



Workbook for Young Men on Violence and Masculinities

A fellowship project supported by South Asian Network to Address
Masculinities- SANAM

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About Breakthrough

Breakthrough is a global human rights organization that uses the power of art, media, pop culture, and community mobilization to inspire people to take bold action for dignity, equality and justice.

About SANAM

The South Asian Network to Address Masculinities (SANAM) is a group of NGO's (national and regional), academics and activists who believe that the toxicity of masculinities needs to be challenged if we are to dream of a violence free world. SANAM is a collective that draws in expertise, experience and knowledge of groups, researchers and activists spread across South Asia to work towards interventions in the area of masculinities and violence, those are inextricably linked in creating and maintaining all forms of inequalities. SANAM is working towards enhancing knowledge on the issues and towards confronting masculinities among boys and men in the region for gender justice. It also provides a platform for all people to work together in developing a culture of resistance to gender based violence.

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Framework for the workbook

This workbook has been designed, so that the young men like you, who fill it up are able to relate to the issue of violence and reflect on this widespread problem. This resource is part of a series of toolkits and educational material developed by Breakthrough on social issues of human rights, gender, sexuality and violence against women, through which we try to build leadership among young people. Breakthrough's Rights Advocates Programme in India is an intensive leadership development and capacity-building initiative to mobilize youth and communities to challenge unequal power structures, change cultural norms and bring sustainable social change within all avenues of social interaction, including within the home. Your ability to act as a catalyst in your own context leads to more effective community mobilization for promoting human rights.

The workbook is aimed toward working on self before we begin addressing the issue of violence. In it, we try to generate critical self reflection on the processes which are deeply embedded in our daily routine and are reinforced by the religious and legal institutions in our surroundings.

The sessions have been designed such that the focus on the self then leads to changing what is wrong around us. We expect that the sessions will help bring realisation on the ways boys and men enjoy social power, multiple forms of privilege and a sense of often unconscious entitlement by virtue of their sex. The sessions also try to bring about the realisation of the reasons for why boys and men engage in behaviours that have bad consequences for themselves and those around them.

Below is the structure of the sessions which will help explain the concept of gender, violence, power and rights, primarily to boys and men.

Knowing the self

Knowing the self in context with one's gender

Knowing the self in context of one's gender and rights

Understanding the broader context of violence and identifying it

Looking at violence around us in our day-to-day lives and its influence on oneself and our rights

Understanding the link between power, control, rights violation and identities that use of violence as a tool

Looking at options which are non violent

Looking at how can we create change in our communities

Why a workbook on violence for young men?

Nature does not determine feminine and masculine traits that women, men and trans-people must have. It only dictates whether you are born a male or female. This difference must always be kept in mind as it is useful to be aware of the subtle forms of discrimination that exist in our homes, communities, and society. Expectations placed on you based on gender traditional roles can affect your potential of developing to the fullest. Such perceptions influence the kinds of decisions you make concerning your life, the games you play, the professions you pursue, and your relationships with others.

Leading a violence-free life is everyone's right. Yet we see violence around us in so many ways regardless of if you are a man, woman, trans-gender or a child. Violation of this breaches a major human right. Nevertheless, we see violence in its various forms and its impact on everyone irrespective of what gender and sex they belong to. Society teaches us to promote this culture of violence as being essential in the lives of men and boys. Young boys are taught to show aggressive behaviour since showing violence is used to show power over others. The cycle of violence usually continues when boys grow up, in a surrounding where violence is acceptable and even expected. However, this doesn't mean that all boys and men will internalise and adopt violent behaviour or use violence against others in their later life. Women, on the other hand, are asked to internalize and accept violence when it happens to them. Society does not allow speaking up for themselves.

Boys and men live in social relationships. Most of these are with women and girls in roles as mothers, life partners, aunts, daughters, nieces, friends, classmates, workmates, professional colleagues, neighbours, and so on. These relationships are very much important and can influence the quality of every man's life. Hence, an important thing to remember here is that living in a system of gender inequality means that what hurts women and girls, also hurts men and boys since these are their mothers, sisters, relatives, and friends. And while men hold more power than women, they also can change the opinions of other men toward women. This is incredibly important in helping promote equality and a better environment for everyone, regardless of sex.

Therefore, young men and boys must understand that in order to build healthy relationships with women and girls, they must ignore the stereotype of a "powerful man" and instead try to establish equal friendships around respect and understanding.

For example, it is unfair to ask a young man who is upset to ignore his emotions since expressing emotions is seen as weak or "sissy." Similarly, it is equally unfair to ask a woman to keep silent when she is treated violently or disrespectfully. Openness and understanding is the key to mental well-being.

We challenge the culture of violence when we ourselves act in the certainty that violence is no longer acceptable, that it's tired and outdated no matter how many cling to it in the stubborn belief that it still works and that it's still valid. - Gerard Vanderhaar

Hence, we believe that this violation of human rights can be stopped and it can begin with you! This change begins when an individual introspects or thinks about their own beliefs and practices. This is a first step to act differently and sensitively, beginning the process of change.

Sometimes, changing oneself and/ or others is a challenging process. It may be slow, in such a manner that it is not immediately visible. It can also be challenging because everyone around us may not accept the change or think in the same ways as we do. The challenges could come from our friends,

families or relatives, because we may be asking them to move out of their comfort zones and question or act or think in the different manner from what they see as normal. Thus, it may not be easy to change everything in one go or everyone at the same time. But we need to be patient and persistent.

Violating another's rights or having your individual freedom violated must be stopped. But change must start with yourself. You must reflect on the behaviours and language you chose to use with those around. If you begin with just your family or closest friends, and treat them mindfully and with consideration, challenging them when they reinforce negative behaviours or ideas about males and females, you are already doing your part. It's that easy.

To understand the culture of violence, you must look inside you and around you at how it impacts and influences everything. Only then can you begin the process of changing these deeply enforced ideas. And while violence can be a very personal matter and people are often not willing to talk about it openly, it is possible if done in a brave and open manner.

[The objective of this workbook is help you:](#)

- To analyze the impact of violence in your day-to-day life.
- To break down the norms and values that promote violence against you and others
- To find ways of challenging gender-based stereotypes that promote the use of violence to justify the privilege of power by men
- To offer suggestions and real-life examples for alternative, non-violent behaviour that young men can follow themselves

[Who can use this workbook?](#)

The workbook is for young men between the ages of 18 to 24 years to explore themselves by thinking. However, older people and women and girls can use this workbook, too. The workbook can be adapted by a skilled facilitator for an audience of:

- Senior school teachers and counsellors
- Non government organization and community based organizations working with youth (both boys and girls).

Facilitators can use these exercises with a group of 20-25 participants. The time required would be approximately the same as mentioned in the sessions. However, more time might be required for a larger group and the process might have to be altered for a group situation.

Session 1: Who am I?

Time required for this session: 90 mins

Objective of the exercise:

- To explore who you are.
- To analyse what others think about you.
- To realize that the self is changeable and is perceived differently by different people
- To realize that behaviours can be learnt and unlearnt

Resource requirement:

- A quiet location and a pen

Steps for doing the exercise:

Write down 10 -15 lines you would tell others while introducing yourself.

This image shows a blank sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Now think about a family member or a friend from the opposite sex who is close to you and knows you really well.

Who is she?

What is your relationship with her?

How would she introduce you in front of others?

What would be the 5 things she would say she appreciates about you?

1. _____
2. _____
3. _____
4. _____
5. _____

What would be the 5 things she would complain about or want to change about you?

- _____
- _____
- _____
- _____
- _____

Do you think the complaints she has about you are genuine? _____

Would you like to change or work on these complaints that she has with you? Yes/No

If yes, how can you change or work on reducing these complaints?

Write down five similarities between the two introductions.

- _____
- _____
- _____
- _____
- _____

Write down five differences between the two introductions.

- _____
- _____
- _____
- _____
- _____

Why do you think there are differences in the introductions by self and others?

Have you in the past worked on yourself and changed something in yourself after feedback from others? If yes, what was it you changed in yourself?

What were the reasons behind you accepting to change?

How was the process of change for you? What challenges did you face?

Why do you think we did this exercise?

Key messages:

In order to understand the culture of violence, you must first begin with yourself. This is because individuals form communities and over time their practices form the way communities work. The exercise above helps you see yourself more clearly and how others might perceive you.

We hope that through answering these questions, you realize that people have different opinions of you which might not match the view of yourself that you may hold. The point of the exercise is not to say that these are good or bad. Instead, what is important is focusing on personal growth and which traits reinforce a positive co-existence with those around you.

