

From men to Men

Manual to promote reflection on
non-violent masculinities

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The 'Best Practices' for positive masculinity workshops are listed in our separately published toolbox.



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To date, more than 150 men from San Cristóbal de las Casas have participated in the workshops on non-violent masculinity described here, and it is essential to thank all of them for their open and dedicated participation. The initial steps for working with them were possible thanks to the support of **Adela Bonilla, Jezabel Pérez and Alfredo Rasgado**, without whose contribution this material would lack its local component. Thank you.

The main characteristic of this manual is that it emphasizes the importance of personal history as a means of learning for each man: each life is an expertise in itself and this is the approach of the Narrative Practices, our methodological

reference. We are thankful to those who actively implement and share this methodology in Mexico for providing us with such practical tools.

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**Iván Ramírez Rubio,
Oscar Arturo Bautista Ruiz
and Irene Ragazzini**

GENDER-BASED VIOLENCE PREVENTION PROJECT
DOCTORS OF THE WORLD SWITZERLAND IN MEXICO

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PRESENTATION

In a patriarchal society such as Mexico, relationships, social norms and language are established in a way that devalue the feminine¹ and subordinate it² to the masculine. Daily practices of discrimination and violence towards women further reinforce these dynamics, where women often have less power, access to resources, and rights than men. This form of social organization is imposed from birth through the socialization of gender roles, leading individuals to unconsciously internalize and perpetuate this structure of inequality in their ways of thinking, acting, and feeling.

Despite being deeply rooted in the society, this social structure can be transformed through public policies, collective social organization, as well as individual reflection and action. In this respect, Doctors of the World Switzerland- Mexico

-
1. Some examples encountered in daily life include sentences such as: "you hit like a girl," "don't act like a girl," among others.
 2. Examples of this subordination manifest in women receiving less income than men, having lower political participation, and being subject to beliefs that confine women to domestic roles with the sole responsibility of housework and caregiving.

Mission has developed a series of initiatives to identify, prevent and respond to the diverse manifestations of Gender-Based Violence (GBV). An example of such initiatives are educational and artistic programs in schools, neighborhoods, and institutions.

The document presented below is the product of the pilot program by men for men,³ carried out between July 2021 and January 2022, involving university students, public transport operators (drivers), trade teachers, technical teachers, employees from the service sector. Participants mainly came from the South Zone (María Auxiliadora and Colonia Maya) and the North Zone of San Cristóbal de las Casas, Chiapas.

Who is this manual for?

This manual is designed for educational promoters, professionals responsible for educational guidance in schools, workshop facilitators, as well as anyone

interested in fostering spaces for reflection and action with groups of men from different contexts.

The objectives of this manual are to:

- Share activities and educational strategies to encourage men's reflection on non-violent masculinities;
- Describe the educational and methodological approaches used to develop the pilot program;
- Share teaching materials to facilitate activities in training processes.

This educational manual for working on non-violent masculinities is organized into 5 chapters:

- **Chapter 1:** Essential information, including key concepts and methodological support necessary to replicate this experience in neighborhoods, work places or schools;

3. This initiative, involving men aged 14 to 63, included various activities such as psychoeducation groups, surveys, open reflection groups, one-session thematic workshops (stencil, silk-screen printing), diagnostic workshops in workplaces, and captains' meetings (soccer tournament).

- **Chapter 2:** Various tools designed to help creating a better learning environment;
- **Chapter 3:** Description of educational and artistic activities aimed at promoting reflection on non-violent masculinities through descriptive letters;
- **Chapter 4:** Practical recommendations useful throughout the learning process;
- **Chapter 5:** Practical example illustrating how to evaluate the learning outcomes derived from such a training process on this topic.

We trust that this material will be useful to promote reflection among the different groups of men with whom you collaborate or work, and to continue building violence-free spaces.





INTRODUCTION

Fundamental work with men in the state of Chiapas traces back almost thirty years: initiatives like *La Puerta Negra*,⁴ spawned the thinking and the activism which served as a local precursor to our work with men. We acknowledge the existence of political, personal or professional processes around masculinities spread across the public, academic, as well as the land conservation spaces; along with existing awareness raising initiatives like the radio program *iFuera máscaras!* which challenges male mandates and privileges.⁵ We seek to engage in dialogue with these and other local initiatives through the psychoeducation approach, which we will further explore later on. To this end, a pilot program was designed and implemented from July 2021 to January 2022, the results of which are presented in this manual.

For its implementation, three key elements were identified which are important to highlight. The first is the absence of safe spaces where men can openly discuss about their emotional processes or reflect on and question their abusive or privileged practices as men.

4. Visit La Puerta Negra Collective on the website:
<https://www.facebook.com/colectivolapuertanegra>

5. *iFuera Máscaras!* It is a radio program that is broadcasted on a local radio station in Tuxtla Gutiérrez and on the internet as a podcast on the website:
<https://open.spotify.com/show/6WkLRAzifGWzzKzROmBvWv?si=9120Of01ec1c40c4>

The only spaces that exist for men to share their feelings are those inspired by the philosophy of Alcoholics Anonymous (AA) or Neurotics Anonymous (NA). Although these groups have legitimacy due to their social base, they fail to be inclusive for men who have divergent or even antagonistic ideologies. This limitation arises from the maintenance of a hierarchical style that reproduces practices of superiority and patriarchy. Moreover, they do not critically examine gender mandates as such, or analyze structural oppression as a possible psychosocial factor contributing to the perpetuation of violent practices.⁶

The second defining characteristic of this pilot program is its focus on a specific segment within the

broader category of "men" population. This work was specifically directed towards men who identify as cisgender⁷ and heterosexual, considering that this hegemonic category of being a man tends to adopt more sexist, inequitable and dominating practices compared to other people with male bodies but who identify in other ways. Several references highlight the close relationship between the ideals of "romantic love," heteronormativity and male violence (García-Junco: 2021, 25).⁸ In general, cisgender men do not question their gender identity or the privileges it entails, following a logic of "if it ain't broke, don't fix it."

In this sense, there is a misconception that discussing other masculinities or positive masculinities

6. Nor would they guarantee care when a diverse man or a man from the LGBTI+ community requests their services. For more information see the article "Alternativas a Alcohólicos Anónimos que no involucran Dios o la abstinencia total" at <https://www.mic.com/life/alternatives-to-alcoholics-anonymous-that-dont-involve-god-going-cold-turkey-18684932>

7. Cisgender is a gender identity and is understood as the opposite of transgender. You are a cisgender person if you identify with the gender assigned to you at birth. The prefix trans- suggests the idea of crossing a barrier, "on the other side of;" its antonym cis- suggests similarity, "on this side of." For more details, visit: <https://aleph.org.mx/-que-significa-hombre-cis>

8. In this regard, you can review the article "Caso Nahir o el amor en tiempos del patriarcado" at: <https://mst.org.ar/2018/01/22/caso-nahir-amor-en-tiempos-patriarcado>

may compromise their integrity as males, associating these processes to feminization and homosexuality (Grayson, 2018). Nothing could be further from the truth.

The third critical factor shaping this work was the context of the global CoViD-19 pandemic. Faced with lockdowns and social distancing measures, the loss of jobs and the resulting decrease in income, the precariousness of family life intensified. This, in turn, exacerbated situations of sexual, psychological or economic violence against women and girls.⁹

The rise in violence is associated, among other factors, to the increased tension and stress faced by men in attempting to fulfill the gender mandate of being a protective and strong provider, as well as to the abuse of alcohol as a route to emotional catharsis.

Drawing from a review of past experiences and an analysis of the three conditions outlined above, along with the institutional commitment to focus on prevention, the decision was made to adopt an approach¹⁰ of non-violent masculinities.

9. References can be found at:

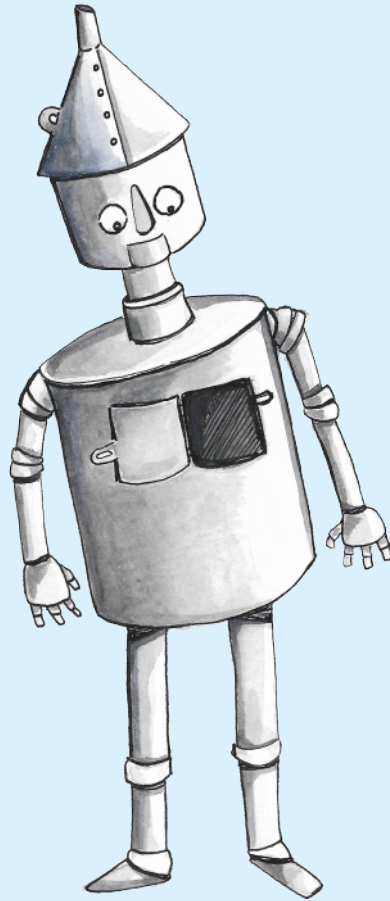
- "Coordenadas: violencia doméstica contra las mujeres en la pandemia" (*Coordenadas : violence domestique contre les femmes dans la pandémie*), television program available at <https://paralelo19.mx/2020/multimedia/item/18199-coordenadas-violencia-domestica-contra-las-mujeres-en-la-pandemia>;
- Anaya, Samantha (2021). "La otra pandemia que no cesa : la violencia de género en México aumentó en 2021", available at <https://www.zonadocs.mx/2021/11/22/la-otra-pandemia-que-no-cesa-la-violencia-de-genero-en-mexico-aumento-en-2021/>

10. Historically, work has been carried out in two areas: work on masculinities and the re-education of violent behavior. Re-education involves behavioral interventions targeted exclusively at men identified as aggressors and/or posing a potential threat to their partners, families or companions.

Work on masculinities can take various forms including support groups, psychotherapy or individual introspection. It entails an exploration of attitudes, behaviors and mandates that men personally and systematically reproduce, contributing to practices of subjugation, abuse of power or devaluation of women and everything associated with femininity.

The educational material presented below is based on the experience gained from piloting working groups. Some sessions were carried out through a structured process with specific contents over multiple sessions (psychoeducation), while others through a horizontal structure, allowing any participant to propose a topic for joint reflection (open reflection groups). We also proposed thematic groups, which could be single sessions involving art or sport on a key date, or periodic meetings to reflect on the expression of masculinity in a specific area such as sport.

This diversity highlights the various possibilities and modalities available to initiate reflection on gender mandates, the perpetuation of violence, the experience of violence and their impact on our personality, relationships and our overall way of living as men in an unequal and inequitable society. What follows below is a flexible methodological framework that can be adjusted, enriched and adapted to different contexts, needs and groups.



CHAPTER 1

What minimum knowledge do
I need to have?



This first chapter provides a brief overview of some conceptual elements relevant to the implementation of reflection activities with men in different contexts.

1.1 Conceptual Minimal Elements

Have you ever wondered why various forms of violence and inequalities exist between men and women in all societies? Is it perhaps a natural or normal matter? And what attitudes and actions can men take to transform this situation?

In the following paragraphs, we will attempt to answer these questions.

What are our societies like?

The concept of **society** refers to a group of people who interact with each other, sharing culture, customs, institutions, and legal rules in a specific space and time. Societies are in constant change and adjustment, influenced by economic, environmental, political, educational, legal, and technological processes and factors, among others.

While all societies consist of diverse and multicultural elements, the principles of **patriarchal society** have consolidated and prevailed across societies all over the world over the last five thousand years. This is a social, cultural, and even legal configuration that grants men dominance, authority, and advantages over women, placing the latter in a relationship of subordination and dependence.

Patriarchy is "a traditional form of organizing society which often lies at the root of gender inequality. According to this kind of social system, men, or what is considered masculine, is accorded more importance than women, or what is considered feminine" (UN Women, 2016).

What is gender?

Often, the words sex and gender are used as synonyms, and it is thought that they generally refer to men and women. However, feminist theory has sought to differentiate these concepts to demonstrate how social factors affect what pertains to women and men.

Sex: Humans are born with various bodily characteristics as a result of biological processes. One notable distinction is the presence of different

genital organs. This biological difference categorizes and differentiates individuals into males (born with a penis) and females (born with a vagina). "These sets of biological characteristics are not mutually exclusive, as there are individuals who possess both, but these characteristics tend to differentiate humans as females or males" (UN Women, 2016).

Gender: It refers to the social role assigned to individuals based on their sex; that is, "gender refers to the roles, behaviors, activities, and attributes that a given society at a given time considers appropriate for men and women. In addition to the social attributes and opportunities associated with being male or female and the relationships between women and men and girls and boys, gender also refers to the relations among women and those among men. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes. They are context/time-specific and changeable. Gender determines what is expected, allowed and valued in a woman or a man in a given context" (UN Women, 2016).

In psychology, it is recognized that gender is a psycho-social process structured around three basic elements:

These methodologies have the qualities of being participatory, experiential, critical and allow self-regulation within groups.

- **Gender Assignment:** At birth, individuals are assigned a biological sex—male or female—based on the external appearance of their genital organs. Meanwhile, each society imposes the rules, the guidelines, the norms, and attributes considered to be a “culturally appropriated form” of masculinity and femininity (Izquierdo, 2007). These include up to the clothes to be used, or colours and toys that are or aren’t allowed. This process is known as gender socialization and is reinforced in all social spheres throughout the entire course of life.

- **Gender Identity:** The Yogyakarta Principles state that gender identity is “each person’s deep, internal and individual experience of gender, which may or may not correspond with the sex assigned at birth.” It is manifested through clothes, gestures, language, body expression, and patterns of behavior with others, forming the concept of gender expression. Individuals who identify with the gender assigned to them at birth are considered cisgender (the prefix “cis” meaning “on the same side”). On the other hand, transgender people (the prefix “trans” meaning “across” or “beyond”) are those who identify

We define nonviolent masculinities in the plural, as the diversity of positive practices that exist, have existed or will exist within men’s identities.

and perceive themselves with a gender different from the one assigned at birth; for example, a transgender man is a person who was assigned female at birth but feels, identifies, and constructs herself as a man.

- **Gender Roles:** These “social and behavioural norms which, within a specific culture, are widely considered to be socially appropriate for individuals of a specific sex” (UN Women, 2016). For instance, it is commonly believed that a woman should be affectionate and nurturing, while a man should be strong and brave. These expectations are so deeply rooted in our societies that they begin to be assumed as natural.

How does gender affect the access to rights and the development of people?

The Universal Declaration of Human Rights (1948) states in its first article that "all human beings are born free and equal in dignity and rights." Expanding on this principle, when discussing gender equality, the focus is on ensuring equality in access to resources, rights, and opportunities for all individuals, regardless of their sex or gender.

Despite the fact that these last few decades saw considerable advancements concerning the political, economic, social, and cultural rights of women, patriarchal society persists in shaping social norms. This grants men more power, access, and control over resources, decision-making, and public life. In contrast, women face lack of opportunities and are subjected to conditions of subordination, resulting in disadvantages and inequalities.

In this regard, the United Nations Development Programme (UNDP) remarks,

The disadvantages experienced by girls and women are a major cause of inequality. Too often, they face discrimination in health, education, political representation, and the labor market, among

other areas, which negatively impact the development of their capabilities and their freedom of choice [our translation].

Unequal treatment between women and men can be observed across various domains: the exercise of paid work, the occupation of decision-making positions, access to education. For instance, women are often responsible for caring and housekeeping roles, while men engage in paid work in public spaces. Even when women have paid jobs outside the house, they continue to take care of household responsibilities. It is not just the tasks assigned to women, but also the different value attributed to them, which put and keep women in a condition of inequality.

What exactly does "masculinity" mean?

The concept of masculinity can sometimes be challenging to grasp, so let's begin by stating what masculinity is not:

- It is not a biological determination, meaning it is not something someone is born with.
- It does not depend on the genital organs that

a male mammal has (penis, testicles, etc.).

- It is not part of the innate energy of a male mammal.

Masculinity is the "script" in the education and socialization of men, just as femininity is the "script" in the education and socialization of women. Masculinity is a mandate, a set of norms, practices, and discourses socially assigned to men. Masculinity does not carry negative or positive connotations; however, when placed in the context of the patriarchal societies we live in, it allows us to see a particular type of masculinity—hegemonic or dominant—associated with an ensemble of practices based on power, privilege, or violence, which needs to be transformed.

Why do we talk about hegemonic masculinity?

When talking about **hegemonic masculinity**, we refer to a mandate—a set of norms, practices, and discourses that men must adhere to in a patriarchal society to maintain their position of privilege and power. Most men are conditioned to build their identity by strongly opposing the idea of femininity. In this way, to build themselves as men, involves

tolerating and exercising violence, demonstrating strength or virility, while limiting the expression of emotions, particularly those indicating vulnerability, humility, and caregiving capability. Instead, men develop pride, aggressiveness, and avoidance, which negatively affect their family and emotional relationships, as well as their health.

Hegemonic masculinity conditions men to assume a position of power within the family (and often in public spaces as well). Traditionally, they are the ones leading important conversations, managing finances and properties, receiving care and attention (cooking, cleaning, sexual satisfaction), and have the final say, even on issues beyond them, such as women's bodies (abortion, rest, life plans, etc.). One way men can assert their masculinity is by demonstrating that they can have numerous sexual conquests or many children, preferably sons. The need to prove their masculinity is not only directed towards women but also towards other men, to whom they must prove that they are men enough and/or to whom they shall demonstrate loyalty if these men hold more power, either formal or implicit.

Hegemonic masculinity not only puts pressure on every man personally as an individual, but it is also

Hegemonic masculinity not only puts pressure on every man personally as an individual, but it is also a foundational, often invisible, principle upon which most public, private, religious, and family institutions are built.

a foundational, often invisible, principle upon which most public, private, religious, and family institutions are built. To express itself, hegemonic masculinity often needs to exert violence in various forms—subtle, explicit, or extreme—towards whatever surrounds it.

What is violence, and what does it have to do with gender?

According to the definition of World Health Organization (WHO), violence is “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, maldevelopment or deprivation.”

Expanding upon this general definition of violence, we can explore what is understood as **gender-based violence**. The United Nation defines gender-based violence as “any harmful act based on unequal power relationships directed against individuals or groups based on their gender, gender identity or expression, or sexual orientation.” GBV stems from the unequal construction of power and authority relationships between men, women and non-binary people. Power is the ability or capacity to decide and act. There are many types of power (physical, social, economic, political, age-related, gender-related).

It's essential to highlight that the asymmetry in access to resources, power, and rights generally favors men to the disadvantages of women and populations which do not conform to the male standard, and this explains why GBV are mostly perpetrated against women, girls, LGBTI+ and other non-binary people. Finally, gender-based violence may include violence that men exert on themselves and on other men, and it also includes any violence perpetrated by anyone for gender-related reasons.

So, is being violent part of men's nature?

No, it is a social construct that can be unlearned. It is not easy or quick because it has been transmitted for thousands of years from generation to generation on a societal level, which results in certain aspects of violence being fully naturalized, especially by those who do not experience their consequences on a daily basis (men) or those who may exercise it without realizing it. However, alongside violent masculinities, there are also non-violent ways of being a man.

Why do we discuss positive masculinity?

Non-violent masculinities represent the diversity of positive practices that currently exist, have existed, or will exist within the identity of men. In the history of each man, there is the potential to reject the "plans that patriarchy has made for him." All these single rejections of the mandates of dominant masculinity can intertwine with each other to create a collective, non-violent, and **positive masculine identity**.

Positive masculinity is the set of masculine identities that promote equity, more equal and

non-sexist relationships, consent, shared responsibility, tenderness, and connection with emotions. Positive masculinity explores freer and more diverse gender expressions, desires, and socio-affective practices that challenge "romantic love", the use of inclusive language, or certain practices or processes that confront traditional norms of masculinity.

Historical and cultural changes are happening in our society in regard to how to live and how to shape ourselves as men; however, the reflection on positive masculinities doesn't want to offer a new "single model" of masculinity, a new should-be, but rather wants to encourage conversations about real and liberating experiences that aim to eradicate macho violence and allow the flourishing of experiences of freer women and men.

