Workbook for Young Men on Violence and Masculinities

A fellowship project supported by South Asian Network to Address Masculinities- SANAM
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Breakthrough is a human rights organization

seeking to make violence and discrimination against women and girls unacceptable. We use the power of arts, media, pop culture, and community mobilisation to inspire people to take bold action to build a world in which all people live with dignity, equality, and justice.

We create groundbreaking multimedia campaigns that bring human rights issues into the mainstream and make them relevant and urgent to individuals and communities worldwide. These, along with our in-depth training’s of young people, government officials, and community groups, have ignited a new Breakthrough Generation of leaders sparking change in the world around them.

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**About SANAM**

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

**Acknowledgments**

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And finally, the entire Breakthrough team for its inputs and support through the creation of this resource guide, and all the workshops, writing, editing and revisions.

For more information about this product you can write to Pauline Gomes (pauline@breakthrough.tv) or Sunita Menon (sunita@breakthrough.tv)
This workbook has been designed, so that the young men like you, who fill it up are able to relate to the issue of violence and reflect on this widespread problem. We expect that the sessions will help bring realisation on the self then leads to changing what is wrong around us. We begin addressing the issue of violence. In it, we try to promote human rights.

The workbook is aimed toward working on self before communities to challenge unequal power structures, violence around us in so many ways regardless of if you are a man, woman, trans-person or a child. Violation of this breaches a major violation and identities that use of violence as a tool its influence on oneself and our rights. Understanding the link between power, control, rights and violence and reflect on this widespread problem. This workbook has been designed, so that the young men like you, who fill it up are able to relate to the issue of violence and reflect on this widespread problem.

Understanding the broader context of violence and identifying it

• Looking at violence around us in our day-to-day lives and its influence on oneself and our rights
• Understanding the link between power, control, rights and violence and identities that use of violence as a tool to look at options which are non violent

Knowing the self

• Knowing the self
• Knowing the self in context with one’s gender
• Knowing the self in context with one’s gender and rights

Looking at violence for young men?

Why a workbook on violence for young men?

Nature does not determine feminine and masculine traits that women, men and trans-people have. It only determines the biological sex assigned to a male or female. This difference must not be the basis on which people are used to show power over others. The behaviour since showing violence is used to show power over others. The culture of violence as being essential in the lives of men and boys. Young boys are taught to show aggressive behaviour race showing violence is used to show power over others. The cycle of violence usually continues in families in terms where violence is acceptable and normalised. However, this doesn’t mean that all boys and men will internalise and adopt violent behaviour or see violence against others in their later life. Women, on the other hand, are asked to remain (intact and accept) violence when it happens to them. Society does not allow speaking up for themselves. Boys and men live in societal relationships. Most of these are with women and girls in intimate matters, family members, aunts, daughters, nieces, friends, classmates, workmates, professional colleagues, neighbours, and so on. These relationships are very much important and can influence the quality of every man’s life. Hence, an important thing to remember here is that living in a system of gender (equality means that what hurts women and girls, also hurts men and boys since these are their mothers, sisters, relatives, and friends. And while men hold more power than women, they also can change the opinions of other men toward women. This is incredibly important in helping promote equality and a better environment for everyone, regardless of sex. Therefore, young men and boys must understand that in order to build healthy relationships, with women and girls, they must ignore the stereotype of a “powerful man” and instead by to establish equal friendships around them.

Leading a violence-free life is useful to be aware of the subtle forms of discrimination that exist in our homes, communities, and society. Expectations placed on you based on gender traditional roles can affect your potential of developing to the fullest. Such perceptions influence the way you see yourself concerning your role, the games you play as a housebearer you pursue, and your relationships with others.

Leading a violence-free life for everyone’s right.

• Looking at how can we create change in our communities

• Understanding the broader context of violence and identifying it

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

• Understanding the link between power, control, rights and violence and identities that use of violence as a tool to look at options which are non violent

Knowing the self in context

• Knowing the self in context
• Knowing the self in context of one’s gender

Looking at options which we are non violent

Activities

• Understanding the broader context of violence and identifying it

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

• Understanding the link between power, control, rights and violence and identities that use of violence as a tool to look at options which are non violent

Knowing the self in context

• Knowing the self
• Knowing the self in context with one’s gender

Leading a violence-free life for everyone’s right.