Another important idea to consider is the way that opinions about gender affect our perception of ourselves and how others might view us. This is the topic of the next exercise.

In the next section, let's try to understand how being a man or woman shapes us.

Session 2a: Self and Gender – Part 1

Time required for this session: 60 mins

Objectives:

- To clarify the differences between men and women, their roles and characteristics
- To realize how these roles are interchangeable and fluid
- To realize how social conditioning and reinforcements shapes men and the roles/ characteristics assigned to them

What does the term gender mean to you? Where have you heard it before?

What does the word “sex” mean to you?

How can you tell if a newborn baby is a girl or boy?

Let us read this story to understand what the terms gender and sex actually mean

Moonbeam and Sunshine

Somewhere in a small town in India there are two individuals. One was called Moonbeam and the other Sunshine. Moonbeam and Sunshine live in a small house in the small town, and most of the time life is happy. Moonbeam works as a secretary in an office, and Sunshine works as a chef in a restaurant. Sunshine often becomes jealous of Moonbeam, because Moonbeam meets lots of other people through work, and sometimes this causes an argument.

One day Moonbeam and Sunshine go out for a walk in the park. At the park Moonbeam jogs around the jogging track, and Sunshine does some yoga exercises. On the way home, Moonbeam suggests to Sunshine that they stop at the market for some shopping, and so, they head towards the market place. However, before they get to the market they come across two other individuals having a fight in the street. Moonbeam wants to stop and intervene, but Sunshine holds Moonbeam back and says “This is not our business, we must ignore it”.

When they get to the market place, Sunshine wants to buy a fashion magazine, but Moonbeam says it’s a waste of money. Moonbeam wants to buy condoms, but Sunshine thinks they are not necessary. They have an argument which ends with Moonbeam buying the condom and Sunshine agreeing not to buy the magazine. It’s been a long day and so Sunshine and Moonbeam turn towards home. Suddenly, an eagle attacks them, swooping down at them, and following them, they try and ignore it. Sunshine is very angry and wants to deal with eagle there and then. However, Moonbeam feels differently and pulls Sunshine by the hand and runs home.

Moonbeam locks all the doors and windows so that the eagle cannot harm them. Sunshine makes some chai and they settle down to enjoy the rest of the evening.

In this story of who do you think is male_____ and who is female
_____.

While reading the story, did you find it confusing to identify who was the man and who was the woman?
YES _____ or NO _____

If yes, why were you confused with the characterization?

List the characteristics / behaviour/ roles that you identify as masculine and feminine in Moonbeam and Sunshine¹

S. N.	Masculine	Feminine
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		

Now, pick ten characteristics from above that you think best describes you⁽¹⁾.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

Did you choose any characteristics from the list you made of the opposite sex for yourself? If so, how many?

¹ Adapted from http://novella.mhhe.com/sites/dl/free/0073404675/910674/WWS_fin_pgs3_OLC.pdf

If you found most of the characteristics you chose for yourself were from the traditionally accepted role of your own sex, are there any characteristics/roles from the other list you wish you did have? Do you feel our society's definitions of gender roles are preventing you from behaving or developing in the ways you'd most like to?

If the characteristics/roles you chose for yourself were a mix of both lists, what do you think your description of yourself indicates about the prevailing ideas about male and female characteristics you described for our society? How valid are they?

Who forces you to follow these roles?

1. _____
2. _____
3. _____
4. _____
5. _____

How do they make us conform and follow these social roles?

Gender and Sex:

The first term which comes to our minds when we hear the word “sex” is the act of having sex. In the layman’s term that is what it means. But in the sociological context and for the purpose of this workbook, sex refers to the physical characteristics we are born with biologically. Sex does not change, unless someone opts for a sex change operation. It is constant. It has more to do with our bodies and physical self.

Gender and sex mean two different things, even though we in our daily language use these terms interchangeably for example in the application forms for admission to college.

Gender refers to the array of socially constructed roles and relationships, personality traits, attitudes, behaviours, values, relative power based on the biological sex. Gender refers to the way our society, family members, and relatives influence and shape our personalities and behaviour throughout our lives. Gender is influenced by our culture and traditions, the time period we are born into (*era we are part of*), religion, media and country we stay in. So it is not constant and changes rapidly, it has more to do with our thoughts and attitudes. Gender is relational and refers not simply to women or men but to the relationship between and among male, female and transgender beings. Gender is relational, it is not seen as an inalienable attribute of the person concerned, but as something that belongs to the role one plays.

Gender identity

Knowing whether one is male or female. Research shows that children as young as two years determine their own gender identity. Sometimes, a person's biological gender is not the same with which s/he is born – this is called being transgendered.

Gender role

This refers to stereotyped actions and/or behaviours associated for each gender. Some sex characteristics are determined by the way male, female bodies are built or function, and these are biologically determined and have nothing to do with gender roles. For example, only women menstruate and only men produce sperm. However, gender roles are culturally determined.

There are many “social expectations” about what men and women can or should do; this is the expected gender roles. These roles have nothing to do with the way their bodies are built or function. Some characteristics are associated with boys and some with girls but these are not permanent or constant. This aspect is especially important for young adolescents to understand. Most often our peers, family members/ relatives and cultural practices pressurises us to be “masculine” or “feminine”.

These pressures are felt more strongly during the adolescent years. Both young men and young women may feel confused during this period. Some may need to talk to an adult or a grown-up (someone they trust or are comfortable with) to understand these changes and perceptions about gender roles. These affect whether they feel encouraged or discouraged in their choices about relationships, leisure activities, education and career. Saying that some behaviour is natural, like violence for boys, creates the idea that it cannot be changed. This makes it seem like it's acceptable for boys to be disrespectful or violent. However, disrespect and violent behaviour from anyone or with anyone is *unacceptable*.

Here are some examples of biological characteristics and social norms:

Men:

Sex: beard, moustache, penis

Gender: leader, strong, decision-maker, ruler, player, hero, protector, responsible, fearless, father

Women:

Sex: breasts and vagina

Gender: beautiful, emotional, mother, daughter, nurturing

Session 2b: Self and Gender – Part 2

Time required for this session: 45 mins

Let's look at an incident:

Sumit and Vinay are both in 11th std in the same school but Sumit is two years younger than Vinay. Since they are neighbours both have become great friends. Every evening they both go to the local market for a stroll. However, all Vinay does is talk/ comment about girls and stare at them. It is fun, plus it makes him feel like a man. Sumit does not have as strong sexual feelings as Vinay. Looking at girls is fun but Vinay seems to be obsessed and Sumit can't keep pace with him. Because of this difference, Vinay often makes fun of Sumit. .

Why do you think Vinay makes fun of Sumit?

How do others react when you do not act the same as them or conform to the expected characteristics of your sex?

1. _____
2. _____
3. _____
4. _____
5. _____

Write down an example of a time when you faced opposition for not following the norm.

How did it make you feel?

Did you rebel again after that incident? Why?

What advantages do you have because you are a male bodied person?

What pressures are on you because you are a male bodied person?

Key Messages

Gender, as a social construction rather than a biological factor, differs from culture to culture and changes over time. Boys/men are not born violent, nor are girls/women essentially weak and submissive. Although these gender norms are so pervasive that they almost seem natural, they are actually constructed by society and reproduced through the process of socialisation. Behaviour should become more inclusive, participatory, democratic and gender sensitive not only towards children but towards adults as well.

Patriarchal values and a power structure which results in different socialisation processes for boys and girls leads to girls and boys adopting different coping mechanisms and so, manifesting the impact of abuse and trauma in different ways. Since long time, men have controlled most of the instruments of law and the administration of justice. This has given boys/men power over women and children in almost every sphere of life, where boys may externalise behaviour and risk becoming violent. On the other hand, girls tend to internalise and develop more self-destructive behaviours. Through the socialisation process, young men learn that it is considered masculine to be strong and dominant, sexually active, not to show emotions, and to exercise authority over women, children and other boys. Boys are often expected to support their parents financially through their lives. In most societies boys learn from an early age that conflict can be resolved by physical violence and this socialisation encourages violent measures to resolve problems, putting young males at particular risk.

Girls, who are oppressed and discriminated against, lack the opportunity to express themselves in family or society decision-making process, and have fewer opportunities and control over resources. Continuing to be oppressed in adolescence and adulthood, they develop low self-esteem, and there is a high likelihood of their reproducing gender stereotypical behaviours amongst their children by perpetuating gender stereotypes. A family or social environment that encourages children to express themselves will lead to their developing more resilient behaviours, and will enable them to emerge from such trauma as resilient individuals. In current societies, adherence to the dominant forms of norms of “being a powerful man” is essential for boys/men who wish to have power and maintain their privileged status. Such norms also put boys/men in vulnerable positions, which is as the result of the patriarchal system we live in.

