

# Overcoming Violence

Exploring Masculinities, Violence, and Peacebuilding



**Pilot Training of Trainers Cycle 2009–2010  
Final Report of the Second Training Block (2010)**



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The Women Peacemakers Program (WPP) empowers women world-wide through gender-sensitive nonviolence training and education. WPP is a program of the International Fellowship of Reconciliation (IFOR). Founded in 1919, IFOR is an inter-faith movement committed to active nonviolence, with branches and affiliates in 43 countries. IFOR has consultative status at the UN (Economic and Social Council) and has (had) six Nobel Peace Prize Laureates among its members.



*Without peace, development is impossible, and without women,  
neither peace nor development can take place.*

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# 1 Executive Summary

This is the report of the second block of the pilot Training of Trainers (ToT) cycle (2009-2010), entitled “Overcoming Violence: Exploring Masculinities, Violence, and Peacebuilding”. Organized by the Women Peacemakers Program (WPP) of the International Fellowship of Reconciliation (IFOR), that second training block brought together an international group of male peace activists. It took place in the Philippines in July 2010.

In a response to women’s voices in the field, the WPP initiated a pilot ToT cycle for 19 male peace activists from 17 different countries in 2009. The first block of that pilot ToT took place from November 30 through December 11, 2009 in the Netherlands.

Upon returning home from that first training block, each of the male participants was linked to a female support person (“ally”) from his own region and/or country who supported him in the development and implementation of his follow-up plan. The follow-up activity was meant to provide an opportunity for the participants to practice the skills and knowledge they acquired during the first training block and to spread the vision of the ToT within each participant’s individual network. It also served as an opportunity for cross-gender dialogue and collaboration in which the complexities of gender inequalities and differences between male and female experiences and realities in a specific context could be exposed, challenged and transformed. Both the male participant and the female ally received continuous support from the WPP throughout that process.

The second training block focused on further deepening the participants’ practical and theoretical understanding of gender-sensitive active nonviolence, strengthening their engagement as gender-sensitive allies on political levels (lobbying and advocacy), and providing a space for the sharing of experiences after the first block of training.

The evaluation of the second training block revealed that the participants’ knowledge about gender-sensitive active nonviolence had been considerably enriched as a result of the block of training in 2010; one-third of the participants mentioned gender-sensitive active nonviolence as the most valuable topic of the ToT. A comparison of the pre- and post-training surveys showed that the participants felt more knowledgeable about the topics of gender-sensitive active nonviolence, masculinities and feminisms after having completed the ToT. In terms of the newly acquired skills, almost two-thirds mentioned the psychodrama techniques as being important, followed by workshop facilitation.

The overall pilot ToT project comprises four core elements:

- providing training of trainers (ToT) to male activists to help them gain knowledge about the concepts of masculinities and gender-sensitive active nonviolence in peacebuilding;
- having the ToT participants give follow-up workshops as a way of applying their newly acquired skills and knowledge;
- having the all-female WPP team provide support and assigning female allies to the ToT participants to accompany their process of personal development, applying their skills and knowledge and facilitating partnership building between men and women activists; and
- producing publications and organizing and/or participating in (high-level) events to ensure that the expertise and the lessons learned generated through the pilot ToT will be disseminated among the relevant stakeholders.

After the completion of the second training block, an independent external evaluator concluded the following:

- The pilot ToT project is relevant to the target populations as it contributes to peace and reconciliation processes, responds to the effects of patriarchal societies and can positively impact development and the effectiveness of interventions promoting development.



- All in all, the four outputs of the project are going to be achieved and the WPP has demonstrated efficient management of the project. At the time of completion of this evaluation [August/September 2010] the pilot ToT project had not yet been completed. Only a limited number of activities had been delayed: Most follow-up trainings were delivered as planned (before the commencement of the second block of the pilot ToT cycle). One activity that has not yet been completed is the production and the distribution of the ToT Manual (which was nevertheless still in line with the schedule).
- With some degree of confidence the evaluation can conclude that the pilot ToT project will achieve its specific objective.
- There is also initial anecdotal evidence that the pilot ToT project will have an impact on the target populations in the home countries of the ToT participants.
- Finally, there is also evidence regarding the sustainability of the pilot ToT project outcomes, as many organisations are endorsing what the ToT participants have introduced into their work and there is also evidence that the ToT network has the potential to be built up and strengthened.



## 2 Introduction

### IFOR's WPP Pilot Training of Trainers Cycle (2009–2010)

Founded in 1919, the International Fellowship of Reconciliation (IFOR) is a 90-year-old international and interfaith peace movement of socially engaged citizens who commit themselves to active nonviolence as a way of life and as a means of transformation: personal, social, economic and political. IFOR's mission is to empower civil society through active nonviolence to promote cultures of peace based upon the values of tolerance, inclusion, cooperation and equality.

Established in 1997, IFOR's Women Peacemakers Program (WPP) works to support and empower women peace activists and actively advocates the recognition of women's experiences of war and conflict and the integration of a gender perspective in peacebuilding processes. The WPP recognizes that it is crucial to consider ideas about masculinities and femininities when taking a gender perspective on peacebuilding.

Since 2002, the WPP has been training women activists in gender-sensitive active nonviolence through its Training of Trainers (ToT) Program. In 2003, the WPP started including sessions on "Masculinities" in its annual ToTs for women peacemakers, and those have been met with much enthusiasm.

Over the years, women TOT participants informed the WPP that while training and empowering women in the area of gender-sensitive peacebuilding was very important, it would not be enough on its own to change the practice of peacebuilding altogether. They repeatedly indicated that they lacked male supporters for their local peace work, as well as support from male colleagues within their own peace organizations and networks. In order to truly transform cultures of war and violence, they felt they needed to start working with male allies.

In a response to this, the WPP initiated a pilot Training of Trainers (ToT) cycle for male peace activists, aiming to:

- explore the concept of masculinities in relation to issues of violence and peace
- train male peacebuilders in gender-sensitive nonviolent peacebuilding
- create a pool of male gender-sensitive active nonviolence trainers who work together with women peacemakers on peacebuilding through gender-sensitive active nonviolence.

After a thorough selection process,<sup>1</sup> the WPP invited 19 male peace activists from 17 different countries<sup>2</sup> to participate in the pilot ToT cycle. Each individual participant was already embedded in an extensive network, which allowed for the further spread of the skills, knowledge and vision of the ToT.

The first block of the pilot ToT cycle took place in December 2009 and focused on the theory and practice of active nonviolence;<sup>3</sup> facilitation and group dynamics; participatory teaching methods; conceptualizing gender and diversity; leadership; women's rights; important international

<sup>1</sup> The selection criteria included (for instance): being a trainer; having existing skills, knowledge and experience in terms of peacebuilding, active nonviolence and gender; having an indication of follow-up plans after the training; possessing motivation; having a solid command of the English language; being an active participant in various gender and/or peace networks; and being positively recommended by at least two reliable reference persons.

<sup>2</sup> The countries include: Burundi, Cambodia, Democratic Republic of Congo, Fiji Islands, Ghana, India, Ireland, Kenya, Lebanon, Liberia, Nepal, Nicaragua, Pakistan, Philippines, Sri Lanka, Uganda and Zimbabwe.

<sup>3</sup> Nonviolence training looks at skills such as effective social mobilization, conflict-analysis models, and case studies of successful countermovements such as the Gandhian movement in India and the civil rights movement in the USA.



instruments such as United Nations Security Council Resolutions (UNSCR) 1325, 1820, 1888 and 1889; an introduction to and analysis of masculinities; and lobbying and advocacy.

Upon returning home, each of the male participants was linked to a female support person (“ally”) from his own region and/or country who supported him in the development and implementation of his follow-up plan. The follow-up activities provided an opportunity for the participants to practice the skills and knowledge they acquired during the first training block and to spread the vision of the ToT within their own individual networks. Those activities also served as an opportunity for cross-gender dialogue and a collaboration in which the complexities of gender inequalities and the differences between the male and the female experiences and realities in a specific context can be exposed, challenged and transformed. Both the male TOT participants and their respective female “allies” received continuous support from the WPP throughout this process.



In July 2010, the participants were brought together in a training location in Manilla, Philippines, for the second block of the pilot ToT cycle with an aim to consolidate their learning and to address further their training needs.

This report gives an overview of the experiences of the male participants after they returned home following the first training block of the pilot ToT cycle. It covers both the development and implementation of the follow-up plans and the second block of the pilot ToT cycle (2010).



## 3 Between the Two Training Blocks

### 3.1 Follow-up plans

#### Men and women working together as allies

During the first training block<sup>4</sup> of the pilot ToT cycle, the WPP explained the overall process of the cycle, including the required development and implementation of follow-up plans with the support and guidance of a female activist (the female ally). To ensure that the relationship between the male participant and his female ally would be successful, the WPP had developed guidelines and shared those with the participants during the first training block.

The WPP's guidelines elaborated on the types of relationships that one could develop (e.g. organizing face-to-face meetings or depending mainly on support via email or Skype meetings), as well as factors that would influence the development of that relationship (e.g. practical challenges such as the availability of time, the development needs of the participant, and the preferred communication styles of both the participant and the female ally). The expectations of the WPP, the participants and their female allies with regard to this pilot ToT were shared with all and were open for discussion.

During the first training block, the WPP asked all the participants to formulate specifically what they expected from the WPP and from their female support person, within the framework of this pilot ToT.

The participants' expectations regarding the support persons were discussed openly. As formulated by the various participants, the female allies were for instance expected to:

- provide support for the participants' documentation and research activities
- be knowledgeable about feminism and instruments of women's rights
- be strong feminists, but not opposed to working with men and seeing the value in this collaboration
- provide the participants with advice on what is gender-sensitive and culturally appropriate in training and activities
- be willing to listen to the participants and engage in an open dialogue with respect for diversity
- be an activist – preferably one who has taken part in WPP programs – who would be willing to connect the participants to other activists and to offer links to resource materials such as relevant literature and referrals to websites
- be able to provide more connections with women's organizations in the participants' own country
- be a leader who represents women's voices
- be willing to question the participants in every possible way
- be professional and have experience
- be a good team worker.

Based on a set of selection criteria (which included for instance being an activist with a commitment to and understanding of gender-sensitive active nonviolence, having several years experience of leading gender-sensitive active nonviolence trainings, being willing to share experiences and skills in gender-sensitive active nonviolence, and being fluent in English and/or the language of the participant), the WPP contacted women in its network and asked them to participate in the pilot ToT cycle as a female ally. The individual participant's expectations were shared with the woman activist, who was then in a posi-

<sup>4</sup> The first training block of this pilot ToT cycle took place from November 30 till December 11, 2009 in the Netherlands. The development and content of that training has been described in the report "Overcoming Violence: Exploring Masculinities, Violence, and Peacebuilding. Training of Trainers for Male Peace Activists. Final Report of the First Training Block (2009)". Please contact WPP Information Officer José de Vries ([j.devries@ifor.org](mailto:j.devries@ifor.org)) to obtain a copy of that report.



tion to refuse participation if she didn't feel comfortable with those expectations. One woman activist actually did choose not to participate after considering the backgrounds and current tensions between the participant's country and her own, and her decision was respected and understood. The WPP allocated some of its budget to each female ally to enable her participation in the pilot ToT cycle.

Each male participant and his female ally were linked to a WPP staff member, whom they could contact for answers to their questions and for further advice in terms of the development and implementation of the follow-up plan. Seed funds were made available for the implementation of the follow-up activities.

### Direct outreach of the follow-up plans

In total, 16 out of the 19 male participants developed and implemented a follow-up plan with the support of a female activist.



One participant was unable to carry out his follow-up plans due to the deteriorating security situation in his home country. Instead of organizing an activity, two other participants used the skills and knowledge gained from the first training block directly in their daily work, in addition to sharing those within their respective networks.

The follow-up activities resulted in the training of 336 people, in 14 different countries, on the topics of gender, masculinities, gender-sensitive active nonviolence, and partnership building between women and men. Of these 336 people, 208 were men, 126 were women and two were transgender.

The participants in these follow-up activities included police officers, representatives from the media (TV, radio, newspapers), representatives of NGOs, lawyers, community elders, religious scholars, school teachers, representatives from the men's movement, government officials, youth opinion leaders at teachers' colleges, agricultural colleges and universities, church leaders, youth leaders from indigenous groups, and students.

From their reports, it is clear that participants used the content and materials of the first block of training in a creative way, trying to use what is most suitable within their specific contexts and adapting it accordingly.

## 3.2 Indirect outreach

The follow-up plans reached a broader audience than the reported 336 people (direct outreach) who were trained through the follow-up activities. The indirect outreach of the ToT cycle takes place on various levels, including:

- 1 the dissemination of the training content by the 336 trainees trained as part of the required follow-up plans;
- 2 the further dissemination and integration of the content and vision of the pilot ToT project by the 19 ToT participants beyond the follow-up activity.

### Dissemination of the training content by the 336 trainees trained as part of the required follow-up plans

In terms of the first factor, all the male participants reported how they encouraged their trainees in their follow-up activities to share what they had learned there with others in their own networks. The ideas that the trainees mentioned for sharing what they had learned from the follow-up activity included:

- sharing with and/or organizing a workshop for my own community and colleagues
- writing an article for a newspaper
- sharing with my fellow church members
- committing to share with at least 20 other people in my network.

The participant's plans for continuing the work with their trainees in their own follow-up activity were being developed and shaped.

### Further dissemination and integration of the content and vision of the pilot ToT by the 19 participants

The 19 male participants in the pilot ToT cycle reported on various instances of changes on a personal and professional level (by using the skills, training techniques and training methodologies in their own work). For instance, the participant from Nicaragua reported that he had been involved in at least three trainings on gender and masculinities, in which a total of 75 people had participated, using a variety of techniques and exercises from the first training block.

The participant from the Philippines shared an extensive report on how and where he had shared what he had learned from the first block of the ToT. For instance, he gave a series of workshops on gender and socialization processes during a Youth Camp, in which over 240 young people from across his region participated. He encouraged the youth to share solidarity messages with women and LGBT and he formed a group of young men to advo-

cate gender justice and speak out against gender-based violence. He also conducted various trainings within his own network on peacebuilding, socialization processes and the link with armed and structural violence, and the relevance of gender justice for peace activists.

The participant from the Democratic Republic of Congo (DRC) shared about how – following the first training block of the pilot ToT cycle – he established the Congo Men’s Network to counteract gender-based violence in the DRC. This network is currently composed of approximately 200 people, both men and women. It speaks out against violence against women, for instance through the release and endorsement of press statements.<sup>5</sup> It also seeks to establish and implement protection measures for women in the DRC. Another activity of the Congo Men’s Network was a fact-finding mission in an area in the North Kivu Province, after it had been reported that at least 150 women were raped during rebel attacks on July 30, 2010. The participant from the DRC reported:

“I was there last week and noticed that people are not receiving humanitarian assistance and many cases of malnutrition are being recorded. For the time being we have deployed one colleague from the Congo Men’s Network in the zone to see – in partnership with other actors – how to reinforce protection measures for women and children. The need is huge, however, and we are challenged by logistical problems!”

On various other occasions, he has shared about the need for the empowerment of women and a gender-sensitive approach in peacebuilding. In a workshop with the International Rescue Committee, for instance, he elaborated on this and explained to the trainees the need for partnership building between women and men.<sup>6</sup>

<sup>5</sup> The Congo Men’s Network released a press statement on March 8, International Women’s Day. Another example is the press statement issued by members of the UN Secretary General’s Network of Men Leaders, the “MenEngage Alliance and the Athena Network calling for action to stop the mass rapes in the DRC”, downloadable via: [www.genderjustice.org.za/mass-rapes-in-the-drc-statement-and-call-to-action](http://www.genderjustice.org.za/mass-rapes-in-the-drc-statement-and-call-to-action).

<sup>6</sup> He used the article “Recommendations for Engaging Men in Women’s Empowerment Work”, from the WPP publication “Together for Transformation: Men, Masculinities and Peacebuilding”, downloadable via the WPP website: [www.ifor.org/WPP/wppmaterials\\_newsletters.html](http://www.ifor.org/WPP/wppmaterials_newsletters.html).

Several other participants, for instance those from Burundi, Fiji and Liberia, reported having established (men’s) groups within their own network and/or organization to encourage men and boys to become involved in gender justice work.

Several male ToT participants reported having used creative ways to convey the ToT content in their follow-up activities, which allowed them to reach out to a broader audience than just their trainee group. We will share some examples of this below.

### Radio shows

Three participants reported how they had used radio shows to spread their message of gender justice and active nonviolence. The participant from Uganda reported that he had aired 14 radio messages prior to his training, to reach out to those who could not be selected for his training. The experience of the participant from the DRC is another example. He reported that his one-hour radio show, broadcasted during the evening, was estimated to have reached 2,000 listeners. There were 52 responses from listeners during that show, which focused on gender and the role of women in peacebuilding. The participant from the Philippines reported how he had used radio to discuss the relevance of men and women working together for social justice and why men should support the empowerment of women.

### T-shirts

Two participants shared about how they had printed T-shirts, which were provided to community members. The participant from Uganda printed 20 T-shirts with the text “violence against women is not part of our culture and traditions. Denounce violence against women”, while the participant from the Philippines reported having printed T-shirts with the text “WE MEN Against Gender Violence” during a summer youth camp.

### Theater and Drama

Two participants reported using theater and drama as another means to share the ToT among a broader audience. The participant from Fiji reported that the trainees in his follow-up activity had performed a play on masculinities at least twice for their parish.

The participant from Kenya reported on his experiences with using theater during his follow-up activity, noting:

“I have learned that in reaching out to the communities, a mix of strategies can really work out magically. Theater



is a very powerful tool in such processes – one that I will embrace as tool.”

There were a total of five community performances that were widely appreciated by community members. He noted that many community members approached him for further collaboration, and reported:

“The feedback from their communities is that they need such forums. In their words: “wapi wale watu tunawahitaji tena, hiyo ilikua mzuri sana” [Where are those people? We need them again and again. That was very good work].

He estimated that at least 5,000 people were reached through the plays.



## 4 The Second Training Block

July 2010 in Manila, Philippines

### 4.1 Curriculum development

The evaluation of the first training block (2009) served as a basis for developing the curriculum for the second block of training (2010). Overall, the participants indicated that the first block had helped increase their knowledge about active nonviolence, peacebuilding and gender issues, as well as increased their feeling of confidence and their preparedness to work on those issues. The main challenge experienced during the first block of training was the over-full training schedule, which interfered with an in-depth coverage of some of the training topics.

The 2009 evaluation also revealed that the participants would like to further deepen their understanding of:

- the theory of gender-sensitive active nonviolence (GSANV)
- how to put gender-sensitive active nonviolence into practice.

Towards the end of 2009, the WPP team and the ToT trainers concluded that, generally speaking, the ToT had resulted in a high level of personal commitment among the ToT participants.

