On the last training day, trainees were asked to make a start with developing their country-based follow-up plans, either individually or with a fellow trainee. While developing these, trainees were asked to pay attention to the following questions as well as the WPP GSANV checklist:

- What will be the main goal and the key objectives of your follow-up project?
- Whom do you want to target (key stakeholders); why do you want to train/ work with them?
- How will you design your selection process?
- Where do you plan to do your follow-up project?
- What will be the time frame of your project?
- What will your role be in the project?
- What resources (materials/seed funding/mentor support) will you need?

After one hour of brainstorming, trainees presented their action plans to the group, with the group members providing feedback. Action plans included:

- Organizing peace education for university students;
- Working with young peace activists against religious extremism;
- Organizing a training focusing on GSANV for tribal leaders;
- Building the capacity of local nonviolent activists to integrate a gender perspective in their work;
- Promoting GSANV through radio;

- Providing training on UNSCR 1325 and related WPS resolutions;
- Organizing awareness-raising training regarding the need to involve women in peacebuilding initiatives;
- Training NGO workers on masculinities and peacebuilding;
- Producing a documentary film to raise awareness on GSANV.

In terms of stakeholders, the trainees mentioned that they planned to work with both men and women, including youth (students), women in rural areas, tribal and community leaders, NGO workers, teachers, and the media.

In terms of support, trainees requested WPP's help in terms of:

- Providing training and resource materials;
- Providing seed funding for the follow-up plans;
- Providing monitoring and evaluation forms.



Trainees mentioned that their organizations would also provide support in terms of contributing working hours, training venues, seed funds, and network contacts.

An important aspect of the follow-up work is monitoring and evaluation. Evaluation of the follow-up initiatives by the trainees and the trainees' beneficiaries will help the WPP to analyze which parts of the ToT are most relevant for the trainees' activism back home, as well as which ToT resource materials proved useful in the follow-up project.

In terms of process, trainees will capture their follow-up plans in a project proposal upon return to their respective countries. WPP staff will provide feedback on these proposals, as well as some seed funding. Trainees will also receive standard reporting formats to capture successes and obstacles met during their country-based work. This feedback will be used to design the second ToT meeting, to take place in April 2013 in Jakarta, Indonesia.



3 Conclusions

The 2012 Asia Training of Trainers was evaluated through oral assessments at the end of each training day, a pre- and post survey, a mid-term, and a final evaluation.

The pre- and post survey served to monitor acquired knowledge and skills on topics such as gender-sensitive active nonviolence, training skills, and concepts such as masculinities and femininities. The mid-term evaluation served to generate feedback on whether the training was progressing in the right direction, allowing the trainers to adjust the training sessions if needed. The final questionnaire evaluated the training on both practical (quality training venue, logistical arrangements) and content levels.

The participants were all experienced activists, yet were diverse in background. On one hand, this brought a wealth of expertise to the training and generated multi-angle discussions. On the other, it challenged the trainer team in terms of developing a training curriculum that could do justice to this wide range of expertise and experiences.

An analysis of trainees' final evaluations showed that the training was a success; overall the training was evaluated at 7.9 out of a maximum of 10. Trainees indicated they left the training re-inspired and enriched with new skills and knowledge, with the majority of trainees mentioning skills and resources gained in relation to (GS)ANV and engaging men for gender justice work as the most important aspects of the training:

"I learned that active nonviolence is not only about peace-building. It is a larger concept used for addressing any injustice." – female trainee

"I understand now the importance of being gender-sensitive." – male trainee

Trainees particularly valued the opportunity to exchange experiences with activists from the same region.

The pre- and post survey reflected a considerable increase in knowledge among the participants on the theories and concepts of gender-sensitive active nonviolence. Before the training, approximately 50 percent of the trainees rated their knowledge on these subjects as *very little* to *somewhat*, while after the training the vast majority rated themselves as *very knowledgeable*. An analysis of the pre- and post-training test results also showed a considerable increase in terms of trainees feeling comfortable to train others on GSANV after the completion of the first training. Some trainees indicated that they needed more sessions on nonviolence to really internalize it in all areas of their work life. Others mentioned that they still wanted to learn more about facilitation skills.