1.2 Methodological approach

While there are multiple methodologies or approaches for conducting training and reflection activities in groups, we chose the following because they are participatory, experiential, critical and allow self-regulation within groups, i.e., the group

itself sets the horizon to be reached. Our methodological approach is based on:

Narratives practices.¹¹ Narrative practices give a perspective for psychosocial, therapeutic and/or community work that considers individuals as experts in their own lives. Narrative practices assume that people consistently respond to problems or difficulties by employing a range of resources (skills, abilities, beliefs) that help us to reduce the influence of the difficulties that we inevitably face throughout life.

The term "narrative" refers to the emphasis placed on our life stories and the importance of how we tell those stories to ourselves, give them meaning, reconstruct and rewrite them. Narrative practices encompass different ways of understanding our life stories, and giving us back the authorship (placing ourselves in the driver's seat of our own lives), emphasizing the ability to rewrite our personal history in collaboration with our communities, from which we are inseparable. The narrative approach takes into account the events experienced, the context, the beliefs of each person. In this case,

our aim is to explicate abstract concepts of mental processes and connect them to specific actions and patterns that can be easily identified in the behavior of each person.

Popular education. It is an educational model rooted in emancipatory practice, and in decolonizing, depatriarchalizing and democratizing political intent, in the pursue of horizontal participation. Among the techniques of popular education, we used in particular the Theater of the Oppressed (Boal 2004), which optimized our methodology of work with men's bodies to identify the oppression suffered starting from the somatic level.

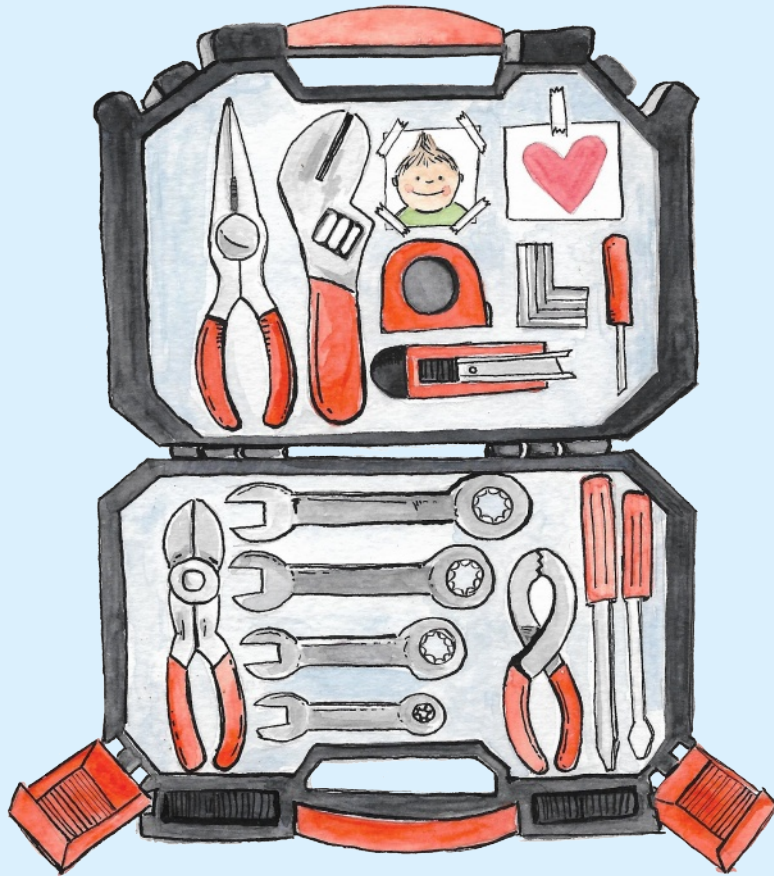
Community of inquiry. We draw inspiration from Matthew Lipman (1980), the creator of Philosophy for Children, who defines the community of inquiry as a rigorous, democratic and reflective discussion developed over time with a group of students. Lipman also views people's reflection on a specific issue as a commitment to self-corrective exploration, to a process of searching for and rationally examining arguments, facts, criteria and principles.

11. Consult "What is narrative therapy" at <https://dulwichcentre.com.au/what-is-narrative-therapy/>

Psychoeducation. In mental health care practice, psychoeducation consists in offering information to people experiencing suffering, for them to develop and strengthen their abilities to face various situations in a more relevant way. In the context of non-violent masculinities, psychoeducation consists in offering information on violent male patterns, assisting men in identifying and acknowledging them, and accompanying them in the process of transforming these patterns.

By combining these methodological tools, we can create favorable learning environments, considering some specific concrete elements detailed in chapter 2.

Narrative practices encompass different ways of understanding our life stories, and giving us back the authorship (placing ourselves in the driver's seat of our own lives), emphasizing the ability to rewrite our personal history in collaboration with our communities, from which we are inseparable.



CHAPTER 2

What tools do I need to create learning environments?



2.1. Elements for generating learning environments

Adequate planning of a course, workshop or space for reflection entails the establishment of a favorable learning environment. When talking of a favorable learning environment, we refer to the appropriate conditions for learning, which are composed of three dimensions:

- **The socio-affective dimension:** agreements, limits, care mechanisms, treatment and horizontal communication;
- **The cognitive dimension:** teaching material elements, appropriate resources, clear information, and technological supports;
- **The physical dimension:** environmental and physical conditions of comfort and safety.

2.2. The descriptive card

The descriptive card is a tool that allows a coherent and logical organization of activities and proper management of time and resources (Diagram p. 35).

The selection of activities for a workshop or training will depend on the objectives, the number of people and the time available.

The set of activities in a descriptive card represents a didactic sequence, i.e., a series of linked steps and activities designed to achieve a specific purpose.



Community. Community integration is also a way of working on non-violent masculinities.

Although there are many models for a descriptive card, based on this experience, the following elements should be considered:

2.2.1. Constituent elements of the descriptive card

IDENTIFICATION DATA

Workshop name: Provide a short name indicating whether it is a course (theoretical), a workshop (more experiential process), mixed, face-to-face or online, and the main topic.

Objective of the workshop: Describes what the participants are expected to achieve in terms of learning. A learning objective should contain the following elements:

- Begin with an infinitive verb to describe what the participants will achieve: learn, strengthen, analyze, improve, do, etc.
- The following part responds to the specific element to be achieved. For example: Increase sensitivity...

- The next part is to describe who will participate to do what we want to achieve. For example: to increase the sensitivity of high school students to...

- On which specific thematic aspect. For example: increasing medical students' sensitivity to gender-based violence in school.

Supporting concepts/reflection: This section includes some conceptual elements or key messages that the facilitator should keep in mind when developing the activities.

Questions: Introducing questions is a key element of this methodology. It is a posture that encourages inquiry and curiosity towards the attendees and their universe of meanings. The questions are not only inserted in the conclusion and closing block, but they should be transversal to the activities. We considered three general intentions for the questions:

- Discovering the elements that inform the humanity of men. What are the knowledge, experiences and evaluations that each person has, prior to each activity we propose?

- The knowledge discussed is in relation to something important to men. What is being relevant for men during the development of the activity? What are the internal "dialogues" that men are having about certain events in their lives; significant people during their participation in the workshops?
- All assimilated learning is linked to the next steps in the lives of men. Which behavioral possibilities open up for attendees with this shared learning?

Linked axes: Two additional columns are included to describe the thematic content(s) to which each descriptive card is linked, as well as the methodological axes with which each session was constructed. The following (next page) is a brief description of the thematic areas covered in this manual.



Discussion groups. Participation in discussion groups is achieved thanks to the relevance of the topics and the use of terms that are familiar to the attendees.

Thematic axes

Self-knowledge: Emotional experience is rarely the priority in reflection or introspection. It is also normalized to live with stress, anxiety or depression, which are products of the reproduction of gender mandates of "having to be/having to do..." to define masculine identities.

Relations with power: Being a man within a patriarchal system implies, in itself, a burden of privileges of which we are not always aware. Making visible how we relate to power allows us to take a position to reduce structural inequalities suffered by other identities and minorities.

Social insecurity and quality of life: The state of well-being and access to a dignified life is sometimes the product of aspirations, but also of frustrations in the hegemonic masculinity model ("a man should always have money in his wallet"/"a man always has to bring home the bread").

Parenting and affection: The way in which we construct the first emotional experiences is through parental bonds. In many countries, an absent father in caregiving is very common: it could be said that in fact men abandon their children by renouncing their paternal responsibility."

Personal agency: The ability of men to take charge of their own existence, of their actions, thoughts and dreams along with the consequences they entail. To forge a feeling called "taking the wheel" of their own lives; in narrative practices referred to as re-authorship.

CONSTITUENT ELEMENTS OF THE DESCRIPTIVE CARD



Activity: In this column write the name of the technique or activity to be developed and provide detailed instructions to be given to the group, including the way in which the group will be organized and the questions to capture the experience.



Materials: This column lists the inputs or materials that will be required. Note that some of the materials may need to be adapted to the context or substituted with local alternatives that are more readily available or more appropriate for the activity.








Time: In this column write the approximate time it will take to carry out the activity described in that row. You can even note the time when the activity is expected to start and end (e.g., 10:30 to 11:00).


2.2.2. Descriptive cards' format

Session number and workshop name

Concepts / supporting thoughts

COLORS:
TRAINING LINE

-  Observe
-  Question
-  Break
-  Activate
-  Masculinities in sport

SESSION 2 

Comme un poisson dans l'eau

Objectif : Découvrir les systèmes culturels et de croyances qui sous-tendent l'identité masculine.

Thème central : Relations avec le genre

Axes méthodologiques : Psychoéducation

Temps : 20 min.

Matériaux : Papier kraft, ruban adhésif et marqueurs.

Concepts / réflexion de soutien : "Quand notre identité fonctionne parfaitement, elle demeure souvent inconsciente. Le besoin soudain de prendre conscience de notre sexe, de notre race ou de notre classe suggère généralement des préjugés ou des lacunes dans le système. L'homme 'classique' échappe presque toujours à une menace existentielle, ce qui signifie que son identité n'est que rarement remise en question (...). Ce que des millénaires de pouvoir masculin ont accompli, c'est faire en sorte que la société dans laquelle nous grandissons accepte comme naturel, normal et sensé un système profondément biaisé en faveur des hommes, alors qu'en réalité, c'est le contraire qui est vrai. Le problème réside dans le fait que de nombreux hommes se laissent agir de manière raisonnable, alors qu'en réalité, ils raisonnent qu'en fonction d'idées inconscientes et souvent biaisées. L'homme classique a créé une société à son image. Le paradigme principal de l'identité de l'homme classique est qu'elle se fait passer pour "normale", "naturelle", des mots dangereux qui sont souvent à l'origine de préjugés haineux [Hébre traduction]." - The Decent of Man, Gregory Perry, 2008.

La silhouette

ACTIVITÉ

1. On invite le groupe à répondre à la question en binômes. Comment expliquer-vous à un poisson ce qu'est l'eau ? Quelques minutes sont accordées à la réflexion, puis les réponses sont partagées en silence plénière. Les idées sont notées sur un tableau visible pour les participants.

CHAPITRE 3. QUELLES ACTIVITÉS PUIS-JE RÉALISER ? 59

2.3. Framework

Before initiating any educational or reflective process, it is necessary to create an environment of trust, respect, collaboration and commitment with the participants. This involves addressing the socio-affective and cognitive conditions to build a favorable learning environment.

At this stage, participants should feel comfortable, get to know the group, identify the scope of the course or workshop, and the facilitator should identify participants' expectations from the learning process in order to make necessary adjustments or provide broader explanations. Additionally, rules of coexistence need to be established. The framework includes the following elements:

Presentation and welcome: At this moment, the facilitator greets the group, introduces him/herself, gives a few words of welcome, and thanks participants for their attendance.

Explanation of objectives: It is necessary to present in a clear and concrete manner the scope of the workshop or course, i.e., what is expected to be achieved in terms of learning, changes, actions or results.

Details of the activities to be carried out, the timelines and objectives can be provided as well.

Icebreaker and tuning activities: It is recommended to integrate a fun activity, where participants can interact, get to know each other, play, relax and establish a climate of trust and comfort.

Identifications of expectations: Establish a space to learn what the participants expect from the process and define the scope of the process, i.e., what will be worked on or what can be adjusted or included. Also, communicate what is not part of the process and therefore will not be addressed.

Coexistence agreements: For group work to be organized and for all participants to feel they are in a safe space, it is necessary to have coexistence rules and agreements, that is, simple and clear statements that express what is required for people to feel confident, comfortable and safe during the process. Ideally, coexistence agreements should be constructed collectively. However, if there is little time available for this action, the following can be considered:

1. *Aspects of communication* such as: how to request the floor or characteristics of the participation, elements that facilitate active listening, addressing each other by name.



2. *Aspects of self-care and violence prevention:* specifying elements such as respect as a basic principle, caring for other people's bodies, and valuing differences, etc.



3. *Aspects to minimize distractions:* keeping phones on silent, avoiding parallel conversations, and setting aside specific moments to rest and for reviewing personal messages.



4. *Aspects of confidentiality and privacy:* establishing a code of trust based on the confidentiality of personal information shared during the work session.



5. *Logistical aspects:* Break times can be established, schedules can be set, and the importance of punctuality can be made explicit.



2.4. Didactic sequence from the narrative practices approach

For this specific training process on non-violent masculinities, the didactic sequence involves witnessing, questioning, documenting and connecting.



Witness: The basis for starting the process of collective building of knowledge is to recognize what people already know about the topic –their experiences, beliefs or emotions–. This also allows to identify myths or misconceptions that people may have about the topic. This process stimulates participation, motivates inquiry, and encourages critical reflection.

Learning from what is already known is the variable that most influences learning "because people learn from their experiences and previous cognitive

models, reorganizing and modifying them in the face of new information or experiences" (Instituto Madrileño de Salud, 2013). Typically, this process is based on guided discussions, reflection on recent news or event, and/or generative questions.



Question: Once the group's knowledge, ideas or emotions regarding the topic have been collected, it is suggested to use participatory techniques, which allow approaching the topic from another perspective: e.g., experiencing the content through the body, experiencing hypothetical situations, generating alternative scenarios, and reflecting on unconscious ideas or behavior, among others.

We therefore invite you to create a repertoire of inductive questions that inherently evoke curiosity in the person asking them: "Imagine. How would I respond if someone posed a question like this?"



Document: The most relevant moment of a workshop is not the triggering activity but the moment when people reflect on the ideas, emotions and/or thoughts generated by the activity (they theorize), and contrast them with their prior knowledge. This process allows generating new answers or modifying previous ones, adapting them to their context. Generally, this process occurs through group discussions, individual conclusions and/or generative questions.

Whenever there is an important reflection in a man's heart, we believe that a well-formulated question can help to create experiences and learnings in harmony with his values and life expectations. A timely question allows the incorporation of learning acquired through activities such as those presented in this material into the future behavior of men committed to non-violence

We therefore invite you to create a repertoire of inductive questions that inherently evoke curiosity in the person asking them "Imagine: how would I respond, if someone posed a question like this?"



WITNESS

Group attitudes in the triggering activity.



QUESTION

Prior knowledge is shared.



DOCUMENT

Recovery of the experience.



CONNECT

Complementation and closing.

against women. This approach differs from other approaches to masculinities or men's reeducation that are only based on the testimonial confession of their participants. It often happens that by the time an activity is relevant, the attendees have already engaged with the topic; they only need encouragement, particularly through specific questions, to transition from reflection to awareness and then to the mobilization of more equitable male positions and other ways of living as men. The focus of working with groups of men should be above all on constructing a communal sense of masculine identity rather than prioritizing personal development through the assimilation of their personal experience, as the latter is usually covered by privilege, hierarchy and competition, basically patriarchal dynamics masked as work of masculine deconstruction.



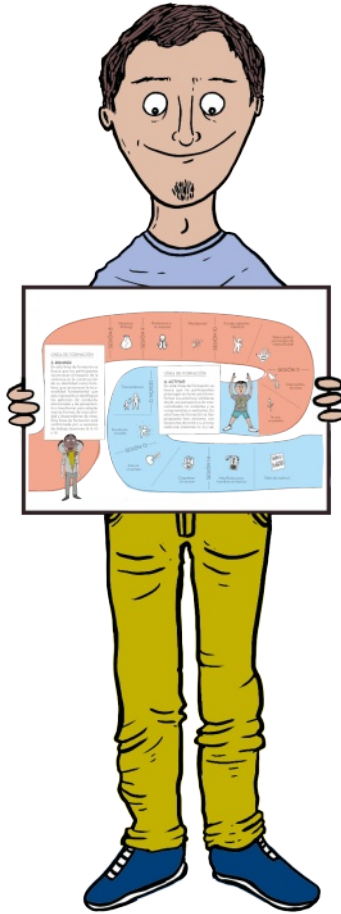
Connect: At this stage, collective conclusions can be drawn, integrating the visions and experiences of the participants in the activities. It also enables the resolution of concerns and the identification of what was significant. If necessary, additional information or key messages can be provided to reinforce the information or to offer an alternative perspective on the situation addressed.

This didactic sequence runs through all the activities proposed in this manual. The following chapter presents a series of activities arranged in a curriculum map, allowing you to choose the best combination of activities, depending on your context.



CHAPTER 3

What activities can I do?



3.1. Curriculum map

In the following matrix, we present a logical structure to show how you can utilize the descriptive cards depending on the time (days - hours) you have to work with a group of men and the objectives you hope to achieve. This curriculum map serves as a guide, allowing you to adapt the descriptive cards based on the needs identified within your group.

The curriculum map includes:

- The box “**Curricular map, the training line**” indicates the type of learning or purpose expected to be achieved.
- The colored boxes show the suggested descriptive cards to cover the purposes in each training line.
- A closing session is included, which can be used to conclude the work process with a group with whom there will be no further training sessions.

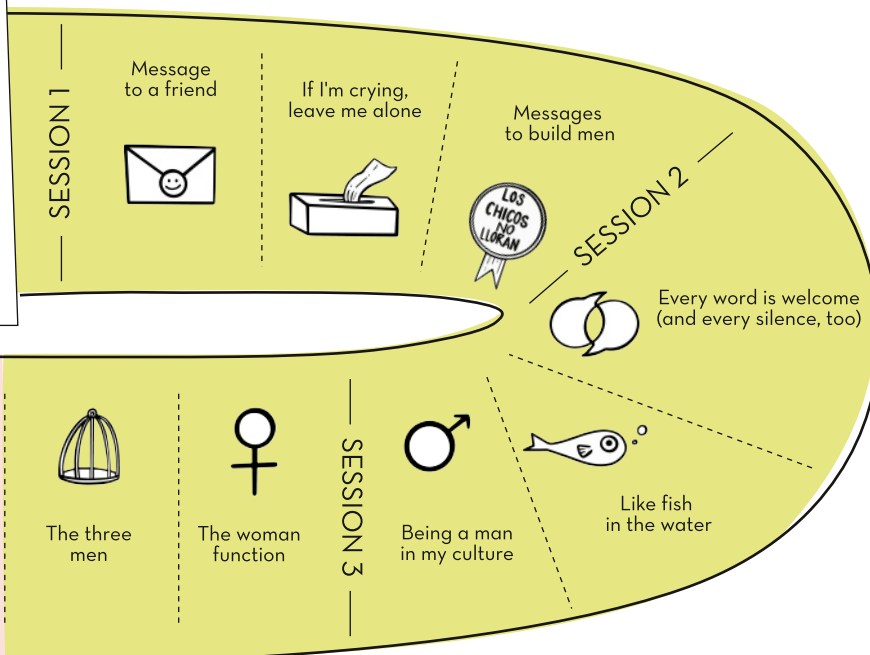
This curriculum is organized into 5 lines of training, each serving a specific purpose. They are described in details below.



TRAINING LINE

1. OBSERVE

This training line is recommended for groups with whom we will have an initial meeting and our objective is to initiate the identification and reflection on how they have shaped their identity as men, and established connections with others. This training line consists of three working sessions (sessions 1, 2 and 3), with an average duration of two hours for each session.



TRAINING LINE

2. QUESTION

Although all the sessions seek to question, this particular training line focuses on reflecting upon and questioning the gender mandates that define the expectation of being a "man", along with the privileges it entails in the social structure and the forms of violence they exert. This training line consist of 4 sessions (sessions 4, 5, 6 and 7).