Socialization process:

The way that society shapes the way, we behave, think and socialize with others throughout our lives. This process takes place within our families, communities, schools and with our peers. It also extends to the language we learn and the behaviour we model based on television, music and other forms of media and pop culture. We are not born knowing or conforming to these behaviours or ideas. We learn them in order to function within society. Peers, parents, relatives, teachers and other older persons in our communities influence the gender messages that we receive from our society. They use the method of either rewarding acts which conform or punishing acts which do not conform to the norms laid down by our culture, traditions and religion.

In fact, gender has an impact on all of us at an individual level. It influences the ease of access to resources and rights we have.

Masculinities

Masculinity is about behaving in ways that are considered appropriate for men and that definition varies in every culture. According to the socialization process for men/ boys, being responsible, taking initiative, pursuing and achieving goals, and loyalty are some commonly accepted and followed norms.

However, not everyone may believe in or agree with some of these notions of masculinity. The idea that a real man should do things like: appear physically strong or be aggressive can often lead to unnecessary violence situation; or suppress emotions can make boys feel unable to really talk about how they feel and who they want to be.

Social norms and the way boys are brought up have led men to have more power than women. This power is often used unfairly to the disadvantage of women and sometimes, even men. This often makes it difficult for girls and women to avail of opportunities like being able to study or play with their peers.

For example, when boys get preferential treatment in school, it teaches them to have more confidence than the girls. Sometimes it also extends to the quality and quantity of food or medical treatment that some girls get. For example in a household or society, where the girls are not treated the same as boys, an unwell girl may not be taken to the doctor immediately. On the other hand, due to son/ boy preference, he may be taken immediately to the hospital for treatment. These kinds of practices also extend to physical behaviours that are considered more acceptable in men, like being violent, angry, loud, etc.

Gender Discrimination:

Discrimination refers to action taken against a person or certain group based on class or category. Discrimination involves the behaviour toward this person and group and can involve excluding or restricting them from opportunities that are available to other groups. When someone is discriminated against based on gender/sex, it is categorized as gender discrimination, as it is based on impressions created by the socialization process. Because of discrimination based on gender identity, it brings entitlement and power, in case of men over women and transgender and also determines who can have more or easy access to resources and rights.

In the next section, let's try to understand how our gender identity affects our access to rights and resources.

Session 3: Self and Human Rights

Time required for this session: 60 mins

Objectives:

- To clarify key concepts of human rights
- To identify the role of self in securing rights for all
- To identify mediums and the key players to access human rights
- To analyse the link between rights and responsibilities

According to you what are rights?

What are the basic rights which a human being requires to survive?

What rights will help an individual to lead a life of dignity.

Your gender also plays an important role in determining which rights you can access. Fill out this table below to understand this better.

Who has easy access to the following rights?

Let's take a short survey with 10 people around you, 5 men and 5 women from different backgrounds on access to various rights. They can be:

- Your brother or sister
- Parents
- Relatives
- Maid or man servant (house-help)
- Auto driver or rickshaw puller
- Person who collects garbage from your house
- Milk man
- Vegetable vendor
- Friends

Below is a questionnaire to ask the participants. Fill in their answers with tally marks on how many you interviewed said yes and no. The responses that you get will give a clearer picture when your participants are from a varied background.

Right to...	Men		Women	
	Yes	No	Yes	No
Do you get two square meals every day easily?				
Do you have primary education (for at least 7 years)?				
Do you have access to good health services?				

Have you passed your high school?				
Can you choose to earn a living on your own?				
Can you marry / have married by choice?				
Do you live in a constructed house?				
Do you face Violence?				
Can you express your feelings with being scared of violence/ abuse?				
Can you move around on your own without being abused?				
Do you have a bank account in your name or get pocket money from parents to use?				
Do you access the internet?				

Is there a difference between the access of rights between men and women? If yes, why?

To understand this better, we should look at one of the rights mentioned above to see who are the key individuals/ groups/ institutions that help you get access to that right.

The example we are taking is: *Right to Primary Education*. According to you who are key people/ groups/ institutions that would help a child to access the right to primary education?

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

What are the responsibilities of the following people when a child's right to primary education is violated?

Self

Family

Society/ community

Government and Legal service providers

NGOs

Media

Key Message:

Human rights are those basic standards without which people cannot live in dignity. To violate someone's human rights is to treat that person as though she or he were not a human being. To advocate human rights is to demand that the human dignity of all people be respected.

In learning about human rights, we learn about ideas of respect, fairness, justice and equality. We learn about standing up for our own rights and about our responsibility to respect the rights of others.

There are a number of basic rights that people from around the world have agreed on by signing the Universal Declaration of Human Rights at the United Nations, such as:

- the right to life , liberty , personal security
- freedom from torture
- rights to a fair trial
- free speech
- freedom of religion
- Right to health, education and an adequate standard of living.

Governments have a particular responsibility to ensure that people are able to enjoy their rights. They are required to establish and maintain laws and services that enable their citizens to enjoy a life in which their rights are observed.

Human rights involve responsibility and duties toward other people and the community. Individuals often have a responsibility to ensure that they exercise their rights with due regard for the rights of others. For example, when a person exercises their right to freedom of speech, they should not infringe someone else's right to security or respect - giving a hate speech or use abusive language to put someone down.

Human rights are an important part of how people interact with others at all levels in society - in the family, the community, educational institutions, the workplace, in politics and in international relations. It is vital therefore, that people everywhere should strive to understand what human rights are in order to ensure justice, equality and the well-being of society. But people's rights are violated on the basis of their identities the basis of which certain rights are denied to women and other groups like that of transgendered people. E.g. Right to life, education, work etc.

Anyone's rights can be violated. The most common form is when individuals face violence in their lives. Rights violation is directly related to power and control of resources. This would be taken up in the segment on *Power, Rights and Access to Resources*.

One of the major rights violations in the world currently is right to a violence free life. In the coming segment we will try to unravel these connections between, self, gender, rights and violence.

Session 4: Understanding Violence

Time required for facilitating this session for a group of 20-25 participants: 45 mins

Objectives:

- To identify various forms of violence
- To clarify that violence is choice taken by the abuser
- To clarify that violence is used as a tool to exercise and assert power and control

Think and describe what image comes to your mind when you hear the word “violence?”

In your image, what is the sex of the person who commits violence?

In your image, what is the sex of the person who becomes the victim of this violence?

According to you, what does violence depict signify? What are the reasons for being violent?

Let us now try to understand what violence is by solving this crossword puzzle. Please look at the examples of violence listed below and identify the form of hurt/ harm they could cause to the body/ mind and locate it on the grid given below.

To begin with here is an example: a four legged animal that gives milk (3) - ANSWER - COW

A	D	P	H	Y	S	I	C	A	L
E	J	S	E	X	I	F	Q	W	A
P	F	Y	N	T	O	X	Z	H	I
D	B	C	L	V	E	R	B	A	L
S	O	H	G	V	H	C	U	F	P
E	M	O	T	I	O	N	A	L	B
X	P	L	F	M	N	P	C	S	T
U	S	O	C	I	O	L	A	X	T
A	X	G	E	D	M	B	S	Q	V
L	Z	I	P	S	I	C	H	Z	W
H	R	C	Y	M	C	O	W	J	X
M	U	A	R	L	S	X	K	B	T
N	T	L	I	J	K	S	T	R	U
O	B	D	P	S	Y	H	D	O	G

Questions:

Across:

1. When one is hit, slapped or punched or murdered (8)
2. Use of abusive language for in-laws, partner, wife or sister (6)
3. Saying, “You are of no good, you have no brains” (9)

Down:

1. Keep strict watch over whom one meets, talks to, where one goes, restricting movement of an individual, threatens to harm himself or you or family members (13)
2. Eve teasing, marital rape (6)
3. Controlling finances (8)

(Correct answers for the puzzle at the end of this session)

Identify places around you where you see these forms of violence?

1. _____
2. _____
3. _____
4. _____
5. _____

According to you, generally violence or aggression is a trait assigned to _____.

Why?

What happens to those who choose or do not adhere to showing violence / aggression?

Here is how the story goes...