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Knowing the self in context

• Knowing the self in context
• Knowing the self in context of one’s gender and rights

Understanding the broader context of violence and identifying it

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

• Understanding the link between power, control, rights and violence and identities that use of violence as a tool to look at options which are non violent

Knowing the self

• Knowing the self
• Knowing the self in context with one’s gender

Knowing the self in context

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• Knowing the self in context of one’s gender and rights

Why a workbook on violence for young men?

Nature does not determine feminine and masculine traits that women, men and trans-people have. It only determines the biological sex assigned to a male or female. This difference must not be the basis on which people are used to show power over others. The behaviour since showing violence is used to show power over others. The culture of violence as being essential in the lives of men and boys. Young boys are taught to show aggressive behaviour race showing violence is used to show power over others. The cycle of violence usually continues in families in terms where violence is acceptable and normalised. However, this doesn’t mean that all boys and men will internalise and adopt violent behaviour or see violence against others in their later life. Women, on the other hand, are asked to remain (intact and accept) violence when it happens to them. Society does not allow speaking up for themselves. Boys and men live in societal relationships. Most of these are with women and girls in intimate matters, family members, aunts, daughters, nieces, friends, classmates, workmates, professional colleagues, neighbours, and so on. These relationships are very much important and can influence the quality of every man’s life. Hence, an important thing to remember here is that living in a system of gender (equality means that what hurts women and girls, also hurts men and boys since these are their mothers, sisters, relatives, and friends. And while men hold more power than women, they also can change the opinions of other men toward women. This is incredibly important in helping promote equality and a better environment for everyone, regardless of sex. Therefore, young men and boys must understand that in order to build healthy relationships, with women and girls, they must ignore the stereotype of a “powerful man” and instead by to establish equal friendships around them and understanding is the key to mental well-being.

We challenge the culture of violence when we ourselves act in the right way and stand for what is no longer acceptable, that it’s tried and obviously no longer makes any thing to it in the shadow belief that it’s all the way and that it’s still valid.

General Vanderbaum

Hence, we believe that this violation of human rights is nothing but the darkness. It can laugh at you! This change begins with you, with your understanding or thinks about their own beliefs and practice. This is a first step and a very differently and sensitively, beginning the process of change.

Sometimes, changing oneself and or others is a challenging process. It may be slow, in such a manner that it is not immediately visible. It can also be challenging because everyone around us may not accept the change or think in the same way as we do.
The challenges could come from our friends, families or relatives, because we may be asking them to move out of their comfort zones and question or act or think in the different manner from what they see as normal. Thus, it may not be easy to change everything in one go or everyone at the same time. But we need to be patient and persistent.

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

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

THE OBJECTIVE OF THIS WORKBOOK IS TO HELP YOU:

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

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

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

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

Session 1

Who am I?

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

You need to use

A Quiet Place
A Pen

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

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

3 Who is she?

4 What is your relationship with her?

5 How would she introduce you in front of others?
6. What would be the 5 things she would say she appreciates about you?

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

8. Do you think the complaints she has about you are genuine?

9. Do you think the complaints she has about you are genuine?

10. Would you like to change or work on these complaints that she has with you?

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

12. Write down five similarities between the two introductions.

13. Write down five differences between the two introductions.

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

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

16. What were the reasons behind you accepting to change?

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

18. Why do you think we did this exercise?
Key messages

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

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

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

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

Session 2a 60 min

Self and Gender - Part 1

Objectives:
1. To clarify the differences between men and women, their roles and characteristics
2. To realize how these roles are interchangeable and fluid
3. To realize how social conditioning and reinforcements shape men and the roles/characteristics assigned to them

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

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

What does the word “sex” mean to you?

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

Frog A and Frog B

Somewhere in a small town in India there are two individuals. One was called Frog A and the other Frog B. Frog A and Frog B live in a small house in the small town, and most of the time life is happy. Frog A works as a secretary in an office, and Frog B works as a chef in a restaurant. Frog B often becomes jealous of Frog A, because Frog A meets lots of other frogs.

Activities
through work, and sometimes this causes an argument.

One day Frog A and Frog B go out for a walk in the park. At the park Frog A jogs around the jogging track, and Frog B does some yoga exercises. On the way home, Frog A suggests to Frog B that they stop at the market for some shopping, and so, they head towards the market place. However, before they get to the market they come across two other frogs having a fight in the street. Frog A wants to stop and intervene, but Frog B holds Frog A back and says “this is not our business; we must ignore it.” When they get to the market place, Frog B wants to buy a fashion magazine, but Frog A says it’s a waste of money. Frog A wants to buy condoms, but Frog B thinks they are not necessary. They have an argument which ends with Frog A buying the condom and Frog B agreeing not to buy the magazine. It’s been a long day and so Frog B and Frog A turn towards home. Suddenly, an eagle attacks them, swooping down at them, and following them, they try and ignore it. Frog B is very angry and wants to deal with the eagle there and then. However, Frog A feels differently and pulls Frog B by the hand and runs home.