SESSION 4

The whys of my actions



Mapping the body



My representation



SESSION 5

Pyramid of privilege



Giving up patriarchal schemes



SESSION 6

I hit you, you hit me



Man is a wolf to man



SESSION 7

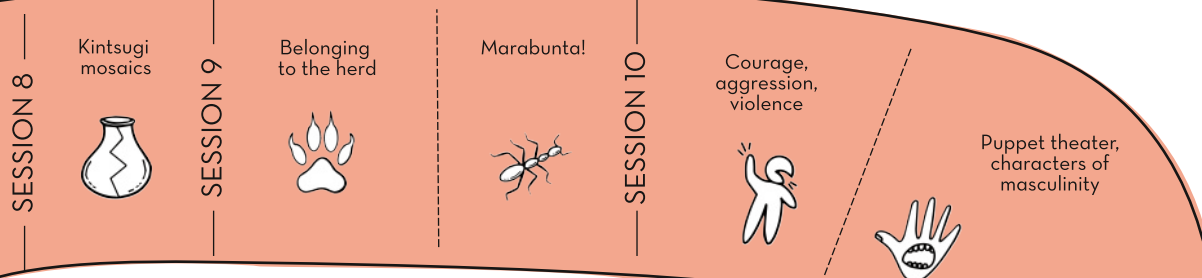
Naming violences



TRAINING LINE

3. BREAK

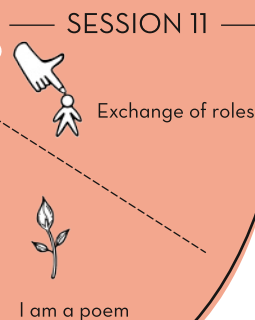
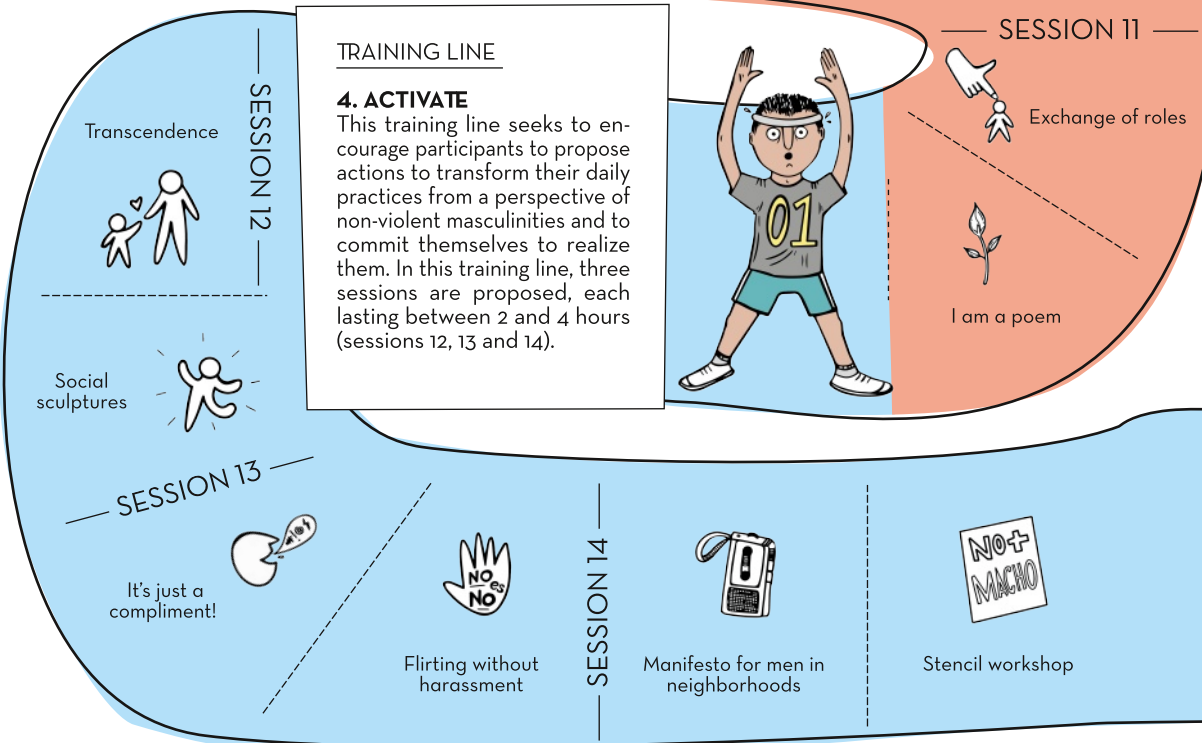
In this training line, the goal is for participants to recognize the impact of violence on the construction of their identity as men, to acknowledge the fundamental discomfort it represents, and to identify patterns of behavior, emotions and thought that need transformation in order to adopt new forms of masculinity and to break away from others. This training line consists of 4 working sessions (sessions 8, 9, 10 and 11).



TRAINING LINE

4. ACTIVATE

This training line seeks to encourage participants to propose actions to transform their daily practices from a perspective of non-violent masculinities and to commit themselves to realize them. In this training line, three sessions are proposed, each lasting between 2 and 4 hours (sessions 12, 13 and 14).



LET EVERYONE
KNOW ABOUT IT!



CLOSING SESSION

A tribute to soccer

Flags and shields

Collective juggling

SESSION C

Leave your soul
on the field

Rope game

SESSION B

Dream team

Beyond competing

SESSION A

TRAINING LINE

5. MASCULINITIES IN SPORT

In this training line, a set of activities is proposed to work with men who are involved in soccer (which is the work experience we had). It can be adapted to other contexts and sports that are generally masculinized. This training line also includes some introductory activities based on a playful and cooperative methodology. Four sessions are proposed to complete this training line (Session A, B, C and D).



3.2. Descriptive cards

Below you will find the descriptive cards that form the suggested didactic sequences in the curriculum map. The proposal for these descriptive cards arises from the experience of the pilot program, however, each descriptive card can be a session on its own. Likewise, the descriptive cards can be linked to other cards, allowing you to create various "routes" to approach your sessions. The activity "Let Everyone Know" is suggested as a closing session.

"Let everyone know that..." To give the opportunity for men to "splice" the world they want to live in, free from violence.



TRAINING LINE

1. OBSERVE

This training line is recommended for groups with whom we will have an initial meeting and our objective is to initiate the identification and reflection on how they have shaped their identity as men, and established connections with others. This training line consists of three working sessions (sessions 1, 2 and 3), with an average duration of two hours for each session.



OBSERVE

SESSION 1



Message to a friend

■ **Objective:** Identify the group's expectations of the workshop and begin to get to know each other.

└- **Thematic Axis:** Framework.

└- **Methodological Axes:** Narrative practices and popular education.

⌚ **Time:** 50 min.

✎ **Materials:** Flip charts, markers, pens, adhesive tape, reusable sheets, copies of the "Message to a Friend" (Annex 1).



ACTIVITY

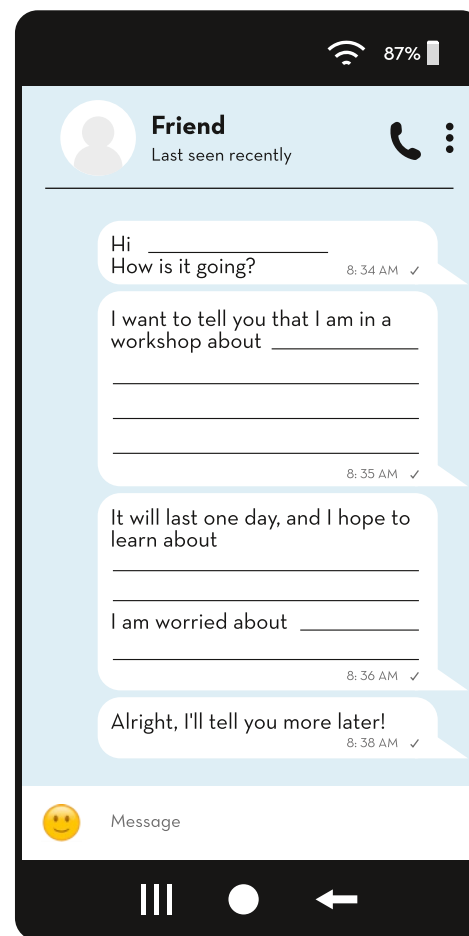
1. **Presentation and Welcome:** The facilitator welcome the group, thanks them for their presence and provides a general overview of the session's objectives, schedule and other essential elements (safety, meals, breaks, etc.).
2. **Icebreaker:** Various objects are placed in the room (e.g., flower, candle, corn, family photo, food, book). Everyone is asked to select one of the objects and gather around it. There should be no more than 3 people for each object. Each small group introduces itself to each other; their name, where they come from, what they expect from this workshop, and why that particular object caught their attention. After 3 minutes a representative from each group presents their teammates and the expectations they have as a team to the rest of the participants.
3. **Agreements:** Each participant is then asked to write down: What do we need for this workshop to be participatory and trusting? Ideas are shared in a plenary session, and the group members identify which of these ideas can become the agreements for coexistence. These agreements are noted in a visible place.
4. **Message to a friend:** Each participant is given the "Message to a Friend" handout. They are asked to think about an emotionally close man (friend, partner, family member, etc.) to whom they would send this message.

Session 1: Message to a friend

The guide for conducting this activity is provided in the illustration below (also available in Annex 1, at the end of this document).

5. If the group has less than 12 participants, each participant shares their message in a plenary session. For larger group, it is suggested to have a restitution in smaller groups and having a spokesperson from each team to present a brief summary to the rest of the participants.

The message (Annex 1) can be found at the end of this document. In the annexes section, you will find this same image in a size more convenient for reproduction.



SESSION 1



If I'm crying, leave me alone

- **Objective:** Identify emotions, thoughts and feelings related to their experience with masculinity in childhood.

└- **Thematic Axis:** Emotions.

└- **Methodological Axis:** Emotional intelligence.

⌚ **Time:** 15 min.

✎ **Materials:** Speaker, incense, playlist: e.g.,

- "El rey", José Alfredo Jiménez.
- "Oro", Bronco.
- "Damaso", Gerardo Ortiz.
- "El gran varón", Willie Colón.
- "Mi corazón lloró", King clave.
- "Día 730", Intocable.

Concepts/supporting reflexion: The patriarchal system, through its different agents of socialization (family, school, church, media, etc.), establishes behaviors, attitudes and practices that are considered "correct or appropriate." From this perspective, being a man means being a provider, successful, secure, strong, a leader, confident, etc. Men should not possess characteristics that are linked to femininity or being a woman, such as weakness, error or emotionality. As noted by Josetxu Riviére (2009), "masculine socialization emphasizes that men should not show or should hide emotions, particularly those considered indicative of weakness (love, fear, tenderness)" [our translation]. Although in many cases they are only expressed under the influence of alcohol or associated with specific situations, such as the death of a loved one.



ACTIVITY

Introspection

- The facilitator informs the group that there will be an introspection exercise, that is, a process to connect with certain memories, emotions or sensations from the past.
- The group is asked to place their chairs around the room. They are then instructed to sit on the edge of the chair, with their feet on the floor, hands on their thighs and their backs as straight as possible without being uncomfortable.

Session 1: If I'm crying, leave me alone

- Participants are asked to close their eyes and take three deep breaths focusing their attention on the process of inhaling and exhaling.

Script: "I ask you to listen carefully to the following melodies, pay attention to each word. I ask you to recall a moment from your childhood or youth when you heard this song. Try to remember what you were doing, who you were with. Breathe and try to connect with the emotions and sensations that come to you with this memory.

I ask you to once again pay attention to the following lyrics, try to hold onto the first memory that comes to you. Where and with whom? What emotions were you experiencing at that moment?

I ask you to take a deep breath again and pay attention to the last song. What memory comes to your mind? What emotions did you connect with? Try to intensely connect with these emotions and sensations.

I ask you to take a slow and deep breath... listen attentively to the farthest sound you can perceive, now search for a sound closer and closer... a sound within this room... a sound very close to you, even your own breathing or your heartbeat.

I ask you to slowly regain awareness of this space and when you are ready, slowly begin to open your eyes, establishing contact with the colors, lights and people in this group."

NOTE

- From each chosen song, 30 to 45 seconds will be played.
- This activity is not a meditation or relaxation but employs these techniques to embrace memories from a comfortable posture, a calm attitude and in a safe space.

SESSION 1

Messages to build men



■ **Objective:** Analyze the types of masculinity promoted in the culture of origin.

└- **Thematic Axis:** Self-knowledge.

└- **Methodological Axis:** Community of inquiry.

⌚ **Time:** 25 min (activity), 5-10 min (restitution and closure).

✎ **Materials:** Printed examples of songs from different eras, white sheets, flip charts, adhesive tape, markers.

Concepts/supporting reflexion: Memories from participants' childhood will serve as a tool for analysis. Who are the people involved in these memories? Where did you hear these songs? We can observe the similarities in the testimonies: they are songs that our parents or uncles listened to at parties or after work, why?



ACTIVITY

Following the introspection process conducted in the previous session (If I'm crying, leave me alone), the following process of reflection on the topic is carried out:

The group is asked to divide into pairs or trios.

1. There is a brief moment for them to share the most immediate sensations from the visualization exercise. The memories experienced during introspection are important, and we try to find similarities between them in each life story.
2. Each team chooses a song to "analyze" and answers the following questions on a piece of paper:
 - a. Do you have any anecdotes about the song, or if not, in what context might it be heard, and which male behaviors could it be associated with?

Session 1: Messages to build men

- b. What is the main message of the song?
 - c. What emotions and thoughts do they suggest for us to identify with them?
 - d. What message does the song convey about male identity?
3. Afterwards, teams come together in a plenary session to share their answers. This question is asked for further reflection: Are there any hints in these lyrics for boys to learn how to be men?
4. If possible, they are asked to produce a decalogue with their reflections on a flipchart to be presented in plenary.

Restitution and Closure

Participants are asked to describe their main learning in one short sentence. Before dismissal, it is important to thank the men for participating and engaging with their feelings and memories. It is possible that some men cry. If this happens, you can conclude by forming a standing circle, closing your eyes, taking three deep breaths to release tension, and finish with a closing applause.

SESSION 2



Every word is welcome (and every silence, too)

■ Objectives:

- To get to know the group by identifying the emotions with which the participants come to the session.
- Generate an environment of trust among men to be able to talk about vulnerable or sensitive issues for them.

└. **Thematic Axis:** Feelings.

└. **Methodological Axes:** Emotional intelligence/Art therapy.

🕒 **Time:** 30 min.

✍️ **Materials:** Set of 64 graphic postcards (see download link in the NOTE at the end of this activity).¹²

Concepts/supporting reflexion: "Boys, adolescents and men have traditionally been socialized to be productive and to go forward in the public sphere. Consequently, they have been expected to be successful in that area, groomed for it, and educated to derive their gratification and self-esteem from the outside world. In relation to this: their affective sphere has been repressed; their freedoms, talents and ambitions have been enhanced, facilitating their self-promotion. They have received much encouragement but little protection; they have been oriented towards action, towards the external, the macro-social and independence. The value of work has been instilled in them as a priority and defining obligation of their condition [our translation]" (Ferrer and Bosch, 2013).



ACTIVITY

Presentation with images

This activity is an effective way to break the ice with a newly formed group.

Participants are asked to stand around the space, and postcards are placed in the center.

1. Each attendee will select a postcard that best represents their current emotional state.

12. The chosen images suggest activities, attitudes and thoughts without explicit interpretation, allowing each participant to relate them to a specific aspect of his person.

Session 2: Every word is welcome (and every silence, too)

2. Pairs are then formed to share why they chose that image and how that image might reflect the mood with which they are coming to today's workshop.
3. If time allows and the group is small, each pair can present itself in the plenary session.
4. At the end, the group can be asked how easy or difficult it was to describe their emotions. The facilitator can share the supporting concept/reflection.

Variant of this activity: The body can be used to represent a trait of traditional masculinity (be it a behavior, feeling or attitude) and the group should try to understand what each person is referring to. Additionally, reflections could be made on the historical or contextual circumstances that support the chosen trait.

NOTE

The chosen images suggest activities, attitudes and thoughts without explicit interpretation, allowing each man to relate them to a specific aspect of his person.

Download the support material:

<https://drive.google.com/file/d/1cVmOziFzncCYuAXRTToFoc2T727wnn95q/view?usp=sharing>

Print and cut out.

SESSION 2



Like fish in water

▣ **Objective:** Uncover the cultural and belief systems that support masculine identity.

└- **Thematic Axis:** Relations with power.

┆- **Methodological Axis:** Psychoeducation.

🕒 **Time:** 20 min.

✎ **Materials:** paper, adhesive tape and markers.

Concepts/supporting reflexion: "When our identity is working perfectly, we are unaware of it; when we are forced to become uncomfortably aware of our sexe, race or class, it often signals bias in the system. Our classic Default Man is rarely under existential threat; consequently, his identity has tended to remain unexamined. He ambles along blithely, never having to stand up for his rights or defend his homeland. What millennia of male power has done is to make us all grow up accepting that a system grossly biased in favour of Default Man is natural, normal, and common sense, when it is anything but. The problem is that a lot of men think they are being perfectly reasonable when in fact they are acting unconsciously on their own highly biased agenda. (...). He has forged a society very much in his own image (...). The most pervasive aspect of the Default Man identity is that it masquerades very efficiently as 'normal' along with 'natural.' These are dangerous words, often at the root of hateful prejudice." (Perry, 2018).



ACTIVITY

The silhouette

1. The group is asked to answer this question in pairs: How would you explain to a fish what water is? A few minutes are given to reflect and then the responses are shared in plenary. The ideas are recorded on a flip chart that is visible to the attendees.
2. Next, each participant is given a piece of paper on which they have to draw a silhouette with their name on it.

Session 2: Like fish in water

3. Along the margin of the silhouette, they will write down all the ideas that form a man's identity (just as water is for the fish) all those considerations without which men could not live. These could be phrases they have heard, anecdotes, daily practices, jobs, needs, etc.

Restitution of the experience

- The group is then asked to gather in teams and share their silhouettes within three minutes. They are prompted to identify recurring ideas or beliefs. Why does this happen? Why do they think that certain visions are shared when it comes to being men?
- The reflections of each team are then shared with the rest of the group.
- To conclude in plenary, you can read the paragraph at the beginning of this activity from *The Fall of Man*, by Grayson Perry.
- You can leave a brief reflection that can be answered through brainstorming based on the following question: If everything that surrounds them is the oxygen for their identity as men, what would they write inside each silhouette?

SESSION 2



Being a Man in My Culture

■ **Objective:** Reflect on the concept of being a man from the perspective of the life stories of the participating group.

└─ **Thematic Axes:** Self-knowledge, relations with power.

┆┆ **Methodological Axis:** Narrative practices.

🕒 **Time:** 30 min.

✎ **Materials:** Markers, flip charts, adhesive tape.

Concepts/supporting reflexion: While each man possesses a unique identity and therefore there is a diversity of ways to live the masculine identity, it is widely known that the society in which we live proposes a cultural stereotype to individuals biologically categorized as male (i.e., born with male sexual characteristics). However, we affirm that the diversity among men encompasses a wide range of emotions, stories, relationships and corporalities and because of this, the individual expression of "being a man" that each man lives becomes a form of resistance against patriarchy.



ACTIVITY

Word circle

1. The group is asked to stand in a circle. Next, they are paired up and given 3 minutes to share: How did you grow up as a man and what discourses (ideas, phrases) shaped you as such?
2. After this time has passed, a few participants are invited to speak.
3. The facilitator explains the questions to be addressed:
 - a. How is it possible that violence, power or machismo draw us together, enlist us, despite our diverse identities and histories?
 - b. What cultural references and examples have been influencing us since childhood?

- c. And, which cultural examples are we alienated from because of being men?

NOTE

It is recommended not to start the reflection directly with these questions, but rather that participants have previously engaged in activities such as "Fish in the Water" or "If I'm crying, leave me alone". This is because men may find it more accessible to refer to themselves with a drawing or input they already have.