Babu works with a call center in Lucknow. One evening just when he was about to leave for home, his team leader calls him and asks him immediately rework on a report that he had sent earlier in the day. Babu gets very upset that his team leader should have asked him for this work when he is about to leave for home. This was happening for the third time this week. After work he decided to go and meet his friends at a bar and tells home that he will have dinner out. He gets drunk and is driving his bike to get back home. On his way home he meets a cop. The cop asks Babu for his license and pay fine of Rs.2000 for drunk driving. He apologises, assures the cop he won't do it again. After paying a bribe of Rs. 250 the cop lets him go. Once Babu reaches home his elder brother opens door and scolds him for being drunk and late. Babu again apologises and assures his brother that this won't happen ever again. He goes to check the fridge for food and finds there is nothing. He goes to his wife-,Roma, to ask for food who is upset that Babu has come home so late she is also angry that he is drunk. When Roma questions him, Babu shouts back at her and tells her that it's none of her business. He also tells her that her only job is to give him food when he requires it. Roma says since she wasn't sure if he would be home for dinner, and there was no food kept aside for him. Babu gets angry and pulls her up by her arms and starts to use abusive language. Roma cries out. On hearing Roma cry, their 5 year old son comes crying and asks father to stop. In that fit of anger Babu hits his son too.

Now let's answer the following questions:

Who were the people Babu was apologetic to?

Why didn't Babu get violent with his boss, the cop and his brother?

What could be the possible reasons for Babu being violent to his wife and son?

Do you think Babu had a valid reason for hitting his wife and son? Why?

Key message:

When the word violence is mentioned, people imagine only physical violence where the person is bruised, immobile and has got marks on their body. Violence is not always physical. It can take many forms, like verbal, mental, economic, sexual or emotional. It may be interpersonal, when one person uses force or threatens to use force against another. It may also be institutional, when an empowered group uses force or threatens to use it against another group. Examples of this institutional violence include men's historic domination over women, men who do not follow prescribed masculine norms or the domination of certain ethnic groups over others, like – Pathans, Jats, Gorkhas are considered more masculine than Bengali or Gujarati men.

WHO defines the term "violence" as "The intentional or unintentional use of physical force, power & threat against oneself, another person, or against a group or community that either results in or has a likelihood of resulting in injury, death, psychological harm, mal-development or deprivation."

Violence/aggression is a behaviour which is expected from boys and men to assert their manliness (mardangi). Violence perpetrated by boys/men is often implicitly, or even explicitly, condoned by social institutions that are influential in shaping behaviour and attitudes. Violent expressions of boys/men are glorified in the media, tolerated within some families and used to mete out punishment in some educational and religious institutions. And most of the times, violence is a choice made by boys and men to assert their power and dominance over the other individual. When boys see men using violence against women and other men, they come to accept it as a part of masculine behaviour and learn to use it as a means of gaining power over others. The socialization process (that we also talked about in a

previous section) promotes boys and men to be violent and women to accept violence. It is crucially important to recognize the difference between (a) the aggression sometimes necessary to succeed in an area of work, e.g. sports; (b) aggression in situations of self defense and; (c) interpersonal violence, which must be rejected in all settings.

Use of violence is infringing on other's right to safety, security and respect. Therefore, in cases where one tends toward violence the actions need to be understood from this point of view. Some questions which need to be addressed are - *Is the violent act justified? Are we violating someone else's rights?* Responding to violence with violence is not a solution and not being violent does not mean that you are weak or a-masculine. Being non violent and still being assertive is a tough and challenging choice to make. However, it is possible, especially, when a conscious effort is made to reduce or stop violence. One has to be a lot more creative and alert to the situation so that no harm is done to self and yet one is able to make their point.

In the next segment, let's try to unravel the impact of violence in day-to-day life on self and others and how we can deal with them in a different way.

Correct answers for the puzzle:

<p>Across: (1) Physical violence; (2) Verbal violence; (3) Psychological violence</p> <p>Down: (1) Emotional Violence; (2) Sexual violence; (3) Economic violence</p>

Session 5: Self and Violence

This segment is sub divided into 4 sub- sections/ scenarios taking up forms of violence which have been discussed in the previous segment in different day-to-day setting from a life of a young man

Objectives:

- To identify and acknowledge the existence of violence in day-to-day settings
- To analyse and list the impact of violence on self, abused person, family and society
- To draw links between violence and rights violations
- To identify alternative course of action to violence which is non violent

Scenario 1

Time required for this session: 40 mins

Mohali: *It is not just the Aussie players that get under the skin of Harbhajan Singh. On Friday night, after the game between Mumbai Indians and Kings XI Punjab, Harbhajan reportedly slapped S Sreesanth. The aggressive pacer was seen crying and being consoled by his teammates and the Mohali team owner Preity Zinta.*

Kings XI Punjab skipper Yuvraj Singh told the media that "the act" was unacceptable but did not confirm if Harbhajan slapped Sreesanth. However, he said that Harbhajan apologised to Sreesanth after the incident took place.

"That was unacceptable behaviour. But Harbhajan later came to the dressing and spoke with Sree and am sure apologised," Yuvraj said.

The coach of Kings XI Punjab, Tom Moody said the matter must be left with the authorities to deal with.

"I had a long chat with Sree. This was unacceptable. I don't know what the ramifications will be but I am sure officials will deal with it in their own fashion," he said.

When CNN-IBN's Nishant Arora spoke with the two players both played down the incident.

"He didn't slap me. May be the handshake was in the wrong place," Sreesanth said. However, he did let it slip that he was a "little hurt".

"It was just a misunderstanding, a part of the game. After all, we all play together and share the same dressing room. So I did not take it too seriously and have not much to complain about him (Harbhajan). We all know Bhajji and need not take it seriously. I was a little hurt but am fine with it," he said.

He also said Harbhajan apologised after he broke down on the field.

"I just cried because, I don't know. I am fine, he spoke with me, apologised. But there was no need because end of the day, we play for the same team and we have to go together a long way. Whatever happens in IPL should not be taken too seriously as end of the day it's just entertainment. Whatever happened shouldn't have happened but it's okay," he said.

Harbhajan too confirmed this and said they had kissed and made up. "It's not a big issue, people making it an issue. As far as both of us are concerned, the matter is solved. Nothing happened between us. He is like my younger brother and respects me. I did push him, may be just a little too hard, but later apologised. We sat, we talked and it's over. I told him I was sorry if he felt bad. We have been together for so long and have to go a long way. These things are between us. We are over with it."

IPL Chairman Lalit Modi says the authorities have not received any complain and will take action only after an official complain is lodged.

He also said if match referee complains, action will be taken according to the ICC law.

<http://cricketnext.in.com/news/gulf-renews-tieup-with-kings-xi-punjab/31167-13.html>

- What form of violence do you see in this news article?
- Who committed the violence and who was the victim?
- What was the cause of use of violence between Harbhajan and Sreesanth?
- What would have been impact of this violence to both of them?
- According to you what factors were stopping Sreesanth from complaining?
- Why did neither the owner nor the team leader of the KINGS XI team take any action against Harbhajan; even though both were saying that the act was “unacceptable”?
- Apart from both Harbahajan and Sreesanth who else would have been impacted because of this incident?
- Do you think this situation could have been avoided?
- What other options could have been explored to avoid this situation?
- If you had been in this situation what would you have done differently?
 - Sreesanth
 - Harbhajan
 - ICC
 - Other players in both the team
 - Mumbai Indian’s Owner
 - Kings IX’s Owner

Key Message from Scenario 1:

Physical violence is the deliberate use of physical force with the potential for causing harm. Physical violence includes, but is not limited to:

- scratching or biting
- pushing or shoving
- throwing
- grabbing
- choking
- shaking
- hair-pulling
- slapping, punching or hitting
- use of a weapon (gun, knife, or other object)
- use of restraints or one's body, size, or strength against another person.

Being physically violent or showing aggression is one of the indicators for a man to prove his manliness. The incident mentioned in the above exercise is one such example. Sports are an arena where players are told to be aggressive, tough, strong and to always win. This creates an environment where such individuals are considered, accepted and/or celebrated as good players. For boys and men who are into sports, violence is justified as a way of showing an individual’s competitiveness, thus promoting a culture of violence. Men/ boys who do not show aggression in sports are not considered fit to be

players. If we ask who was manly in the whole incident then most would answer it to Harbhajan, as Sreesanth also cried after the incident, which is considered a sign of *"not being man enough."*

However, it will be interesting also to think about how Sreesanth would have behaved if there would have been other players (especially 'juniors') in place of Harbhajan. There is a possibility of Sreesanth behaving (not necessarily though) in the same manner, to show his macho-ness, a strong and tough man. One of the reasons why the act of Harbhajan was accepted and tolerated was due to the fact of the acceptance of violence among men, as if it is the men's natural being. So the ideas of what it is to be a man (sport man in this story) in the traditional setup (aggressive, violent, competitive, always winners) are being well accepted, promoted and celebrated at all levels. The use of violence from a person or institution, who are supposed to be powerful, upon others (supposedly powerless) is very much accepted and not being challenged by anyone. Whether it be an individual or group of individuals or an institution of any form, we can see similar way of functioning, where asserting power upon others is well accepted and practiced. Since all of us are being socialised under such an environment due to which all of us feel that use of violence is something that is natural and we as human beings also practice or behave in the similar way. This systematic internalisation and externalisation of the use of violence is called institutionalisation of violence.