It was concluded that the second block of the pilot ToT cycle (2010) would:

- focus on the participants' engagement as gender-sensitive allies on political levels (lobbying and advocacy);
- include in-depth sessions on the following topics: gender and militarism; masculinities; UNSCRs 1325, 1820, 1888, and 1889; and gender-sensitive, actively nonviolent training techniques and actions;
- further deepen the participants' practical and theoretical understanding of gender-sensitive active nonviolence and invite local resource people and activists to share their experiences in this field;
- ensure the inclusion of women's perspectives through inviting local women activists;

- provide space for a local men's group to share its experiences on working for gender justice and working together with women as allies;
- provide space for the participants to share their experiences with implementing the skills and knowledge from the first training block after returning home;
- provide space for the participants to develop ideas and strategies with the WPP concerning future collaboration;
- further clarify the WPP's overall strategic objectives in relation to the ToT cycle and its future involvement with the pool of male ToT participants.

The trainers developed the curriculum for the second block of the pilot ToT cycle – in close cooperation with the WPP team – on the basis of a needs-assessment questionnaire that the selected participants filled in prior to the commencement of the second block.

### 4.2 Monitoring, evaluation, and documentation

The trainers developed – in close cooperation with the WPP – the following monitoring and evaluation (M&E) tools for the second training block:

- Pre- and post-training survey
- Mid-training survey
- Final evaluation form.

The WPP decided to document the second training block by means of:

- minute-taking during the training sessions
- creating a space for participants to share their experiences on videotape (interviews)
- filming the training sessions with the purpose of developing a short documentary on the ToT.

All of the filming was done with the agreement of the trainers and the participants.



In addition, an external evaluator visited the second block of the ToT cycle in Manila for an evaluation of the entire pilot ToT project, which was a requirement of the donor.

### 4.3 Resources

Upon arriving at the second block of training in the pilot ToT cycle, all participants were provided with resource materials compiled by the WPP and the trainers. Those included relevant articles and publications relating to gender, women and peacebuilding in conflict and post-conflict situations, active nonviolence, the inclusion of men in addressing violence against women, militarism, sexual violence, and international human rights instruments.

In addition, the participants brought along resource materials from their own contexts to be shared and discussed during the training.



## 4.4 Overview Training Days

### 4.4.1 July 2 – Active Nonviolence in the Philippines

#### Summary of the 1<sup>st</sup> training day:

The first training day was used for the sharing of the participants' experiences in their personal and professional lives after returning home from the first block of the ToT cycle. A nonviolent activist from the Philippines shared his experiences with nonviolent activism.

#### Opening and welcome

All but a few participants had arrived in Manila on July 1. The first training day started with everyone welcoming each other and appreciating the opportunity to be reunited and to learn from each other again.

The morning session focused on the sharing of the participants' experiences in their personal and professional lives after returning home from the first block of training. Sociometric group exercises as well as paired and plenary discussions were used to facilitate this process.

The participants shared about how they had incorporated aspects of the first block of the ToT cycle in their own lives. Some shared the challenges they had faced in doing this kind of work. One participant shared:

"I am only six months old in this work on gender-sensitive active nonviolence. The ToT has changed me. In the past months, I have seen myself doing things that I hadn't done before, and it continues to drive me. Some in my country have called me 'weird' because of this. For many of us, it is difficult in our traditional settings to teach men how they can respond differently. I learned from working with men that some want to continue with this, which motivates me in my work."

After the initial sharing of experiences, an overview of the training program, its methodologies, and the evaluation and documentation methods was discussed, with specific attention given to including women's experiences during the training.

The group reviewed the guidelines for group interactions from the previous training block and agreed on those as well as on the household rules for the second training block. The latter were: listening, having respect for different opinions, trying to understand the other and creating space to be able to disagree, maintaining confidentiality, keeping track of time, respecting diversities, being sensitive to different cultures and manners of dealing with things across those different cultures, avoiding stereotyping and the use of terminology that is blaming, showing compassion and support towards the other group members, maintaining a sense of humor, and practicing self-care.

#### Active nonviolence resistance: An example from the Philippines

A longtime activist from the Philippines, Soc Banzuela from the IFOR Group Aksyon para sa Kapayapaan at Katarungan – Action for Peace and Justice (AKKAPKA), joined the training group for the afternoon session to talk about his personal journey with nonviolent activism.

Soc was introduced to the theory and practice of active nonviolence in a workshop facilitated by IFOR's Honorary President Hildegard Goss Mayr and her husband Jean Goss during the '80s. Learning about the nonviolent strategies to address the pillars that support injustice as well as hearing about inspiring examples from Central America and Bolivia, his belief in active nonviolence as a means to achieve change, as opposed to armed struggle, grew.

He spoke about his participation in the nonviolent People Power Revolution of 1986, which resulted in the overthrow of the Marcos regime. Using the example of the Sumilao

farmers<sup>7</sup>, he spoke about nonviolent strategies in relation to land struggle and ancestral land domain issues, which included using legal empowerment and human rights frameworks as tools to analyze the situation and identifying strategies to address injustices. A video on the farmers' 1,700 km protest walk vividly illustrated the moral strength of the activists.

#### 4.4.2 July 3 – Field Experiences: Follow-up Plans

##### Summary of the 2<sup>nd</sup> training day:

On the second training day, the presentations on the participants' follow-up plans were continued.

##### Case study: Organizing a nonviolent action

One participant had not yet arrived to the training location, and no one had been able to get in contact with him. His organization and his family at home had not heard from him either, which raised much concern within the group. The group feared that he had ended up getting stuck at an airport when transferring between flights, while information on the Internet indicated that the layover country was known for throwing sub-Saharan Africans out of the country via its borders, without providing them with a means of getting back home.

The trainers used this actual situation as a case study of nonviolent action, by facilitating the group in coming up with an intervention plan that included selecting tactics and identifying key contacts and allies who could help out. Luckily, soon after the exercise, the participant managed to contact the WPP via Skype; it turned out that he had indeed been stuck at the airport without any means of communication but did finally manage to get a connection to Manila.

##### Presentations on the follow-up activities

Participants were then invited to present their experiences in relation to their follow-up activities as well as some of their overall work from the previous six months.

<sup>7</sup> For years, Sumilao farmers have struggled to reclaim their ancestral land. One of their actions included a walk lasting more than two months and more than 1,700 km, from Bukidnon, Mindanao (the southernmost island of the Philippines) to Manila (the Philippine capital). For more information, please have a look at (for instance): [www.thepoc.net/breaking-news/politics/9911-sumilao-farmers-get-own-land.html](http://www.thepoc.net/breaking-news/politics/9911-sumilao-farmers-get-own-land.html)

##### Lebanon: Gender and peacebuilding (GAP) training for the Middle East and North Africa (MENA) region

The participant from Lebanon shared that, based on a regional needs assessment, it had been determined that a training on peacebuilding should incorporate modules on gender and peacebuilding. His follow-up activity, entitled "Gender and Peacebuilding Training", aimed to:

- foster the inclusion of a gender perspective in peacebuilding in Lebanon and the greater MENA region
- develop a localized body of knowledge pertaining to gender and peacebuilding (GAP)
- Collaboratively contextualize and test GAP exercises, tools and good practices for the MENA region
- Spread awareness of GAP concepts and tools for programming, implementation and evaluation, as well as lobbying and advocacy.

The exercises he used from the first block of training sessions included the cross-gender dialogue exercise and the "man in the box" activity. He had co-facilitated the training with his female support person. He shared with the group about the challenges he faced in sharing power in that facilitating role, realizing he took up most of the space at certain times during training sessions or discussions, at the expense of his female co-facilitator. He said he considered that to be a very valuable learning experience and that he has remained in close contact with her since the training.

##### Nepal: Masculinities and gender

The participant from Nepal shared about his work on March 8 (International Women's Day), his advocacy efforts for the International Action Network on Small Arms (IANSA) for the Global Week of Action Against Gun Violence in May 2010, and his campaigning and lobbying efforts for women's rights. His follow-up plan included a four-day training on women's rights, violence against women, gender, and masculinities for newspaper and media representatives. In addition to talking about the obstacles he faced when challenging societal norms about gender, he also shared his personal challenge in terms of understanding the needs of women. At certain points, while thinking that he was helping the women in his communities, he noted that he actually was not. Rather than facilitating spaces for women activists, he essentially "took over", which resulted in the women feeling marginalized and disempowered. When he realized this, he tried to better understand the situation from the women's perspective. Role-reversal and psychodrama exercises had been powerful and valuable training tools in this regard. Over time, he came to understand that women's issues



are also men's issues, and he considered that to be one of his major learning points. He emphasized the need for men to work as allies for the empowerment of women on various levels, including the political, social, and cultural.

### **India, Sandarbha: Exploring issues of gender, men, masculinities, and peacebuilding**

The participant from India shared with the group about his efforts to spread the knowledge, skills and vision of the ToT through various channels and means. He organized various feedback and discussion sessions with representatives of the networks he is part of. During these sessions, he shared and discussed the resources and materials he received during the first block of training. In addition, he incorporated the theory of gender-sensitive active nonviolence and the participatory methods and psychodrama techniques from the first block of the ToT in all his training sessions on gender and violence. He also developed a 2010 year planner containing the ToT statement<sup>8</sup> "Together for Transformation: A Call to Men and Boys" which he distributed among a large number of organizations in Asia.

His follow-up training, which he developed with the support of representatives of various women's groups, was entitled "*Sandarbha: Exploring Issues of Gender, Men, Masculinities and Peacebuilding in India*". The training brought together 15 NGO representatives and activists from different movements (e.g. the *Dalit* movement, the women's movement, the men's movement, and various political movements). The evaluation of this activity revealed that it has led to:

- an increased understanding among the participants in terms of issues of gender, patriarchy, men and masculinities in India
- an increased understanding among the participants of the contribution of the women's movement to peacebuilding in India
- an increased understanding among the participants of the theory and practices of GSANV and women's peacemaking
- the formation of a group to continue the dialogue and further contextualize GSANV (e.g. how to work with it in the context of caste-based violence and violent-resistant movements in India).

<sup>8</sup> The statement is downloadable using the following link: [www.ifor.org/WPP/Together%20forTransformation-ACalltoMenandBoys\\_final.pdf](http://www.ifor.org/WPP/Together%20forTransformation-ACalltoMenandBoys_final.pdf)

He placed a lot of emphasis on adapting the content of the first block of the ToT to fit the Indian context. For instance, he shared about how he had adapted the "model of male socialization" to the Indian context.

### **Kenya: Enhancing women's participation in peacebuilding**

The participant from Kenya spoke about the multidimensionality of the conflict in Kenya (e.g. ethnicity, access to resources) and the implications of that (e.g. stereotyping along ethnic lines). His organization *Chemichemi Ya Ukweli* works to train people in active nonviolence, inter-religious dialogue, transformational leadership and the empowerment of women.

His follow-up activity focused on enhancing women's participation in peacebuilding and reconciliation processes and brought together 40 young participants (20 women and 20 men). He used exercises and theories from the first block of training such as "the cycle of male and female socialization", "men's relationship to violence", the "act like a man" exercise, and "the journey to manhood". He also used a number of participative methods including songs and dance performances, poetry recitations, group discussions, buzz groups and debates, videos addressing issues of gender-based violence, role-plays and thematic skits to generate and reflect on gender-based violence, and lectures.

He shared about how challenging it was to connect with his female ally, a well-known (and hence very busy) woman activist in Kenya. However, he did manage to connect to other women activists and women's groups who provided him with input on his ideas and plans. Limited resources and a lack of political goodwill were other challenges he faced along the way.

### **Pakistan: Men, masculinities and active nonviolence**

One of the participants from Pakistan spoke about the follow-up training he gave to 13 trainees (11 men and two women). The training aimed 1) to raise awareness on the construction of masculinities and its relation with gender violence and 2) to introduce the participants to active nonviolence and highlight its importance in one's personal and professional life. The overall training methodology was participatory and experiential, using role-plays, group work, video screening and interactive presentations.

He experienced the follow-up activity as a good learning opportunity in terms of partnership building between women and men, including the aspects of taking and sharing responsibilities and power. He did find it a chal-



lence to adapt certain aspects from the first training block of the pilot ToT (e.g. examples of active nonviolence and the topic of sexual rights) to fit the Pakistani context. He also noted how society encouraged him to maintain in his traditional masculine role by responding relatively negatively when he wanted to take up certain tasks that are traditionally assigned to women in his culture.

### **Mindanao, Philippines: Gender justice and peacebuilding: A challenging and rewarding journey**

The participant from the Philippines recounted the various creative ways he had shared within his networks the vision, skills and knowledge that he had gained from the ToT. He organized various consultations with representatives of peace, human rights, women and youth networks so as to gain their support for his advocacy activities for women's rights and gender justice in Mindanao. He also conducted series of workshops on gender justice and peacebuilding on various occasions, including a Mindanao-wide peace summit, a regional youth conference and the first Lumad Youth Conference.

Advocacy and solidarity messages were spread among a broader audience through music and the visual arts at youth conferences, peace camps, theatre and music performances. He also distributed T-shirts with the message "WE MEN Against Gender Violence", developed a music CD containing songs and poems on freedom, gender justice and reconciliation, organized a radio program on the relevance of men and women working together to advance social justice, produced a short video documentary on women's struggles and women's rights, and supported the creation of an all-female music band with songs about women's rights and empowerment.

One of the tools he used from the ToT was the cross-gender dialogue exercise. Using that exercise, he brought women activists and male community and religious leaders together so they could share experiences and start building a partnership in their work for peace.

### **Pakistan: Conflict transformation & gender-sensitive active nonviolence**

The participant from Peshawar, Pakistan, shared about his work for restorative justice and reconciliation, as well as his advocacy efforts for the inclusion of women's voices and perspectives in jirga processes. A jirga is a tribal assembly

of elders that makes decisions by consensus.<sup>9</sup> He showed various videos developed by his organization on these issues.<sup>10</sup>

As a follow-up activity to the first block of the ToT cycle, he trained 36 male participants on conflict transformation, alternative dispute resolution (ADR), restorative justice, and gender-sensitive active nonviolence. The group included community elders, religious leaders and police officials. The same training was later provided to a group of female participants.

He also told the group of his challenges in terms of adapting the content of the first block training to fit the traditional settings in his home context, as well as the difficulty he had in bringing men and women together in the same training setting. He also shared about Abdul Ghaffar Khan, also known as Bacha Khan, a Pashtun political and spiritual leader known for his nonviolent opposition to British rule in India.

### **Cambodia: Gender, conflict, and nonviolence**

The participant from Cambodia organized a follow-up training for 22 community leaders (including eight women) in close cooperation with a Cambodian women's group. The training focused on women's rights in the Cambodian context, on understanding conflict and conflict management, and on gender, masculinities, and violence. He translated and adapted various ToT resources into the local language and context.

His trainees developed action plans of their own, which included:

- sharing training insights with family and friends
- disseminating information during traditional ceremonies
- educating perpetrators
- disseminating information within one's organization and community
- applying what had been learned within one's own life.

The challenges he had experienced in his follow-up work included: the need to challenge patriarchal thinking and convince men to give up and share power, the unequal representation of women at local decision-making lev-

9 For more information on the jirga, please visit: [www.justpeaceint.org/publication.php](http://www.justpeaceint.org/publication.php).

10 To view some of these videos, please visit: [www.justpeaceint.org/video\\_main.php](http://www.justpeaceint.org/video_main.php).



els, and the need for women's capacity building. He also emphasized the importance of creating spaces for women and men so they can share experiences and enhance understanding.

**Democratic Republic of Congo: Overcoming violence – Exploring gender-sensitive active nonviolence in peacebuilding**

The participant from the DRC shared about the current situation in his country, including the excessive amounts of violence directed towards women, including the high incidence of rape. Currently hardly anyone is working on the gender sensitization of men, let alone on the issue of masculinities and the need for men to take up more constructive roles. Gender is mainly considered a women's issue.

Upon returning from the first block of the ToT, he organized a network called the "Congo Men's Network". This network consists of men and women who work together to eradicate all forms of violence, including gender-based violence.

For his follow-up activity, he invited community leaders to learn more about gender-sensitive active nonviolence and partnership building between women and men. To broaden his outreach, he developed a radio show on these issues, reaching at least 2,000 villagers.

The main challenges he encountered included the traditional thinking of his culture as well as the worsening security conditions that complicated reaching out to the men in different villages. He noted that women approached him more than before, asking him for advice or assistance, which he considers a positive sign in his work.

**Fiji: Exploring masculinities, violence, and peace**

The participant from Fiji shared about his personal and professional transformation after returning home from the first block of training. He integrated the lessons he had learned about positive masculinities, gender and non-violence in his teaching work and his work with prisoners. He also established an informal men's group in his parish, which provided a space to discuss issues related to men and masculinities.

As a follow-up activity, he organized a workshop for members of the Methodist church, which focused on:

- exploring the meaning of gender, masculinities, violence, nonviolence, and peace in ways that are culturally responsive and appropriate

- exploring the relationship between traditional masculinity and violence
- exploring new ways of seeing and understanding positive masculinity and its relationship with gender sensitivity, nonviolence, and peace
- holding dialogue sessions with women activists on these issues.

It became clear to him that his workshop was responding to a need as he was requested to conduct another training on the same issues and to keep on organizing discussions. The cross-gender dialogue session was greatly appreciated by all participants. He had experienced some challenges in adapting some of the ToT's exercises to his own cultural context.

As recommendations to his fellow ToT participants, he noted:

- the need to develop ally relationships with men who know how to motivate other men to become involved in gender-sensitive active nonviolence (GSANV)
- the importance of promoting GSANV in ways that are culturally appropriate
- the importance of knowing how to talk about masculinities with men from different social levels (e.g. grassroots communities, church representatives, policy and decision makers, etc.)
- that a tool such as the cross-gender dialogue exercise is an excellent way to enhance understanding and narrow the gap between men and women.

**Burundi: Gender-sensitive peacebuilding in Burundi**

The participant from Burundi shared with the group how he had developed a training program for ministers, media representatives and the program managers of international NGOs. He developed it in close cooperation with various women activists. The training focused on gender and gender mainstreaming, as well as on the obstacles to and effective strategies for involving men in positive social change and peacebuilding. The ToT exercises that he used included "the cycle of male and female socialization" and the "power and control wheel", which he first translated into French.

As a result of his participation in the ToT, his organization has launched a Gender and Development Research and Training Center. He also developed audiovisual materials as an outcome of his follow-up activity.



The lessons he learned included the following:

- Gender equality is not just a verbal commitment. We need to see change in practice.
- Women and men must work together hand-in-hand for positive changes.
- Gender sensitivity is inextricably linked to active non-violence.
- As a trainer, feedback and criticism from participants as well as self-reflection are crucial for development.

### Active nonviolence and gender

The presentation by the Burundian participant developed into a discussion on the (causal) link between gender sensitivity and active nonviolence, with different participants taking different stances towards this. Some felt that being gender sensitive leads to feeling compassion with those who are suffering because of injustice, resulting in an increased understanding of active nonviolence as a way of life and means of social transformation. Others felt that truly understanding the principles of active nonviolence results in an increased understanding of the meaning and impact of being gender-sensitive.