Overall, the good teamwork among the trainers and the WPP staff contributed strongly to the quality of the training, which was also confirmed by the evaluation feedback of the trainer team:

"I feel the WPP did a lot of research and planning to put together a training team and I was therefore impressed. As always WPP is extremely intensive in its communication and the details were all provided. During the workshop there was a lot of support from [WPP staff] and they worked hard to provide all that the trainers wanted even on short notice. The end-of-day and midterm evaluations were good to focus on the gaps that needed to be covered. I loved the group since it had participants who are already working in responsible and high-level positions and will therefore be able to implement some of things they learned. The male members of the group were very sensitive and knowledgeable around issues of gender."



There was also a mixture in terms of age, and that facilitates better training.” – Netsai Mushonga, Zimbabwe

“It was a great experience for me to be engaged with WPP, its team, and the fellows. The group diversity made the experience quite thought-provoking. Their enthusiasm and willingness to participate and share made the wide range of abstract contents of the training relevant and practical.” – Raziq Fahim, Pakistan

Upon conclusion of the training, both the WPP team and the Asia Board reflected on the outcomes of the first training of the Asia ToT Cycle, which resulted in the following recommendations:

- It will be important to connect the ToT trainees to the Asia Network members in the framework of providing mentoring support during the trainees’ country-based follow-up work;
- It will be important to link the ToT trainees to the Asia Network upon conclusion of the 2012-2013 ToT cycle.



The trainees’ follow-up activities would be supported by the WPP team during the second half of 2012, before bringing the 2012 Asia ToT participants together again for a second training in April 2013. This second training will focus on further capacity building on GSANV, as well as sharing trainees’ lessons learned and developing ideas supporting further collaboration between the trainees and the WPP. In line with the above recommendations, the 2013 training will be followed by an Asia consultation meeting, which will serve to link the 2012-2013 trainee group to the existing WPP Asia Network and discuss ways forward for the Asia Network.

4 Annexes

Annex 1 | GSANV Checklist *Gender-sensitive Active Nonviolence (GSANV) Activism and Training*

The list below offers points to consider when organizing a gender-sensitive active nonviolence training or action. It is by no means exhaustive, however. The categories are interlinked, so the list should be used in a holistic approach.

Topic *Themes and content of GSANV training or action*

Points to Consider

- Identification of the injustice;
- Information gathering and research to get the facts straight regarding the injustice;
- Identification of the gendered needs and realities of women and men in connection with the injustice

Specifics

GSANV actions

- Does the identification and/or definition of the injustice include aspects of gender injustice?
- Who is gathering the information about the injustice and where is that taking place? For example, are women and women's perspectives being included in that information-gathering process?
- Are the gendered realities and needs of women and men being considered and addressed in the topics/themes for which the GSANV action is mobilizing people? Tip: Ask different women and men about their realities and needs and listen to what they say.

GSANV training

- Does the content of the training address aspects of gender injustice?
- Are the gendered realities and needs of women and men being addressed and included in the preparation, implementation, and evaluation of the training?
- A discussion of sensitive topics related to the injustice might require the creation of safe spaces (e.g. women-only or men-only groups or a safe space within a mixed training group; that could involve a physical space and/or a period within the training).



Topic *Education and mobilization of people*

Points to Consider

- Nonviolent direct actions, such as marches, boycotts, mass demonstrations, picketing, sit-ins, etc., to help persuade or compel the adversary to work towards resolving the dispute;
- Identification of the public to be mobilized ;
- Gender-specific actions and/or strategies;
- Identification of allies and adversaries on different levels;
- Nonviolent action seeks to defeat injustice, not people.

Specifics

GSANV actions

- Which public do you aim to mobilize with the GSANV action? How will you ensure the meaningful participation of women and men in the GSANV action?
- Will women be able to participate meaningfully in your GSANV action, taking into account society's traditional gender expectations of women? Consider things like

housekeeping or childcare requirements that could present a challenge in terms of the meaningful participation of women (see also Logistics).