We see this around us in our society in any kind of institutions be it army, bureaucracy, police, banks, legal system or the educational institutions which promote a certain type of masculine behaviours which are considered "appropriate by the society and culture". Being violent behaviour here in these institutions is accepted as natural practice to showcase power and also at times celebrated. These institutions demand individual especially men/ boys to be violent, and individuals who fail to perform often face ridicule. This shapes or socializes children in such a way that it gets internalized and we start behaving in the same way thus continuing the cycle. Very few individuals manage to challenge this system around us and this systematic acceptance of violence is called institutionalization of violence. This systematic approach also governs how an institution functions as an institution should also be winner or powerful or better than other.

Scenario 2

Material Required: DVD player and TV / Computer and speakers

Time required for this session: 30 mins

This is a clip from the film Udaan between the two male protagonists.

Let's look at the first Audio Visual in the CD which is accompanying the workbook and then try to answer the questions given below based on the clips.

Questions:

- What form(s) of violence do you see in this film clip?
- Who committed the violence and to whom?
- What was the cause of use of violence between them?
- Why do you think there is the difference in the choices between the father and uncle?
- What would have been impact of this violence on both of them?
- Apart from both father and son who else would have been impacted because of this incident?
- Who was more powerful and why (between the father, son, and uncle)?
- Do you think this situation could have been avoided?
- What other options could have been explored to avoid this situation?
- If you had been in this situation what would you have done differently?
 - Father
 - Son
 - Uncle
- What rights are violated when verbal and economic violence happens?

Key Message from Scenario 2:

If you've heard, "You're too sensitive and emotional" you've heard verbal abuse.

The scars from verbal assaults can last for years. They are psychological scars that leave people unsure of themselves, unable to recognize their true value, their talents and sometimes unable to adapt to life's many challenges. Except for name-calling many people don't recognize verbal abuse—especially when it comes from a person they believe loves them or from a person they perceive as an authority figure. Verbal violence is also rarely recognised when it comes from a person who is in a position of power, for example, one's boss, a family provider, one's parent or even an older sibling that one has learned to look up to in childhood.

In the clip you just saw, you are witnessing both verbal and economic abuse. Both these forms of abuse generally go unnoticed. The father here is an individual who is more powerful than the son and his younger brother. By using verbal abuse he is making his son feel as if he is useless. The father who also has control over the money is the one who decides what his son should do. He is using the power of words to make other person feel powerless. The only way his son could get back to his father is by staring back at him. Age is a crucial factor to consider in this clip as the father is the eldest and to show his power over his son and brother uses the tool of verbal abuse.

The choice of careers is also seen as a strong indicator whether you are “man enough”. Since men traditionally are expected to play the role of bread earners, a career in arts is seen more as a hobby, since it “does not pay well”. Writers are considered to be soft and it is not a profession which is suitable

for men. Many a time boys who want to choose arts as a career options are asked to rethink about their decisions. The appropriate career option for boys is science or commerce. Traditionally men who have/ earn more money are the ones who will be respected in their families and thus this pressure to confide to norm.

Economic abuse can be any of a number of things such as:

- Controlling the finances
- Not allowing one's partner to work
- Jeopardizing current employment through harassment
- Jeopardizing future employment by physically and/ or verbally abusing a partner the night before an interview or refusing to provide transportation to the interview
- Taking a partner's money without her permission
- Being forced to be the main income provider
- Denying access to, or knowledge of, finances
- Using a partner's finances or credit for personal gain

Scenario 3

Material Required: DVD player and TV / Computer and speakers

Time required for this session: 45 mins

To understand more about sexual violence, let's read this case study and then have a look at the AV. Please answer the questions following both of these exercises.

Case Study 1

Meeta is 17 years old. There is one boy in particular named Vimal, who she likes very much. One evening she lies to her parents and tells them that she is going to meet her friends for a movie. In fact, she is meeting Vimal. She puts on her clothes, a sleeveless top and pants, but then puts a kurta on top. She plans to take it off when she leaves the house, but she knows her parents will disapprove of her wearing a sleeveless shirt. She also puts some makeup in her purse before she leaves. When she gets to the movies, Vimal suggests that they just skip the movie and go to the park instead. Meeta likes Vimal very much and feels happy that he wants to spend time with her. As they walk to the park they chat about their friends and Meeta tells Vimal that she has lied to her parents about where she was going. When they get to the park, they sit on the grass. Vimal tries to kiss Meeta. She becomes very uncomfortable and tells him that she does not want to kiss him. Instead of backing off as she requested, Vimal becomes more aggressive and pushes Meeta over. He begins to kiss her and touch her breasts and legs. He even puts his hands inside Meeta's pants. Meeta becomes very nervous and scared. She pushes Vimal off her and runs out of the park and immediately goes home. Meeta feels scared and alone. She cries the whole way home. She feels betrayed by Vimal. Meeta is worried that if she tells her parents, they will get angry with her for lying to them. She is nervous about what Vimal will tell his friends about her. She is afraid if she tells her friends, they will blame her for what happened.

- Do you think what happened in this scenario is acceptable? Why?
- What happened and why did it happen?
- Identify any violations of rights in the case.
- Why do you think Vimal used force upon Meeta?
- Do you think Meeta will be able to share this with anyone? Why do you think so?
- Who is to be blamed/who is responsible for the situation?

Case 2 See AV- Chandani Bar Sexual assault clip:

- What happened and why did it happen?
- Identify any violations of rights in the case.
- Who is to be blamed/who is responsible for the situation?
- Why do you think the boy (survivor) was not able to refuse other boys?
- What are the power dynamics (who has the power over whom in the case of) being played out in the case?

Let's compare the two cases:

Who was more responsible for the sexual assault in both cases (Meeta or Abhay who got abused) and why?

Are we less likely to blame the boy in the second scenario than the girl in the first? Why?

How would sexual assault affect.....?

Meeta	Abhay

What are the similarities in the two cases?

What are the differences in the two cases?

Why do you think there is a difference?

What are the power dynamics (who has the power over whom in the case of) being played out in the case?

- Meeta
- Abhay

Is Meeta really more responsible for what happened to her? Why?

Have you ever faced harassment and do you think you were to blame for it?

Did you talk about this harassment with anyone? If not, why?

If you did share your experience, then with whom?

What was the response when you shared your experience?

How does stigma contribute to silence around reporting sexual violence?

- Men
- Women

How does this contribute to enabling people who commit acts of violence to continue to harm others?

Apart from the individuals who were sexually assaulted who else would be impacted by this incidence and how?

What concrete action can be taken in a situation of rape or sexual assault to prevent the repetition of such an occurrence or to prevent it in the first place?

If an assault does take place, what are the steps that one must take?

If you know somebody who has gone through such an experience, what can you do to support her/him?

Key Message from scenario 3:

Sexual violence occurs throughout the world and as most cases of sexual violence go unreported, estimating the extent of the problem is difficult. Both men and women find it difficult to talk about sexual violence with others. Especially boys and men will find it more difficult as the fact that boys and men could be survivors of sexual violence is not well understood or accepted in our society. Also, this challenges the stereotypical notion of being a boy or man in our society.

When we hear the term sexual violence the first image which comes to our mind is of a girl/ woman being raped or facing sexual assault. What we do not accept is that men too face sexual violence and most of the time it is from other men who are in a more powerful position than them. Sexual violence is used as a tool to showcase an individual's power over the other. The impact of sexual assault on both men and women is the same. Stigma faced by both men and women is of a different nature and men like women find it difficult to reach out for legal help or help from family members. In the film clip above and case study, we can see how sexual assault can damage any individual.

Physical force is not necessarily used in rape and physical injuries are not always a consequence. Among the more common consequences of sexual violence are those related to reproductive, mental health, and social well-being. Its impact on mental health can be just as serious if not more so as the physical impact.

Deaths following sexual violence may be as a result of suicide, or occurring either during a sexual assault or subsequently, as a murder of "honour". Sexual violence can also profoundly affect the social well being of victims; individuals may be stigmatized and ostracized by their families and others as a consequence.