SESIÓN 3



The role of woman

Gender Stereotypes I

▣ **Objective:** Make explicit the collective imaginary that men resort to when relating to women.

└- **Thematic Axis:** Self-knowledge.

└- **Methodological Axis:** Psychoeducation.

🕒 **Time:** 15 min (plenary), 45 min (collective reflection), 10 min (closing activity).

✎ **Materials:** Markers, flip charts, adhesive tape.

Concepts/supporting reflexion: Global studies on masculinities, drawing from analyses conducted for decades by women's movements, challenge the definition of women based on their biological conditions (reproductivity, physical appearance). In particular, these studies question the notion that what defines women is being in service to men, both socially and sexually. This idea, widely spread in society and particularly among many men at more or less conscious levels, cultivates the false perception that women have a duty to satisfy our needs as men and, therefore, owe us submission and desire. Essentially, the way gender roles are constructed, for both men and women, reinforces the false idea that women's sexuality concerns men.



ACTIVITY

Plenary

We begin the session by inviting everyone to participate in a round of sharing, where participants can comment on a relationship they have with a woman close to them. We encourage all men to share something brief, the following questions might be used as prompts:

- How would you briefly describe your relationship with women close to you? What would you say is the aspect you like the most about interacting with women?
- And, what is the aspect you like the least about interacting with women?

Session 3: The role of woman

- Mention three spaces where these relationships could take place such as home/partner, work/colleagues or clients, and the street/unknown women.

Collective reflection

Key message from the facilitator: *"Historically, patriarchy has sustained three major "roles" for women: the mother, the virgin and the whore. While not a universal rule, even the Bible depicts these roles in a unilateral way. Without answering, raise your hand if you could include at least one woman you know in each of these roles."*

1. We can use three large flip charts to place the three archetypes that historically portray women in the male mind. We encourage participants to comment at least once in each of these categories:

<i>Innocent girl</i> (Virgin)	<i>Admirable mother</i> (Mother)	<i>Seductress women</i> (Whore)
----------------------------------	-------------------------------------	------------------------------------

2. The group is then asked: How do we behave towards women while being influenced by the cultural meaning of these three roles? On each flipchart we record anecdotes, words or opinions shared by the men. We guide the reflection on how they feel about the way they relate to their partners.

3. In small groups they are asked to discuss: Can you imagine a different way of relating to women on the street, at work or at home? What would be the basis of that relationship if it were not based on their sexual status?

4. The reflections are shared in plenary.

Closing dynamics

Participants are asked to stand in a final circle, quickly naming aloud the name of a man they admire who could benefit from this reflection. If the name can be shouted aloud, it is important to encourage the release of tension when talking about these issues. It is not always necessary to ask for words in a personal reflection.

NOTE

If the group allows it, we could be more specific and ask them to share their experiences regarding their sexual-affective relationships with women, as the pilot program showed that the ideals of "romantic love" are very deeply rooted.

SESSION 3



The three men

Gender Stereotypes II

■ **Objective:** Build an understanding of the roles that men learn and replicate within themselves and in others.

└- **Thematic Axis:** Self- knowledge.

┆- **Methodological Axis:** Psychoeducation.

⌚ **Time:** 15 min (plenary), 35 min (collective reflection), 10 min (complementation and closing).

✎ **Materials:** Markers, flip charts, adhesive tape.

Concepts/supporting reflexion: During the creation of this manual, we heard a participant say: "I was taught that there are three ways to be a man, colloquially if you're not a jerk, you're either gay or a macho" and we believe this represents a powerful reflection on the patterns that patriarchy has set for us.



ACTIVITY

Plenary

1. We invite a collective round for each man to share an anecdote in which he has felt locked in one of these three stereotypes - jerk, gay or macho.
2. We have prepared three flip charts (one for each identity) where we write the words that are shared during the plenary.

Collective reflection

3. In small teams, a reflection is carried out with the following questions:
 - Who or what has promoted these three ways of being a man in society?
 - Does it seem fair to you that all men have to conform to these values? Why?

Session 3: The three men

4. The reflections are then shared in plenary.

The group is then asked: If you could give a name to your way of being, what expression/words would express in a more dignified way how you live your masculinity?

Complementation and closing

Participants are asked to describe in one short sentence their main learning. We thank them for their participation and close the session.

NOTE

This activity in particular may elicit many jokes and nervousness among participants. It is advisable to acknowledge every emotional experience while avoiding offense or discrimination against any other person present.

TRAINING LINE

2. QUESTION

Although all the sessions seek to question, this particular training line focuses on reflecting upon and questioning the gender mandates that define the expectation of being a "man", along with the privileges it entails in the social structure and the forms of violence they exert. This training line consist of 4 sessions (sessions 4, 5, 6 and 7).



QUESTION

SESSION 4



The whys and wherefores of my actions

Objectives:

- Reflect on the ideas of what a man SHOULD BE according to gender norms.
- Provide a space for questioning normalized practices within masculinity.

└─ **Thematic Axis:** Self-knowledge.

└─ **Methodological Axis:** Narrative practices.

⌚ **Time:** 5 min (chain of thoughts), 15 min (reflection on the topic).

✍ **Materials:** Post-it or reusable sheets, pens, flip charts, tape and markers.

Concepts/supporting reflexion: It is often assumed that men always know what they are doing, or at least that is what this idea represents in the mandate of masculine gender. To challenge this, each participant is invited to "chain" one thought after another, starting from an initial one through the question "why". You will realize that linking reasons to action is not as simple as it seems. One of the objectives of complex thinking is to question those universal "truths" and to recognize the influence of social construction in perpetuating them as such.



ACTIVITY

Chain of thoughts

Ask each participant to take 5 post-its or cut pieces of recycled paper. On the first one, they briefly respond to the following:

- Name one quality that makes you a man: a related answer could be "always having money in your wallet."
- Next ask "Why?" and the answer will be recorded in the second post it. Between each answer, always ask "Why?" and so on until all five post its are completed. Every answer written on a post it will be challenged with a "why", looking for its origin or foundation. If we get to a point where many answers are "just because" we can encourage a broader approach: What would be the rationale or fundamental principle that make you think that?

Session 4: The whys and wherefores of my actions

- All post-it can be attached on the wall, and each answer is placed under the previous one.

Reflection on the subject

Then, we invite participants to share in small groups.

1. They share some of their answers for comparison.
2. Identify gender mandates present in these ideas.
3. How deeply were they able to go and whether they think they could explore a deeper level of complexity?

Share in plenary. The facilitator can take notes to deepen the reflection.

They are then asked: In what ways do these thoughts exert their influence on our identity as men?

SESSION 4



Mapping the body “What makes me a man?”

- **Objective:** Explore collectively the recurring aspects through which men define their gender identity using an “anatomy of meanings”.

Supporting bibliography: *The descent of Man* by Grayson Perry, 2018.

└─ **Thematic Axis:** Personal Agency.

└─ **Methodological Axis:** Psychoeducation.

⌚ **Time:** 10 min (silhouette), 20 min (male anatomy), 15 min (complementation and closing).

✎ **Materials:** Kraft paper, markers and adhesive tape.



ACTIVITY

The silhouette

1. First, a silhouette is drawn on a big piece of paper. To do this, one participant from the group lies down on the paper and another volunteer trace his silhouette with a marker.

Male anatomy

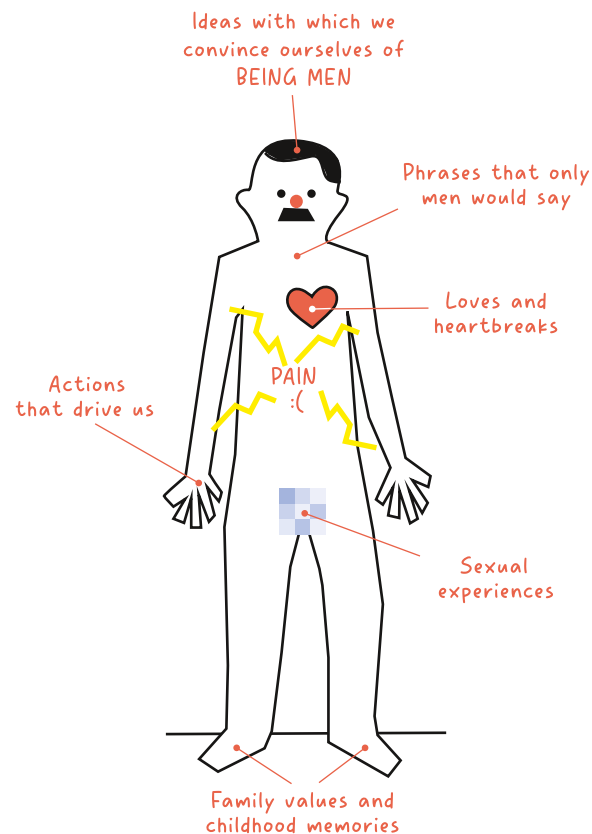
2. The facilitator begins by saying the following sentence: “We men construct our identity not only through our genitalia, but also through diverse forms and experiences of life. What we all share is that we are more than bodies with penises and our identity is a constant negotiation with the impositions of society and its institutions. It is shaped by our ancestors, culture and spirituality... we ask you, thinking of your own body, to contribute to this collective anatomy as follows”:
3. We ask the group to stand around the silhouette and write words, phrases, or drawings under the following key:
 - In the head: all those ideas with which we convince ourselves of being men.
 - In the throat: phrases that only men would say.
 - In the heart: loves and heartbreaks.
 - In our hands: actions that drive us.

Session 4: Mapping the body “What makes me a man?”

- In the stomach: some pains.
- In the genitals: sexual experiences.
- On the feet: family values / childhood memories.

Restitution and closing

4. Once the anatomy of meanings has been completed, they are read aloud in plenary and each point is discussed.
5. To close the activity, the following questions are asked:
 - Does this collective anatomy define how you live your masculinity?
 - What would you add or take out to make it closer to what you understand as your masculine identity?
 - In what way doing this activity expands your understanding of your own way of being a man?



SESSION 4



My representation

▣ **Objective:** Question the traits considered innate within "male nature".

└┐ **Thematic Axis:** Self-knowledge.

⚙ **Methodological Axis:** Psychoeducation.

🕒 **Time:** 20 min (animals), 20 min (overall view), 10 min (restitution and closure).

✎ **Materials:** White sheets of paper, colored pencils, flip charts, glue and tape.

Concepts/supporting reflexion: This session is particularly relevant, because it is common to associate the behavior of animals with masculinized attitudes, which often involve dominant behaviors related to gender identity. It is common to say, for instance, referring to a man who is angry that "he is like a gorilla" or "he walks like a tiger" when referring to a brave man, etc.



ACTIVITY

The animals

1. Each participant takes a piece of paper and colored pencils.
2. The instruction is to draw an animal with which they feel represented –based on their identity as a man– and identify the most significant masculine characteristics they attribute to it.
3. Include at least three of these characteristics on the back side of the sheet. These three characteristics are described as:

"I look like a _____, because when I get angry I do _____."

"I have the personality of a _____ because _____."

4. Sharing in plenary and fostering an atmosphere of trust and friendliness at this stage of the activity. If any participant finds it difficult to relate to an animal, we can use the article in El País: “Más puta que las gallinas, reflexionar sobre el lenguaje machista” (*Sluttier than the hens, reflecting on sexist language*).¹³

A global view

5. You can create a collage by integrating all the animals and words to reinforce learning in subsequent sessions.

The facilitator can complement and deepen the reflection by identifying why there is a greater inclination to choose characteristics such as: superiority, ability or skill. Additionally, they can also discern how they deal with characteristics like sensitivity, meditation, patience or tenderness.

Restitution and closure

Participants are asked to describe their main learning in one short sentence. We thank them for their participation and close the session.

13. Available at: <https://elpais.com/mamas-papas/actualidad/2021-11-25/mas-puta-que-las-gallinas-el-irreverente-album-ilustrado-para-reflexionar-con-adolescentes-sobre-el-lenguaje-machista.html>

NOTE

Suggest not to draw mythological or fictional animals and opting for a recognizable animal.

SESSION 5



Pyramid of privilege

Hegemonic masculinity I

■ **Objective:** Reflect on the expectations of "being a man" imposed by social structures that produce inequalities or privileges (race, class, gender).

└- **Thematic Axis:** Social insecurity and quality of life.

└- **Methodological Axes:** Psychoeducation, popular education.

⌚ **Time:** 20 min (power pyramid), 25 min (reflection groups), 15 min (restitution and closure).

✎ **Materials:** Photographs of men with different phenotypes, chalk or wool, sheets, pens, adhesive tape and flipchart or paper.

Concepts/ Supporting reflection: Access to resources, rights and power is determined by socially imposed structures based on what is most valued in a society, i.e., the higher social value is placed on being male, wealthy and white versus the devalorization and subordination of being a woman or other impoverished, Indigenous or Afro-descendant population. "Individuals strive to fulfill gender mandates and get as close as possible to the norms of femininity or masculinity, as the case may be, due to the fear of being rejected or not recognized by their environment [our translation]" (Gil and Lloret, 2007).



ACTIVITY

Pyramid of power

1. Organize the participants in teams and get them to gather pictures of various male bodies cut from old magazines or newspapers.
2. Draw with chalk or with a thread of wool a triangle on a wall (or on the floor if on the wall is not possible).
3. Ask the group to stand in a circle so that the images remain distributed in the center, allowing everyone some time to observe them carefully for a few minutes.
4. The facilitator then gives the following instruction: *"Now, let's organize all these bodies from top to bottom in the pyramid that we have built by considering the following question, which of these men would you believe has the most power or privilege in society?"*

Session 5: Pyramid of privilege

Place the body you believe has the most power to the top of the pyramid. Which men would be considered "inferior" according to the society we live in? Place them at the bottom of the pyramid.

5. Promote a dynamic reflection on the hierarchy of images at a specific moment. If the arrangement does not fully convince you, feel free to change it as many times as necessary to reach a definitive consensus.

Additional element: Participants can cut out images of themselves, write their name and place themselves within the pyramid of privilege based on all the elements related to their bodies and histories (employment, skin color, physical appearance economic status, etc.).

Reflection groups

When this is finished, the group is asked to organize themselves into teams to identify:

- What were the elements considered in making this arrangement?
- Do I know men in different positions from where I placed myself? How do I interact with them?
- Am I comfortable with the position in which I have been assigned to act/live according to this pyramid? Why?

- What aspirations do we, as men, have culturally built in to systematically access more power and privilege?

6. In plenary, one person from each team shares their reflections.

Restitution and closure

Each team is asked to agree on representing, with their bodies, a still photograph that illustrate the concept of hegemonic masculinity. After a few minutes, each team takes turns presenting their "statues" and the rest of the group observes and describes the emotions or characteristics they observe. This process is repeated until all teams have presented.

The facilitator can enhance the reflection, contributing with the key concepts listed at the beginning of the manual.

The group is thanked for its contribution, and the session is closed.

Download the supporting material:

https://drive.google.com/file/d/1_JdeMhrjh32GAhZLdXRfrvIW0oWYrm74/view?usp=sharing

SESSION 5



Renouncing patriarchal schemes

Hegemonic masculinity II

■ **Objective:** Discuss the forms of responsibility that men have to prevent GBV.

└─ **Thematic Axis:** Self-knowledge.

└─ **Methodological Axes:** Psychoeducation and narrative practices.

⌚ **Time:** 45 min.

Concepts/supporting reflexion: Some authors have used the term “coloniality” to refer to the process of “whitening” which acts upon the lives of those who historically have remained on the margins of the dominant image of the white, heterosexual, Western and bourgeois Man. This force pushes individuals to increasingly aspire to the privileges promoted by hierarchical society: believing in the existence of other inferior people who are at their service, reproducing a model of life based on the consumption of goods, bodies and resources without feeling complicit in these exploitative or abusive ways of living.

The ideal body for patriarchy to reproduce privileges is the male body. Thus, we will discuss male privileges, which give power and other unequal benefits (economic, legal or social) to those who conform to them. In other words, male privilege is characterized by the dominance of men constituted as patriarchy.

In this activity, we start from the conviction that, at least on one occasion, men have been able to recognize the unequal relationship from which they benefit solely because of being men. The proposed questions then aim at creating narratives alternative to patriarchy and its biased designs.



ACTIVITY

1. The group is asked to collectively define what they understand when they hear the word “privilege” in a plenary session.

Session 5: Renouncing patriarchal schemes

2. Teams of 4 people are formed, each team is asked to share a word, comment or anecdote about:
 - Have I ever declined to climb the pyramid of privilege?
Each person is given 8 minutes to share.
3. At the end of this time, the teams are asked to share their main reflections.
4. To conclude the reflection, the following additional questions are asked:
 - So, have you been ascending or descending this pyramid? Why?
 - Is there a friend or family member who could learn from this activity you did today?
 - In one sentence, share what you learned from this activity.
5. A creative way to capture these responses could be recording them as an audio note that can be shared among all participants. If everyone agrees, these recordings can also be shared with other men outside the circle.

The group is thanked for their contribution and the session is concluded.

NOTE

We recommend that this talking circle be accompanied by the "Pyramid of Privilege" activity to leverage the images of male bodies placed on it.

SESSION 6



I hit you, you hit me

■ **Objective:** Question the violence that men experience from childhood, the impact it has had on their personality and on their emotional responses, through spaces of trust.

└- **Thematic Axis:** Relations with power.

└- **Methodological Axes:** Psychoeducation, narrative practices.

⌚ **Time:** 10 min (collective reading), 30 min (community of inquiry).

✎ **Materials:** Book or copies of books.

Concepts/supporting reflexion: As violence is a process learned since childhood, it is internalized and naturalized as a way of relating, reacting and living. Fortunately, these social structures are not permanent; they can be transformed through collective reflection and individual commitment to change. It is a process of healing from our histories of violence, reinterpreting them and building alternative ways to relate to each other.



ACTIVITY

Collective reading

1. The group is asked to arrange the chairs in a circle.
2. The book *I hit you, you hit me* (*Yo te pego, tú me pegas*) by Ramos Revillas and the chapter "Masculinity is a cage" from the book *We should all be feminist*, by Chimamanda Ngozi Adichie are presented to the group.
3. Next, they are invited to read certain sections of these books. In case, you do not have access to this material, you can use these videos:
 - <https://www.youtube.com/watch?v=AMuIFfA6xvE>
 - <https://youtu.be/7bGAw468vrQ?t=750>

Community of inquiry

4. Reflection based on the collective reading and prompted by the following questions:
- What aspects of this story caught your attention?
 - Did you identify yourself at any point in the story? Why and in what way?
 - What do you think life is like for a child growing up in these circumstances?
 - Could you mention a situation where you have been subdued by another man asserting his superiority?

NOTE

The practice of sitting down to listen to a story can be a disruptive activity in men who are socialized with behaviors of efficiency, or a mindset of "no wasting of time".

SESSION 6



Man is a wolf to man

■ **Objective:** Reflect on the values that sustain hegemonic masculinity and that are internalized from childhood.

└─ **Thematic Axis:** Self-knowledge.

└─ **Methodological Axis:** Narrative practices.

⌚ **Time:** 45 min (activity), 10 min (closure).

✎ **Materials:** Flip charts, markers and tape.

Concepts/supporting reflexion: Feminist anthropologist Rita Segato (2017) states, "There are men who, in order to gain male prestige among their peers, are compelled to do what they do not want and sometimes refrain from doing what they desire. The first victim of the masculinity mandate is the man [our translation]".



ACTIVITY

1. The group is divided in groups of three to discuss an experience in which they have felt inferior to another man. They are given 6 minutes for all three people to have time to share at least one anecdote.
2. In the plenary session, each trio is asked to share a word, comment or anecdote about their discussion.
3. The group is then asked to discuss the emotional implications or impact these situations have had on their lives.
4. After the collective reflections, the facilitator can enhance the reflection using the following script:

"We could say that hegemonic masculinity oppresses, in the first place the smaller man, the man who, whether due to his age, power, physical condition or economic status, does not conform to the mandates of superiority demanded by the patriarchy personified in the father

figure, the boss or other models."