### Documentary

During the evening, participants gathered for more informal sharing and to view the documentary *Wrestling with Manhood: Boys, Bullying & Battering*. This educational program sheds light on the enormous popularity of professional wrestling among male youth, addressing its relationship to real-life violence and probing the social values that sustain it as a powerful cultural force. Richly illustrating their analysis with numerous examples, Sut Jhally and Jackson Katz offer a new way to think about the enduring problems of men's violence against women and bullying in our schools.

#### 4.4.3 July 4 – A woman activist shares

Summary of the 3<sup>rd</sup> training day:

On the third training day, participants learned more about the history of the People Power Revolution from the Philippines. They also learned more about the personal experiences of a woman activist from the Philippines.

During the day, AKKAPKA members organized a historical tour of Manila, during which the participants learned more about nonviolence and visited key locations of the People Power Revolution.

#### Evening session: Sharing with a woman nonviolent activist from the Philippines

During the evening, an informal sharing session was arranged with longtime peace activist Joyce Niwane of AKKAPKA in the Philippines. She shared about how she and her colleagues had become increasingly aware of the need to work together with men in order to make peace-building efforts more sustainable. Her organization had developed a training manual particularly for men, to increase their understanding of violence and its links with socialization processes and gender.

Issues that were underlined during the discussion included:

- the need for women and men to work together in order to challenge the mind sets and behavior of people
- the need to sometimes facilitate separate spaces for women or men, so both can have a safe space to share and learn
- the importance of male peers for men
- the importance of using factual data and statistics when addressing violence against women
- the importance of raising awareness among men about the continuum of violence in society, and about women's particular experiences of violence
- the importance of reconciliation and trauma healing when dealing with perpetrators of violence
- the need to openly discuss the fear that some men have of women becoming "too empowered"
- the importance of men to be sincere and consistent in their behavior, in order to counter some of the fear and mistrust that some women activists hold towards men's involvement in gender equality efforts.



#### 4.4.4 July 5 – Field Experiences – Gender-sensitive Active Nonviolence

Summary of the 4<sup>th</sup> training day:

On the fourth training day, the participants' presentations on their follow-up plans continued. The day continued with discussions on the meaning of active nonviolence and gender-sensitive active nonviolence.

#### Boal: Theater of the Oppressed

The day started with a short meditation led by one of the participants, followed by an explanation of Boal's "Theater of the Oppressed". Boal experimented with many kinds of interactive theater. His techniques, especially "sculpture theatre" (or image theater) and "forum theatre", are often used in nonviolence trainings. In image theater, the

human body is used as a tool to represent feelings, ideas and relationships. Through sculpting others or by using one's own body, participants create images that reflect the sculptor's impression of a situation.

The participants were asked to sculpt their feelings of discomfort when one of their colleagues had gone missing (see July 3 for more information) as a way of sharing their personal experiences and initiating a discussion on this. The facilitators chose this exercise to provide an opportunity for closure, as several of the participants work in very difficult and dangerous circumstances back home and some have actually experienced persons going missing.

### Presentations on the follow-up activities (continued)

The session continued with presentations on the follow-up plans that had been carried out.

#### Northern Ireland: Gender and violence in the context of The Human Cost of War

The participant from Northern Ireland explained how he had developed and facilitated a workshop for women and men on exploring their identities in relation to violence. Important exercises in his workshop included the cross-gender dialogue exercise (from the first training block) and the "first thoughts" exercise. He explained how the "first thoughts" exercise could be used at different stages of a workshop, either early on to establish how participants perceive the topic or group in question, or later, as a means to deal with people who are refusing to acknowledge that a particular issue exists.<sup>11</sup>

#### Liberia: Men as partners in the empowerment of women

The participant from Liberia shared about his work on gender mainstreaming and gender-sensitive active nonviolence. In his work for the West Africa Network for Peacebuilding, he mainly works with human right groups, the media, lobbyists and advocacy organizations, and peace groups. He shared about how working together with women activists in the framework of the pilot ToT had helped him to:

- increase his understanding on women's issues in Liberia
- develop his listening skills
- develop ally relationships with women activists for peacebuilding and gender justice

<sup>11</sup> For more information on this exercise, as well as learn more on other exercises, please visit: [www.innatennonviolence.org/workshops/index.shtml](http://www.innatennonviolence.org/workshops/index.shtml)



The human body is used as a tool to represent feelings

- share concepts of nonviolence and gender among a broader audience.

A video-screening program he developed to facilitate information sharing on gender and masculinities resulted both in regular discussions sessions taking place on those issues and the establishment of an online men's discussion forum on gender. He also established an informal men's group that meets regularly to reflect on gender socialization and what it means to be a woman or a man in Liberian society.

The challenges that he faced in his follow-up work included:

- a lack of information sharing on the part of the women
- women's fear of male dominance
- women seeing gender justice as their issue
- men being too impatient to truly listen to women and women's experiences.

### **Sri Lanka: Are we ready for a mental revolution?**

The participant from Sri Lanka shared about how he had incorporated what he had learned from the first block of the ToT cycle in his personal and professional life. Due to the deteriorating security situation in his country, he was not able to implement his follow-up plan. He therefore shared his personal learning and reflection process after returning home from the first block of training.

He had increasingly come to understand that partnership building is about men giving up power, but also about men providing space for women to take power. One cannot exist without the other. It is crucial in that regard that men encourage women to take up leadership positions and to be truthful in their support and behavior.

### **Ghana: Exploring masculinities: Overcoming violence, promoting peace and gender equality**

The participant from Ghana told of some of his efforts in working for gender justice in peacebuilding, including:

- his participation in a Solidarity Mission organized by Femmes Africa Solidarité (FAS) to assess the situation of political transition in Guinea and to establish a framework for women's contributions to the peace process (including defining a strategy for the participation of women in peace negotiations and democratic processes)
- his contributions to the development of an organizational gender policy
- his participation as a trainer in a capacity-building training on gender mainstreaming for peace CSOs (civil society organizations)
- his contribution to the development of a national action plan on UNSCR 1325 for Sierra Leone, a document that was presented at the Commission on the Status of Women (CSW) meeting in New York in March 2010.

His follow-up activity was a training that he developed in close cooperation with (and that was co-facilitated by) his female support person. The training focused on: gender, gender-based violence, masculinities, and understanding what it means to be a male ally to women's activism. As a result of this activity, a formal partnership was established with the Ministry of Women and Children's Affairs (MOWAC) in Ghana. Each trainee developed an action plan and two of them had already replicated the training within their own organization. The trainees continued to exchange stories of personal transformation and a networking and communication strategy was currently being developed as a follow-up to the training.

### **Zimbabwe: Peacebuilding and gender-sensitive active nonviolence training**

One participant from Zimbabwe shared his experiences with developing and implementing his follow-up plan with his female ally, both of whom are based in Harare. After discussing it with his female ally, he decided to train 20 male student leaders on gender and nonviolence. He was able to use various aspects and exercises from the first training block, such as the resources and videos provided and several facilitation techniques such as psychodrama and personal reflections. He showed the video *Tough Guise* and organized a discussion session afterwards. His female ally shared her experiences as a woman in that training, which was very helpful. He noted that the support of the female ally had been extremely helpful in terms of developing specific objectives and the draft program, as well as gaining an understanding of various topics and of sharing responsibilities. As a result of the training, the student leaders each developed their own action plans to ensure further dissemination within their own network as well. He was happy to share some of the positive responses from his trainees, including:

“The genders-sensitive active nonviolence training impacted my life in a positive way. In fact, it influenced my personal growth and my personal behavior towards females in general. Of particular significance: it enlightened me about my weaknesses regarding the feminist ideologies. Really it was an absolute necessity.”

### **Gender-sensitive active nonviolence**

The session on active nonviolence was organized as a refresher as the participants had indicated they wanted to learn more about ANV after the first training block. The session started with the remembrance of some important actively nonviolent leaders such as Gandhi, Bacha Khan, Martin Luther King, Aung San Suu Kyi, Buddha, and Jesus.

It was discussed that people have different reasons for using nonviolence. Some people see it mainly as a strategic tool for bringing about change, while others see it as a way of life with a deep spiritual basis. The focus of the discussion evolved towards the role that religion plays in conflict, as a cause of conflict, but also as a source with which to overcome conflict.

In his book *The Politics of Nonviolent Action, Vol. 2: The Methods of Nonviolent Action* (Boston: Porter Sargent Publishers, 1973), Dr. Gene Sharp described 198 methods of nonviolent action. The book outlines each method, pro-



viding examples of how it has been used throughout history. The methods include:

- nonviolent protest and persuasion
- noncooperation on social, economic and political levels
- nonviolent intervention on psychological, physical, social economic and political levels.

A number of the methods were discussed in this session. More information on the 198 methods of nonviolent action can be found in Annex 1.

Nonviolent resistance requires dedication, courage, creativity and hard work, but it is not without risk. Participants shared about some of the violence and harassment they had encountered in their activist work. Some told how they had been attacked by police, threatened by air force officers, or beaten by university police officers. They discussed how – in contrast to nonviolent action – violence often results in more violence, leading to greater injustices and suffering.



Organizing nonviolence requires that you identify your key contacts and allies, but also that you develop an understanding of your opponent's motives and thinking. In this regard, psychodrama can be used as a valuable tool to help analyze situations and understand the different roles and positions that people play or hold. It helps you gain insight into the thoughts and feelings of your opponent but also to better understand your own emotions in relation to those.

Nonviolence makes a crucial distinction between the problem or power structure that is being challenged on the one hand and the people that are involved in sustaining it on the other hand. Nonviolent action is therefore never directed against people. It recognizes that people are socialized within and form part of an oppressive system. The oppressor is not only – and solely – gaining from his/her privileged place in the system, but also suffering within it to some extent. Nonviolence recognizes this dimension and acknowledges that the oppressor is also being oppressed. Hence, nonviolent action is always directed at the oppressive system, never at individuals or groups of people.

The six principles of nonviolence as formulated by Dr. Martin Luther King, Jr. served as a guideline for a discussion on the principles and the steps involved in nonvio-

lent action.<sup>12</sup> The participants were invited to review those principles with their own context in mind, to reflect on them and, if necessary, to jointly come up with new principles with a gender perspective.

The six principles include:

- 1 Nonviolence is not passive, but requires courage.
- 2 Nonviolence seeks reconciliation, not defeat of an adversary.
- 3 Nonviolent action is directed at eliminating evil, not destroying an evildoer.
- 4 Nonviolent action involves a willingness to accept suffering for the cause, if necessary, but never to inflict it.
- 5 Nonviolence involves a rejection of hatred, animosity or violence of the spirit, as well as a refusal to commit physical violence.
- 6 Nonviolence holds the faith that justice will prevail.

The points and questions that were raised during the discussion included:

- the predominant use of Christian language (since Dr. Martin Luther King, Jr. was a Baptist minister)
- whether suffering and violence are necessary and should be accepted, and to what extent that in itself is something passive?
- the meaning or definition of violence (if the activist is suffering from violence, isn't s/he not inflicting violence on her/himself?)
- whether the evildoer is also the victim?
- whether the universe is really on the side of justice?
- the importance of interpreting the principles in the context in which they were written
- the use of the word 'evil' in itself, which has different connotations in different cultures
- the need to analyze the principles through a gender perspective.

Participants were asked to write down the associations they have with nonviolence. These included for instance:

- being willing to: Learn, Educate, Agitate, Dare, Evaluate, Reflect and Sustain à L.E.A.D.E.R.S → Building a Community of Just Peace
- being vigilant and pro-active about social injustice
- "First they ignore you, then they laugh at you, then they fight you, and then you win" (a quote often attributed to Gandhi)
- it's about creation and not destruction

<sup>12</sup> For more information on Dr. Martin Luther King, Jr. please visit: [www.thekingcenter.org](http://www.thekingcenter.org).

- involves knowing your rights and respecting other's rights
- it's a way of life based on respect, love, and justice, in which communication about the vision is key when mobilizing allies
- it's a way of life in order to defeat injustice in society and to create a just society
- it seeks to resolve conflict by reaching a common ground
- it involves respect for diversity and compromise
- it involves a deep belief and a way of life
- it's about making a positive change without inflicting pain or injuries on others
- it's about accepting suffering and violence; it helps to win people over
- it's a set of tools and techniques that are employed to achieve "political" aims, while abstaining from the use of physical violence or even the threat of that
- it's about being innovative and creative.

The group was invited to further explore these associations through a power analysis, and if anyone (dis)agreed with a particular association, to share that and give the reasons.

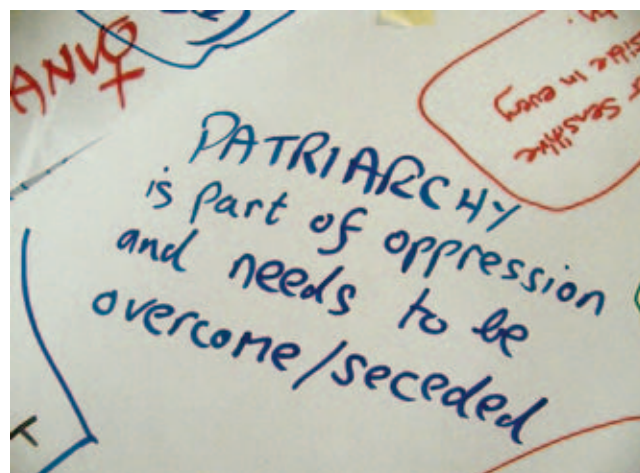
Exploring nonviolence begins by examining power. Many people define power as the opportunity to control other people or resources. According to this definition, power is linked to violence, as it involves gaining *power over* people or resources. Nonviolence offers another definition of power, as it seeks to empower communities and individuals. It helps people find *power within* themselves and to share that power. It concerns *internal power* and *power with* people, not *power over* others. Nonviolence assumes that power derives from cooperation. In the end, even systems of injustice depend on people's cooperation for it to continue. A change in the power relationship can occur when that cooperation is denied or withdrawn.

### Role-play

The facilitators then asked two participants to come forward and act out a role-play situation. One of the two was asked to assume the role of someone 'defending GSANV', while the other was asked to take on the role of someone who opposed it. During the role-play exercise, the issue of suffering raised a lot of discussion.

### Gender-sensitive active nonviolence – personal sharing

One participant shared his personal transformation process after the first training block:



"I had been working on gender before, but after the first block of training, I developed a huge need to be a gender-sensitive man. While working and reflecting on my follow-up activity, I had to reflect on to what extent I actually am a gender-sensitive man. I realized that it's a process for me. I took the two elements 'gender' and 'active nonviolence' and reflected on which had priority for me. I believe that I first have to be a gender-sensitive man in order to truly adopt active nonviolence as a way of life. I believe that if I'm a gender-sensitive man, I will understand active nonviolence as a way of life. Becoming a gender-sensitive man is a learning process for me. If I really work and live as a gender-sensitive man, it might be easier for me to act and behave in a truly nonviolent way."

His statement raised a lot of discussion within the group. To visualize the spectrum of the participants' thoughts on the link between gender and nonviolence, a spectrogram exercise was used. One end of the room represented the position "Being gender sensitive leads to seeing active nonviolence as a way of life", while the other end of the room represented the position "Being gender sensitive does not lead to seeing active nonviolence as a way of life". Participants were asked to reflect their opinion by taking a physical stand between these opposite positions in the room. The issues that came up during this exercise included:

"When you are gender sensitive, you are sensitive to equality issues and you aspire to equality and justice. For me, that is the reason I think it leads to active nonviolence as a way of life."

"I don't know; I find it difficult. I can't start from one end or the other, since gender sensitivity and active nonviolence as a way of life go together. I respect Gandhi as someone



who was actively nonviolent, although he was not a gender-sensitive man.”

“I think the two are interrelated, as two sides of the same coin. That’s why I can’t decide which one comes first.”

“I believe that being a gender-sensitive man will help me in being a nonviolent man. However, I don’t think being gender sensitive leads to being nonviolent. A gender-sensitive man is not necessarily a man who is living his life on the principles of active nonviolence. For me it’s the other way around.”

“For me, being a gender-sensitive man is an act of leading a life based on the principles of active nonviolence. Not the other way around”.

### Closure

It was decided to continue the discussion on another day. The fourth day of the second block of training was concluded with a sharing of experiences, feelings and reflections.

### Evening Program

On the evening of the fourth day, the movie *Bliss* (2007, dir. Abdullah Oguz) was shown for those participants who were interested. Based on Zülfü Livaneli’s internationally bestselling novel, the film deals with an attempted honor killing.

### 4.4.5 July 6 – Experiences and Reflections from the Field

**Summary of the 5<sup>th</sup> training day:**

**On the fifth training day, the presentations on the follow-up plans continued. This session was closed with reflections on the follow-up plans. A men’s group from the Philippines joined the training group to share its experiences with working with men on gender justice.**

The fifth day of training started with meditation and tai chi and then continued with a discussion of the previous evening’s movie. The group discussed how traditional customs can hamper development and facilitate violence against women, for instance when a woman who has been raped is blamed for it. This happens in various countries and it’s very difficult for women to challenge this on their own. Men need to play a role in speaking out, as well as in creating spaces for women to share their experiences.

The day continued with the remaining presentations, during which participants updated their colleagues on their follow-up plans.

### Presentations on the follow-up activities (continued)

#### Nicaragua: Organizations working with men against GBV

The participant from Nicaragua spoke about his work on ending gender-based violence (GBV) in Central America. Using a model of mutual support and activism, various NGOs are working hard to put an end to GBV in Nicaragua. Also the men’s movement is represented among those NGOs, for instance Puntos de Encuentro, CANTERA, CISAS, and the Association of Men against Violence (AMAV). Based on his extensive experience in the field of gender-equality work, the participant shared the following reflections and observations with the other ToT participants:

- There’s a need for a more holistic approach in terms of men’s roles: men are not only violent.
- Safety for women should be a priority and this should be acknowledged.
- Some women do not trust that men can change.
- The issue of resources is a very sensitive one, and this should be taken into account.
- It is important to work with youth.
- It is important to consider the different avenues through which personal change can be encouraged and supported, e.g. through religion and spirituality, rituals, games and other forms of social play, different creative performances, and therapy.
- Masculinity work is about changing society, so we have to link the personal and the political.

He shared his experiences about his work with youth, women and men’s networks in Nicaragua and elsewhere in Central America. One of the tools he greatly appreciated from the first block of training was the cross-gender dialogue exercise, which he has incorporated in his trainings.

#### Uganda: Gender, masculinity, and violence

The participant from Uganda shared about how he had developed and conducted a follow-up training for local community leaders – both men and women – on gender-sensitive active nonviolence, the theory of masculinity and its relationship to violence, peacebuilding, and participatory and gender-sensitive facilitation.

He had used several facilitation techniques from the first block of training, such as psychodrama and personal





reflections. He had also used various exercises such as the parable of the elephant<sup>13</sup> to explain how perception influences attitudes and behavior.