- Is the language that is being used inclusive? Does it also address women and women's issues?
- Which gender-specific strategy will be chosen for educating others and raising awareness about the injustice? Are various GSANV strategies that women and men could use being considered (e.g. women taking off their veils)?
- Who are the (potential) male and female adversaries on various levels (e.g. on the different decision-making levels; the police) who might object to your GSANV action, and what could be a strategy for increasing their understanding of your cause and winning their support (e.g. using male allies who can mobilize male leaders for your cause or act as role models for gender equality)?
- Who are the (potential) male and female allies on various levels (e.g. on the different decision-making levels; the police) whose support could be helpful (e.g. for sharing information, identifying the most strategic moment to launch your action, and ensuring the safety of the people mobilized)?
- Educate the people you have mobilized (men and women) about the need to challenge the injustice, not individuals.
- Are men being mobilized (by men and women) to openly support the participation of women on different levels of the action (including leadership levels)?

GSANV training

Is the language that is being used inclusive? Does it also address women and women's issues?

Are women also being trained/training others in your community?

Are men (e.g. male leaders, husbands) being mobilized (by men and women) to openly support the participation of women in the training?

Topic

Organizing a GSANV training or action – Logistics

Points to Consider

- the suitability of the location and the timing of an action or training;
- the gendered protection needs of women and men.

Specifics

GSANV actions and GSANV training

- Will women be able to participate meaningfully in your GSANV action, taking into account society's traditional gender expectations of women? Could things like housekeeping or childcare requirements present a challenge in terms of the meaningful participation of women? Consider making childcare facilities available or organizing the training/action at a time when women would be able to participate.
- How long will it take for your participants to travel to the location and is the route there and back safe, also for women (e.g. without a risk of sexual harassment)?
- Is the location itself safe, also for women?
- Is the location a male-dominated area that might present a challenge in terms of the participation of women?
- Does the location have separate spaces for women and men (e.g. for washing, sleeping, resting)?
- Are any gender-specific consequences/repercussions of the GSANV action being taken into account (e.g. will women run a greater risk of being sexually harassed or will men run a greater risk of being severely beaten)? Develop your support system accordingly (e.g. raise awareness about rights and ways of responding to gender-specific abuse).
- Ask and listen to the women and men in your community about their different protection needs and demands.

Topic

Roles and responsibilities – Group dynamics

Points to Consider

- The different (formal and informal) roles and responsibilities of women and men; the division of leadership and supportive roles.

Specifics

GSANV actions

- Who is listening and being listened to and who is making decisions based on that? Are women also being listened to and meaningfully involved on decision-making levels?
- Are women's concerns and needs represented by the leaders who will be speaking out? Are women leaders able and allowed to speak out publicly on the injustice that is being addressed?



- Are men being mobilized (by men and women) to openly support women's leadership (which includes speaking out in public) in the action (e.g. by male leaders in the movement, husbands, traditional leaders)?
- Are men allowed and encouraged to take on supportive roles?
- Do women also have access to various resources (e.g. knowledge, finances) on different levels (including the decision-making level), both formally and informally?
- How are decisions in the organization made and how is information shared? Do women and men have equal access to and influence on those processes?

GSANV training

- Co-training team: Which co-trainer has which role and responsibility? Who will be leading discussions, when, on which topics, and how? Is there a gender balance?
- Who is listening and who is speaking? Is equal time and attention being given to female and male participants so they can speak and raise their concerns? Are women encouraged to speak out openly, including those women who might initially feel prohibited from doing so by society's expectations of women?
- Who is taking on the supportive roles such as note-taking, cleaning, and logistical support? Make sure those roles are not assigned only to women.
- Is the training not perpetuating traditional gender roles (e.g. men taking on leadership roles and women taking on supportive roles)?
- Are the power dynamics in the group (e.g. men dominating discussions) being addressed in a nonviolent manner? Tip: use the situation to reflect upon and learn from.
- Are the different communication styles that women and men might use being addressed and considered?



Topic

Organization/movement

Points to Consider

- Gendered realities within an organization

Specifics

GSANV actions and GSANV training

- Are women represented at the higher decision-making levels? Are women's concerns being listened to and taken into account?
- Are women's and men's gendered concerns and needs being specifically addressed in policies and programs (ask and listen)? Does the organization have a gender policy?
- Is the language used in organizational documents and policies inclusive?