5. Finally, participants return to their groups of three; they are asked to appoint a spokesperson who will share reflections on the following questions:
 - Do you believe that at some point we "vaccinate" ourselves against this feeling of insecurity?
 - How do we end up growing up and still carrying the wounds of childhood?
 - Do you think it is important to be able to speak confidently about these issues? Why?

Closing

We conclude the activity with a brief ritual of emotional release utilizing a short visualization exercise:

- a. All attendees take their seats, ensuring that their backs remain straight, the soles of their feet touching the ground and their hands resting gently on their thighs.
- b. Breathing is done gently and without an obligatory rhythm, we simply ask them to become aware of it.
- c. *"After three deep breaths close your eyes to visualize a*

small flame burning in the middle of your chest. As you see it in your imagination, we are summoning your vitality, that hidden force that has been accompanying you in all the difficult moments of your life.

For a moment, it was exposed today. Now, we will proceed to take three more deep breaths and at each interval, observe how this inner flame gradually returns to the deepest part of your heart, where it will be completely safe."

In a final breath deeper, than the previous ones, they are instructed to open their eyes and gently rub their eyes for a moment. At this calm level, the session concludes, and the participants are thanked for their participation.

SESSION 7

Naming violences



▣ **Objective:** Facilitate an anonymous space away from guilt that serves to re-define harmful practices or behaviors in their relationship with women.

⎓ **Thematic Axis:** Relations with power.

⋮ **Methodological Axis:** Community of inquiry.

🕒 **Time:** 10 min (The iceberg of violence), 35 min (The urn), 10 min (closing).

✎ **Materials:** Urn, pens, reuse sheets, markers, candle and lighter.

Concepts/supporting reflexion: Violence against women is widespread and is a social process learned from upbringing and reinforced in the various institutions of socialization. Violent behavior often occurs unconsciously or as an "automatic" response mechanism due to the lack of other emotional tools to cope with frustration and insecurity; or as a control mechanism or a form to establish superiority. Recognizing how violence is exerted, along with the implications and impact it has on those who experience it, is a first step towards transforming these practices.

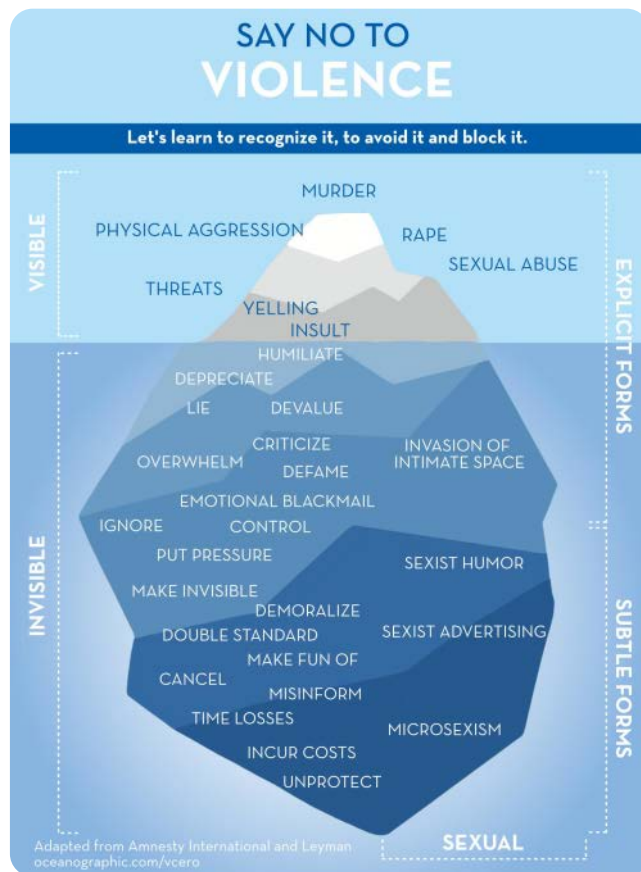


ACTIVITY

The iceberg of violence

We display the image in Annex 2 (at the end of this document) to establish a common language regarding what we mean when we seek to recognize the violence we may have perpetrated. It is encouraged to reflect silently on the image. In case this image generates controversy, we can accompany the reflection with instructions such as:

"This activity is more about observing what is not always visible within a relationship. Before focusing on the 'visible part' of violence, I ask you to try to recall at least one time when something from the lower levels of this iceberg has happened to you."



The urn

Script:

"We understand that discussing the violence we exercise or have ever exercised is a difficult effort for many of us; but we can assure you that it is an opportunity for relief and liberation. To achieve this, we can rely on the collective body to take on the discomfort. An opportunity to break the pact among men also involves learning to listen and to take responsibility for certain harms we have perpetrated or allowed."

To do this we will conduct the following activity:

1. Have an urn or box ready where you can be sure that the confessions will be anonymous.
2. Present some testimonies or stories of women who have experienced violence. We can use the activity "It's just a compliment".
3. Distribute a small piece of paper that will be used to write the response anonymously and ask the question:
 - If you had to confess about a time you perpetrated violence against a woman in your life, how would you share it with the group?

Session 7: Naming violences

4. When the confessions have been written, they are placed in the urn.
5. For the reading of each paper, men are asked to sit in a circle in the middle of the room. Then, the facilitator reads them aloud, ensuring that the group is motivated to provide support as a collective and, if possible, to promote the understanding that these confessions belong to all those present by the fact that they are sharing the workshop.
6. The group is asked in plenary session: What do you think and how do you feel about what you heard?
 - a. It can be complemented by giving a key message or reflection on the session.
 - b. What would it be like to relate to yourself and to other men based on the reflection on these confessions?
 - c. Would it be important that more and more men could listen to each other about our perpetrated violence in order to make a better world? Why?

NOTE

It is important that the facilitator also writes something about his personal experience.

Closing

7. Before the dismissal, the men are invited to remain seated in a circle and the candle is lit in the middle.

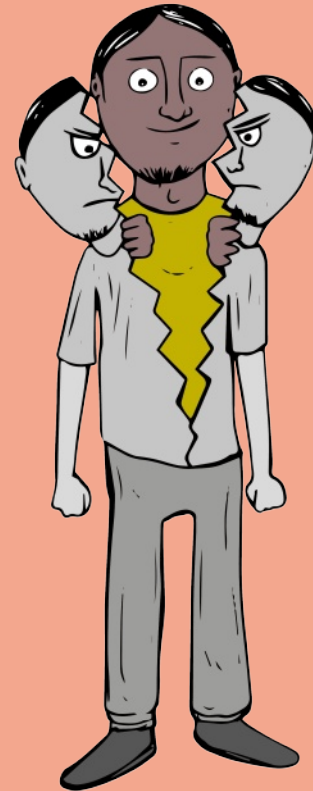
Each man will close his eyes and take three deep breaths. Then, they will open their eyes and be asked to silently stare into the flame, while the facilitator gradually throws the papers into the candle to quietly release all the sensitive issues discussed during the confessions.

8. The group is thanked for sharing their experience and for their engagement during the session.

TRAINING LINE

3. BREAK

In this training line, the goal is for participants to recognize the impact of violence on the construction of their identity as men, to acknowledge the fundamental discomfort it represents, and to identify patterns of behavior, emotions and thought that need transformation in order to adopt new forms of masculinity and to break away from others. This training line consists of 4 working sessions (sessions 8, 9, 10 and 11).



B R E A K

SESSION 8



Kintsugi Mosaics

■ **Objective:** Raise awareness through art therapy on the harm caused by men's violent behavior.

└- **Thematic Axes:** Personal agency, parenting and affection.

└- **Methodological Axis:** Psychoeducation.

⌚ **Time:** 120 min.

✎ **Materials:** Clay pieces (plate or small jar), brushes, acrylic paint, modelling clay, 5 pieces of wood 30x30.

Concepts/supporting reflexion: "Kintsugi" is a centuries-old Japanese technique for repairing broken ceramic pieces that has become a philosophy. When addressing GBV, this can be a powerful metaphor for promoting psychoeducation that can raise awareness among men on their mistakes and the traces they leave in the lives of others.



ACTIVITY

This workshop involves painting clay pieces freely based on prior knowledge, pattern techniques or emotions in each man.

The group is asked to sit on the chair with their backs as straight as possible and their feet flat firmly planted on the floor. They are then instructed to close their eyes and listen to an anecdote about the name of this workshop:

"The name of this workshop is derived from the oriental art of reconstructing porcelain pieces to their original form after they have been broken. Highlighting their cracks with gold, these pieces increase in value due to their imperfections. We find a faithful analogy to all those times when masculine behavior "breaks" relationships and emotional bonds that seek to be repaired: a reflection of the ongoing societal journey where men strive for increasingly equitable behaviors."

Session 8: Kintsugi Mosaics

While the story is being told, a piece of clay is placed in front of each participant.

"I ask you to slowly open your eyes to observe the object in front of you. Take it in your hands, observe it carefully. We will now prepare for the following instructions."

The activity consists of three stages: painting, breaking and reconstruction:

Painting

1. Each participant is responsible for a piece of clay that will be entirely covered with paint with the design of their choice.
2. During the painting process, content such as that of the activity "It's just a compliment" (session 13) is shared. Concentration and reflection levels are enhanced during a manual activity.

Rupture

3. There will likely be many expressions of shock during the breaking of the object, we will ask that the exercise be carried out in its entirety and that everyone break what they painted.



Discovery. Art therapy employs implicit language to engage men in discovering actions of "harm repair" and "accountability" for their violence.

Session 8: Kintsugi Mosaics

4. Moment of psychoeducation (you can refer to the recommendation on the next page).
5. Collective creation of colorful mosaics. After each piece has dried sufficiently, the group sits in a circle, and all participants take turns in breaking their respective pieces one by one as a form of release and catharsis. It is recommended that the facilitator has also painted a piece for him/herself to use as example and to initiate the breaking.

Reconstruction

6. The group is then divided into teams of three or four people and each team is given a stick of play dough and a piece of wood. Each team retrieves some pieces from the ground with the instruction to freely build something beautiful by assembling the pieces they need. As they gather to think about reconstruction, they can reflect on occasions when, as men, they have "broken" something precious.

Kintsugi Mosaics. In Narrative Practices, the use of words is considered primordial. Understanding what accountability means for men regarding their violent behaviors fosters collective learning of good practices within trusting groups.



Likewise, what does it mean, to have an opportunity to repair with our own hands something we have broken before?

7. Each team presents its reconstruction work, and we encourage them to share a brief comment that relates the exercise to some experience in their lives.

RECOMMENDATION

During the three stages of the workshop, it is important to have means to record each participant's contribution as it involves high emotional content, and the interaction with materials inherently includes psychoeducation.

The activity "Courage, aggression and violence" (session 10) is the most suitable for the above-mentioned psychoeducation intermediate.

SESSION 9



Belonging to the Pack

▣ **Objective:** Reflect on the emotional and psychological implications of conforming to the male role defined by macho and patriarchal structures.

└-- **Thematic Axis:** Relations with power.

┆┆ **Methodological Axis:** Psychoeducation.

🕒 **Time:** 45 min.

✎ **Materials:** Flip charts, markers and tape.

Concepts/supporting reflexion: "What is the ideology? What leads a man to believe that, if he cannot prove his virility, he is not a person? The humanity of the male subject is so closely tied to his virility that he cannot envision himself as a person worthy of respect, if he does not have the attribute of some kind of potency [our translation]." (Rita Segato, 2019).



ACTIVITY

1. Each man is invited to share a personal experience where he has felt fear from a group of men.
2. Once all attendees have shared their experience, they are invited to reflect on the following psychoeducation.

Male violence is characterized by three components

TOWARDS ONESELF
TOWARDS WOMEN
TOWARDS OTHER MEN

3. To conclude, the following questions are asked:
 - What feelings does hearing all your peers' experiences (regarding the fear they have felt towards other men) evoke in you? Can you think of any man close to you who could benefit from a reflection

Session 9: Belonging to the Pack

like the one you have just made? How could you engage with him in a warm and respectful way?

It is recommended to have ready the method that best suits you to document the participation of each participant, keeping in mind that silence also plays a role in the reflection process for men.

NOTE

The level of trust must be ensured for the group of attendees to successfully deal with this activity given the potential level of vulnerability it may imply.

SESIÓN 9

Marabunta!



■ **Objective:** Questioning the so-called biological nature of gender and violence.

└- **Thematic Axis:** Self-knowledge.

└- **Methodological Axes:** Psychoeducation, narrative practices.

⌚ **Time:** 10 min.

✎ **Materials:** White sheets, pencils, crayons.



ACTIVITY

Exercise preparation

1. The group is divided into pairs. To prepare for the interaction that will take place between them, each pair will engage in an exercise of joint calisthenics for body awareness. For example:
 - a. Standing back-to-back, they will take three deep breaths to create awareness of each other. They can then lower to the floor and return to standing with no support other than each other's counterweight.
 - b. They can play with their balance by holding hands interlocking their fingers, touching the tips of their toes together with those of their partner and together they extend their arms backwards and forward in a synchronized rhythm, trying to maintain a stable posture.
2. Afterward, each pair takes a break from the previous exercises and is asked to choose an animal that has at least three protective, strong and/or territorial characteristics (e.g., bull, jaguar, dog, etc.).

Optional: If the group is willing, they can draw a picture of the chosen animal and list the characteristics they recognize in it. Throughout the rest of the session, a collage can be kept on the wall with all the drawings.

Closing activity

3. The pairs are then positioned in the center of the room, forming a line facing each other.

The instruction is given that each person must reach the other side of the room by adopting the identity of the chosen animal, i.e., mimicking the sounds and movements of that animal. However, each one will prevent the other from moving freely and will try to do so by acting like an animal they chose (behaviors, attitudes, making noises...). All participants can play simultaneously if it is ensured that there will be order in the room, otherwise each pair can take turns while the others observe from their position in the room.

4. After three attempts, the exercise will be stopped. Participants are asked to take a deep breath and shake off the "character". They are then invited to reflect on similar behaviors they have or have had, and in what situations they might or do act like this.
5. The participants return to the exercise, but now engage in it with attitudes of collaboration, support and care (going from one side to the other holding hands, supporting each other, etc.). The transition will be more powerful if we consider, for example, animals with different characteristics such as ants, cats, bees or any other that come to mind.

RECOMMENDATION

Always prioritize the physical well-being of individuals; if the group does not already have established care practices among themselves, it is better to avoid confrontation, even if it is meant to be educational.

NOTE

This activity is ideal for closing a workshop when a high level of trust in the group is guaranteed as it involves a very physical activity that could be challenging for a group that is still unfamiliar with each other.

SESSION 10



Courage, aggression and violence

■ **Objective:** Distinguish between biological mechanisms that constitute aggressiveness and learned violent mechanisms.

└- **Thematic Axes:** Self-knowledge, relations with power.

┆- **Methodological Axes:** Community of inquiry, psychoeducation.

⌚ **Time:** 5 min (community of inquiry), 10 min (psychoeducation), 10 min (integration of conclusions).

✎ **Materials:** Flip charts, markers and tape.

Concepts/supporting reflexion: These three concepts can broaden the perspective. Violence, as a definitive act of human subjugation, does not emerge out of nowhere. Emotional processes within those perpetrating violence (victimizers) and those who resist it (victims) are commonly identified, suggesting that it is not merely a "deviant" or pathological behavior. Furthermore, the perpetrators of violence are rarely aware of all the psychosocioemotional components that lead to such unwanted behavior. Therefore, it is crucial to recognize key concepts of emotional intelligence to empower men to recognize their most human reactions.



ACTIVITY

Community of inquiry

1. The facilitator asks the group to describe, what is the first thing that comes to mind when they hear the words: courage, aggression and violence. Encouraging the use of mimics to represent these concepts.

Psychoeducation

2. At the end, the facilitator can complement the group's ideas with the following elements:
 - Courage: Human capacity to move forward in life: when getting up, having breakfast, preparing clothes, applying for a job. All these are acts of courage, and courage is, above all, a vital energy that expresses life in motion and in reaching goals. All this is related to emotional well-being, as it is based on activities that people enjoy, find

pleasing and that make them feel alive. Often though, courage is erroneously associated to anger, which is a destructive emotion also known as rage or fury, which manifests itself in situations considered unjust or that threaten a person's well-being.

- Aggression: It is the response given by a person who has less power and is in a situation of vulnerability. Those who commit an act of aggression do so because they feel they are being violated. It's a way of saying "Stop bothering me", "Leave me alone" or "Back off". It is an inappropriate form, because it generates harm, but sometimes people who experience violence have to resort to it to break the cycle of abuse. People who exert aggression often are in a weakened emotional situation. They are quick to recognize the damage they caused and feel guilt. It is a form of secondary victimization because they are commonly labeled as violent people when, in fact, they are the ones receiving it, and, responding to it from a position of inferiority.
- Violence: WHO states that violence is the intentional use of physical force or power, whether threatened or actual, against oneself, another person, or a group or community, which results in, or has a high likelihood of resulting in,

injury, death, psychological harm, developmental disturbance, or deprivation.

Integration of conclusions

3. For each concept shared, each man is asked to give a concrete example and, in his own words, to relate his personal experience to it.
4. End the session by posing the following question to the plenary:
 - How might the stories you just heard transform some of the thoughts you have about yourself and other men?

SESSION 10



Puppet theater workshop: Masculinity characters

■ **Objective:** Use of externalization as a means to characterize machismo as a social phenomenon rather than an individualized identity trait.

└- **Thematic Axis:** Self-knowledge.

└- **Methodological Axis:** Narrative practices.

⌚ **Time:** 45 min.

✏ **Materials:** 3 Meters of fabric, acrylic paint, raffia or ribbon.

Concepts/supporting reflexion: *"When words are not enough to express all that we want, are and dream, we can make use of other means such as the body or art. Today, you will use your hands, fingers and anonymity instead of your faces."* Externalization is a narrative practice that considers that problems are kept outside the identity of the individual. It is precisely the assumption of such problems as part of the internal life of individuals that generates the perception that they have always existed, or that their dominance is absolute.



ACTIVITY

1. We bring paint cans of different colors to the center of the group. At the same time, we pose the question: What color would you choose to represent a form of courage, aggression or violence?
2. Each man will paint the palm of his hand, trying to paint a character inspired by this text:

"If there is an expression that characterizes men (aggressiveness, sensitivity) and that exists within you, draw it as if it were a character on the palm of your hand. If the group is ready, we can ask them to create a character representing how men behave when they exert violence or domination. What would you name it? At what point in your history was it born? What events trigger him to surface? What are the consequences of it manifesting in your life?"

3. In pairs, we organize performances of these expressions in the form of a puppet theater. We set up a cloth to cover the men at bust and face level to reduce their stress. By raising their hands above this curtain, they will share their anecdote with their hands in the form of a sketch.
4. We encourage the audience to intervene to modify the scene based on how they believe they could live in a more dignified and fairer way.
5. What are your thoughts on witnessing these expressions? How do you think women, who are our coworkers, family members or partners, experience them?

Variant: As an alternative to using hands, you can draw and paint masks to bring these characters to life.

SESSION 11



Exchange of roles

■ **Objective:** To raise awareness on the hierarchical implications that shape masculine identity.

└- **Thematic Axis:** Parenting and affection.

└- **Methodological Axes:** Psychoeducation, narrative practices.

⌚ **Time:** 15 min (role playing), 15 min (community of inquiry).

✎ **Materials:** Chairs or benches.



ACTIVITY

Role playing

1. We split the group in two. One group will stand on top of the chairs or benches. If you do not have them, this group will stand while each member of the other group sits in front of their partner.
2. Those in elevated position are instructed to discipline those in front of them using words and shouts. The scolding may last two to three minutes. It is crucial to emphasize that those who scold should fully embrace their role, i.e., refraining from laughing or remaining silent.
3. We switch the groups for them to experience the opposite position and repeat the exercise.

Community of inquiry

4. The group is asked to pair up and share how they felt in each role and to discuss how this role is linked to patriarchy.
5. After a few minutes, some reflections are shared in plenary.
6. In the plenary session, the group is asked: From which of the two positions do you think you define yourself at home/work/in the community? And which of the two positions would define the men you know?

Session 11: Exchange of roles

7. Finally, the group is asked to organize itself to establish a fairer way to discuss differences or disagreements. They are encouraged to apply this new approach in their couples.