He noted that it had been difficult for his participants, both women and men, to step out of the dominant ‘box’ in which they had been socialized. Many men perceived gender equality as a process in which women “are trying to grab power from men and are aiming to dominate them”, instead of trying to see women as equal partners in development. He felt it had been difficult for all his trainees to understand the link between gender injustice and violence.

He experienced the communication with his female ally as challenging since she lives relatively far away and was unable to attend his follow-up training. In the end, another WPP-trained woman was able to provide support, however.

**Zimbabwe: Gender and nonviolence in Zimbabwe**

The other participant from Zimbabwe shared about his follow-up training, in which he aimed to raise the trainees’ awareness on what a culture of nonviolence would mean in a Zimbabwean context, in particular in terms of ending violence against women. He had developed the curriculum as well as the monitoring and evaluation aspects of the training in close cooperation with his female ally. The training covered topics such as understanding gender and gender roles; peacebuilding; conflict and violence; active nonviolence; the empowerment of women for peacebuilding; men, masculinities and violence; and men as allies. He had greatly appreciated the working relationship he had with his female ally since “she was knowledgeable, sociable and eager to help when I got stuck, as well as dynamic”.

**Reflections on the follow-up activities**

**Sharing of the WPP’s experiences about the follow-up activities**

The WPP shared some of its experiences and the lessons learned in relation to the development and implementa-

tion of the participants’ follow-up plans and the linkage with the female support persons.

The lessons learned included the following:

- The follow-up activity served as a good opportunity to develop closer partnerships between women and men activists and their respective organizations and networks.
- All participants incorporated and used aspects of the first block of training in their work.
- The follow-up activities also provided an opportunity for the WPP to gain insight into the further training needs of the participants and helped in terms of shaping the second training block.
- The sharing of information among participants, female allies and the WPP was sometimes challenging for various reasons, including different communication styles, the lack of access to Internet, and geographical distances.

**Materials used from the first training block**

In recalling the exercises from the first training block and discussing if and how those had been adapted to the participants’ own context, it was noted that a majority of the participants had used the cross-gender dialogue exercise in their trainings. This exercise was considered to be very important and helpful in terms of creating a non-threatening space for personal sharing and reflection.

**Other exercises and techniques that had been used in the follow-up activities**

Activity or exercise	Page*
Mixed-gender facilitation (with specific attention for equal power-sharing)	p. 11
‘Common ground’ activity	p. 15
‘Be a man’ activity	p. 15
Cycle of male and female socialization	p. 16
The story of a boy	p. 16
Maintaining positive aspects of masculinities	p. 16
International human rights instruments	p. 19
Exercise on the principles of active nonviolence from Dr. Martin Luther King	pp. 22–25
Cross-gender dialogue	p. 31
Psychodrama, role-play and exercises to facilitate personal sharing	pp. 33–34

\* Page in the report on the first training block on which this technique is discussed.

13 Cross-culturally, various versions of this story exist. A group of blind men (or men in the dark) touch an elephant to learn what it is like. Each one feels a different part, but only one part, such as the side or the tusk. They then compare notes and learn that they are in complete disagreement.



The focus of the discussion evolved towards the need that men have for connection. In connection with their own trainings and work, the majority of the participants had noted that men need spaces for connecting with other men.

### Men Opposed to Violence Against Women Everywhere: An example from the Philippines

After the break, the group was joined by two members of the men's group 'Men Opposed to Violence Against Women Everywhere' (MOVE) from the Philippines.

MOVE is an organization of men whose members have dedicated themselves to active involvement in eliminating all forms of discrimination against women, particularly *violence against women* (VAW). MOVE seeks to:

- speak out against VAW
- examine, propose and formulate total male involvement and actions in the elimination of VAW
- form partnerships and linkages with similar groups working against VAW
- organize and conduct research to determine the social effects of VAW for policy and program development
- establish a resource network on VAW.

MOVE developed out of an initiative by the Philippine Commission on Women (PCW). Between 2002 and 2003, this Commission focused on raising awareness about VAW and campaigned for VAW-related laws for the protection and empowerment of women. This resulted in the passage of two landmark laws: RA 9208 and RA 9262. In the years that followed, the PCW focused on popularizing those newly passed laws as well as on strengthening the implementation mechanisms and building a network of male advocates. In 2003, the PCW launched the "Men Speak Out Against Violence" campaign, which generated support from prominent Filipino men. MOVE was founded three years later, in 2006.

The visiting MOVE members shared about why men join their group:

- "For many men, being opposed to violence is an extension of their commitment to religious, ethical or political principles, such as a commitment to loving humanity, to justice or to pacifism.
- The commitment of some of the members stems from knowing in their hearts that rape and domestic violence are terrible, horrifying experiences that no one deserves to go through.
- Other members have experienced the pain and injustice that violence inflicts and can no longer condone it."

The subgroups then discussed some of the challenges in relation to building partnerships between women and men's groups, in particular the danger of potential backlashes for women, for example because the involvement of men impacts the limited resources that are available for women's work. The participants pointed out the need to be aware of the power dynamics between men's and women's organizations and to deal with those in a sensitive manner.

The day was closed with a meditative session of appreciation. In the evening, the participants shared video materials produced by their own organizations.

### 4.4.6 July 7 – Being a GSANV Man – Women and Men as Allies

#### Summary of the 6<sup>th</sup> training day:

The sixth training day focused on the implications of women and men aiming to work in partnership. This included a focus on the implicit beliefs that people have about women and men, as well as on the use of language. The day was closed with a session on feminisms.

#### Beliefs about men and women

After the opening of the sixth day, the group was led in an exercise focused on belief statements about men, as defined by Men's Resources International. Those included:

- Men are naturally loving, caring and sensitive with other men, with women, and with children.
- Men are trained to be masculine in a way that leads to confusion, repression, isolation, and domination.
- All men have been profoundly impacted by violence and abuse. This may be in our families, on the street, through the media, racism, classism, homophobia, etc.
- Men are both privileged and damaged by masculinity and violence.
- Violence and domination against women, children and other men are used by men to control feelings of fear and powerlessness and to protect cultural and institutional privileges.
- Men can play an important role in ending violence in our families, communities, and in the world.
- By connecting with other men about our own experiences with violence and with privilege, men become empowered to join with women to challenge violence and oppression.

One of the trainers explained that he believes that the transformative aspect in terms of working with men lies in



understanding that men are both oppressors (dominant and benefiting from power and privilege) and victims (of socialization processes in which men are systematically dehumanized).

The reflections of those who took part in the discussion included the following:

- Men are not a homogenous group.
- The recognition that women are suffering from violence and patriarchy and are being oppressed by men has not been integrated in the belief statements. That could be added to belief statement no. 4.
- Belief statement no. 5 could result in some men not taking responsibility for their deeds; it could imply that there is no longer any need for accountability.
- It is important to frame the document in positive wording. Belief statement no. 6 could be rephrased as “Men can play an important role in promoting active nonviolence and gender equality”, for instance.
- The statements acknowledging the historical background of the women’s movement and feminisms are important.
- The meaning of and cultural associations with the word “love” is problematic.
- There is a need to pay attention to the cultural aspects of the statements.

The discussion evolved into a further reflection on what it means to be a gender-sensitive nonviolent man or woman. The participants mentioned the following points, among others:

- the belief that all human beings are born with peace in their heart
- the belief that all human beings have the potential to contribute towards building just and peaceful societies

- the belief in giving space to and facilitating the empowerment of women
- the belief that women should be able to make decisions about their own life, body and sexuality
- the belief that the patriarchal system causes much suffering. Women have and are suffering from being oppressed by men. It was noted, however, that women are also socialized in the same patriarchal system. Women therefore, sometimes without realizing it, also pass on patriarchal thinking in their behavior, having internalized patriarchal norms.

### Strategies to engage men

The session started with a discussion of strategies for engaging men to work for gender justice (please see Annex 2)

The group considered the different dimensions in terms of engaging men in gender-equality work and how each dimension requires a different strategy. All strategies are equally important. However, when building partnerships among groups it is crucial to discuss which strategies each group is using and if and how the groups can complement one another. See the table below.

### Men and women working in alliance – the use of language

The importance of using gender-sensitive language when working as an ally with women was discussed in the group. In addition, the group discussed the idea that as allies, it is important to acknowledge, recognize and label the suffering of women and the role that men can and should play in the empowerment of women. However, in order to truly transform societies, a holistic approach is crucial: one which includes a focus on the importance of



### Different dimensions in terms of engaging men in gender-equality work and how each dimension requires a different strategy

Strategy	Belief about men	Belief about women	Key elements
Engaging men	Men as perpetrators and intervention targets to reduce violence	Women are suffering at the hands of men	<ul style="list-style-type: none"> <li>• Convincing men to change violent behavior</li> <li>• Awareness raising among men about the consequences of their violent behavior and the role men can play to challenge and change that behavior</li> </ul>
Men as prevention partners	Men are resources in terms of supporting the empowerment of women	Women as leaders	<ul style="list-style-type: none"> <li>• Educating men on the oppression of women and the privileges men have in the patriarchal system</li> <li>• Acknowledging the leadership of women</li> <li>• Men listening to and learning from women</li> </ul>
Men and Women in alliance	Men can be allies to women	Women can be an allies to men	<ul style="list-style-type: none"> <li>• Shared leadership</li> <li>• Power sharing</li> </ul>

women's leadership as well as a recognition of men's suffering due to patriarchy, and the roles that both can play in transforming this.

When men are aiming to be allies for women and for the empowerment of women, constant self-reflection is important. This is important in order to avoid having the involvement of men lead to their assuming the role of the 'protector', which would imply reinforcing existing stereotypes, rather than challenging those. That would further disempower women, since they are not being recognized as actors of change who can speak for themselves. It is important that men acknowledge the leadership of women and play a role in facilitating and opening up spaces in society for women.

Another topic discussed was the need for men and women to acknowledge that men, too, are suffering within the patriarchal system (e.g. deaths due to male violence and health risks linked to machismo), as this is an important component in getting men to understand the need to be involved in gender equality work and challenging patriarchy. Women can play an important supportive role in this process by "being female allies to men". Yet, it is important for men to avoid focusing only on the level on which they are losing out and to remain aware of the bigger picture if they truly want to change something for both women and men.

For this reason, the WPP emphasizes the concept of "women and men working together in alliance". This implies that both actors should have an equal share, say, and role in the partnership, while recognizing and acknowledging the different human experiences and realities that both groups face in relation to the patriarchal system.

The WPP believes in the importance of a "two-track strategy", which means:

- 1 maintaining a particular focus on the need to support the empowerment of women in peacebuilding
- 2 reaching out to and working with male advocates for gender-sensitive peacebuilding.

Participants then went on to share some examples of joint partnership projects, such as collaborative anti-violence projects and Lesbian-gay-bisexual-transgender-queer-intersex (LGBTQI) projects.

## Feminisms

This session started with a presentation that focused on the history of feminisms globally, using examples from feminists such as Jane Addams, Bertha von Suttner, Aletta Jacobs, Simone de Beauvoir, Kate Millet, Betty Makoni, Audrey Lorde, Angela Davis and Alice Walker.

After the presentation, the group discussed the different positions within the women's movement with regard to the inclusion of women in the military. Some feminists argue that an increase in the number of women in the army will contribute to gender-sensitive peacebuilding and is in itself an indicator of gender equality. Others feminists argue that the army is the ultimate expression of patriarchy, where extreme male norms and a male analysis of power is used to address conflict. In their analysis, including women in the military essentially means embedding them within that patriarchal system. They advocate a feminist redefining of peace and security to include more recognition for the nonviolent ways that women peace activists have been building peace.

The group also discussed what it means to be a gender-sensitive, actively nonviolent man when observing cases of discrimination and violence against the LGBTQI community. This proved to be a rather sensitive issue for some participants.

The issue of homophobia is important to consider when challenging dominant and hegemonic masculinities, as one participant expressed:

"We are working with men and masculinities. When challenging dominant masculinities, the first thing people often say is that you are trying to convert them into homosexuals. Homophobia is an expression of the opposition that pops up when the dominant masculine identity is challenged. If we contribute to supporting LGBTQI so that they can be more accepted in society and openly express their identity, it will be easier for men to challenge gender stereotypes and step out of the male box."

Other participants expressed their concerns about openly supporting the LGBTQI community, however, since some of them lived in countries where homosexuality was forbidden by law or feared it could undermine their work for gender equality due to the strong religious and cultural opposition it would raise in their respective countries.

One of the participants used an exercise to introduce the work he does at home on sexualities and sexual rights



with men and boys. He asked his colleagues to take off their shoes and randomly put on someone else's shoes. The changing of shoes symbolized putting oneself in a different position and looking at matters from another perspective. He then addressed the issue of sexual rights from a human rights perspective.

### Closing

The sixth day of the second block of training closed with an exercise on trust and trust building. Three circles were formed, with one participant was placed in the middle of each circle. This participant was asked to "let go" and give in to the movement of the circle, which meant being gently "passed around" by the participants who formed the circle.

### 4.4.7 July 8 – Women, Peace, and Security

#### Summary of the 7<sup>th</sup> training day:

The seventh training day focused on international instruments of women's rights and human rights. In the afternoon, a cross-gender dialogue session was organized on the topic of the sexual objectification of women and girls.

On this day, two guests joined the training to give presentations on women's rights in the Filipino context, as well as on international instruments of human rights and women's rights.

#### Women's rights and the women's movement in the Philippines

Karen Tanada, Executive Director at the Gaston Z. Ortigas Peace Institute in the Philippines spoke about women's rights and the women's movement in the Philippines. Though the Philippines ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) in 1981, the Concluding Comments of the CEDAW Committee on the Report of the Philippines noted in 2006 that there was still a need to ensure that CEDAW "becomes fully applicable in the national legal system and that a definition of discrimination in line with Article 1 of the Convention is included in national law." Historically, women and feminist organizations have been very active in lobbying for women's rights in the Philippines. During the '80s, women activists were very active in political movements, including the nonviolent People Power Revolution that led to removal of Marcos from power.

In August 2009, after extensive lobbying from women's groups in the Philippines, President Gloria Macapagal-



Co-facilitator Patricia Ackerman teaching on feminisms

Arroyo signed the Magna Carta of Women (MCW) into law. The MCW prohibits discrimination against women and recognizes, promotes, and protects their rights. It also guards women against all forms of violence, including violence committed by the state.

The strengths of the MCW include the following:

- It is anchored on CEDAW and the Universal Declaration of Human Rights (rights-based).
- It articulates the fight against the discrimination against women as a state policy.
- It institutionalizes gender mainstreaming, which is also subject to review.
- It strengthens the National Commission on the Role of Filipino Women (NCRFW) as the government's policy-making and coordinating body on the empowerment of women and gender-equality concerns, and renames it as the Philippine Commission on Women (PCW).
- It designates the Commission on Human Rights as the ombudsperson for Gender and Development (GAD) issues, to act on investigations and complaints of discrimination and violations of women's rights.

Before being signed into law, a number of amendments were made to the MCW that many representatives of the women's movement considered a disappointment. Those include:

- the deletion of the definition of gender
- the deletion of the concept 'safe motherhood'



- the inclusion of the word ‘ethical’ in various MCW wordings. For example, one element of the Right to Health Services and Information includes “Responsible, ethical, legal, safe and effective methods of family planning”. This is a difficult concept, since it can have various connotations. Many women activists lobbied for women’s sexual rights (e.g. right to abortion), yet this is not included in the current concept of the MCW. That is related to the strong influence of the Catholic Church in the Philippines.
- Women and children have historically been marginalized politically, economically and culturally in society (invisibility)
- Women have often been the casualties of war and conflict.
- Women play a central role in keeping families and societies together in times of war
- Women play a crucial role in post-conflict reconstruction and reconciliation
- Women have a unique perspective on peacebuilding.

### International instruments of human rights and women’s rights

Dr. Jasmin Nario-Galace of AKKAPKA and the associate director of the Center for Peace Education at Miriam College in the Philippines spoke about international instruments of human rights and women’s rights. She particularly focused on important lobbying and advocacy tools in the framework of the Women, Peace and Security (WPS) agenda, such as UNSCRs 1325, 1820, 1888 and 1889, as well as on the drafting of a National Action Plan (NAP) for the implementation of these resolutions.

She spoke about the importance of including women in peacebuilding processes, pointing out how:

She explained that despite the fact that UNSCR 1325 has been in effect for ten years already, it has yet to be holistically implemented. See table below.

Jasmin then highlighted the most important points of the other UNSCRs related to women, peace and security (WPS).

#### UNSCR 1820 (adopted June 2008)

- explicitly mentions sexual violence as a tactic of war
- recognizes sexual violence as a security issue
- demands parties in armed conflict to adopt concrete protection/prevention measures to end sexual violence

### Implementation UNSCR 1325

UNSCR 1325 calls for:	Actual situation
<ul style="list-style-type: none"> <li>• Women’s participation in decision-making and peacebuilding processes</li> </ul>	<ul style="list-style-type: none"> <li>• Women have been excluded from most formal peace negotiations (Bosnia, Kosovo, DRC, Burundi, Tajikistan, Afghanistan).</li> <li>• Very few women have taken up leadership positions in peacekeeping and political and peacebuilding missions.</li> <li>• Women’s participation in peacekeeping, especially in terms of uniformed personnel, remains very low.</li> <li>• As of October 2007, there are 1406 women in peacekeeping missions, compared to 71,881 men.</li> </ul>
<ul style="list-style-type: none"> <li>• The prevention, protection and prosecution* of sexual and gender-based violence</li> </ul>	<ul style="list-style-type: none"> <li>• Rape and other forms of sexual and gender-based violence are widespread in today’s armed conflicts (DRC, Iraq, Liberia, Sudan ...).</li> </ul>
<ul style="list-style-type: none"> <li>• The promotion of a gender perspective in all peacebuilding interventions to ensure women’s rights and gender equality</li> </ul>	<ul style="list-style-type: none"> <li>• Women ex-combatants are ignored and marginalized by their communities and by UN DDRR (Disarmament, Demobilization, Repatriation, Resettlement and Reintegration) programs.</li> <li>• Refugee women and girls continue to experience sexual and gender-based violence in refugee and IDP camps and are often forced to trade sex for humanitarian supplies.</li> </ul>

\* *Note:* prosecution refers to the need to hold individuals accountable for committing gender-based violence (that means ending impunity and reforming the justice systems and security sectors to better respond to those types of crimes).

- asserts the importance of the participation of women in all processes related to ending sexual violence in conflict, including peace talks.

#### UNSCR 1888 (adopted September 2009)

Requests the appointment of a Special Representative to address sexual violence in armed conflict and to promote coordination and cooperation of efforts through the inter-agency initiative “UN Action against Sexual Violence in Conflict”

#### UNSCR 1889 (adopted October 2009)

Calls for the participation of women, gender mainstreaming, and the protection and promotion of women’s rights, especially in post-conflict situations.

She then formulated some recommendations in terms of men working in partnership for the inclusion of women in peacebuilding. On the level of *increasing the participation of women on decision-making levels*, her recommendations included:

- Monitor the UN and governments to press for an effective implementation of the WPS resolutions
- Lobby governments to put monitoring mechanisms in place to ensure implementation
- Advocate a gender balance in government, including in peace processes and within the security sector.