Coerced sex may result in sexual gratification on the part of the perpetrator, though its underlying purpose is frequently the expression of power and dominance over the person assaulted. Often, people who coerce their spouses into sexual acts believe their actions are legitimate because they are married. Rape of women and of men is often used as a weapon of war, as a form of attack on the enemy, typifying the conquest and degradation of its women or men or captured male or female fighters. It may also be used to punish people for transgressing social or moral codes, for instance, those prohibiting adultery or drunkenness in public. Women and men may also be raped when in police custody or in prison.

Key learning from all the scenarios:

- Violence is everywhere and anyone can face violence
- The socialization process promotes use of violence by men and boys
- There are institutions around us which promote and justify violent behaviours especially in men and boys
- Anyone can use violence
- Various forms of violence are used to showcase power and control over an individual
- Not all impacts of violence are visible
- Violence is beyond the physical self of a person- it can impact the mental wellbeing of a person and bring down the self esteem of the person dealing with it.
- All forms of violence have an underlying element of emotional abuse which has much impact on an individual

- Violence affects not only an individual but also everyone around the person who faces violence
- Violence is a violation of a basic human right – “Right to lead a life free of violence”
- It is a choice that an individual makes to be violent
- Violence breeds more violence
- Violence can never be justified
- Practicing violence is not a sign of masculinity and avoiding violence also does not mean that you are not man enough
- Ignoring violence when it happens around you is as good as perpetrating the same
- It is your right to protest against violence whether on self or others
- Challenging violence can be a challenging and a creative task
- As almost all situations can be dealt with in a non violent way, one can choose to be non violent

Our next session looks at the connection of how we see ourselves and how we understand and use power. We shall also explore the effects of what control over resources does to the access to rights. Through this session we shall also see how violence is used as a tool to keep this control over resources and rights

Session 6: Power Grid - Power, Rights and Access to Resources

Objectives:

- To identify how your identity (especially gender) influences power, rights and access to resources
- To identify links between power, rights, and access to resources

Time required for this session: 45 minutes

As we all know, "power" is the ability to influence or control others, intentionally or not. It is acquired from multifaceted social characteristics in virtue of which an individual or group is able to oblige the actions or inactions of other individuals or groups against their will (even if with their will in case of children that has any short or long term negative consequences) or contrary to their rights, including the fundamental rights.

Given below is a list of social & physical attributes or identities that affect access to and exercise the resources and rights and are causes of possible violations. Please select which category you fall into using the letters given on top of that column.

Power symbols/ Identities	D	C	B	A	Your category
Class	Rich	Middle class	Poor	Very Poor (BPL)	
Caste	Brahmins	Kashtriya, Vaish	Shudra	Dalits and nomads, Tribal communities	
Physical attributes	GIRLS- slim, fair, long hair, good looking BOYS- Muscular, well built, tall, and handsome	Average built (plump) wheatish complexion	Obese people, people with marks on their face, with some physical deformations which do not affect their work or are not clearly visible, dark complexion	clearly visible physical disabilities	
Physical disabilities/ health issues (apparent or known to others)	No physical or health problems	Minor physical or health ailments	Major physical/ minor mental/ emotional health ailments	Major mental & emotional health ailments	
Place where u stay- City/Town/ village Locality	City/ Metros	Town/ mini metros	slums dwellers, villagers	Nomads, street dwellers	

Religion	Religion followed by majority population in your country (e.g. In India- Hinduism) Religion that majority of people follow in a particular area/population Dominant religion in a particular instance of time or area or population	Another dominant religion other than the one followed by majority of population, People who believe in spirituality more than religion (Sufi)	Other religions followed by other people apart from the major & dominant religion,	Atheist and agnostic	
Sex	Male	Female	Trans sexual	Intersexed	
Sexual Orientation/ identity	Heterosexual	Bi-sexual	Homosexual/ lesbian or gay identity	Not yet decided/ exploring	
Education	Foreign degree with fluency in English language, Holder of a professional degree or Pursuing Doctorate degree/ Post Graduation from a reputed university or college (IIT, IIM, AIIMS, CA, etc.)	Degree without much fluency in English language; Graduate, Higher secondary with English fluency, in a vernacular medium, certificate/ diploma holder	Primary /secondary education	Illiterate or basic education (able to read/ write one's name, basic math's)	
Political connections/ access	You are a student leader	You are a member / a close friend of student's council or bodies	You are a classmate/ acquaintance with someone from the student's council or bodies	No connection with any student's body/ council	
Computer Literacy	Have a degree or certificate in computer and are well versed with computer operations, use specialized software	Computer semi-literate- using MS office package, make presentations	Basic knowledge: being able to switch it on and off, type documents	No knowledge about computers	
Technology access (>>) is	High speed full time internet	Slow internet connections,	cyber cafe, Public telephone	No internet connectivity, no	

it literacy or just access?	connection, mobile phone, Full time connection	landline, dial-up connection		phone connectivity	
Total number got under each column					

Now total the number of each column that you have earned and put the total at the bottom of each column.

Analyze your rating and where you stand in the power grid:

Our identity defines how much power we have within society and how we compare to others. Some can push you forward, while others can hold you back. This can affect how you compare to other in terms of education, wealth, healthcare, technology, etc. For those with less power, this can mean lacking access to basic human rights like clean drinking water, clothing, shelter, etc. National and religious identities can also play a role in determining your access to privileges and rights. For some, violence can be a display of their power over others.

Furthermore, masculinity is often merely equated with male sexual identity and therefore perceived as a privilege and a source of power that all men possess in relation to women. In this context, violence against women is explained always as acts of men to confirm their masculinity and power. However, masculinity, mediated through complex social relations, is not merely oppressive toward women but also toward men who do not confirm or deviate from the dominant notions and practices of masculinity of their own class, caste or age. In other words, the dominant masculinity not only controls and regulates women's lives but also of men for whom the dominant practices of masculinity are unavailable. Thus, a simple equation of male sexual identity with male power masks the complexities of dominance and subordination between men and women and among men. This exploration is critical if men are to internalize and see this agenda as beyond just justice for women. The process of self awareness often intangible and tenuous and constantly shifting is maybe a critical foundation for transformation.

Some physical/biological attributes also add privileges for an individual, thus making him/her more powerful. There are some identities which show change over a period of time and thus change the way an individual can access resources. Everyone is burdened with one kind of disadvantage or another. An important step in the consciousness-raising of rights-sensitive people is developing their ability to reflect on their own position in life and empathize with others who have fewer advantages or who are faced with different challenges.

Children are born into societies that practice oppression and discrimination during the socialisation process described in the earlier session. As a result of learning and internalising various things, they learn and practice prejudicial behaviours during the childhood and exhibit targeted violent behaviour. These behaviours and acts, being reinforced by societal norms and values, are transformed into stereotypical behaviours as they grow old. Those behaviours and acts are continued throughout their life cycle thus producing and reproducing various stereotypes.

Let us now look at what your ratings show about you

If you have got most number of “Ds” in your ratings then you are from the most privileged group which has **High Power**. Your identities give you the following:

- Easy access to resources
- Access to almost all the rights
- Face no or low violations; minimal violations; it's very unlikely that anyone will face no violations, only the spectrum of violations/ access to rights might change to something else
- Are able to voice your concerns and people listen to you
- Have most technological benefits, media and political access even with the most power, one may not be able to access all these things

If you have got most number of “Cs” in your ratings then you are from the medium privileged group which has **Medium Power**. Your identities give you the following: -

- Access to resource is there, but with some struggle (have access to some resources, but have to struggle for some others)
- Can access some rights and have to struggle for some
- Face some violations
- You can voice your concerns and some might get addressed (might be able to voice your concerns, and some of these might also be addressed)
- Can use technology to move upwards or better your status in life (can use technology and improve own economic conditions)

If you have got most number of “Bs” in your ratings then you are from the low privileged group which has **Low Power**. Your identities give you the following:

- Low access to resources and you have to struggle a lot to get them
- Face a lot of rights violations, even some basic rights might be violated
- Have little or no say in policy matters and find it difficult to voice your concerns.
- Upward mobility or improving you current living status is tough and calls for a lot of struggle.

If you have got most number of “As” in your ratings then you are from the almost no privileged group which has **No Power**. Your identities give you the following:

- There is a constant struggle for survival with no access to resources
- All basic rights are violated
- Cannot voice your concerns and might face stigmatization, violence or social boycott

- Improving economic conditions or standard of living seem very difficult almost impossible

Examples of negative uses of power:

- *Showing preference to a particular individual*
- *Controlling others behavior by using your authority*
- *Treating women unfairly because you feel you have the authority to do so*
- *Harassing girls and women or passing comments to them*

Examples of positive uses of power:

- *Standing up to someone who is acting unfairly*
- *Helping someone who needs support*
- *Making changes in any work through a consultative process*
- *Using your influence to encourage others around you to respect everyone*

Our next session deals with alternatives to violence and how we can adapt them into our lives.