NOTE

In the role play, you can encourage participants to take inspiration from times when they scolded/disciplined a "small man" or perhaps other episodes where they have been themselves the "small man" being disciplined.

SESSION 11



I am a poem¹⁴

▣ **Objective:** Encourage men to describe their identity from concepts which are usually little explored in traditional masculinity.

└- **Thematic Axis:** Personal agency.

└- **Methodological Axis:** Narrative practices.

⌚ **Time:** 50 min.

✎ **Materials:** Photocopies of the poem format and pens.

Concepts/supporting reflexion: Literary-poetic exercise to promote a diverse identity for each participant and not solely from the one-dimensional understandings of genitality, productivity or strength.



ACTIVITY

Drafting the poem that I am

1. The group is asked to stand comfortably in the space and take three slow, deep breaths. Each participant is then provided with the “I am a Poem” form (Annex 3).
2. They are instructed that they will have 20 minutes to write their poem. We advise them to begin by reading through all the items included in the poem and then proceed to filling them out.
3. Participants are invited to share their poem on a voluntary basis.
4. At the end, the group is asked: What insights do you take away from the exercise you did and from what the group shared? What does it tell us about what is important to you and your colleagues? Who among your friend or family member do you think could benefit from an exercise like this to explore a different way to describe themselves?

14. Original exercise by The Shor group from India. Free translation adapted by the Colectivo de Prácticas Narrativas <https://www.colectivo.org.mx>.

Session 11: I am a poem

I AM A POEM

Annex 3*

I am _____ and _____
(2 adjectives about you)

I am amazed _____
(what amazes you)

I listen _____
(what do you listen to)

I see _____
(what do you see)

I am _____ and _____
(repeat first line)

I am looking for _____
(what are you looking for)

I feel _____
(what do you feel)

I feel (in the sense of touch) _____
(what do you feel)

I am concerned about _____
(what worries you)

I cry _____
(what makes you cry)

I am _____ and _____
(2 adjectives about you)

I understand _____
(what do you understand)

I believe _____
(what do you believe in)

I dream _____
(what do you dream)

I try _____
(what you do try to be/do)

I wish to _____
(something you wish to)

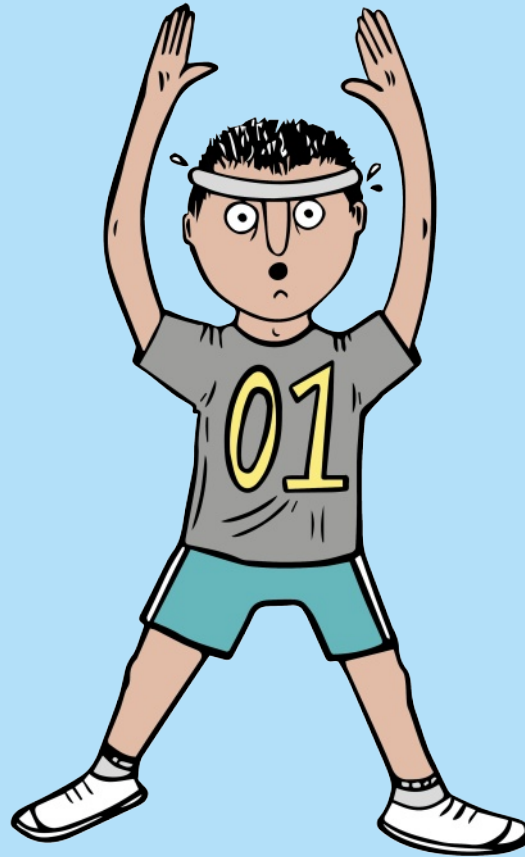
I am _____
(your name)

***Annex 3.** At the end of this document, in the appendix 4 section, you will find this same poem format.

TRAINING LINE

4. ACTIVATE

This training line seeks to encourage participants to propose actions to transform their daily practices from a perspective of non-violent masculinities and to commit themselves to realize them. In this training line, three sessions are proposed, each lasting between 2 and 4 hours (sessions 12, 13 and 14).



ACTIVATE

SESSION 12



Care and transcendence

■ **Objective:** Establish connections between the themes of parenthood, along with the concepts of responsibility and care, and the overarching idea of transcending in life.

└- **Thematic Axes:** Personal agency, parenting and affection.

┆- **Methodological Axis:** Psychoeducation.

⌚ **Time:** 10 min (presentation of topics), 30 min (world café), 15 min (integration and closure).

✎ **Materials:** Flip charts, markers, post-it notes and tape.

Concepts/supporting reflexion:¹⁵ In community terms, a man "transcends through what he cares for": this principle is relevant within masculine identities at the local level. However, in what ways does this principle operate within the male identity? Part of the social instruction to learn to be men is associated to commitment and productivity; so that men learn to seek the best returns in projects where they put "body and soul " "where they sweat, bleed and cry". In this sense, when it comes to caregiving, it is frequent to observe a phenomenon of "tearing our clothes"; the mere idea of giving ourselves unconditionally to a certain form of care gives a false impression of privileges, victimization or moral justifications that are often used to take advantage of situations.

On the other hand, when men give up the responsibility of caregiving, they are also exploiting privileges compared to those who are left with this responsibility without choice (generally, women). Speaking about paternity, we can almost feel the uncomfortable idea that men are also capable of abandoning their children. However, unlike women who abort through the exercise of the right to decide about their body and their life, for many men, giving up paternity actually concerns not assuming the consequences of their actions and getting rid of a responsibility by making it fall on someone else.

15. Recommended bibliography: Ruvalcaba, Hiram (2021) *Padres sin hijos*, Editorial Universitaria UANL, Mexico.



ACTIVITY

In this session we propose three topics to discuss the theme of care and transcendence, because while some individuals may biologically have children, these might not be a very inclusive topic when working with adolescents or men who choose not to procreate or engage in childcare:

- a. Productive self-realization: The work or academic activities which have the purpose of caring for others.
- b. Emotional responsibility and nurturing: The abandonment that we, as men and society, perform on children.
- c. Service to my community: Providing attention to those who cannot take care of themselves (nature, infants, elderly, people living with disabilities, etc.).

World café

1. Divide the participants into three large groups, preferably organizing for each group to sit around a table.
2. Each table will discuss one of the three topics.
3. Each group will have 10 minutes to discuss the assigned topic before rotating to the other two.

To initiate the conversation, you can use these questions:

- What emotions dominate when we men talk about this topic?
- Does this topic mean the same thing to all men? Why or why not?
- If men were more involved in addressing this issue, how would it impact our life in the family, the neighborhood, and in the workplace?

A flip chart is provided at each table for each group to record their conclusions when it is their turn. A volunteer is assigned at every rotation to transcribe the discussions

Integration and closure

After the rotation, the three flip charts are briefly analyzed. At least three of the attendees can share their opinion, touching each topic:

- How do these topics resonate with you? Are there sensitive areas or aspects of yourself that you had not explored before?

SESSION 12



Social sculptures

■ **Objective:** Raise awareness through the use of the body on internalized concepts related to gender-based violence (GBV).

└- **Thematic Axis:** Relations with power.

└- **Methodological Axis:** Psychoeducation.

⌚ **Time:** 45 min.

✎ **Materials:** Flip charts, markers and tape.

Concepts/supporting reflexion: The Theater of the Oppressed is based on the interactive study of scenes that simulate reality and role-playing, analyzing power relations and mechanisms of oppression present in society at various levels. Oppression, on many occasions, is mainly found in the minds of individuals. Its introspective and extraverted techniques allow the groups to confront their own internal fears and prejudices, often the root of the most elusive oppressions, not easily analyzed at first glance, such as loneliness, fear of emptiness or the inability to communicate (Boal, 2004).



ACTIVITY

For this activity we recommend that the group already has a degree of sensitivity, in order to be able to work with the body as a whole and trusting the rest of the group.

1. Warm-up: Collective juggling or some other muscle relaxation activity can be done before the main practice.
2. The group is divided into teams of three people: one of them will play the role of the sculptor while the other two will be "sculpted".
3. Instructions for the sculptors: *"With the bodies at your disposal, you will construct various static situations as living statues, somewhat like freezing an image that best correspond to the words I will say. For example: How would you make a sculpture representing 'a victory', 'peace', war', 'a family Sunday', 'birthdays'?"* With this instruction, we encourage the sculptor to move their companions silently and slowly, following the recommendations for care. Once the process of creating

sculptures is clear, we will proceed to make the situations a little more complex in order to promote non-violent masculinities."

4. After taking a deep breath, the sculptors will now construct forms like 'parenthood', 'discrimination', 'intimate partner violence', 'reporting abuse'.
5. How do you perceive these sculptures? Is it easy or difficult to replicate them? What would you change about them? We invite the sculptors to intervene in the scene to transform them into positive practices.
6. If possible, the sculptor can have a camera to record the difference between one sculpture and another to promote reflection on the real capacity we have to transform reality in our homes/streets/workspaces.
7. We rotate the participants so that they can experience both roles of sculptor and sculpted.

We can explore situations like "street harassment", "sexism", "psychological violence", etc.

Recommendation for care script: *"In this activity, no form of humiliation or aggression towards the bodies we are manipula-*

ting is allowed. Before each movement, I announce to my partner that I will move his body and ask for his trust and cooperation. When we are sculptures, we trust that we will be treated in good faith, and as sculptors, we will proceed with the awareness that we are careful and engaged in community learning."

NOTE

This activity can be conducted with mixed groups (men and women) and it is ideal for facilitating collective learning.

SESSION 13



It's just a compliment¹⁶

■ **Objective:** Reflect on harassment towards women as a form of gender-based violence.

└. **Thematic Axis:** Relations with power.

┆. **Methodological Axis:** Community of inquiry.

⌚ **Time:** 10 min (tuning in), 25 min (reading and joint reflection), 10 min (restitution and closure).

✎ **Materials:** Depends on the chosen activity copies of the book *Solo es un piropo*, (Maria Stoian, Océano, 2019), or projector and speaker.

Concepts/supporting reflexion: In the Mexican context, the compliment is often seen as a matter of gallantry and as a "harmless" expression. However, it is a form of violence against women (a precursor to sexual violence), as pointed out by Benalcázar, Cabrera and Ureña (2014): "It is a form of abuse of power that men have and constitutes an act of violence as it is a non-consensual action where men abuse the power of submission and objectification of women by commenting on their physical appearance or sexual connotations. It is a surprising invasion and violates women's right to move safely, calmly and freely through the streets [our translation]." The normalization of this type of violence leads to blaming the women who experience it, accusing them of being responsible for the way they dress or act, or for exaggerating when they decide to speak up or report.



ACTIVITY

Tuning in

1. Create a conducive environment for practicing listening for at least 10 minutes. This can be achieved through breathing exercises or some manual activity.

Reading and joint reflection

2. The group is asked to form a circle, then the facilitator reads two or three stories from the book *Solo es un piropo*, by Maria Stoian, that

16. It is suggested that this session be conducted when safe space has been established among the participants.

stimulates the curiosity of the listeners.

3. At the end, the following questions are asked to promote reflection.
 - How many attitudes "leading to harassment" do you find in the men from each story?
 - Why do you think these things happen to women?
 - What do you imagine generates this behavior in men?
4. From these questions, we take the reflection to a more personal level with questions such as:
 - Have you ever been close to a situation like this?
 - How would you or did you act? How did you see the men nearby act?
 - If you could change any of these attitudes towards harassment within ourselves, what would it be?
 - Have you ever engaged or participated in acts like these towards any woman?

Complementation and closure

The activity at this point can be extended to a deeper reflection using the following variants.

Variant 1: If your group is highly motivated by this work, you can invite each attendee to choose a story and perform it orally for the group.

Variant 2: You can use the "Naming violence" activity (session 7) to build on the significant learning from the previous inquiry.

SESSION 13



Flirting without harassment

■ **Objective:** Build collective learning regarding consent in sex-affective relationships, dating or courtship.

└- **Thematic Axes:** Self-awareness, Relations with power.

┆- **Methodological Axis:** Psychoeducation.

⌚ **Time:** 30 min.

✎ **Materials:** Flip charts, markers and tape.

Concepts/supporting reflexion: One of the most pressing concerns of single men is to be able to "find a partner". In this pursuit, there is a common prejudice that men have towards women, claiming they have become "more difficult" or that "they can't take a compliment anymore", "they can't handle any comments anymore", "they don't appreciate gestures anymore", etc. Sexual consent is defined as the verbal or non-verbal agreement to engage in a sexual act, the latter being understood as kissing, caressing, intimate contact, penetration, among others. Consent serves as a means to ensure that all parties involved in the sexual relationship participate willingly, healthily and consciously. Consent also extends to flirting. Engaging in flirting without consent can create discomfort for the person receiving unwanted advances, potentially turning flirting into harassment.



ACTIVITY

1. The group is instructed to form a circle. The following questions are then posed, and participants' responses are recorded on flip charts.
 - How do we interpret a woman's rejection (**NO**) when attempting to approach her at work/a party/in the street?
 - Are we aware of when we are making a woman uncomfortable?
 - Have we ever learned about respecting boundaries when we are

attracted to a woman who does not reciprocate?

- What is the most common reaction we experience when we are attracted to a woman?
2. Complementation and closure: the facilitator provides additional information on when “No is No” and “Yes is Yes”:

“When ‘No is no’ and ‘Yes is yes’.

We often think that our masculine sexuality is fulfilled when we have the approval of our partners. However, societal norms of power and strength make us believe that this approval is owed to us simply because we are men. Do we struggle to tolerate rejection, even if it is expressed diplomatically?

The primary goal of ‘flirting’ should be mutual enjoyment. We must learn to ask permission and we must know how to communicate how we want our bodies to interact, and if we have to insist, it is not consent. If silence is the response we get, it is not consent. If I have to force someone or coerce them to come to my house or invite me to theirs, it is not consent. If our words are met with displeasure, it is not consent. If we have to argue, negotiate or debate to have a

sexual intercourse with someone, it is not consent. If the person I am attracted to is drunk or high, it is not consent either.

On the other hand, ‘yes is yes’ when there is communication and when we consciously agree on the kind of experiences we want to share, whether it is a message, a caress or a sexual relationship. ‘Yes is yes’, when we learned to respect each other’s personal space. ‘Yes is yes’, when our initiative for flirting aligns with the other person’s interest in getting to know us.

SESSION 14



Manifesto for men in neighborhoods

■ **Objective:** To condense the learning obtained from the participants into collective words that are easy to read.

└- **Thematic Axis:** Self-knowledge.

└- **Methodological Axis:** Narrative practices.

⌚ **Time:** Work outside the psychoeducation space.

✎ **Materials:** Flip charts, markers, post-it notes and tape.

Concepts/supporting reflexion: The forms of documentation are not only limited to written words, but can also include drawings, recordings of spoken words, clay models, photographs, stencils, etc.



ACTIVITY

This activity involves "capturing what was said beyond the act of saying it", paying attention to each participant's contributions during the sessions realized. We recommend

- a. Find a way to document the work of each man in every session, perhaps using a voice recorder or keeping all the flip charts as evidence of each conclusion.
- b. Identify common patterns within the records to formulate a "declaration of nonviolent masculinity".
- c. Review or re-read what could be retrieved from each individual's work.
- d. Construct a narrative document written as if it was created by a single voice and write it in the first-person. You can incorporate relevant or motivational phrases to organize it in categories.

- e. Before a public reading or sharing it on local social networks it is advisable that the participants read the document first and pay attention to its details.
- f. Ask if this document faithfully reflects what each person would say. This exercise is a very dignified way to document the lessons the men have learned.

NOTE

This document can be worked on a posteriori and new groups of men can draw inspiration from the ideas contained in it to create stencils templates or silk-screen prints.

SESSION 14

Stencil workshop



- **Objective:** Create popular messages and designs about what it means to be a man, opinions on street harassment, their relationship with non-violent ways of being a man, and their relationship with women.

└- **Thematic Axis:** Relations with power.

└- **Methodological Axis:** Psychoeducation.

⌚ **Time:** 180 min.

✎ **Materials:** Markers, cutter, transparent paper (acetate, albanene paper), stencil or letter molds, spray paint, collection of monochromatic designs, pieces of recycled cardboard or craft paper.

Concepts/supporting reflexion: As a way to attract new men to the group or as a conclusion to a psychoeducation cycle, we can collaboratively organize a workshop to create popular materials such as stencil, silk-screen prints, or any other form of art known to the community or neighborhood. It is not necessary to have a specific expertise, although it may be helpful if one or more participants have drawing or design skills to guide the others.



ACTIVITY

The workshop's product consists of templates composed of two elements: message and illustration:

Message

1. Each participant will think of a specific message about what they have learned in the masculinity workshops.
2. We will use the stencil or letters molds to trace a specific phrase on transparent paper, considering that it should be addressed to other men (e.g "Ban machism" etc.).
3. With the knife or cutter, we define the lines where paint will be applied later.

Illustration

1. Using a collection of images from popular culture (preferably monochromatic such as hearts, patterns or characters), each participant

chooses a reference for his message. If the occasion arises, stimulate original designs.

2. We place the image under the transparent paper and trace it with an indelible marker.
3. Carefully, with the cutter or knife, cut the margins and the ridges of the design, creating openings through which the paint can pass.

Projection

As the drawings are ready, we invite the men who finish early to help their colleagues so that everyone can paint simultaneously, either on pieces of cardboard or, if the neighborhood or community is willing, on a wall that is donated for the occasion.

CLOSING SESSION

Let everyone know about it (Collective diplomas)

■ **Objective:** Design a document to advocate for non-violent masculinities based on what has been learned in psychoeducation.

└. **Thematic Axis:** Personal agency.

└. **Methodological Axis:** Narrative practices.

⌚ **Time:** 25 min (activity), 35 min (ceremony).

✎ **Materials:** Markers, diploma formats.

Concepts/supporting reflexion: Based on what they have learned through psychoeducation, this activity is recommended to reinforce the learning journey that participants have embarked on. Typically, workshop cycles are concluded without first reaffirming the acquired knowledge. We understand that recognition is one of the most sensitive aspects of men; hence we designed this activity as a positive “rite of passage”¹⁷ that proves the journey that each man has taken towards an identity free from violent practices.



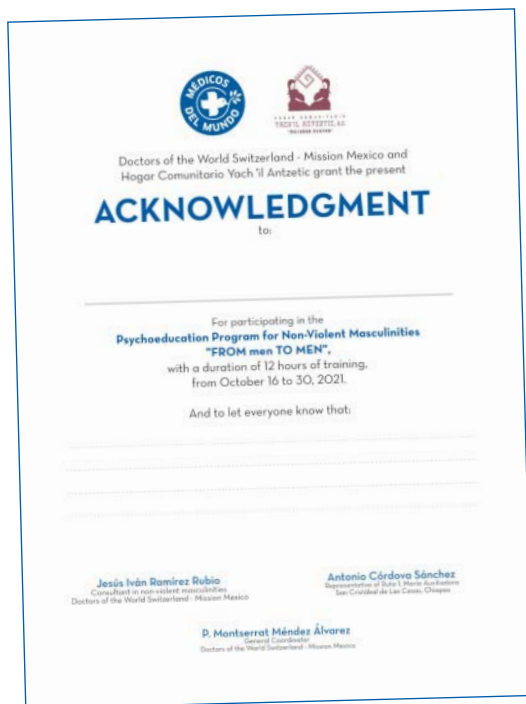
ACTIVITY

1. Each participant will choose a template for diplomas, awards or certificates that they like in order to answer the question:
 - What is the most important thing you have learned from these trainings?
 - If you had to convey a message to another man you know, how would you summarize it to promote nonviolence?
2. Each man can personalize his diploma by signing it and writing his name in his own handwriting. If there are people with artistic skills, we encourage the creation of original designs.

17. The term “rite of passage” or “rite of initiation” refers to a concept that designates a specific set of activities symbolizing and marking the transition from one state to another in a person's life.

Séance de clôture: Let everyone know about it (Collective diplomas)

You can draw inspiration from the MdM proposal in the supporting image in Annex 4 at the end of this document.



NOTE

This activity is ideal for closing the workshop cycle organized in your group or community.