On the level of *prevention of and protection against sexual and gender-based violence*, her recommendations included:

- Lobby governments to contribute more resources and funds to support the implementation of the WPS resolutions
- Monitor the inclusion of gender training and participate in the provision of training for peacekeeping personnel and the security sector
- Monitor and document the actions of peacekeepers and armed groups vis-à-vis women and girls
- Lobby governments to develop and enforce existing laws related to the WPS resolutions
- Lobby governments to develop national action plans for the full implementation of the WPS resolutions
- Don’t be afraid to take the lead: We may want to “be the change we wish to see in the world”.

A group discussion ensued, focusing on various issues related to peacebuilding and conflict resolution such as the participation of women in military peacekeeping, the militarization of society and how UNSCR 1325 is often misused as a tool to militarize the lives of women.

#### National Action Plans

At the time of the pilot ToT cycle, 19 countries had developed a National Action Plan (NAP) for implementing UNSCR 1325: Austria, Belgium, Cote d’Ivoire, Denmark, Finland, Iceland, Norway, Spain, Sweden, Switzerland, the Netherlands, the United Kingdom, Liberia, Chile, Portugal, Uganda, Sierra Leone, the Philippines and Rwanda.

Using the Philippines as an example, Jasmin discussed the importance of the development of NAPs for the implementation of the WPS resolutions. The Philippine NAP is the product of a collaborative process between government and non-governmental organizations, in particular women activists and women’s organizations. The Philippine NAP acts as a reference document in assessing the government’s commitment to the implementation of the WPS resolutions.

In the process of drafting the document, various consultations were organized with different stakeholders to:

- analyze the causes and effects of conflict
- analyze the different methods and initiatives used to address conflict (at both government and civil-society levels)
- identify common elements in the stakeholders’ different visions of peace (e.g. absence of war, land for the landless, inner peace, cultural integrity, etc.).

The draft NAP was then analyzed during ‘national validation workshops’ to see if it:

- was relevant to the Filipino context
- would help increase the participation of women in peacebuilding processes
- would help protect women, especially in situations of armed conflict.

The Philippine NAP was launched in March 2010. It can be downloaded via: [www.peacewomen.org/assets/file/NationalActionPlans/philippines\\_nap.pdf](http://www.peacewomen.org/assets/file/NationalActionPlans/philippines_nap.pdf)

#### Cross-gender dialogue

After the break, the issue of the sexual objectification of women and girls was used as a topic for a cross-gender dialogue session.

During the session, it was emphasized that trying to understand the other person and expressing this understanding attitude during the dialogue, is an important skill. Listening to the other person requires patience, as it often means refraining from expressing emotions directly and from responding defensively. Active listening therefore requires



a critical reflection on and awareness of one's own behavior and its potential consequences for the discussion. These skills are crucial when addressing sensitive topics such as the sexual objectification of women, and what this means for women, during a dialogue session.

### Documentary

In the evening, the film *The Stoning of Soraya M* was shown. Adapted from French-Iranian journalist Freidoune Sahebjam's 1990 book *La Femme Lapidée*, this 2008 American drama tells the true story of one of the victims of stoning in modern Iran. Soraya Manutchehri was the wife of Ghorban-Ali. When Soraya began cooking for a local widower, her husband accused her of adultery. She was convicted, buried up to her waist, and stoned to death.

### 4.4.8 July 9 – Political & Social Change

#### Summary of the 8<sup>th</sup> training day:

On the eighth training day, participants shared about their work in the field of women, peace and security (WPS). There was a discussion about how men can be allies to women in this field. The afternoon session focused on the meanings of violence, including physical, economic, sexual and psycho-emotional and structural violence.

#### Discussion of film

The eight training day started with a discussion of the film *The Stoning of Soraya M*. The topics touched on included the suffering of both women and men as a result of rigid gender-socialization processes, as well as the negative aspects of male solidarity, which often results in men refraining from speaking out or acting against injustices done to women.

The need to understand the traditional, historical and cultural context of a situation – and how power is used and misused within a certain context – was discussed as well. Some participants emphasized that the film portrayed a situation that is not in line with true Islamic principles and beliefs and hence might provide a wrong impression about Islam to viewers lacking this knowledge. It was noted that the overall point of the discussion and the film was to reflect on whichever position one chooses to take when confronted with injustice and violence in one's community in general, and gender injustice in particular.

#### Men as allies in the implementation of UNSCR 1325

As a follow-up to the session on the WPS resolutions, the participants were asked what the role of men could

be in the implementation of UNSCR 1325. Their answers included the following:

“Men could join women's organizations and the women's movement to raise awareness on those resolutions, and spread the content. Men should be familiarized with those resolutions as well.”

“Men could raise awareness on those resolutions among both women and men's groups. Men could pressure the government to implement them and then monitor the progress continuously.”

“Men could speak out strongly whenever women are excluded from peace negotiations. Men could rally behind women leaders in peace initiatives and demonstrations. Men could consult with grassroots women activists and share their perspectives during peace negotiations. Men could educate other men (and women) on women's rights in peace processes.”

“Men could educate other men on women's rights and support women's groups and their lobbying and advocacy.”

#### Knowledge sharing from the field

After the break, some participants took the opportunity to share something about their work in the context of the WPS resolutions:

#### Liberia: Development of the National Action Plan

On March 8, 2009, the first elected female head of an African state, President Ellen Johnson-Sirleaf of the Republic of Liberia, launched the Liberian National Action Plan on UNSCR 1325. The participant from Liberia shared what he knew of the development and implementation of the plan. In preparing for this presentation, he had discussed this topic with various women activists in Liberia. He spoke about the different stages of the development of the NAP during which governmental institutions, UN agencies and civil society organizations worked together.

The goals of the Liberian NAP are to:

- strengthen and develop prevention, response and protection policies and mechanisms that promote the human rights of women and girls and guarantee their security at both the national and the personal levels
- promote the design, development and institutionalization of economic, social and security policies that will empower women and girls to participate fully and effectively in Liberia's peacebuilding, reconstruction, recov-



ery and development processes at all levels, including the decision-making level

- strengthen the coordination and coherence of gender mainstreaming activities in Liberia by raising awareness of both the letter and the intent of UNSCR 1325 with regard to women, peace and security and by implementing its underlying principles.

He elaborated extensively on the content of the NAP, as well as the opportunities and challenges it holds. He noted the following successes in relation to the WPS agenda in Liberia:

- the decentralization of the Ministry of Gender and Development
- the passage of the Inheritance Rights law, the National Gender policy, the Rape law, Sexual harassment law, and the specific pillar for women under the Poverty Reduction Strategy (PRS)
- the creation of a fast-track court to prosecute rape cases
- the establishment of a Women and Children's Protection Unit within the Liberian National Police
- the proposed Political Equality Act
- the establishment of Safe Homes for women and children suffering from GBV.

He discussed various challenges as well, including:

- the lack of capacity to sustain programs
- the lack of human resources (the illiteracy rate in Liberia is 85%)
- the complexity of post-war reconstruction processes
- the lack of implementation from policy to action
- the poor Liberian economy
- the limited accountability mechanisms
- HIV/AIDS and teenage pregnancy
- the diversity within the judicial system and the constitution.

### Ghana: West Africa Early Warning & Early Response Network (WARN)

By way of introducing UNSCR SRES 1625,<sup>14</sup> which addresses the need to adopt a broad strategy of conflict prevention, the participant from the West Africa Network for Peacebuilding (WANEP) in Ghana spoke about his work with WARN. The WANEP has established a partnership with the Economic Community of West African States

(ECOWAS<sup>15</sup>) for a regional early warning and response system.

The collaboration within the WARN partnership involves the establishment of a database of indicators for peace, conflict and human security in West Africa. These indicators have been formulated quite broadly and point to:

- political developments and issues
- economic issues
- social and cultural issues
- military and security issues
- sub-regional/geopolitical issues
- judicial and legal issues
- environmental issues.

It was noted that the integration of a gender perspective within the early warning and response system is crucial. This entails utilizing the potential, knowledge and experiences of women activists and women's networks on all levels of the early warning and response system (the collection of information, the analysis of data, the definition of a response, the communication with policymakers and decision-making levels, and the taking of actions). That involves things like including women's perspectives when defining violence and developing indicators for peace and security, developing political and humanitarian responses that address the vulnerabilities of both women and men, as well as ensuring that discriminatory policies are not perpetuated during the post-conflict period. Gender-sensitive indicators for peace and security should include sex-specific information on (changes in) gender roles, human rights violations and changes in economic patterns (e.g. sex-specific data on migration patterns and unemployment data).

The participant's elaboration on the structure and coordination of the early warning and response system was highly valued by the other participants. They discussed if



<sup>14</sup> For more information, please visit: [www.un.org/Docs/sc/unscreolutions05.htm](http://www.un.org/Docs/sc/unscreolutions05.htm).

<sup>15</sup> ECOWAS is a regional group of 15 countries, founded in 1975. Its mission is to promote economic integration in "all fields of economic activity, particularly industry, transport, telecommunications, energy, agriculture, natural resources, commerce, monetary and financial questions, social and cultural matters." At the time of writing this report, the members of ECOWAS included Benin, Burkina Faso, Cape Verde, Gambia, Ghana, Guinea, Guinea-Bissau, Liberia, Mali, Nigeria, Senegal, Sierra Leone and Togo. Suspended members include: Niger (suspended since October 2009) and Ivory Coast (suspended since December 2010). For more information, please visit: [www.ecowas.int/](http://www.ecowas.int/).

and how they could use such a system in their own respective contexts.

### Democratic Republic of Congo: Men's Network

The participant from the Democratic Republic of Congo explained the work that he is doing with men to end gender-based violence in his country. Upon returning home from the first block of training, he gathered a number of men from his area to discuss the establishment of an organization or network that would focus on ending violence against women. After having shared his experiences and the resources he learned about at the ToT, they started a project for young boys on gender and violence. As a result of that project, the Congo Men's Network was officially established. That network is collaborating with women's organizations as well. One example of such a collaborative action included a joint demonstration, held in Goma, against violence against women.

### Pakistan: Transforming masculine institutions

One of the participants from Pakistan shared about his organization's work with police officers to address the issue of gender-based violence. One challenge he faces in his work is how to address this issue holistically and to embed it firmly within the overall training curriculum for police officers. He had noticed that gender-based violence is not often recognized or addressed as such, since "it is perceived as being common or normal".

The group discussed the observation that men often fail to recognize that their behavior is violent and that learning to deal with one's emotions in a constructive manner is an important aspect of addressing one's own and others' violent behavior.

### Zimbabwe: Using traditional settings to mobilize men

The participant from Zimbabwe spoke about his work on gender justice with men. Padare/Enkundleni/Men's Forum on Gender seeks to:

- create a forum for men in which they can question and reject gender stereotypes and roles that privilege men and oppress women
- create a support group for men who are committed to change
- enable men to identify and challenge structures and institutions that perpetuate gender injustice and inequality in their society.

Padare makes use of indigenous Zimbabwean practices, such as the traditional *dare* to mobilize men. The *dare* has been in existence for ages and involves men gather-

ing together. Traditionally, Zimbabwean men gathered around a fire or under a tree to discuss community issues and make decisions about the community. As women and children were excluded from these gatherings, their views and perspectives were sidelined as well. This exclusive and one-sided form of decision-making fuelled gender inequalities in society. Padare is aiming to open up this male tradition and to raise men's consciousness and mobilize them to contribute towards the elimination of discrimination against women and girls and to discuss how to achieve a gender-just society.

### Pakistan: Jirga and restorative justice

The participant from Peshawar, Pakistan, spoke about his reconciliation and gender work. Among other issues, he is raising awareness on the need to include women's voices and perspectives within the *jirga* system. In the Pukhtoon community in Afghanistan and in the northwest frontier province of Pakistan, the *jirga* is a council of elders that deals with local problems through its unwritten traditional code of life called *Pusthunwali*. It consists of a community-based, open-circle process, during which victims and offenders have the right to level their allegations against each other. The *jirga* members then decide on what comes next.

He also spoke about the restorative justice movement,<sup>16</sup> which began as an effort to rethink the different needs and roles linked to criminal acts. Restorative justice is particularly concerned about those needs which are not being met by the legal system. Restorative justice holds three principles to be crucial:

- Crime is a violation of people and of interpersonal relationships.
- Violations create obligations.
- The central obligation is to put the wrongs right.

Restorative justice expands the circle of stakeholders beyond just the government and the offender, as it also includes the victim(s) and other community members affected by the criminal act. The participant from Peshawar demonstrated the difference between the restorative

<sup>16</sup> Source: "The Little Book of Restorative Justice" by Zehr, Howard and Ali Gohar. This publication is downloadable via: [www.justpeaceint.org/contents/msword%20files/Restorative%20Justice.pdf](http://www.justpeaceint.org/contents/msword%20files/Restorative%20Justice.pdf)

justice framework and the criminal justice framework<sup>17</sup> via the following table:

Three different questions	
Criminal Justice System	Restorative Justice System
Which laws have been broken?	Who has been hurt?
Who did it?	What are their needs?
What do they deserve?	Whose obligations are these?

The discussion focused on the role that men could take in terms of including the agency, voice and perspectives of women within these systems.

### Continuum of violence: Different forms of violence

The group was invited to discuss the different forms of violence that exist in society. It was decided to break into smaller groups and discuss physical, economic, sexual and psycho-emotional and structural violence. Most of the groups paid attention to the violence that women suffer when defining the different forms of violence.

#### Physical

When reporting back to the plenary, the group that had been discussing physical violence noted that they had felt “limited” to identifying physical violence in relation to the other categories. Some practices they mentioned could have been mentioned within the other categories as well (e.g. sexual violence). Having said that, the group identified the following practices as violent (referring to some of the violent acts that were happening in their communities):

- beating, blows, slapping
- shooting
- killing
- knee-capping
- wife-battering
- bombing
- sexual violence (including rape, ‘corrective rape’, sexual harassment, kidnapping, sexual bondage)
- stoning
- female genital mutilation
- torture (including hitting women in the womb, torturing their genitals, pulling their nails/hair)
- bullying

- beating children
- burning with cigarettes
- stabbing pregnant women
- refusing medical treatment to those who need it
- throwing women into a river
- starving
- locking in a room
- killing an unborn female child
- spitting on women
- throwing acid
- cutting the face or nose of a woman
- shaving the head of a woman to dishonor her
- burning of women
- dowry death
- honor killing
- drowning (“suicide”) = murder
- tattooing of faces
- pinching
- name calling
- forcing the delivery of an unwanted pregnancy
- sodomizing
- denying abortion
- blaming women
- using of sexual language, jokes
- denying pregnancy
- deliberately infecting women with HIV
- sex harassment at the workplace
- sexually abusing children
- indecent exposure.

#### Economic

The group that had been dealing with economic violence mentioned the following practices as violent:

- unequal wages and salaries for women performing the same job as men
- control over resources by men
- preventing women from having paid jobs
- not recognizing reproductive work as paid work
- not providing the wife with money to take care of her own needs
- taking away a woman’s earnings
- the lack of rights for widows
- the lack of inheritance rights
- excluding women from job market opportunities
- not allowing women to open bank accounts
- polygamy
- dowry systems
- denying women the right to education
- abusing domestic servants
- neglecting the needs of family



<sup>17</sup> Source: “The Little Book of Restorative Justice” by Zehr, Howard and Ali Gohar, p. 20.

- slavery
- not allowing women into economic decision-making positions
- trafficking/prostitution (due to women being in a position of poverty)
- capitalism/globalization
- immigration and migration issues
- use of state sanctions.

### Sexual and psycho-emotional violence

The group that had been dealing with sexual and psycho-emotional violence mentioned the following practices as violent. See table below.

### Sexual and psycho-emotional violence

Sexual violence	Psycho-emotional violence
<ul style="list-style-type: none"> <li>• rape</li> <li>• sexual slavery</li> <li>• sexual harassment</li> <li>• pushing girls into marriage</li> <li>• marital rape</li> <li>• trafficking for prostitution</li> <li>• unwanted touching</li> <li>• the selling of women and girls; pushing women and girls into prostitution</li> <li>• touching a child sexually</li> <li>• not respecting a woman's reproductive choices</li> <li>• rejecting the use of condom and other methods of having protected sex</li> <li>• pornography.</li> </ul>	<ul style="list-style-type: none"> <li>• neglect</li> <li>• demeaning words (insults) that reduce the value of women</li> <li>• spreading rumors and gossip</li> <li>• any form of VAW that has a psycho-emotional effect</li> <li>• the use of threat (e.g. the threat of beating, killing, divorce, embarrassment, abandonment, polygamy, violence against children)</li> <li>• shouting</li> <li>• silent treatment</li> <li>• denial of sex</li> <li>• abuse of alcohol and drugs</li> <li>• extramarital affairs</li> <li>• fostering dependency</li> <li>• speaking on behalf of women</li> <li>• refusing family visits</li> <li>• taking away children</li> <li>• questioning the character of women</li> <li>• blaming women</li> <li>• insulting relatives</li> <li>• isolation</li> <li>• claiming the children</li> <li>• exploiting woman's family</li> <li>• limiting a girl child's future</li> <li>• stalking/forcing yourself upon a person</li> <li>• not listening.</li> </ul>

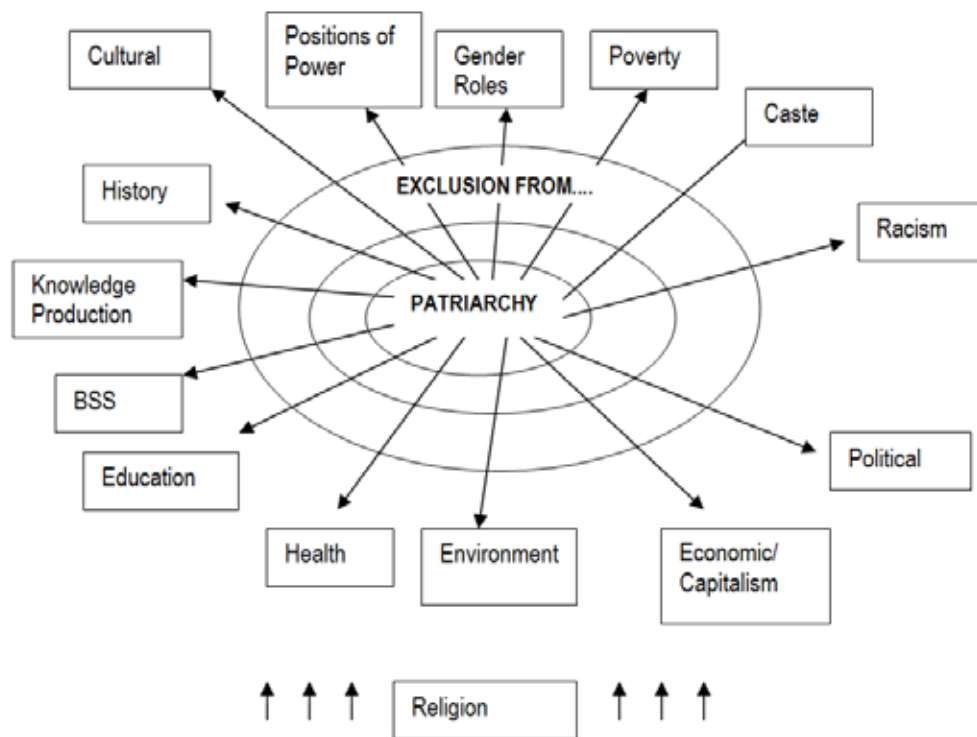
### Structural violence

The group that had been dealing with structural violence identified various levels on which the violence manifests itself:

- institutional
- cultural/traditions
- religious
- state/militancy/military
- media
- exclusion/discrimination.