Annex 2 | Evaluation forms

A. Pre and post survey

Training Survey (pre and post)	
YOUR NAME:	
	Between 1 (not at all) and 7 (a lot)
1. How knowledgeable are you about peacebuilding?	
2. How knowledgeable are you about gender relations and gender equality?	
3. How knowledgeable are you about gender-sensitive active nonviolence?	
4. How knowledgeable are you about positive masculinity?	
5. How comfortable do you feel talking to others about peacebuilding?	
6. How comfortable do you feel talking to others about gender relations and gender equality?	
7. How comfortable do you feel talking to others about gender-sensitive active nonviolence?	
8. How comfortable do you feel talking to others about positive masculinity?	
9. How prepared do you feel to engage in collaboration with women on gender-sensitive active nonviolence?	
10. How prepared do you feel to conduct a presentation or workshop about gender-sensitive active nonviolence?	
11. How prepared do you feel to organize a community activity related to gender-sensitive active nonviolence?	
12. Do you resources to support you in engaging men as allies with women for gender-sensitive active nonviolence?	

B. Mid-term evaluation

Mid-term Training Survey Asia ToT 2012			
	Yes	No	Somewhat/ to some extent
1. Is the training meeting your expectations so far?			
2. Are training sessions supporting your goal for the training?			
3. Is there enough theoretical explanation?			
4. Is there adequate explanation of training/facilitation techniques?			
5. Are the trainers allowing enough time for group discussions and participation?			
6. Is there enough opportunity for you to voice your insights and contribute your ideas?			
7. Have you felt comfortable during the course of the training?			
8. Has anything felt uncomfortable?			

C. Final evaluation

“Together for Transformation: Gender-sensitive Nonviolence for Sustainable Peace”

Women Peacemakers Program

February 2012

FINAL EVALUATION

Your Name:

You have just finished the first round of the 2012-2013 WPP Asia Training of Trainers Program. Congratulations!

The purpose of the Women Peacemakers Program (WPP) Training of Trainers (ToT) is to train male and female peace-builders from the Asia region in gender-sensitive active non-violent peacebuilding.

This ToT was designed with the following *objectives* in mind:

- To train male and female trainers on gender-sensitive active nonviolence (GSANV);
- To explore the concept of *masculinities* and *femininities* in relation to issues of violence and peace;
- To establish community/ country-based teams who can multiply gained skills and knowledge;
- To establish a pool of male and female GSANV trainers in the Asia region.

It is expected that the 2012-2013 ToT cycle facilitates/ supports:

- Increased knowledge of gender-sensitive active nonviolence; participants are able to integrate this knowledge in their daily lives and work for peace;
- Increased knowledge on the topic of *masculinities* and *femininities*; participants are able to link this analysis to issues of violence and peacebuilding;
- Participants act as agents of change for gender equality in peacebuilding;
- Participants develop and implement action plans for follow-up trainings/activities;
- Participants contribute to the creation of a regional training curriculum and training manual for the purpose of knowledge building and sharing.

This questionnaire is made up of two components, in order to assess:

1. Whether the practical/logistical arrangements made for the Training of Trainers (ToT) suited your needs, and ensured an effective training environment;
2. Whether the 2012 ToT was successful as a first training event in the ToT cycle.



Please take some time to answer the questions below. You are free to include additional comments. If you require more space to answer a question, please use additional paper, and attach this to the questionnaire.

I. Evaluation training location/ accommodation/ travel assistance					
Circle the score nearest to your views:	1 Very poor	2 Poor	3 Satis- factory	4 Good	5 Excellent
1. Bedroom comfort and facilities:					
Please explain:					
2. Food Quality:					
Please explain:					
3. Training accommodation – seating comfort:					
Please explain:					
4. Training accommodation – facilities/location:					
Please explain:					
5. WPP assistance with travel (visa procedure/flight ticket):					
Please explain:					
6. WPP assistance with local travel (from/to airport):					
Please explain:					
7. Any other comments:					