Definition ceremony

3. Facilitate a plenary session with people close to the participants. Each of the men takes the floor to read his own message aloud. At this point, it is important to create an atmosphere of respect and listening for the reading of each diploma. We recommend that at the end of each testimony family members approach to offer greeting or a hug while the entire audience applauds.

TRAINING LINE

5. MASCULINITIES IN SPORT

In this training line, a set of activities is proposed to work with men who are involved in soccer (which is the work experience we had). It can be adapted to other contexts and sports that are generally masculinized. This training line also includes some introductory activities based on a playful and cooperative methodology. Four sessions are proposed to complete this training line (Session A, B, C and D).

MASCULINITIES IN SPORT



One of the great socializers of masculinities is sports both as TV entertainment as well as an activity practiced in different spaces. Sport serves as a stage for collective catharsis but also for massively transmitting values to new generations. However, the type of values conveyed are not always consistent with each other: solidarity, teamwork and overcoming adversity are mixed with competition, hierarchy, sexism and dichotomous thinking (losers-winners). These values shape masculinity globally, and sometimes, it is this image that forms harmful references of how to be a man.

In this section, we will explain an approach to working with soccer teams. With no doubts, the same method can be explored for other sports. The foundation of these activities consists of:

- 1) Generating collective identities that advocate for more inclusive, less sexist and non-violent spaces.
- 2) Emphasizing that sports fields are also masculinized spaces due to their historical association with war, and that these meanings are no longer valid.
- 3) Practicing care and appropriating of stress management techniques, useful not only for sports but also in the work of non-violent masculinities in general.

Additionally, recreational activities based on collaboration are included and it is suggested that these be conducted at the beginning of each session.

Objectives:

- Shed light on the socio-cultural factors that contribute to the construction of masculinity.
- Integrate values of equity and collaboration to counter-balance the ones associated with war and competition that are prevalent in sports.
- Foster the concept of collective masculine identities that can positively self-regulate and have the capacity to learn from each other.
- Identify other spaces which are still influenced by values typical of hegemonic masculinity.

Concepts/supporting reflexion

We have designed a series of activities with the intention of dismantling various assumptions related to masculinity as a ma-

chine of competition and submission based on force. In many cases, environments that support dominant masculinity tend to be binary, following a “black-and-white” logic, where the individual is praised and privileged, making it difficult to appreciate differences or promote tolerance. To be educated as if you were not interrelated to other existences (people with different cultures, sexual orientation, physical and mental abilities; other species or elements of nature) is based on private property and patriarchy. Besides, it promotes the false idea that there is ONE being that can have greater power over others: Man (understood in a generic way). Although some readers may feel far from identifying with the above, what we mean is that the social arrangements where various institutions promote their values (sports, education, work, religion) are predominantly binary and hierarchical. It is therefore worthwhile to have a brief reflection through the body to question those mandates to always win, triumph, dominate, control, and eventually violate.

General recommendations

One of the purposes of the following activities is to experience the playful aspect present in the community. However, not just any community, but one that makes explicit the position of trying to stay away from dynamics of power, superiority or hierarchy. For this reason, we leave the implementation of this rally to the nature of each specific group, as we believe that a key requirement to achieve reflection through a recreational activity is an atmosphere of awareness and fraternity between the men. Otherwise, it could end up being reduced to just an anecdote of having a good time among colleagues.

SESSION A



Pushing hands

■ Objectives:

- Implement a non-hierarchical physical activity that contributes to a greater understanding of competitive identity that men are taught from an early age.
- Identify the close relationship between psychocorporal tensions and violent attitudes.

└─ **Thematic Axis:** Self-knowledge.

└─ **Methodological Axes:** Popular education, psychoeducation, self-care.

⌚ **Time:** 5 min (body mapping), 25 min (work in pairs), 15 min (integration and closure).



ACTIVITY

Triggering activity: Body mappings

1. With the group arranged in a circle, each man will raise his hands in the air to "rate" his current stress level.

"Indicate, by raising your fingers, how tense you feel physically, where ten (all fingers extended) is the most stressed or uncomfortable you have been with your body; and one raised finger means that you are truly relaxed today".

Once they have identified their rating, ask: what attitudes have you had today as a result of this state you find yourself in?

This brief body mapping will help detect how tense the group is. Once they have rated themselves, it can be mentioned that sports or physical conditioning activities are recommended to manage the negative effects of stress or anxiety.

Working in pairs

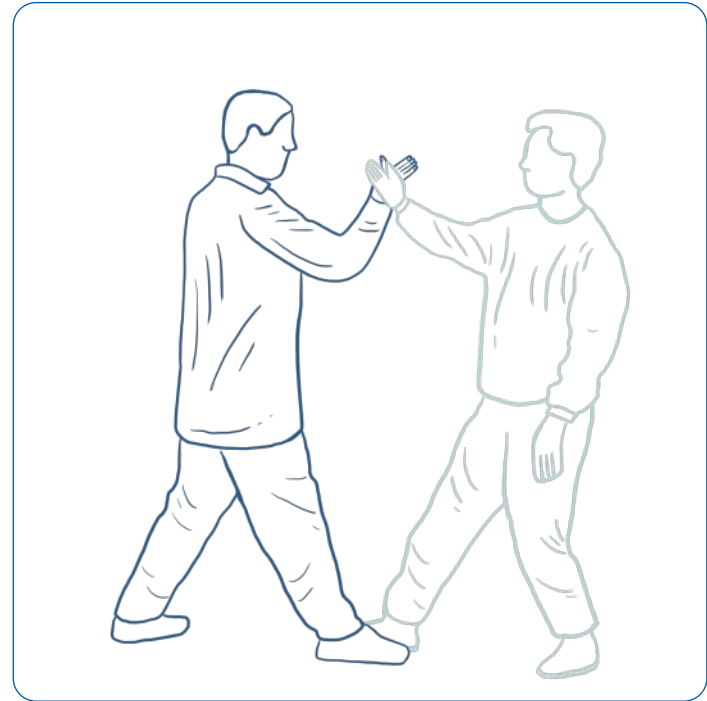
This exercise consists of three steps:

A. ENERGY RECOGNITION

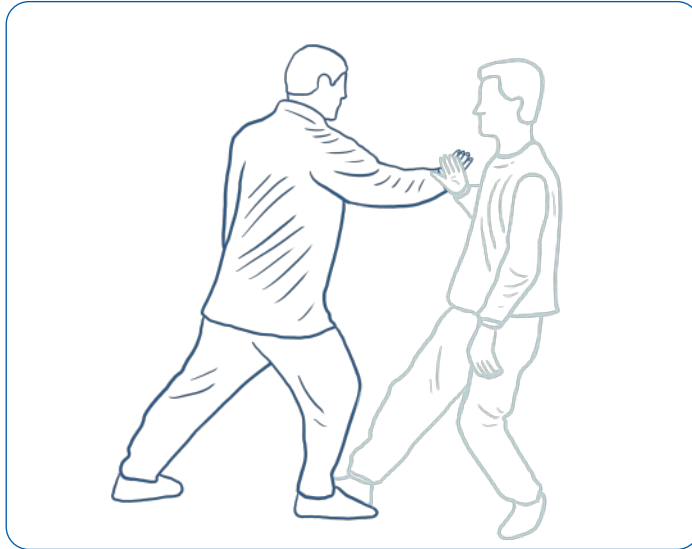
2. The group is divided into pairs, facing each other. With feet aligned at shoulders' width, everyone will take three deep breaths.

"The following is an ancient exercise from the martial art of Tai-chi. It doesn't matter if you don't have any previous knowledge or if you have never practiced anything similar. In fact, this exercise is ideal as an introduction to the recognition of the vital energy called Chi."

With the hands lightly falling to the sides, they will take three deep breaths with open eyes, swinging back and forth on the axis from left to right. Slowly they synchronize inhalation to one side and exhalation to the other side of the swing. Each person advances their right foot so that both are at the same height and distance. They extend their right arm to try to make contact with their partner using the back area of both wrists. This will be the basic contact of the entire exercise, so it is important to ensure that only with this contact, I can "feel" the other, and only by feeling him I begin to understand the state in which I am myself.



Both extend their right arms so that their wrists touch on the back.



3. Synchronizing their breathing, the first man gently pushes his hand towards the chest of the second one, who, without opposing and without losing the connection, traces a circular movement with his hand, dodging the push and immediately directing his hand to the chest of the first one, who will repeat the cycle with the circular movement of his hand.



When the opponent moves towards the chest of the other, the one who receives "the energy", lets the other lunge forward towards him, but by swinging the torso from the shoulders to the knees makes them to "jump back" with the circular rhythm of the exercise. We repeat this sequence and ask at all times that they meet with their wrists together, as this is the basis for relaxing the bodies through the energy work proposed by this martial art.

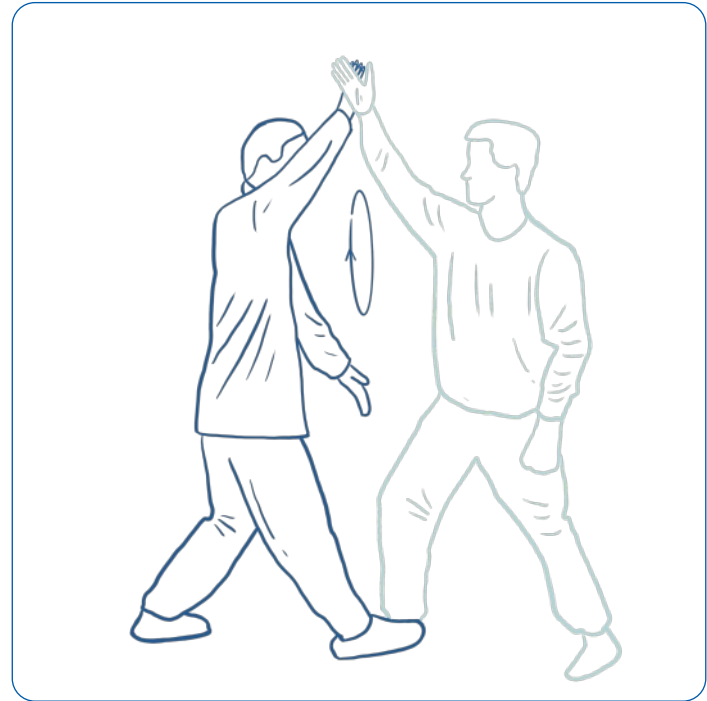
Remind them at all times that this exercise is not about demonstrating speed or effectiveness, but that the objective is to "feel" the other person.

Emphasize that, during the circular movement, they become aware of their own breath cycle of inhalation and exhalation to try to become synchronized.

B. EXPLORING THE CONNECTION

4. Deepen the connection further by involving new movements (moving the connected wrists in a circle from top to bottom) or adding the other left hand that was left free in the previous exercise. This hand is placed on the opponent's elbow to now have two points of contact.

In the same way, they repeat these new movements until each pair masters or gets used to them.



C. WINNING WITHOUT COMPETING

5. After mastering the activity, they proceed to a "combat" where it is important to carefully point out that they will experience a meeting of forces that prioritize maintaining connection at all times: they need each other to achieve greater self-awareness | It is not a confrontation based on domination but about interaction and mutual growth.

Once they have mastered the two alternatives described in the previous steps, each pair will explore four fundamental forces that they will apply through connection:

PUSH - Literally, as soon as they feel that their opponent is distracted, they should use the connection to push forward in order to destabilize him. They have to carefully moderate the force in this movement DODGE, BLOCK, PRESSURE.



It is not about demonstrating speed or effectiveness. The goal is to "feel" the other.

Session A: Pushing hands

Integration and closure through the creation of a tenderness decalogue. Participants are asked to write one or two sentences about tenderness on a piece of paper. Then these sentences are shared until the group choose 10 of them which will represent their decalogue of tenderness.

REFERENCE

<https://www.youtube.com/watch?v=lzOqwkijJzo>

SESSION A



Ideal eleven / Life Team

■ **Objective:** Mapping the social phenomena that influence the athletes' community and their construction of masculinity.

└─ **Thematic Axis:** Relations with power.

┆─ **Methodological Axis:** Narrative practices.

⌚ **Time:** 60 min.

✎ **Materials:** paper, markers and tape.

Concepts/supporting reflexion: The Life Team is a collective narrative methodology that uses sports metaphors to allow people to talk differently about their lives: the people who make up their "Life Team", the "goals" these teams have scored and the "tactics" their teams are now trying to develop to deal with problems collectively (Denborough, 2010).



ACTIVITY

There are two ways to develop this activity, either individually and then share collectively, or directly in a group.

Men are asked to draw a soccer field on a piece of paper (if working individually) or on a large poster if you decide to work collectively on a single example.

1. In this diagram, they will draw a representation of various symbols related to sport (the scoreboard, the stands, the bench, etc.). Questions can be used to stimulate, such as:
 - Who are the members of your life team? They may be people who are now present in your life or people you have known in the past.
 - Who are the people who have most influenced your life (in a positive way)?

- Who is your goalkeeper? If you had to name just one person who has your back and who you can count on, who would it be?"
- Who is your coach? Who is the person who has taught you the most in life? What kinds of things have they taught you? What is the place where you feel you can play 'at home'?

2. You can continue by drawing the "opposing team":

- What name would you give it if your life team were your closest people? Any adversity? What are their moves that cause the most damage? Who is the star player of your team?

3. We will then ask them, without impersonating, but to let their imagination think about general problems or difficulties, for example, crime, drug addiction, unemployment, lack of affection, etc.

- What would be for you the final score of this match? Does your team recover from losing at first? Was it a last-minute goal? What would be your team's strategy to win the opposing team?

We then share in plenary the sensations elicited by this exercise. Please note that this activity tends to have better results when we stimulate imagination, using colored markers, drawings or pictures from magazine.

SESSION B



Rope game

■ **Objective:** To create awareness on the tools and skills for preventing undesirable practices that can be acquired through the body.

└- **Thematic Axis:** Social insecurity and quality of life.

└- **Methodological Axes:** Popular education, psychoeducation.

⌚ **Time:** 15 min (triggering activity), 20 min (discussion).

✏ **Materials:** 20 meters of thick rope, masking tape or adhesive tape.



ACTIVITY

Triggering activity

1. The first challenge for the group will be to find a communication code through the rope as the initial stimulus, encouraging them to think about how to create a fair game between two teams. Naturally, two teams will likely form to try to pull the opposing team from one end of the rope to the other.
2. After a round of the previous game, facilitate a reflection by asking the winning team what made them successful, and vice versa to the losing team.

Discussion

3. Up to this point in the activity, "natural" behaviors of organizing a sort of competition are allowed. However, gradually we start to encourage the shift towards a more equitable approach. How can this be achieved?
4. Return to the plenary to remind the objective of promoting non-violent masculinities. Participants will be asked to think of a rope game that doesn't have winners nor losers and which involves more than just strength.

If the group lacks ideas, the following two can be proposed:

- a. **Jump rope.** Like the traditional game, two people hold the rope by its ends and start rotating it so that others can enter in the middle to jump over it according to their abilities. If the group is large, you can have them jump in pairs and if they fail, they will exchange places with the two people holding the rope.
- b. **Slackline.** The whole group forms two rows not too far apart, and each participant will hold the rope with both hands forming a zig-zag shape. The participant at the beginning of the row will cross over the rope held by others, and when he finishes crossing, he will take the rope again, keeping the zig-zag. Each participant will then cross to the other side while everyone makes an effort of strength and skills to support the passage of each teammate.

In both variation, participants are encouraged to cheer for each other's participation in positive ways.

NOTE

Take care of physical well-being when using the rope, especially considering the friction that might result from holding the rope for an extended period of time. It can be protected by applying masking tape on some sections of the rope.

SESSION B



Leave your soul on the field

■ **Objective:** Redefine the habit of sports as a social catalyst for non-violent ways of being for men.

└─ **Thematic Axis:** Relations with power.

┆─ **Methodological Axis:** Psychoeducation.

⌚ **Time:** 45 min.

✎ **Materials:** Sheets of paper, markers and tape.

Concepts/supporting reflexion: One of the major socializers of masculinities is sports. Men often engage in a "war slang" when referring to sports, and use war-associated language such as "Crush", "Annihilate", "Kill or be killed", "I will fight till I die", "I will leave my skin on the ground", "Sharpen the artillery". Generally, these words follow the logic of the victor and the won, but we can view our relationship with soccer and sports in general from a different perspective of care. So, within the idea that soccer is a war, we can focus on those of us who are saved, who find refuge, who are able to exercise agency.



ACTIVITY

1. Ask each participant to take two blank sheets, and ask them to answer the following two questions, one on each sheet:
 - 1.1 Could you share a time, an episode when you have saved soccer?
 - 1.2 Do you remember any personal experience where soccer saved you?
2. Allocate sufficient time for each man to share their two experiences.

Session B: Leave your soul on the field

We will find that sports are deeply connected to the life stories of men; our task will be to guide male reflection around what paths they might have taken if sports were not part of their lives.



NOTE

Please use the form that best suits you to document the participation of each participant, keeping in mind that silence is also part of the men's reflection.

"Leave your soul on the court". An expression derived from the war and competition imaginary, associated with masculinized traits in the sports environment.

SESSION C



Collective juggling

■ **Objective:** Emphasize the importance of impulse control and the search for alternatives as prevention of violent practices.

└- **Thematic Axis:** Social insecurity and quality of life.

⋮ **Methodological Axes:** Popular education, psychoeducation.

⌚ **Time:** 15 min (triggering activity), 10 min (communication practice), 10 min (deconstruction of the experience), 7 min (conclusion).

✎ **Materials:** 5 juggling balls made from recycled materials (balloons, fabric scraps) or alternatively, anti-stress balls.



ACTIVITY

Triggering activity

1. The group is asked to stand in a circle.
2. They are given a ball, which will be passed from hand to hand so that they become accustomed to the texture and weight of the ball. Free play is allowed for a period of time as long as it respects the physical integration of all participants.
3. Once the ball has passed through everyone, they are given the following instruction:

"In this part of the game you will compete together against me. We will see to what extent you can work as a team, communicate, harmonize yourself and recognize each other. Each time a ball is passed at least five times without falling, I will introduce one more ball. Every time a ball falls it will be removed. The goal is to see if you will be able to leave me without balls, or if I will leave you without playing."

Communication practice

4. Pause after the first round of game, after three failed attempts where balls are removed and inserted. Ask the group:
 - What do you think is happening within the group with this game?
 - Can you see if someone is dominating the game? Why?

- Can you identify if any of you have been left out of the game? Why?

5. After the discussion, we encourage modifying the action:

- Would we be able to build a form of play that excludes no one and where no one takes more space than others?

Deconstruction of the experience

6. In this second game, they put into practice the agreements generated from identifying the dominant players and those who were left invisible. A longer playing time is allowed, to help them getting used to the new organization.

Generally, at this point, better communication is agreed upon, such as naming the partner who will receive the ball or synchronizing the throws. In any case, creativity is promoted by focusing on the fact that the differences in physical skills become evident.

Conclusion

7. We invite a final round of reflection in a circle seated on the floor:

- Did you notice any new abilities in yourselves with this game?
- What were the "faults" that you identified earlier that were eventually practiced more fairly?
- What does this experience tell you about dominance that seem instinctive in men?

SESSION C



Flags and shields

■ **Objective:** Generate identities based on non-violent masculinities for sports teams.

└─ **Thematic Axis:** Relationship with power.

└─ **Methodological Axis:** Psychoeducation.

⌚ **Time:** 60 min.

✎ **Materials:** Sheets of paper, pencils, color prints, markers.

Concepts/supporting reflexion: The polarized nature of sport today suggests that we tend to identify ourselves with references of victory and superiority. Broadening these concepts and connecting sports practice with community values (such as anti-racism, group collaboration or happiness) is beneficial for men who embrace them, allowing them to relate sports practices with other important aspects of life beyond sport (such as dreams, values and hopes).



ACTIVITY

The outcome of this session are stencils that do not require advanced techniques but rather elements that are familiar and easily recognizable by the participants.