They came up with the following diagram illustrating structural violence in societies, with patriarchy being in the centre, being the system that perpetuates structural violence.

Structural violence in societies



**External evaluator**

During part of the second block of training, an external evaluator came to evaluate the pilot ToT cycle (2009–2010). She introduced herself to the group and described the processes of evaluation that she would be using during the training.

**Closing session**

The eighth day closed with a session in which the participants and trainers shared their reflections on the experiences of that day.

**4.4.9 July 10 – Gender, Conflict, and War**

**Summary of the 9<sup>th</sup> training day:**

The ninth training day focused on masculinities and gender in the context of war. An external resource person visited the training to discuss the day’s main topic, with a particular focus on militarism.

The ninth day of training started with a short meditation based on the practice of mindfulness. After this, Aurora de Dios joined the training to present her views on on militarism and masculinities.

**Masculinities, war, and militarism**

Aurora de Dios explained that in order to understand how the hegemonic constructions of masculinities contribute to a culture of war and militarism, we need to see things through a ‘gender’ lens. Socialization processes teach boys from an early age what is considered to be acceptable behavior (e.g. using violence to resolve conflict, being dominant both physically and mentally) as well as what is not (e.g. being emotional, using dialogue to resolve disputes). In addition to those gender-related socialization processes, other factors such as the male domination of all spheres of life (family, politics, business, religion, and culture) and the reinforcement of patriarchy through male-bonding practices (e.g. fraternities, male entertainment being defined as ‘rights’ and entitlement, prostitution) help to maintain the status quo.

The military is an institution, defined by ‘hyper-masculine’ characteristics such as:

- the monopoly of political power
- relationships being defined in terms of hierarchy and chains of command: one is either ‘superior’ or ‘inferior’ and the superior group has the right to exercise all forms of power over the inferior group
- soldiers being trained for violent confrontation with an enemy party

- soldiers being entitled to ‘Rest and Recreation’ (which also manifests itself in increased prostitution around military bases, the rape of women from the enemy side, and drug abuse) to boost morale and camaraderie.

Historically, prostitution has always been a part of military operations – whether in peace or wartime – and the military has been involved in the raping of women from enemy territories, considering them to be part of the “spoils of war”. In addition, women from impoverished countries and transition economies are vulnerable to being recruited for prostitution around military bases, which includes trafficking of women.

Aurora continued the presentation on the use of rape as a weapon of war, which is an ultimate demonstration of hegemonic masculine values, with the superior group underlining its superior position by dehumanizing and demoralizing the enemy through the use of sexual violence. Women (and men) have suffered and continue to suffer because of the use of rape as a weapon of war.



The discussion in the group focused on the impact of war and militarism on men and societies as a whole. Upon returning from the battlefield, soldiers and fighters often find themselves faced with:

- an inability to define one’s role as a man in their community, where the social male norm is not as ‘hyper-masculine’ as in the military and where women have often stepped into traditional male roles
- an inability to deal with the emotional and mental-health problems and traumatic experiences resulting from their fighting in the war.

Both of those factors contribute to a continuation of the cycle of violence, even after the peace accords have been signed. One participant explained how his organization is working on trauma healing for military personnel, as a way of addressing the huge rates of domestic and sexual violence in his society.

It was noted that the militarization of societies is not restricted to the militarization of men only. In societies that are becoming increasingly militarized, women and women’s identities are also affected, sometimes resulting in women internalizing hegemonic masculine traits as a way of gaining status in society.

The focus of the discussion evolved towards (traditional) reconciliation mechanisms (e.g. council of elders), measures to prevent conflicts (in which gender-sensitive indicators are taken into account), the political and economic

elements of conflict, as well as the need to end the culture of impunity.

It was noted that a thorough conflict analysis should always link local issues to regional and global issues. In making such an analysis, it is important to consider the various actors involved on all levels, as well as to analyze the factors that sustain the conflict. Questions such as “Which actors could be considered as potential allies?” and “How can we raise international awareness on this issue and mobilize the international community?” are important when making such an analysis.

Aurora continued her presentation by dealing with the concept of security and its meaning. It is often narrowly defined as the absence of the threat of war and violent conflict. Such a perspective often views women as passive victims, relying solely on the protection of others, rather than as active and empowered agents themselves. The concept of ‘human security’ is broader and people-centered. It includes socio-economic and political conditions, health, and environmental, community and personal safety.<sup>18</sup> She welcomed this broadening of the concept and underlined the importance of redefining security from a women’s perspective. In that regard she quoted a woman activist from Lebanon:

“Security is when a person is able to live a comfortable life, a life in peace in his or her house, in his or her country, in the street, in his or her children’s schools, in the workplace... And security is not only the usual meaning of security: security from arms... There is also social security which is crucial: social and economic security and psychological security and, all of this, we have missed all of this for a long time.”

The ninth day closed with a short meditation and reflection on people’s experiences and feelings about the day’s sessions.

<sup>18</sup> For more information, please read: “The Human Security Framework and National Human Development Reports: A Review of Experiences and Current Debates” by Richard Jolly and Deepayan Basu Ray, May 2006. This report is downloadable via: [http://hdr.undp.org/en/media/Human\\_Security\\_GN.pdf](http://hdr.undp.org/en/media/Human_Security_GN.pdf)

#### 4.4.10 July 11 – Gender-sensitive Active Nonviolence in Practice

**Summary of the 10<sup>th</sup> training day:**

The tenth training day was used to concretize gender-sensitive active nonviolence for the participants, all of whom came from different contexts and cultures. There was a discussion about what it will mean for them in practice, as well as what it would mean in concrete terms to organize a training or action dealing with gender-sensitive active nonviolence.

##### Meanings of gender-sensitive active nonviolence

To start out the day, participants were invited to share what it means for them to be a gender-sensitive and actively nonviolent man. The things they shared included:

“I am a gender-sensitive, actively nonviolent man who believes that all human beings are born with peace in their heart.”

“I am not perfect, but I have made up my mind to keep on trying to do my best and help others to be ‘better men.’”

“As a gender-sensitive, actively nonviolent man, I would like to listen and act carefully with a peaceful attitude.”

“The gender-sensitive, actively nonviolent man that I am believes in giving space and in the empowerment of women.”

“As a gender-sensitive, actively nonviolent man, I am patient and understanding.”

“As a gender-sensitive, actively nonviolent man, I am the man that will struggle emphatically and actively against the world of patriarchy, within and outside, for the equality of women and the freedom of women and SOGI [sexual orientation and gender identity] to decide about their own bodies, likes and sexualities.”

“I am a gender-sensitive, actively nonviolent man, and I believe that men, women and LGBT have the potential capacity and the capability to contribute in transforming the negative personal and social perspectives in a way that will help build a just and peaceful society.”

#### Gender-Sensitive Active Nonviolence Activism and Training – WPP Checklist

After the break, the WPP discussed a checklist that it has developed on how to integrate a gender perspective in nonviolence-based activism and training. The checklist can be found in Annex 3.

The rest of the day, there was room for resting and informal sharing.

#### 4.4.11 July 12 – Cross-gender Dialogue

**Summary of the 11<sup>th</sup> training day:**

On the eleventh training day, the external evaluator facilitated a focus-group discussion. In the afternoon, women activists joined the training group for a cross-gender dialogue.

##### External evaluation

The day started with a focus-group discussion facilitated by the external evaluator of the pilot ToT cycle (2009–2010). The purpose of this evaluation is to identify the accomplishments of the ToT and to gather any lessons learned, as well as to provide recommendations in terms of ensuring the sustainability of the work.

The evaluator used a variety of assessment tools, including (a) a preliminary desk study of ToT documents, (b) two focus group discussions with the WPP team and ToT participants, (c) interviews with WPP staff, ToT participants and trainers based on semi-structured questionnaires, and (d) observations made during the second block of training in Manila (2010). The assessment tools were defined around five criteria: (1) the relevance, (2) the efficiency, (3) the effectiveness, (4) the impact, and (5) the sustainability of the pilot ToT program.

##### Cross-gender dialogue: Gender-sensitive active nonviolence

After the break, a number of different women activists from the Philippines joined the group for a cross-gender dialogue session. The women activists had been part of the nonviolent People Power movement during the '80s.

Various participants shared about how they had successfully integrated the cross-gender dialogue exercise within their work after returning home from the first block of training. As the participant from Fiji expressed it:

“I used the cross-gender dialogue exercise in my follow-up activity. The main purpose was to deepen the understand-



ing of men and women in terms of how they perceive each other. It was very successful since it's a respectful and structured way of communication that encourages men to sit down and really listen to women. It really opened their eyes and made them understand better where the women are coming from and how they perceive things. It also made them aware of how, as men, they had assumptions and beliefs about women that were not based on facts."

One of the questions the men asked the women activists was what they thought women expect from a gender-sensitive, actively nonviolent man. As one of the woman commented:

"People always talk about a real man and his strength and courage. But for me, a gender-sensitive, actively nonviolent man is a real man, a real human. It takes strength and courage to be outside the box of expectations, outside the box of hegemonic masculinities – there is much societal pressure to behave in a certain way. To be different from that and to speak out means facing consequences. It takes strength and courage to stand for what you believe in. Many people won't be able to recognize this; many women won't be able to see this strength, since they are also socialized to appreciate a 'traditional man'. Being a gender-sensitive, actively nonviolent man means seeing other people's vulnerabilities – it implies having empathy and compassion with yourself and with other people. [...] You are pioneers, and many people, including many women, might not be interested in what you are working on. It takes patience and it will also demand a level of sacrifice. If you are patient, and if you work with the women who do support your work, then it will have a stronger chance of spreading and being sustainable."

Other topics that the discussion focused on were:

- the need for and willingness of men to engage in supporting the empowerment of women on political levels;
- the meaning of the empowerment of women and the role men can play in supporting this
- the role of religious beliefs and traditions in the work of gender justice.

Upon concluding the dialogue, a number of comments were shared. One of the women activists commented:

"It strikes me how important this issue is to you that you are getting involved in this. I take many issues for granted. I'm happy to listen to you and share with you, who take this issue so seriously. In my experience, when women and men come together, it seems more in jest or more competitive. Men never take me seriously. It's usually the women who are

active, come to meetings or stand up for women's rights. I would like to comment on the violence experienced by women. Life is often unfair to women. Often, women have the most work and the least money, and they are oppressed by their husbands – women have multiple burdens and many men are not aware of that."

Another woman activist commented:

"I haven't used this cross-gender dialogue exercise before. It's effective. When we do trainings, we use exercises that reflect on gender equality as well. In general, when we do activities, we try to encourage women and men to work and plan activities together. That is also a strategy, and it also encourages gender equality. At the true heart of active non-violence, there is a balance of everything."

Another comment from a woman activist was:

"Start recognizing the oppression of the women in the society you live in. Oppression and repression will not simply fade away. Try to see it holistically, as part of the system, and challenge that. Don't take it personally as a man."

After this fruitful dialogue session, the eleventh day was closed with an exercise in showing appreciation.

#### 4.4.12 July 13 – Role-play

**Summary of the 12<sup>th</sup> training day:**

**On the twelfth day of training, the participants received an extensive explanation about psychodrama and role-playing. In the afternoon, the group brainstormed on three different themes: 1) the principles of gender-sensitive active nonviolence, 2) potential gender-sensitive, actively nonviolent actions and campaigns, and 3) the sustainability of the current WPP network of gender-sensitive, actively nonviolent males.**

#### Role-play in training

After a short meditation to begin with, the day started with an introductory session about Jacob Moreno, the founder of psychodrama. Role-play can be used as a tool for different purposes, for instance to analyze a situation, to understand people's different perspectives and their roles, to anticipate potential future situations, and to reveal and deal with the various emotions that people experience.

The role-play exercise allows a number of scenes to be acted out, for example to reenact a situation that hap-





pened in the past or to prepare for a situation that will take place in the future. Group members can take up different roles to support the leading actor (also called the 'protagonist'). Through the role-play and the spontaneous enacting, the leading actor can experiment and develop new solutions or new perspectives to the situation he/she wants to address or understand. To help introduce the topic, the participants were asked to complete the statement "I am a man who..." from the perspective of what a gender-sensitive, actively nonviolent man would say. After this, the participants were asked to write down two contrasting feelings they had in relation to the statement.

One participant wrote down: "I am a man who struggles with patriarchy within and without." And he complemented that with the following two feelings: 'protectiveness' and 'breaking out of yourself'. To better understand and examine these statements, the participant was asked to 'sculpt' the different feelings using his colleagues as sculptural representations of the different positions:

- 1 protective of patriarchy
- 2 trying to break out of patriarchy and male socialization.

Other feelings described and sculptured by the participants in relation to "being a gender-sensitive, actively nonviolent man", included:

- openness and fear
- safe and vulnerable
- empowerment and breaking out
- listening and confused
- happy and worried
- guilty and proud.

After the break and some more 'warming-up' exercises, each participant was invited to elaborate on a situation in his life that he would want to work on by means of a role-play. From all the stories they shared, one was selected for enactment in a role-play. As the selected participant (who became the 'leading actor') explained:

"I would like to work on addressing the traditional issues that promote and sustain patriarchy – where men are in dominating roles while women's voices are excluded and remain unheard – especially in rural communities. How do I face the traditional beliefs and ensure that women's voices will be included? How can I walk with these communities that have been practicing these traditional practices all their lives? How can I advocate women's rights and still be respected in the community?"

The overall facilitator ('director of the role-play') invited the leading actor to decide which roles should be enacted during the role-play and ask participants from the audience to assume those roles. The leading actor selected the following roles: traditional leaders (chief and assistant chief), religious leaders, women, youth leaders and other community members. Based on the leading actor's interpretation of the situation, the participants enacted the situation. During the actual role-play, it turned out to be helpful to bring in more roles to support the leading actor. In this case, the role of 'gender-sensitive, actively nonviolent man' was introduced.

After the role-play exercise, participants reflected on the use and value of role-play and psychodrama. The leading actor reflected:

"It was a privilege for me to experience the different roles. I tried to focus on the positive aspects. I learned to use a holistic approach and to address an issue on different levels – finding consensus among the women as well as addressing the empowerment level of the women. It was very helpful for me to have someone playing the role of the gender-sensitive, actively nonviolent man by my side. I think it's an example of how we all need allies and how we all can be allies to one another. The process was important. It was challenging as well."

### World Café – Brainstorming sessions

The group was divided into three smaller groups that each discussed one of the following topics:

- 1 principles of gender-sensitive active nonviolence
- 2 potential gender-sensitive, actively nonviolent actions and campaigns
- 3 sustainability of the current WPP network of gender-sensitive, actively nonviolent males.

At the end of the day, it was clear that the groups needed more time to work on this and it was decided to continue the brainstorming sessions the next day.

### Conclusion

The twelfth day closed with a short reflection on the recent training days and on the few days that remained.



#### 4.4.13 July 14 –Strategies for Building a GSANV World

Summary of the 13<sup>th</sup> training day:

The thirteenth day of training was used to continue the brainstorming sessions from the previous day. Specific attention was given to how one could incorporate and use gender-sensitive active nonviolence in their work and lives after returning home.

##### ‘First thought’ exercise

The thirteenth day started with an analysis of the issues that the group still wanted to have addressed during the training. One of the participants offered to share an exercise with the group that he uses in his work. In that ‘first thought’ exercise, the participants have to pair up. One person is assigned the role of the ‘questioner’, while the other assumes the role of the ‘answerer’ (the roles are switched in the second round). The questioner introduces the discussion topic and writes down the first, direct associations that the answerer has upon hearing the discussion topic.



In this case, discussion topics included: ‘women and violence’ (first round) and ‘men and violence’ (second round). The exercise is meant to encourage personal reflection and bring forward ‘unconscious’ associations the person might have with the discussion topic.

The immediate associations that the participants who were in the role of the ‘answerer’ came up with for the topic of ‘men and violence’ included: dominance, masculinities, and socialization. The immediate associations in connection with the topic of ‘women and violence’ included: victim, UNSCR 1325, sexual violence, and domestic violence.

It was noted that in this exercise it is crucial to be sensitive to the participants and their backgrounds in the training, especially when sensitive topics such as violence are being used as a discussion topic. That could bring up emotional responses or trauma if a person is or has been a victim of violence.

##### World Café – Brainstorming sessions (continuation)

After being split up in the various subgroups, all the participants joined each other again to continue the discussions.

##### 1 Principles of gender-sensitive active nonviolence

As a result of the brainstorming sessions, the participants came up with a large number of associations that were grouped around the following principles that were considered important when addressing gender-sensitive active nonviolence:

- Life in all its diversities is interconnected.
- There is a need to challenge patriarchy.
- One needs to personally embody gender-sensitive active nonviolence, which includes being a role model.
- It is important to create good relationships and partnerships with women.
- One needs to reach out to people to be part of the movement.
- Transparency and accountable functioning must guide the way we see ourselves and the way we work.
- Tolerance, inclusion, and a focus on the dignity of every human being are key.

It was noted, however, that the set of principles regarding gender-sensitive active nonviolence was not yet finalized and that more discussion would be needed to come up with a conclusive set.

##### 2 Potential gender-sensitive, actively nonviolent actions and campaigns

The brainstorming sessions resulted in various ideas for actions and campaigns dealing with gender-sensitive active nonviolence that the group could work on. Those ideas included: joining existing campaigns (such as the White Ribbon Campaign<sup>19</sup>), establishing an (online) resource centre, supporting women’s access to formal and informal justice systems in one’s own country and context, and establishing an international celebration day for gender-sensitive active nonviolence.

Some of the discussions focused for instance on the naming and branding of a campaign or action. It was noted that a campaign shouldn’t reinforce existing stereotypes that portray women as victims and men as protectors.

##### 3 Sustainability of the current WPP network of gender-sensitive, actively nonviolent males

The brainstorming on this topic focused on:

- the importance of ensuring online communication channels, such as the networking and support function provided through the existing “Google group”
- the need to expand the current network and link up with like-minded organizations and network partners in one’s own country and region
- the importance of the naming and branding of the network
- the need to look into fundraising strategies for (joint) projects

<sup>19</sup> For more information, please visit: [www.whiteribbon.ca/](http://www.whiteribbon.ca/).

- the importance of sustained capacity building and exchanges among the network members.