Session 7: Choosing the Alternate: Creatively Handling Violence

Objective:

- To identify alternatives for dealing with conflict situations in a non violent way
- To identify role models in real life who practice non violence
- To list the challenges they faced and how they overcame these challenges in their life
- To clarify that practicing non violence is not related to manhood

Material Required: DVD player and TV / Computer and speakers

Time required for this session: 60 minutes

Let's look at some viable options:

View the Bell Bajao Ads

- What is depicted in the advertisement?
- Why do you think ringing the bell can make any impact?
- What happens when the person rings the bell?
- Why do you think this kind of action would stop incidents of violence?
- How difficult is it to challenge situations like these?
- What else can be done, other than ringing the bell, which is non violent?
- What image do you see of the boys who went a stopped the violence
- Do you think you, a young man, can learn to be non-violent?
- Do you think you, a young man, can also do what the boys did in the clip?
- What other roles do you see for yourself in your family and society?

View the clip from Jaane tu ya jaane na

- What is depicted in the film clip?
- What do you think about the way Jay handled the situation
- How difficult is it to challenge situations like these?
- Do you think Jay is not a 'real man'? Why?
- If you were given a chance to direct this piece, What innovation do you think can be done, which is non violent?
- Do you think being non-violent is good for Jay in the clip? Why?
- What else can be done, which is non violent?
- What image of Jay do you see in the way he dealt with the situation?
- Do you make out or see any other alternate definition of a man in this clip?

Now let's try to look for creative solutions for the following situations which could turn violent

Situation	Creative interventions/ solutions which are non violent
Stranger eve teasing in a bus you are travelling in	

Your friend ragging a fresher in college	
You are hit on the body while defending a goal during a football match by a player from the opposite team	
Father not allowing younger sister for a night out with friends	
A young boy of 8 years being scolded by a dhaba owner sleeping during business hours	

If we look around in our life also we will find people who practice non violence. Identify men in your life and list down names of 5 who have influenced you and practice non violence.

- 1.
- 2
- 3
- 4
- 5

List 5 strengths which you would like to emulate from them:

Do you think they have challenged any roles traditionally assigned to men, especially violence and how?

What opposition did they face during this process?

How did they overcome these challenges?

What made them stick to the value of non violence?

Some more audio video example:

View the Video: Sunil and Srinath video

Dalai Lama - The 14th Dalai Lama serves as a global symbol of peace and harmony. As a spiritual leader he has advocated tirelessly on behalf of human rights, interfaith dialogue, non violence and greater universal responsibility for all peoples. His focus has been on promoting peace through speeches and dialogues with influencers and world leaders. For his work, he was awarded the Nobel Peace Prize in 1989. For more information visit: <http://www.dalailama.com/>

A.R. Rehman –A.R. Rahman is a world-renowned Indian composer, musician and philanthropist. He has been involved in various social causes during his career and also produced videos and music for campaigns aimed peace and harmony. During a concert in Sydney, Academy-award-winning musician A R Rahman said that "I want to have a great concert for people to enjoy, and also to spread the message of togetherness and peace; build a bridge for people who are trying to break it," To listen to one of his composition against violence visit: <http://www.youtube.com/watch?v=Ha2zTxnROJg>

Key Message:

One of the realities about life today is that boys and men do enjoy social power, many forms of privileges, and a sense of often unconscious entitlement by virtue of being male. However, on the positive side, the fact that not all boys and men use violence gives us hope for changing the world we live in. All the above given examples and exercise in this session show that we are going against the popular belief that men are violent and that violence is not the only way to showcase their manhood/ masculinities. Men can choose to be non violent since being violent is not a sign of masculinity, but choosing to be non violent can be challenging for them. In fact, by practicing non violence, one ends the cycle of violence and thus promotes alternate masculinity which does not support violence in any form and believes that there is no correlation between violence and being a man.

Violence impacts each and every relationship we have in our life and in turn causes harm to men also. Since violence is a choice, one can choose or has the choice to think of creatively avoid violence and use non violent ways of dealing with a situation. In these situations which might call for violent actions, one needs to have the belief that violence is harmful and that there are alternatives to violence. One area of realisation that this workbook tries to bring is to utilise this “sense of power” towards bringing positive change in the community. We as individuals can play a crucial role in ending this cycle of violence and thus creating a safer environment for everyone which is one of the basic human rights.

The session deals with how we can impact our own peer group and people with whom we come into contact with on a daily basis.

Session 8: Let's Act to Stop Violence²

Objective:

- To devise a plan of action for taking up the issues of sexual harassment, ragging in your communities
- To explore activities that can be done in a group to mobilize peers

Time required for this session: 60 minutes

Planning for action:

In the previous exercise we have seen how individuals can put into practice and deal with violence around them in a non violence way. Now it's time to start thinking about what you would like to achieve in community/ group action and how you are going to do it. For this exercise we will take up an example for better understanding the process of planning community actions with a group of individuals who believe in the same ideology and how we can motivate others to act in the same manner. You can rework on the planning for different issues based on this.

Example: The issue we take up for this session is ragging in colleges

What is it you want to achieve?

Here you need to put in the main objective behind you taking up the issue and what you would like to achieve at the end of the process

Example:

- to sensitize youth how ragging impacts
- to reduce cases of ragging in your college

What are the main things you will need to do?

Here you need to put in the activities which you will take on to meet your objectives

Example:

- arrange a talk show and call in a speaker on this issue
- print material for distribution
- organize a film show on the issue followed by a group discussion

² Michael Norton, 2002, How to be a community Champion- A practical manual for young activists

By when do you want to achieve this?

This would need to have timelines for each of the activity mentioned above

Example:

- talk show- 1st week college reopens
- print material – to be distributed on the 1st day college reopens for over 2 weeks
- organize film show – 2nd week of college reopening

What are the main resources you will need? Money, people, equipment, etc.?

Here you put in two things, resources you have and resources you would like to arrange

Example:

- Resource I have:** people with specific assigned duties, person who can create material for distribution, auditorium and screening equipment for screening and talk show
- Resources to arrange:** speaker, auditorium, money for photocopying material for distribution, film for screening on the issue, permission from college for auditorium and screening material

Milestones: This will help you with your planning and then assessing progress, if you set out some milestones- These are things you need to achieve along the way as you progress towards achieving your eventual aims.

Milestone 1

Identify peers who would join you

By when

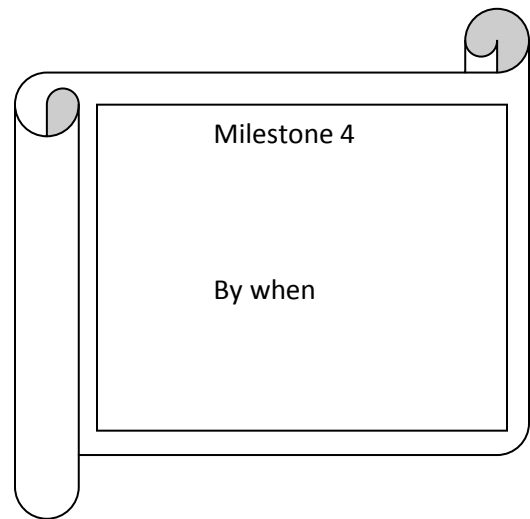
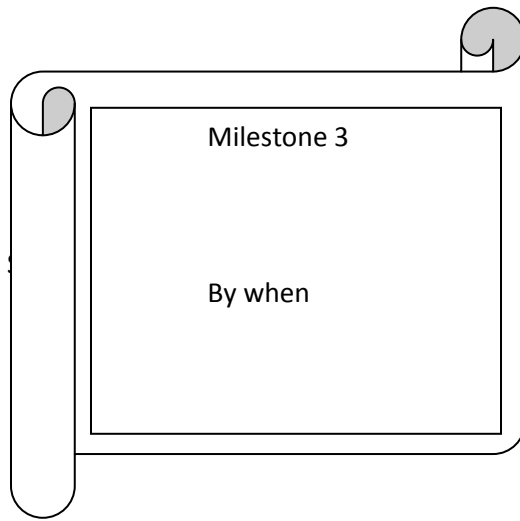
A month before college reopens

Milestone 2

Assess funds you have for developing material for distribution

By when

A month before college reopens so that u can develop material



List of activities you can try:

- Badges for supporters to wear – you can make your own
- Banner for use at meetings
- Bumper Stickers with catchy slogans
- Community Case Studies & discussion
- Develop a community radio programme
- Develop posters and handbills
- Developing plays and performance, role play, street drama, popular theatre
- Exhibitions: can produce a small but attractive display which can be put up anywhere
- Film, documentary or video screening
- Games
- Making a collage of newspaper articles on the issue and put it on college notice board
- Organise a cycle rally on the issue
- Organize contests, competitions
- Organizing counselling sessions
- Photo exhibition
- Public Debates
- Puppet Theatre
- Quiz (public)
- Rallies and Marches
- Regular meetings
- Run a signature campaigns
- Sending SMS to friends
- Story Telling
- Wall writing or graffiti
- Writing a blog
- Writing articles for the college newsletter

Resources

- Films
 - Astitva
 - Bell Bajao – PSA
 - Boys Unite to end Violence
 - Dabang
 - Desireable men
 - I am
 - Once Upon a Boy
 - Udaan
 - When Four friends meet
 - Yeh Huee na Mardon Wali Baat
- Books
 - Plan International, 2011, Because I am a Girl, So What about Boys,
 - Belbase, L, Heiberg, T & Pillar, G,(2011), Engaging boys to stop violence: A step-by-step guide for initiating social change, Save the Children Sweden, Regional Office for South & Central Asia, Nepal
 - Frosh, S., Ann P., and Rob P., (2002). Young Masculinities: Understanding Boys in Contemporary Society. Hampshire & New York: Palgrave.
 - Karkara, R. (2007). Boys for Change: Moving Toward Gender Equity. Save the Children, Stockholm, Sweden
 - Kaufman, M., 1987, Beyond Patriarchy: Essays by Men, on Pleasure, Power and Change, Oxford University Press
 - Roy, R., 2007, A Little Book on Men, Yoda Press, India
 - Srivastava, A., 2006. Masculinity for boys: Resource Guide for Peer Educators. New Delhi: UNESCO
 - Population Council, 2006, Yaari Dosti- Young Men Redefine Masculinity
- Organization
 - Breakthrough, Delhi
 - Centre for Health and Social Justice, Delhi
 - CORO Group , Mumbai
 - Engender Health, USA
 - Futures Without Violence, USA
 - Instituto Promundo, Brazil
 - International Planned Parenthood Federation (IPPF)
 - International Research Centre on Women, USA & India
 - MAVA Group, Mumbai
 - Men's Resources International, USA
 - Partners for Prevention/UN Regional Joint Programme for Asia & the Pacific
 - ROZAN, Pakistan
 - SAHAYOG, Lucknow
 - SAHIL, Pakistan
 - SAMYAK, Pune
 - Save the Children, Sweden

- SONKE Gender Justice, South Africa
- UN Women
- UNFPA

- WEBSITES:

- <http://www.breakthrough.tv>
- <http://sca.savethechildren.se>
- <http://www.chsj.org>
- <http://www.emory.edu/WHSC/MED/FAMPLAN/choices.html>
- <http://www.endabuse.org>
- <http://www.engenderhealth.org>
- <http://www.futureswithoutviolence.org/>
- <http://www.icrw.org>
- <http://www.ippf.org>
- <http://www.ippfwhr.org>
- <http://www.jhuccp.org>
- <http://www.menengage.org>
- <http://www.partners4prevention.org>
- <http://www.pathfind.org/focus.htm>
- <http://www.thepixelproject.net/>
- <http://www.popcouncil.org>
- <http://www.rolstad.no/iasom/>
- <http://www.sahayogindia.org/>
- <http://www.savethechildren.se/>
- <http://www.sida.se/English/>
- http://www.undp.org/gender/programmes/men/men_ge.html
- <http://www.unfpa.org/tpd/gender/index.htm>
- <http://www.unifem.org>
- <http://www.who.int/gender/en/>
- <http://www.xyonline.net>

Definitions of some terminology used in the workbook

- **Alternative Masculinities:** A relative term, which depicts masculine behaviours/ characteristics which are not seen as a norm.
- **Bisexual:** an individual who is sexually attracted to people of the same gender and also to people of a gender other than their own.
- **Discrimination:** refers to action taken against a person or certain group based on class or category. Discrimination involves the behaviour toward this person and group and can involve excluding or restricting them from opportunities that are available to other groups.
- **Entitlement:** is a guarantee of access to benefits based on established rights or by legislation. In a casual sense, the term "entitlement" refers to a notion or belief that one (or oneself) is deserving of some particular reward or benefit — if given without deeper legal or principled cause, the term is often given with pejorative connotation (e.g. a "sense of entitlement").
- **Equality:** this human rights principle mandates the same treatment of persons. The notion of fairness and respect for the inherent dignity of all human beings, as specified in Article 1 of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights."³
- **Equity:** fairness (or, in the inequity, the lack case of thereof).
- **Gay:** a man who is sexually attracted to men, and /or who identifies as gay. Same sex desiring women could also use this as an identity.
- **Gender identities and roles:** gender roles are based on expectations a culture has of behaviour as appropriate for male or female. Gender identity is an individual's sense of belonging to the category of men or women or neither of the two.
- **Gender:** refers to the way our society, family members, relatives, influence and shapes our personalities and behaviour throughout our lives. Gender is influenced by our culture and traditions, the time period we are born into (*era we are part of*), religion, media and country we stay in.
- **Group Masculinities:** A masculine trait or a characteristic being followed and promoted by a group/ institution.
- **Heterosexual:** an individual who is sexually attracted to people of a gender other than their own and /or who identifies as being heterosexual
- **Homosexual:** an individual who is sexually attracted to people of the same gender as their own, and /or who identifies as being homosexual
- **Human Rights:** human rights are those basic standards without which people cannot live in dignity as human beings. Human rights are the foundation of freedom, justice and peace. Their respect allows the individual and the community to fully develop.⁴
- **Identities:** an individual's perception of himself/ herself in relation to his family, society, culture background. An individual has multiple identities.
- **Intersexed:** an individual born with the physical characteristics of both males and females. These individuals may or may not identify as men or women.
- **Lesbian:** a woman who is sexually attracted to women, and /or who identifies as lesbian.

³ <http://hrusa.org/closethegap/educator/glossary.php>

⁴ <http://www.amnesty.org/en/library/asset/POL32/002/2002/en/c982c8fc-be6e-423c-aeca-05a63ca9f30d/pol320022002eng.pdf>

- **Masculinities:** masculinity is about behaving in ways that are considered appropriate for men...and that definition varies in every culture. According to the socialization process for men/ boys, being responsible, taking initiative, pursuing and achieving goals, and loyalty are some commonly accepted and followed norms.
- **Needs:** a necessity or obligation
- **Patriarchy:** literally means "rule of fathers". It is a social system in which the role of the male as the primary authority figure is central to social organization, and where fathers hold authority over women, children, and property. It implies the institutions of male rule and privilege, and entails female subordination.
- **Power:** is a measurement of an individual's ability to control its environment, including the behavior of other individuals. The term authority is often used for power perceived as legitimate by the social structure. Power can be seen as evil or unjust, but the exercise of power is accepted as endemic to humans as social beings.⁵
- **Responsibility:** obligation, duty, and/or accountability.
- **Sex:** the Biological difference between females and males present at birth. These include anatomical differences such as a vagina and penis and genetic differences found in a person's physiological processes such as menstruation or sperm production.
- **Sexual Abuse:** it can include rape, or any other form of undesired sexual contact which can include, but is not limited to forced kissing and unwanted touching of a person's body.
- **Sexual Harassment:** is any unwelcome behaviour of sexual nature by one individual on another. Sexual harassment may be verbal or physical, repeated or done only once. It can occur between people of different genders or those of the same gender and may occur in a variety of relationships.
- **Socialization:** the way that society shapes the way, we behave, think and socialize with others throughout our lives. This process takes place within our families, communities, schools and with our peers. It also extends to the language we learn and the behaviour we model based on television, music and other forms of media and pop culture.
- **Transsexual:** an individual who wants to change the gender they have been assigned at birth to another gender. Some have surgery, hormonal medication or other procedures to make these changes. They may or may not identify as homosexual, bisexual or heterosexual. They may be female to male transsexual, male to female transsexuals or choose not be identified as either.
- **Violence:** the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal development, or deprivation⁶.

⁵ [http://en.wikipedia.org/wiki/Power_\(philosophy\)](http://en.wikipedia.org/wiki/Power_(philosophy))

⁶ <http://www.who.int/violenceprevention/approach/definition/en/index.html>