1. Introduction of all participants by focusing on what motivates them to come, how is life, what is happening in their neighborhood, and the meaning of sports to them. The conversation can be initiated by offering a snack or a glass of juice to each player.
2. Reading of the summary of the "Leave your soul on the field" session to inspire further reflection.
3. Elements for flags.

Ask questions such as : What animals can be put on the shield of a

soccer team? Which ones would NEVER be used as a club's identity? We discovered that there are actually elements that are related to rudeness, superiority and strength among the chosen ones. Why? What would be other elements that have to do with family, community and collective values that have not been mentioned in other tournaments or in other teams you have belonged to?

Drawing and design

We conclude by inviting each team to make a sketch combining traditional elements with non-violent ones. These sketches can be digitized by a participant, a family member or a friend who has this knowledge, you will surely find someone willing to collaborate. It is recommended that the shields are taken to each game to remind the teams what is important to them, and to remind them the values defended by the practice of soccer without violence.

SESSION D



A tribute to soccer

■ **Objective:** Deconstruct the practice of sport through an analogy to personal life.

└─ **Thematic Axis:** Relationship with power.

└─ **Methodological Axis:** Psychoeducation.

⌚ **Time:** 60 min.

✎ **Materials:** paper, colored markers and adhesive tape.

Concepts/supporting reflexion: In Mexico, soccer does not always receive the acknowledgement it deserves as a cultural phenomenon. Currently, it is associated with economic logic or even mass violence in stadiums. Therefore, through this activity, we aim to deconstruct the participation of men who engage in sports to understand the power dynamics they must contend with regarding masculinity.



ACTIVITY

Immortalizing soccer involves leaving your mark, for this we prepare life-size silhouettes of a specific play or characteristic movement in soccer. Using craft paper, each team will trace the body of a teammate. The ball functions as words, as the mean of communication used to vehicle our efforts in life. We will also draw a ball inside on one side of the silhouette.

1. We will form teams for each silhouette that has been created (they must be mixed, with at least one woman among the members). All the participants will be integrated into groups just for this activity.
2. We will assign a different color to the following categories and each team will write the answers in the area of the silhouette that they consider most appropriate:
 - 2.1 Think about your club and its defeats,
 - 2.2 But also its victories.

2.3 What immortalizes soccer?

2.4 What needs to be eliminated in soccer to make it a better world?

2.5 What should stay in soccer to make a lasting impact?

Finally, in the space of the ball, women in each team will write using a color different from all the others that have been used.

2.6 What women hear from men in the soccer/sport environment.

And on their part, men of each team will share.

2.7 Everything that is said to women in the soccer/sports environment.

3. We make a round to review what each team shared, focusing on the last two points, to raise awareness among men so that they can promote a behavioral change on and off the field.

NOTE

We recommend that this session can be conducted with mixed and large groups. For this purpose, some players who have partners can invite them to this workshop. If this activity takes place in a mixed tournament, inviting women will be easier.



CHAPTER 4

Operational and logistical
recommendations



As we saw in section 2.1, in order to create a suitable learning environment, the socio-affective, cognitive and physical dimensions must be considered. Some relevant aspects to be considered are described below.

Characteristics of the space:

- The space should be well lit (preferably with natural light) and ventilated.
- Chairs should be comfortable and in good condition.
- The space should be spacious enough to arrange chairs for all participants in a semi-circle leaving plenty of space in the middle for experiential and participative activities.
- No more than 4 tables are required: one for the projector, one for the materials and 2 more in case any activity requires a support for writing, drawing, modelling, etc.
- There should be clean restrooms properly functioning and with running water both for toilet and the sink; equipped with enough toilet paper, hand soap and paper towels.

Materials:

Although the materials available will depend on the financial resources allocated to the training, the following list includes the basic items considered necessary according to the experience of the team facilitating the course-workshop.

- Whiteboard
- Flipchart
- Markers and whiteboard markers
- Reusable sheets or white sheets
- Post-its
- Pencils or pens
- Flipchart paper
- Projector and computer
- Speaker, electrical extension cables and multi-socket
- Adhesive tape
- Reusable badge holders or self-adhesive labels for participant's name.

Food:

Likewise, food provision during the training depends on financial resources; however, it is an important aspect to be considered as it improves participants' comfort and thus their experience of the training

process.

- Ensure an accessible water dispenser or provide water bottles.
- If possible offer coffee and/or tea.
- Opt for fruit instead of cookies or breads.

Timing:

- It is recommended that a workshop last a maximum of 6 hours or a minimum of 2 hours.
- For 6-hour sessions, it is essential to schedule a break for snacks.
- In any case, limit didactic sessions to a maximum of 2 hours and include short breaks or relaxation activities.
- Allocate a maximum of 30 minutes for refreshments and one hour for lunch.
- The facilitating team should be present in the space one hour before the session

begins to set up the space and prepare the materials.

Invitations:

- Working with men in neighborhoods or workplaces is not easy, and bringing them together is perhaps even more complex.

In this experience, seeking leaders who can encourage the formation of a group of men can be an important first step.

- The language used in invitations to initiate or establish a masculinity group in neighborhoods must also be carefully chosen. We found that topics on 'new masculinities' have become very popular concepts but are considered inaccessible, intended exclusively for "intellectual men", or may even be perceived as promoting homosexuality. Conceiving the invitations together with local promoters would be ideal, as they will know who the potential attendees are and how to effectively reach them.

- Make a creative and adapted call to approach men in your community: we found that there is interest in addressing/questioning masculinity and privilege in a profound way, provided that there is "a key for every lock".

The invitation should provide as much detail as possible: the schedule, the workshop's name and its purpose.

Regarding the participants:

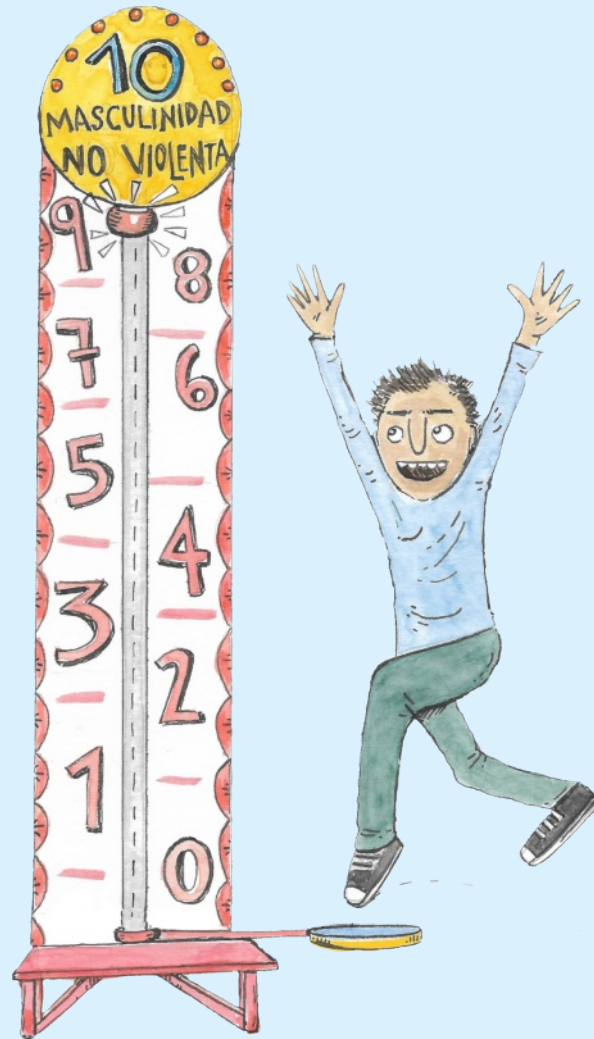
- In a constructive and participatory process like the one proposed, aiming to stimulate extensive discussions and deep reflections and in order to make the most of participatory techniques, the goal is to have a group of no less than 15 participants and no more than 30.
- Men felt more secure in a space when granted freedom. We found that creating a safe environment for men to open up involves maintaining a non-judgmental attitude where they are accepted with their contradictions, where they can make jokes, talk loudly and express themselves freely, remain

anonymous or choose not to participate in some activities if they do not resonate with them.

- Keep a first aid kit stocked with essential medicines for headache, allergies, diarrhea, fever, and basic first aid supplies.

Security:

- It is essential to review safety measures and the venue's emergency protocols, including emergency exits and safe points.



CHAPTER 5

Evaluation



Initiatives of this kind should be accompanied by evaluation strategies. Those allow the collection of relevant information for improvement cycles, serve as a form of accountability to funding entities as well as to the participants themselves, and contribute to knowledge production.

This chapter outlines processes facilitating the collection and analysis of relevant information, particularly from the formative process.

5.1. Training process

Within the training process, we assess knowledge of the topics covered during the sessions before and after the workshop. These data allow us to identify the acceptance and appropriation of the topics, and thus, to make relevant adjustments during implementation. Additionally, testimonials can be gathered during the training process to capture perceptions and experiences in relation to the thematic content.

The following instruments are used for this purpose:

ATTENDANCE LISTS

These lists are intended to identify attendees. This information serves to:

- Keep a quick count of the number of people attending the workshop.
- Prepare the certificates.

Recommendations

- This should be done at the beginning of the workshop, including the setup of the registration table prior to the participants' arrival.
- Use this moment to provide badges or labels which allow participants to be identified with the names they prefer.

PRE AND POST TESTS

Participants take two knowledge tests on the topics covered in the workshop. The objectives are:

- The first test aims to identify participants' prior knowledge, attitudes and practices regarding the topics addressed in the workshop.
- The second test's purpose is to identify the knowledge acquired by participants, as well as changes in attitude and potential changes in practices.

- Both tests are identical, which allows to measure/quantify the impact of the sessions.

The tests need to collect information on:

- Participants' identification data, such as their gender, employment status, ethnicity, and whether they speak any Indigenous language.
- Specific content questions. Example:

Answer true or false:

1. *Men are better than women in jobs requiring strength: [T] or [F].*
2. *The man has the last word in the household: [T] or [F].*
3. *Changing babies' diapers is the mother's responsibility: [T] or [F].*

Choose an option:

4. *Among men we mostly talk about women in terms of:*
 - a. *Their physical appearance*
 - b. *Their intellect*
 - c. *Their sacrifice and submission*

5. *If I have a personal problem:*
 - a. *I am looking for a friend*
 - b. *I drink alcohol*
 - c. *I keep that to myself*

Recommendations and adaptations:

- When choosing the test's design, multiple-choice answers have the advantage of simplifying the answers and facilitating systematization. The disadvantages are that the information may be superficial and that participants may answer randomly.
- On the other hand, open-ended responses allow for a more comprehensive understanding of users' perceptions and experiences. The main disadvantage is that they require more work to analyze the answers.
- In the implementation, paper-based tests can facilitate the response for older people or those with less familiarity with technological means. It also ensures that parti-

cipants complete the tests. The disadvantage is that analysis is laborious and might pose challenges due to attendees' handwriting.

- On the other hand, testing with online resources, such as Google Forms, allows the activity to take place after the workshop, improving time management and facilitating analysis. The disadvantage is that one has to make sure that all the participants have access to electronic devices and the Internet. Moreover, it is difficult to follow up the completion, leading to potential loss of information.

SYSTEMATIZATION

Systematization is based on the thematic content and the descriptive chart. Information is captured in templates containing targeted questions to facilitate and focus the collection of information. Photographs of the training process are also part of the systematization. The goal of systematization is:

- To have detailed information on the processes.

Recommendations:

- At the beginning of the training process, inform the participants about the collection of information, including testimonials and photos. Mention that the information will be used for reporting purposes. You can also request permission for photos to be shared on social networks or other project media or official publications.
- Create capture templates based on the descriptive card, this facilitates the collection and analysis of the information.
- You can also mark the most relevant stories in the capture template throughout the duration of the workshop to have the stories already identified for final reporting.
- For systematization, find a place in the room or workshop venue from which the whole group can be seen and heard.

Conclusions

Taking a stand and proposing to work with men on their masculinity in any of the areas reviewed here (art, sports, education) is a significant challenge. Dismantling violent practices is much more complex than merely occupying spaces in a workshop or training cycle. While spaces for reflection for men are necessary, we must acknowledge that they are not sufficient. We have witnessed men genuinely opening up during workshops and sharing about the oppressions they suffered during their childhood, only to harass a young woman on the street immediately afterwards and continue to fail to identify their violent practices.

How can we acknowledge the male privilege that upholds this society and how shall we position ourselves in this respect?

We recognize that material like this does not serve as a tool for a utopian male deconstruction. Instead, it serves as a platform for discussion, allowing men to perceive ourselves more than guilty, passive, complicit or indifferent to gender-based violence. We shall not be any of that; but we are indeed responsible to do something.

In conclusion, this manual for psychoeducation is one more contribution that we, Doctors of the World Switzerland in Mexico, want to make to the humanity's fight in defense of life.



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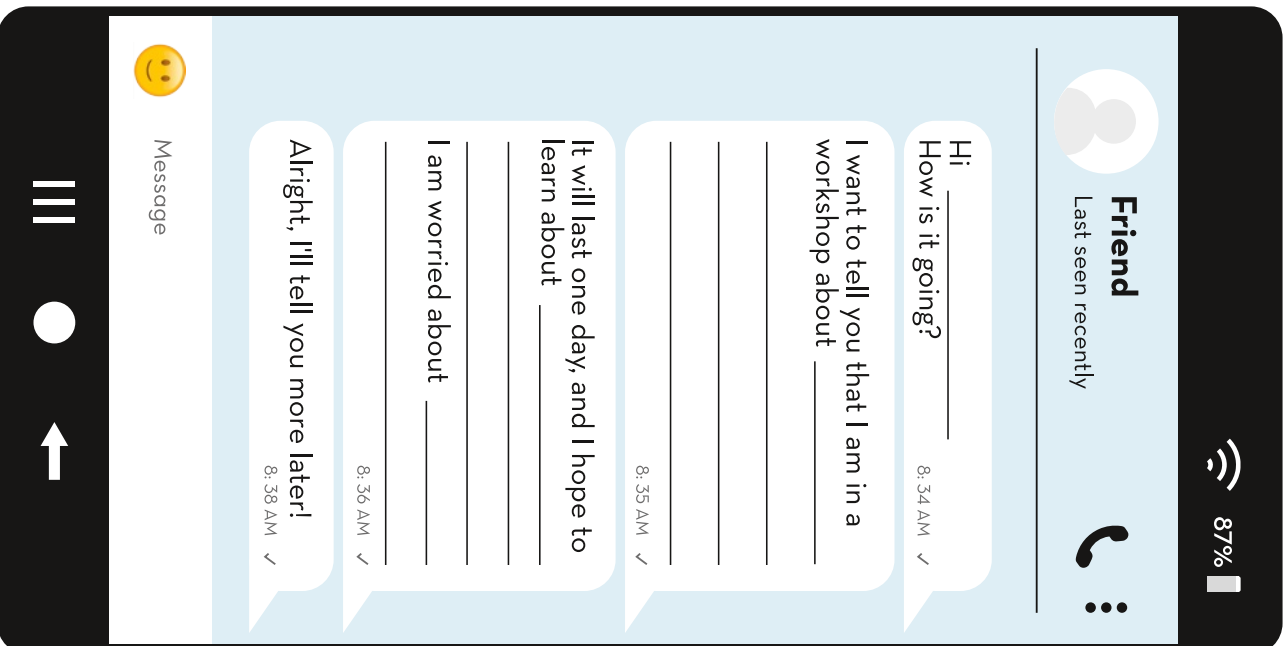
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ANNEXES

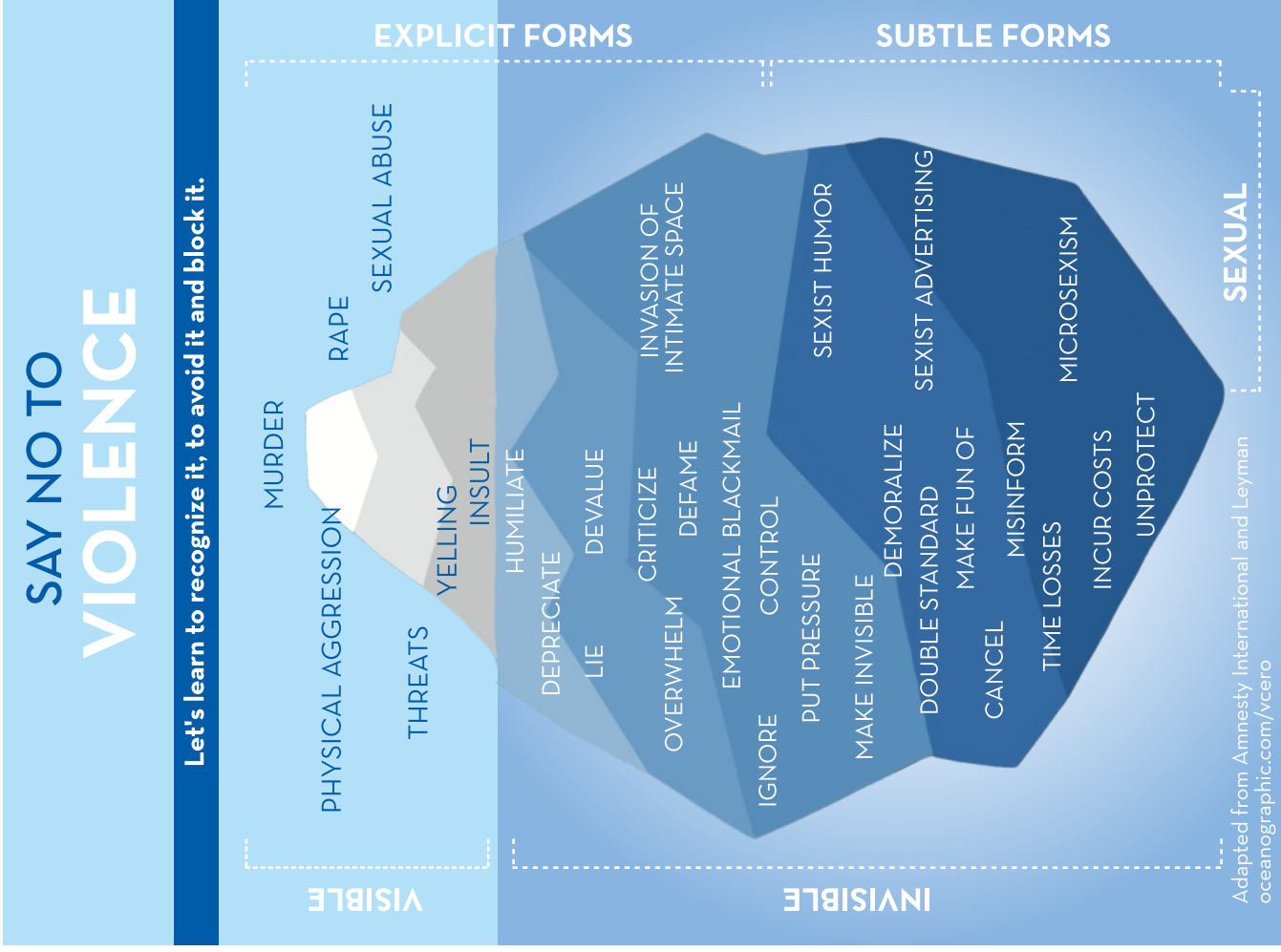
Annex 1

Message to a friend (session 1)



Annex 2

The iceberg of gender based violence (session 7)



Annex 3

I am a poem (session 11)

I am _____ and _____
(2 adjectives about you)

I am amazed _____
(what amazes you)

I listen _____
(what do you listen to)

I see _____
(what do you see)

I am _____ and _____
(repeat first line)

I am looking for _____
(what are you looking for)

I feel _____
(what do you feel)

I feel (in the sense of touch) _____
(what do you feel)

I am concerned about _____
(what worries you)

I cry _____
(what makes you cry)

I am _____ and _____
(2 adjectives about you)

I understand _____
(what do you understand)

I believe _____
(what do you believe in)

I dream _____
(what do you dream)

I try _____
(what you do try to be/do)

I wish to _____
(something you wish to)

I am _____
(your name)



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And to let everyone know that:

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Manual to promote reflection on
non-violent masculinities