**Gender-sensitive Active Nonviolence in your own context and world**

The participants were invited to reflect on the various ways in which they could challenge various levels of violence (structural, physical, psycho-emotional) within their own context (on the local, regional, national and interregional levels). The participants grouped their input according to the following themes:

- the prevention of Violence Against Women (VAW)
- the promotion of the participation of women and girls in society, and lobbying and advocacy processes (empowerment of women)
- the promotion of gender-sensitive, actively nonviolent ways of being
- the cultivation of a culture of peace in society.

The sheets below and on the next page demonstrate some of the ideas developed by participants.

**Knowledge sharing – Development of the manual after the pilot ToT cycle**

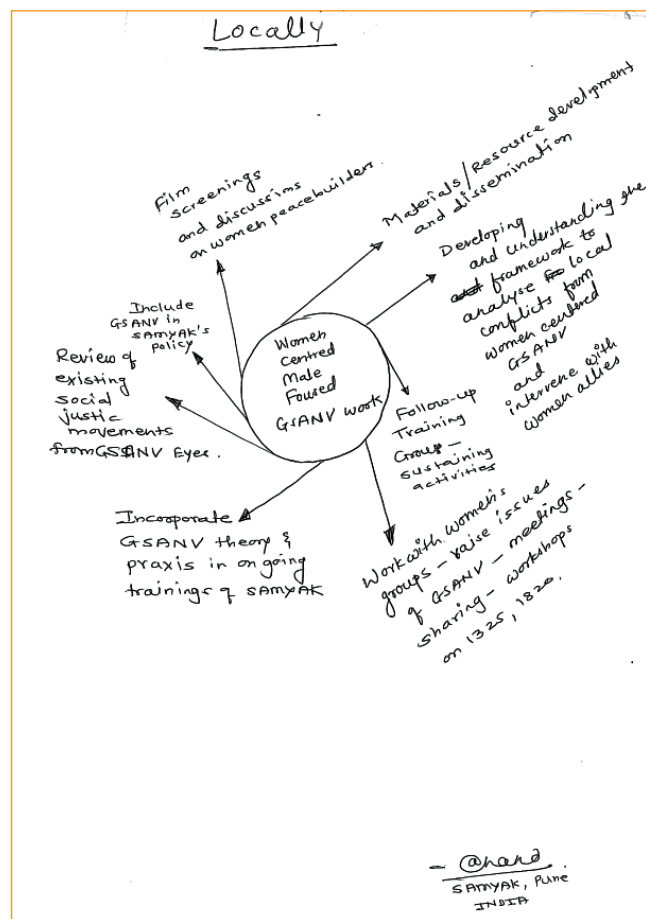
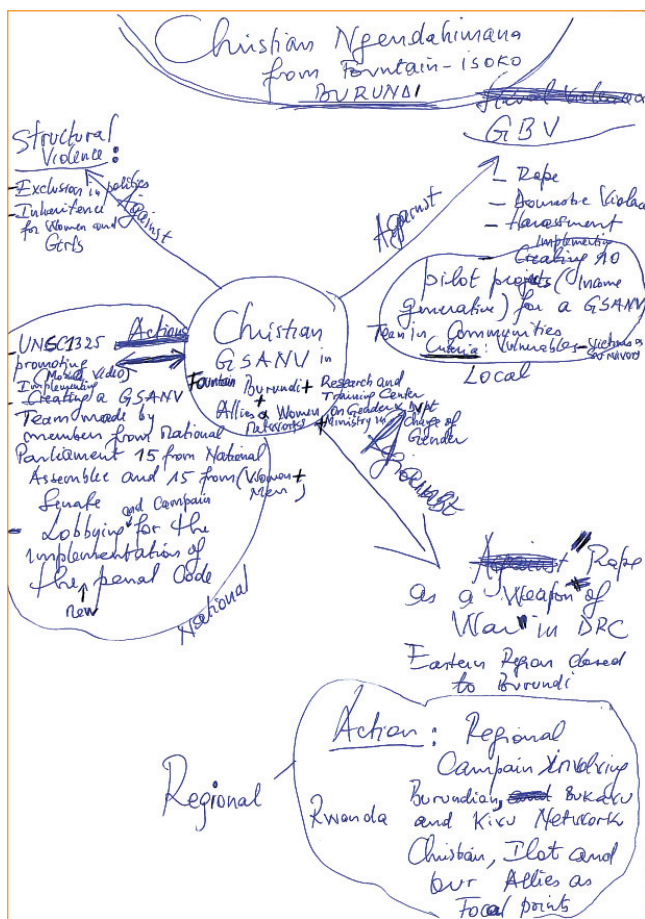
At the onset of the pilot ToT cycle (2009–2010), the WPP decided to produce a manual based on the the ToT experience for the purpose of further raising awareness and building knowledge about engaging men for gender-sensitive active nonviolence. During this session, the participants were invited to share their recommendations for the manual. The participants were invited to group their recommendations around the following themes:

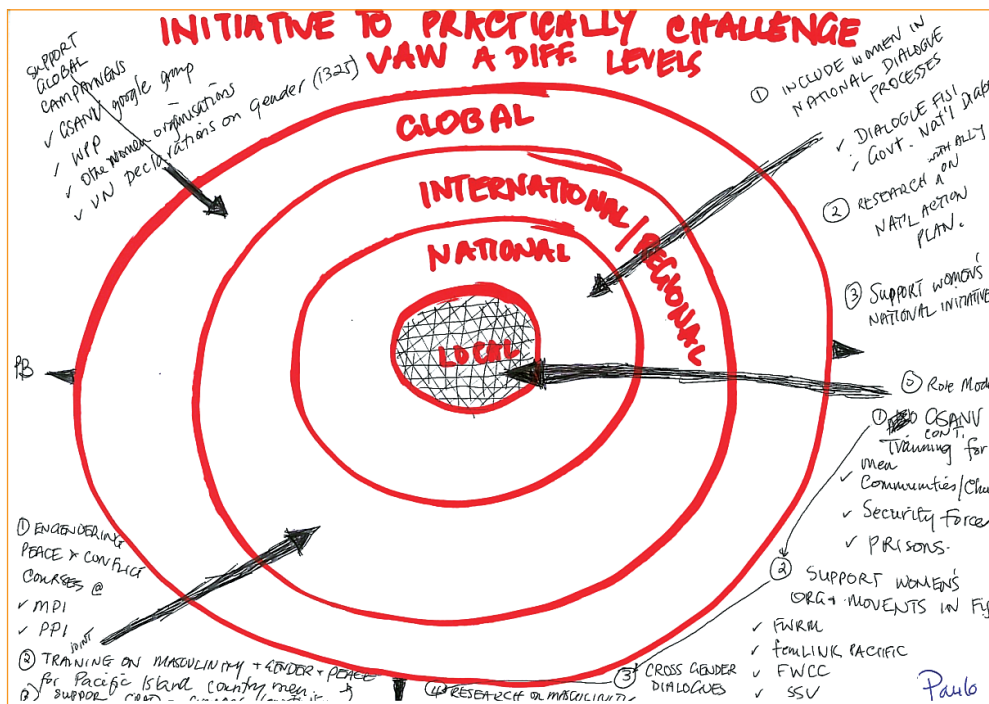
Important theories and/or main concepts to be addressed and included

- Important definitions to be addressed and included
- Useful training methodologies and exercises
- Important intercultural aspects, examples and case studies from the field
- Useful resources.

The manual is scheduled to be finalized during 2011.

The day closed with a meditative and reflective exercise.





#### 4.4.14 July 15 – Future planning – Closing

Summary of the 14<sup>th</sup> training day:

The final training day was used to discuss the vision and future of the WPP and the current ToT male network.

The day started with meditative exercise and singing.

#### Future planning

In this session, the WPP and the participants exchanged their ideas, visions, needs and expectations for the coming years in terms of partnership building and how to strengthen the work of gender-sensitive peacebuilding.

Over the years, the WPP's activities have resulted in an extensive network of leading women peace activists and organizations in all five regions around the world. Strengthening the building of women's and men's movements involved in gender-sensitive peacebuilding is a strong priority in the IFOR/WPP's 2011–2015 focus, with its activities focusing on:

- education and training
- regional and global networking
- documentation and dissemination
- gender mainstreaming.

Moreover, the WPS agenda needs to be debated and analyzed with a critical lens. This involves looking at gender beyond the narrow focus on women in order to understand

and address its relational aspects, which, in turn, necessitates a further exploration of the perspective of masculinities.

IFOR/WPP's 2011–2015 focus will also include a closer look at the constructive role that faith-based peacebuilding can play in countering religious fundamentalism and armed conflict and on the need for a gender perspective in that regard. A first global consultation on that topic has been planned for late 2010, and the insights gained and strategies developed there will be carried forward into to 2011–2015 program approach.

#### Psychodrama (continuation)

After the break, someone suggested continuing the session on psychodrama (see July 13). Two new participants were invited to work on a situation through role-play.

The first participant used the role-play to learn more about being able to balance and divide his time and attention between his family and his professional life. The second participant used the opportunity to gain experience on speaking out in public as a male ally against violence against women without taking up a lot of space at the expense of women's voices.

#### Closing

The day ended early with a closing ceremony, during which participants and trainers shared their appreciation for the time they spent together in both training blocks of the pilot ToT cycle, as well as their future dreams and plans.

## 5 Evaluation results and lessons learned

In close cooperation with the WPP, the trainers developed the following monitoring and evaluations (M&E) tools (written surveys) for the second block of the pilot ToT:

- pre- and post-training survey
- mid-training survey
- final evaluation form.

The WPP decided to document the second block of training in various ways as well. Those included:

- having someone take minutes during the training sessions
- creating a space for participants to share their experiences on video
- filming of ToT sessions with the purpose of developing a short documentary.

The second block of training was also visited by an external evaluator who produced a report on the achievements of the ToT as well as recommendations for making the work sustainable.

The documentary, which is available in both a short and a long version, highlights the vision behind the ToT cycle as well as some of the experiences of the participants. The short version is available with subtitles in English, Spanish and French. The longer version is available with English subtitles. Both can be downloaded from the WPP website ([www.ifor.org/WPP](http://www.ifor.org/WPP)). For more information please contact the WPP Information Officer ([j.devries@ifor.org](mailto:j.devries@ifor.org)).

### 5.1 Evaluation forms

The results of the written surveys filled in by the participants' are presented below according to the following four (underlined>) themes:

#### 1 The trainers and the general training environment

The participants indicated that they felt comfortable during the sessions and that the trainers gave them enough opportunities to voice their own ideas. According to the participants, the trainers explained the techniques and theories adequately during training sessions and made sure enough time was given to discussing the presented topics.

#### 2 The content of the training program

##### a Active nonviolence and gender-sensitive active nonviolence

The participants' knowledge about gender-sensitive active nonviolence was considerably enriched as a result of the second block of the ToT (2010); one-third of the participants mentioned gender-sensitive active nonviolence as the most valuable topic of the ToT cycle. A comparison of the answers from the pre- and post-training surveys with regard to the participants' knowledge about gender-sensitive active nonviolence, the percentage of participants feeling more knowledgeable rose from 37% to 84%.

##### b Most valuable

The topics mentioned by the participants as being most valuable included gender-sensitive active nonviolence (one-third), feminisms and masculinities. Several participants also mentioned the sharing and connecting with the other participants and the engaging in cross-gender dialogue sessions as being the most valuable aspects of the second block of training (2010).

##### c Least valuable

The majority of the participants did not name any specific topic when asked about what they considered to be the least useful part of the training. Some participants felt that some of the discussion parts were too long.



### 3 Knowledge – skills gained – personal progress

When asked about new knowledge and skills gained during the second block of training (2010), almost half of the participants mentioned masculinities/feminisms as the topic they acquired new knowledge about, while gender-sensitive active nonviolence was mentioned by one-third of the participants. 26% of the participants also mentioned active nonviolence as well as becoming an ally/gender-sensitive man as something they had learned about over the course of the ToT cycle. A comparison of the pre- and post-training survey revealed that the participants felt more knowledgeable about the topics of gender-sensitive active nonviolence, masculinities and feminisms after having completed the ToT cycle. In terms of newly acquired skills, almost two-thirds mentioned the psychodrama techniques. Workshop facilitation was mentioned second most often in terms of skills learned.

When asked about what they would do differently as a result of this training, the participants said they would engage more in dialogue with women, become a better ally to the women's movements in their home community, and give women more space.

The increase in confidence that the men gained during the training in terms of working with women as allies is noteworthy. Before the start of the training, 58% had said they felt very confident, while at the end of the cycle that number had risen to 94%.

### 4 Development and implementation of follow-up plans – the ally relationship

The WPP was able to link the majority of male participants to female support persons from the WPP network. Five participants had suggested names of activists in their own country with whom they envisioned building partnerships. Two other participants pro-actively established contact with female activists in their own context and asked them to participate in this pilot ToT as their support person.

The written surveys/evaluation forms filled out by the participants and their respective female allies (independently) revealed the following four points (a-d):

a Generally speaking, the contact between the participants and the allies was rated as being “good” to “excellent” by both the participants and their female allies. As one participant shared, for instance:

“I would rate the engagement with my female ally as excellent, and our relationship has grown beyond ally level to

mentor to brother, where I was given access to her office without appointment and was allowed to call her direct line. She also promised to facilitate a training session on fundraising and proposal writing for our staff. She has a vast wealth of experience as an academic, a leader of the women's coalition, a mother, a lobbyist, a hands-on gender activist and also a feminist who has lived through several phases in my country. She has also worked with the WPP for a long time. Our way forward was that we would work together on a peacebuilding training project for grassroots women leaders in rural areas in my country.”

Along the same lines, another participant noted:

“The support from my female ally was very helpful. Her insights and input as a female ally was of great value in terms of incorporating a women's perspective on the issues and topics discussed during the training workshop. Her commitment to women's issues was a motivating factor for me while working with her as a male ally.”

b The pilot ToT cycle for men was highly appreciated by the women activists on the ground. It was also recognized that this could be the first step in a longer-term process of partnership building between male and female activists in the work for gender justice in peacebuilding. As one of the female allies shared, for instance:

“I think that the IFOR/WPP's ToT cycle is an important first step in cultivating male allies to be trainers and to partner with women and involve other men as allies. At the same time, in order to be sustainable and have the leveraging impact that it seems to aspire to, not only does individual follow-up need to take place with the participants, but further activities should be planned, both for the practitioners themselves and involving the larger community.”

As the women activists see it, there are multiple levels in terms of what it means to be a male ally working towards the empowerment of women and gender justice in peacebuilding. As one female activist put it, for instance:

“Any male ally who wishes to partner in women's peace work must be gender-sensitive. In addition, he should have an understanding of the gendered nature of conflict, violence, and peacebuilding. The candidate should also be prepared to “swim against the tide”, given the entrenched cultural stereotypes of the subordinate positions of women. He must be prepared to lead by example (matching his walk to his talk), because this is the only way those stereotypes can be

dislodged. That means that he should be able to interrogate his own understanding of masculinities and be prepared to redefine personally and publicly prevalent notions of masculinity and power. Finally, he should be prepared to contribute the time and effort to mobilize support, to network and to encourage other groups (via the ripple effect) to create a critical mass of activists for change.”

- c As envisioned, the follow-up activity gave the participant an opportunity to practice the skills and knowledge – within his own network and context – that he acquired during the first training block. As one participant shared, for instance:

“The key thing I learned from the follow-up training was how to plan and conduct a workshop on topics like masculinities and active nonviolence. When planning the follow-up activity, one objective I had in mind was to enhance people’s understanding of concepts like masculinities and active nonviolence. Having conducted the follow-up activity, I feel this objective has been met – it has been a key area of my learning. I also feel that working with a female ally was a learning experience. It helped me to understand the processes that the women allies went through during their training and what their expectations are of male allies.”

- d The male participants and their female allies faced a variety of practical challenges in developing and implementing the participants’ follow-up plans, such as:
- *Budget.* Various participants and their female allies noted that the budget that was available for the implementation of the follow-up plan was relatively low. Some noted that the budget constrained them in terms of training more people during their follow-up activity.
  - *Time and availability.* For some participant/female ally teams it turned out to be challenging to schedule face-to-face planning meetings. Similarly, some female allies were unable to attend the complete follow-up activity. This was related to the commitments that both the male participants and their female allies had in their home contexts as known and respected activists and community leaders.
  - *Limited Internet access.* The limited access to the Internet in more remote areas formed a challenge in the communication with WPP staff members as well as with the allies. Other communication means, such as using text messaging as well as telephone contact were used to maintain a regular flow of communication.
  - *Deteriorating security situation.* One participant could not implement his follow-up plans due to the worsen-

ing security situation in his country. As human rights defenders were receiving death threats, they had to keep a low profile.

- *Unforeseen health conditions.* One female ally was hospitalized two days prior to her planned visit of the follow-up activity. The WPP was able to link this participant to another female activist from Women for Women International, who visited the follow-up activity on her behalf.

## 5.2 Results of the evaluation by the external evaluator

From June to September 2010, a final evaluation of the pilot Training of Trainers (ToT) cycle “Gender-sensitive Active Nonviolence Training: Exploring Masculinities, Violence, and Peacebuilding” was conducted by an external evaluator.

The purpose of the evaluation was to systematically identify the accomplishments of the pilot ToT cycle. The evaluation questions were organized around five specific criteria: (1) relevance, (2) efficiency, (3) effectiveness, (4) impact and (5) sustainability. The WPP emphasized that the final evaluation should result in a list of lessons learned and requested the evaluator to formulate recommendations regarding the sustainability of the work.

The evaluator used a variety of assessment tools including (a) a desk study of the relevant ToT documents, (b) two focus-group discussions with WPP staff and ToT participants, (c) semi-structured interviews with WPP staff, ToT participants, and trainers, based on questionnaires and (d) direct observations made during the 2010 training block in the Philippines.

The external evaluator concluded the following:

“With this pilot ToT project, the IFOR’s Women Peacemakers Program (WPP) has entered new ground, both internally – with regard to the vision and approaches of the WPP – and externally – as a major agent of change that promotes concepts of masculinities and gender-sensitive active nonviolence within the peacebuilding initiatives of international, regional and national actors. Pilot projects are rarely preceded by as long and thorough a conceptual-development process and as careful a systematic analysis as was the case for this pilot ToT. The personal commitment of the WPP staff has been indispensable as well. The WPP’s promotion of the concept of positive masculinities



into peacebuilding provides an entry point that gives us a different perspective on gender issues and constitutes an invaluable contribution to the realization of the provisions of UNSCR 1325.

“To evaluate the efficiency of this pilot ToT project, it is necessary to analyze the outputs, both qualitative and quantitative, in relation to the inputs. The pilot ToT project comprises four core elements, which are:

- a providing a training of trainers (ToT) program to male activists to help them gain knowledge about the concepts of masculinities and gender-sensitive active non-violence in peacebuilding;
- b having the ToT participants give follow-up workshops as a way of applying their newly acquired skills and knowledge;
- c having the all-female WPP team provide support and assigning female allies to the ToT participants to accompany a process of personal development, applying their skills and knowledge and facilitating partnership building between men and women activists;
- d producing publications and organizing and/or participating in (high-level) events to ensure that the expertise and the lessons learned generated through the pilot ToT will be disseminated among the relevant stakeholders.

“Each of these components has been translated into concrete outputs that are seen as being essential in connection with the expected results and the specific objective of the pilot ToT project. In terms of the overall and the specific objective of the ToT, as well as its expected outputs and outcomes, the evaluation has led to the following conclusions:

- The pilot ToT project is relevant to the target populations as it contributes to peace and reconciliation processes, responds to the effects of patriarchal societies and can positively impact development and the effectiveness of interventions promoting development.
- All in all, the four outputs of the project are going to be achieved and the WPP has demonstrated efficient management of the project. At the time of completion of this evaluation [August/September 2010] the pilot ToT project had not yet been completed. Only a limited number of activities had been delayed: Most follow-up trainings were delivered as planned (before the commencement of the second block of the pilot ToT cycle). One activity that has not yet been completed is the production and the distribution of the ToT Manual (which was nevertheless still in line with the schedule).

- With some degree of confidence the evaluation can conclude that the pilot ToT project will achieve its specific objective.
- There is also initial anecdotal evidence that the pilot ToT project will have an impact on the target populations in the home countries of the ToT participants.
- Finally there is also evidence regarding the sustainability of the pilot ToT outcomes, as many organizations are endorsing what ToT participants have introduced into their work and there is also evidence that the ToT network has the potential to be built up and strengthened.

“A number of distinctive factors that have clearly led to the achievements of this ToT deserve to be highlighted. These include:

- a very thorough and systematic selection process of ToT participants and a comprehensive preparatory phase
- the quasi-contractual agreement with the ToT participants that emphasizes that the benefits they will get from the training go hand-in-hand with an obligation to bring their newly acquired knowledge and skills back into their own organizations and communities
- the avoidance of a drawback of one-off training events through the design and delivery of a two-stage training, spread out over a longer period of time, allowing mentoring from the WPP and the building of a solid and trustful foundation for a functioning network
- the fact that the pilot ToT program fills a gap by addressing an important need that no other organization or movement is addressing in the participants’ respective home countries.”





## 6 Sustainability of the Network

In terms of sustainability, the external evaluator noted in her report:

“The sustainability of the outcomes of this pilot ToT is a major concern for the WPP, hence the explicit request that this final evaluation also assess the respective challenges and opportunities. The Organisation for Economic Co-operation and Development (OECD) defines sustainability as ‘the continuation of benefits from a development intervention after major development assistance has been completed’ and as ‘the probability of continued long-term benefits.’<sup>20</sup> In that sense, any evaluation of the sustainability of the pilot ToT should take into account the way the skills and knowledge pertaining to the relevant concepts of masculinities and gender-sensitive active nonviolence will continue to be integrated into peacebuilding. The

participants have applied very practical steps to achieve short-term sustainability by finding ways of linking the contents of the pilot ToT cycle to their ongoing work and other activities. For example, the participant from Uganda stated that given the lack of foreseen follow-up funding after the conclusion of the ToT cycle, he implemented a follow-up training in his project area of responsibility that will enable him to continue monitoring the outcomes as well as continue working with the very same communities, bringing in issues of masculinities and gender.

“More importantly, there was a common understanding among the WPP and the training participants that sustainability can only be achieved if the organizations actually endorse what ToT participants bring back and introduce into their work. As one participant described it:

‘I am not the sole decision-maker in my organization, so although we aim to integrate gender into organizational strategy, some other people within the organization might say that this is too much.’

<sup>20</sup> DAC Network on Development Evaluation: ‘Glossary of Key Terms in Evaluation and Results-Based Management’, OECD 2010, p. 36.



Joining hands for gender-sensitive peacebuilding

“As already described, many of the ToT participants’ organizations have started incorporating (or are planning to incorporate) those concepts in their overall organizational strategies and multi-annual programming. Here, the design of the contractual agreement between the WPP and the ToT participants contributed significantly to the participants’ adherence to their obligations. As highlighted by the WPP in order to ensure accountability towards the Dutch taxpayers as well as to the women’s rights community, the fact that the funding for this ToT went to male beneficiaries – rather than to women peacemakers who are under-resourced globally – resulted in strict selection criteria and the quasi-contractual relationship with the participants.

“Some organizations have also demonstrated this commitment by providing matching funds for the follow-up projects. The Indian organization SAMYAK contributed 50% of the total follow-up project costs, for instance. Another example is the West Africa Network for Peacebuilding/WANEP-Liberia. Now that one of their staff has taken part in the pilot ToT cycle, the organization is planning to develop a proposal to obtain funding for the extended training of its network members on the themes of gender and masculinities. Remarkably, the Congo Men’s Network, a new initiative by the Congolese participant committed to gender and masculinities issues, is financing itself entirely through the contributions of its members. Each of the 200 members has contributed around 10 dollars, which has enabled the network to implement start-up activities.

“These are very important steps towards ensuring organizational commitment and the creation of an institutional memory on masculinities and gender-sensitive active nonviolence, independent of the individual who gained respective skills through the ToT training. The organizational commitment will lead to longer-term sustainability. This will also ensure that engagement is not seen merely as an individual commitment and allocation of personal time, and it will prevent the overburdening of the participants. Many of the ToT participants referred to their engagement as something they do ‘on top of their work duties’ or as ‘additional work’.

“A second important factor in ensuring the sustainability of the pilot ToT is the build-up and strengthening of the ToT network.<sup>21</sup> As this has been an aim for the WPP right from the beginning, a focus-group session with ToT partic-

ipants led by the evaluator concentrated on the question of what is needed to secure the sustainability of the network. The main points identified during the focus-group session included the development of:

- a joint identity, shared values and application of a coherent network approach including branding
- a concrete agenda and the implementation of joint projects including joint fundraising
- forms of interaction with others, including linking with previous and future WPP ToT participants and assessing the openness of the network
- leadership and accountability.

“The WPP will use the outcome of this session to continue working with ToT participants to develop the network further. There is an understanding among many of the members of this informal network that for the time being the WPP should play a coordinating role and accompany the formation process towards a functioning platform. In this context, the development of the ToT manual is seen as very first joint project by the network.

“All too often, development or human rights projects include activities intending to initiate some form of a network or platform in order to create something that will outlast the project itself. In most cases, such an approach is doomed to fail. The current network or Google-group that consists of ToT participants and WPP staff members and that started getting active after the first block of training can be seen as one of the rare exceptions. In the past nine months, ToT participants have already developed a strong and supportive relationship as expressed through an intense exchange of information and resources through the Google-group platform. There is also evidence that the ToT participants very much rely on this support, not only in their daily work but also in terms of gaining moral support through the group while working on issues that are neglected and/or belittled by others in their home countries. It will now be very important to define and agree upon a common purpose and clear objectives. Moreover, it will be essential that the WPP and the ToT participants are aware of the non-hierarchical structure that is inherent in any network but that also provides a challenge, in that any network also needs a certain amount of coordination, leadership and accountability. Further it is crucial that the network will encourage the voluntary participation and commitment of all members.”

<sup>21</sup> Or “Google group”, as some of the participants self-identify the Network at present.

## 7 Annexes

### Annex 1: 198 Methods of Nonviolent Action

These methods were compiled by Dr. Gene Sharp and first published in his 1973 book, *The Politics of Nonviolent Action, Vol. 2: The Methods of Nonviolent Action* (Boston: Porter Sargent Publishers, 1973). The book outlines each method, providing examples of how it has been used throughout history. You could also download a PDF file with this list of methods from the site of the Albert Einstein Institute: [www.aeinstein.org/organizations103a.html](http://www.aeinstein.org/organizations103a.html).

#### The Methods of Nonviolent Protest and Persuasion

##### Formal Statements

- 1 Public Speeches
- 2 Letters of opposition or support
- 3 Declarations by organizations and institutions
- 4 Signed public statements
- 5 Declarations of indictment and intention
- 6 Group or mass petitions

##### Communications with a Wider Audience

- 7 Slogans, caricatures, and symbols
- 8 Banners, posters, and displayed communications
- 9 Leaflets, pamphlets, and books
- 10 Newspapers and journals
- 11 Records, radio, and television
- 12 Skywriting and earthwriting

##### Group Representations

- 13 Deputations
- 14 Mock awards
- 15 Group lobbying
- 16 Picketing
- 17 Mock elections

##### Symbolic Public Acts

- 18 Displays of flags and symbolic colors
- 19 Wearing of symbols

- 20 Prayer and worship
- 21 Delivering symbolic objects
- 22 Protest disrobings
- 23 Destruction of own property
- 24 Symbolic lights
- 25 Displays of portraits
- 26 Paint as protest
- 27 New signs and names
- 28 Symbolic sounds
- 29 Symbolic reclamations
- 30 Rude gestures

##### Pressures on Individuals

- 31 “Haunting” officials
- 32 Taunting officials
- 33 Fraternization
- 34 Vigils

##### Drama and Music

- 35 Humorous skits and pranks
- 36 Performances of plays and music
- 37 Singing

##### Processions

- 38 Marches
- 39 Parades
- 40 Religious processions
- 41 Pilgrimages
- 42 Motorcades

##### Honoring the Dead

- 43 Political mourning
- 44 Mock funerals
- 45 Demonstrative funerals
- 46 Homage at burial places

##### Public Assemblies

- 47 Assemblies of protest or support
- 48 Protest meetings



- 49 Camouflaged meetings of protest
- 50 Teach-ins

### Withdrawal and Renunciation

- 51 Walk-outs
- 52 Silence
- 53 Renouncing honors
- 54 Turning one's back

## The Methods of Social Noncooperation

### Ostracism of Persons

- 55 Social boycott
- 56 Selective social boycott
- 57 Lysistratic nonaction
- 58 Excommunication
- 59 Interdict

### Noncooperation with Social Events, Customs, and Institutions

- 60 Suspension of social and sports activities
- 61 Boycott of social affairs
- 62 Student strike
- 63 Social disobedience
- 64 Withdrawal from social institutions

### Withdrawal from the Social System

- 65 Stay-at-home
- 66 Total personal noncooperation
- 67 "Flight" of workers
- 68 Sanctuary
- 69 Collective disappearance
- 70 Protest emigration (*hijrat*)

## The Methods of Economic Noncooperation:

### 1 Economic Boycotts

#### Actions by Consumers

- 71 Consumers' boycott
- 72 Nonconsumption of boycotted goods
- 73 Policy of austerity
- 74 Rent withholding
- 75 Refusal to rent
- 76 National consumers' boycott
- 77 International consumers' boycott

#### Action by Workers and Producers

- 78 Workmen's boycott
- 79 Producers' boycott

#### Action by Middlemen

- 80 Suppliers' and handlers' boycott

#### Action by Owners and Management

- 81 Traders' boycott
- 82 Refusal to let or sell property
- 83 Lockout
- 84 Refusal of industrial assistance
- 85 Merchants' "general strike"

#### Action by Holders of Financial Resources

- 86 Withdrawal of bank deposits
- 87 Refusal to pay fees, dues, and assessments
- 88 Refusal to pay debts or interest
- 89 Severance of funds and credit
- 90 Revenue refusal
- 91 Refusal of a government's money

#### Action by Governments

- 92 Domestic embargo
- 93 Blacklisting of traders
- 94 International sellers' embargo
- 95 International buyers' embargo
- 96 International trade embargo

## The Methods Of Economic Noncooperation: 2 The Strike

### Symbolic Strikes

- 97 Protest strike
- 98 Quickie walkout (lightning strike)

### Agricultural Strikes

- 99 Peasant strike
- 100 Farm Workers' strike

### Strikes by Special Groups

- 101 Refusal of impressed labor
- 102 Prisoners' strike
- 103 Craft strike
- 104 Professional strike

### Ordinary Industrial Strikes

- 105 Establishment strike
- 106 Industry strike
- 107 Sympathetic strike

### Restricted Strikes

- 108 Detailed strike
- 109 Bumper strike
- 110 Slowdown strike



- 111 Working-to-rule strike
- 112 Reporting “sick” (sick-in)
- 113 Strike by resignation
- 114 Limited strike
- 115 Selective strike

#### Multi-Industry Strikes

- 116 Generalized strike
- 117 General strike

#### Combination of Strikes and Economic Closures

- 118 Hartal
- 119 Economic shutdown

#### The Methods of Political Noncooperation

##### Rejection of Authority

- 120 Withholding or withdrawal of allegiance
- 121 Refusal of public support
- 122 Literature and speeches advocating resistance

##### Citizens’ Noncooperation with Government

- 123 Boycott of legislative bodies
- 124 Boycott of elections
- 125 Boycott of government employment and positions
- 126 Boycott of government departments, agencies, and other bodies
- 127 Withdrawal from government educational institutions
- 128 Boycott of government-supported organizations
- 129 Refusal of assistance to enforcement agents
- 130 Removal of own signs and placemarks
- 131 Refusal to accept appointed officials
- 132 Refusal to dissolve existing institutions

##### Citizens’ Alternatives to Obedience

- 133 Reluctant and slow compliance
- 134 Nonobedience in absence of direct supervision
- 135 Popular nonobedience
- 136 Disguised disobedience
- 137 Refusal of an assemblage or meeting to disperse
- 138 Sit-down
- 139 Noncooperation with conscription and deportation
- 140 Hiding, escape, and false identities
- 141 Civil disobedience of “illegitimate” laws

##### Action by Government Personnel

- 142 Selective refusal of assistance by government aides
- 143 Blocking of lines of command and information
- 144 Stalling and obstruction
- 145 General administrative noncooperation
- 146 Judicial noncooperation

- 147 Deliberate inefficiency and selective noncooperation by enforcement agents
- 148 Mutiny

#### Domestic Governmental Action

- 149 Quasi-legal evasions and delays
- 150 Noncooperation by constituent governmental units

#### International Governmental Action

- 151 Changes in diplomatic and other representations
- 152 Delay and cancellation of diplomatic events
- 153 Withholding of diplomatic recognition
- 154 Severance of diplomatic relations
- 155 Withdrawal from international organizations
- 156 Refusal of membership in international bodies
- 157 Expulsion from international organizations

#### The Methods of Nonviolent Intervention

##### Psychological Intervention

- 158 Self-exposure to the elements
- 159 The fast
  - a Fast of moral pressure
  - b Hunger strike
  - c Satyagrahic fast
- 160 Reverse trial
- 161 Nonviolent harassment

##### Physical Intervention

- 162 Sit-in
- 163 Stand-in
- 164 Ride-in
- 165 Wade-in
- 166 Mill-in
- 167 Pray-in
- 168 Nonviolent raids
- 169 Nonviolent air raids
- 170 Nonviolent invasion
- 171 Nonviolent interjection
- 172 Nonviolent obstruction
- 173 Nonviolent occupation

##### Social Intervention

- 174 Establishing new social patterns
- 175 Overloading of facilities
- 176 Stall-in
- 177 Speak-in
- 178 Guerrilla theater
- 179 Alternative social institutions
- 180 Alternative communication system



**Economic Intervention**

- 181 Reverse strike
- 182 Stay-in strike
- 183 Nonviolent land seizure
- 184 Defiance of blockades
- 185 Politically motivated counterfeiting
- 186 Preclusive purchasing
- 187 Seizure of assets
- 188 Dumping
- 189 Selective patronage
- 190 Alternative markets
- 191 Alternative transportation systems
- 192 Alternative economic institutions

**Political Intervention**

- 193 Overloading of administrative systems
- 194 Disclosing identities of secret agents
- 195 Seeking imprisonment
- 196 Civil disobedience of “neutral” laws
- 197 Work-on without collaboration
- 198 Dual sovereignty and parallel government



Source: Gene Sharp, *The Politics of Nonviolent Action*, Vol. 2: *The Methods of Nonviolent Action* (Boston: Porter Sargent Publishers, 1973).

## Annex 2: Strategies for Engaging Men to Work for Gender Justice

Developed by Men's Resources International

	Men as Intervention Targets	Mens as Prevention Allies	Men and Women in Alliance
Characteristics	<ul style="list-style-type: none"> <li>• Potential abuser</li> <li>• Sexist</li> <li>• Resistant</li> <li>• Privileged</li> <li>• Accountable for women's safety</li> <li>• Need to be monitored and controlled</li> </ul>	<ul style="list-style-type: none"> <li>• Resource for supporting women's safety and empowerment</li> <li>• Trainable</li> <li>• Externally motivated</li> <li>• Accountable to women's leadership</li> </ul>	<ul style="list-style-type: none"> <li>• Men as partners</li> <li>• Address men's diverse exposure to violence and oppression</li> <li>• Needed to develop "power with"</li> <li>• Shared agenda to challenge violence and patriarchy</li> <li>• Accountable to mutually empowering relationship</li> </ul>
Strategies	<ul style="list-style-type: none"> <li>• Legal consequences</li> <li>• Challenge the enactments of privilege</li> <li>• Re-education</li> <li>• Campaigns with social-control messages</li> <li>• Focus on individual behavior</li> </ul>	<ul style="list-style-type: none"> <li>• Listening to voices of women</li> <li>• Education about women's oppression and feminism</li> <li>• Raising awareness of privilege</li> <li>• Campaigns with social-change messages</li> <li>• Developing intervention skills with other men</li> <li>• Organizing men for public advocacy</li> </ul>	<ul style="list-style-type: none"> <li>• Cross-difference dialogue groups</li> <li>• Addressing multiple social identities</li> <li>• Task force on men</li> <li>• Organizing "pro-feminist, male positive" men's initiatives</li> </ul>
Examples	<ul style="list-style-type: none"> <li>• Mandatory arrest policies</li> <li>• Batterer intervention</li> <li>• Anger management</li> <li>• Corrective education for boys</li> </ul>	<ul style="list-style-type: none"> <li>• Coaching Boys into Men</li> <li>• Founding Fathers campaign</li> <li>• White Ribbon campaign</li> <li>• By-stander training</li> <li>• Social norms poster campaigns</li> <li>• Men doing advocacy for women's organizations</li> <li>• Men on staff at women's organizations</li> <li>• Men for VAWA campaign</li> </ul>	



### Annex 3: Gender-Sensitive Active Nonviolence Activism and Training – WPP 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. Please send any comments or suggestions to the IFOR/WPP Information Officer, José de Vries ([j.devries@ifor.org](mailto:j.devries@ifor.org)).

#### Topic

##### Themes and content of GSANV training or actions

#### Points to Consider

- identification of the injustice
- information gathering and research to get the facts straight regarding the injustice
- identification of the different 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 different 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 different 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. for a 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 and 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 (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 and does it also address women and women's issues?
- Are women also being trained/training others in your community?
- Are men being mobilized (by men and women) to openly support the participation of women in the training (e.g. male leaders, husbands)?

#### **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 various 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 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 as a result 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?

#### *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, also those women who might initially feel prohibited to do so due to 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 only assigned 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 being used in organizational documents and policies inclusive?
- 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 organizations being made and how is information being shared? Do women and men have equal access to and influence on those processes?