### In this story of who do you think is male?

### In this story of who do you think is female?

### While reading the story, did you find it confusing to identify who was the man and who was the woman?

- [ ] Yes
- [x] No

### If yes, why were you confused with the characterization?

### List the characteristics / behaviour/ roles that you identify as masculine and feminine in Frog A and Frog B

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Frog A</th>
<th>Frog B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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<td>10</td>
<td></td>
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</tbody>
</table>

### Now, pick ten characteristics from above that you think best describes you.

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

### If you found most of the characteristics you chose for yourself were from the traditionally accepted role of your own sex, are there any characteristics/roles from the other list you wish you did have? Do you feel our society’s definitions of gender roles are preventing you from behaving or developing in the ways you’d most like to?
12. If the characteristics/roles you chose for yourself were a mix of both lists, what do you think your description of yourself indicates about the prevailing ideas about male and female characteristics you described for our society? How valid are they?

13. Who forces you to follow these roles?
1. 
2. 
3. 
4. 
5. 

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

Key messages

Gender and Sex

As you see in this session we are trying to understand some of the commonly used terms from our daily life. The first term which we are trying to understand is the word Sex. What comes to our minds when we hear this word is the act of having sex. In everyday language, that is what the word means. But it also means the physical characteristics we are born with biologically. This is the meaning for sex that we are using throughout this workbook. A person’s sex cannot change except through a sex-change operation. It is constant, as it has to do with our bodies and physical selves.

Gender and sex mean two different things, even though in our daily language we use these terms interchangeably. There are many social expectations about what men and women can or should do or be like. These roles have nothing to do with the way our bodies are built or function. Some characteristics are associated with boys and some with girls. These are not permanent or constant. Often, our peers, relatives and cultural practices pressurize us to act in a manner that is considered either ‘masculine’ or ‘feminine’.

These pressures are felt more strongly during the adolescent years. Both young men and young women may feel confused during this period and may need to talk to an adult – someone they trust or are comfortable with – to understand these changes and perceptions about gender roles. These expectations can impact our relationships, leisure activities, education and career choices. When we describe certain behaviours as being ‘natural’, like violence for boys, it can create the impression that it cannot be changed. It may seem like it’s acceptable for boys to be disrespectful or violent. However, violent behaviour from anyone, directed at anyone, is unacceptable.
Here are some examples of biological characteristics (sex) and social norms (gender):

**MEN:**
- Sex: beard, moustache, penis
- Gender: leader, strong, decision-maker, ruler, player, hero, protector, responsible, fearless, father

**WOMEN:**
- Sex: breasts and vagina
- Gender: beautiful, emotional, mother, daughter, nurturing

In the next session we will try to explore how our gender has an influence on us as individuals.

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**Self and Gender - Part 2**

**Objectives:**

1. To clarify the differences between men and women, their roles and characteristics
2. To realize how these roles are interchangeable and fluid
3. To realize how social conditioning and reinforcements shape men and the roles/characteristics assigned to them

Let’s look at an incident:

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

**1. Why do you think Vinay makes fun of Sumit?**

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

1. 
2. 
3. 
4. 
5. 

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

1. 
2. 
3. 
4. 
5. 

**4. Why do you think Vinay makes fun of Sumit?**

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

1. 
2. 
3. 
4. 
5.
**Key messages**

As we saw in this session, gender is a social construct rather than a biological factor. It differs from culture to culture and changes over time. Boys and men are not born violent, nor are girls/women weak or submissive. These gender norms are so common that they may feel natural, but they are actually created by society. But children and adults should be allowed to develop in a way free of such constraints.

As a result of these differences in upbringing, boys and girls often deal with abuse and trauma in different ways. Since law and the justice system have also historically favoured boys and men, violent behaviour is often accepted, which affects how boys behave. On the other hand, girls tend to develop more self-destructive behaviours. Through the socialisation process, young men learn that it is considered ‘manly’ to be strong and dominant, sexually active, not to show emotion and to exercise authority over women, children and other boys. Boys are often expected to support their parents financially through their lives. In most societies, boys learn from an early age that conflict can be resolved by physical violence and this encourages the use of violence to resolve problems, putting young males at particular risk.

Girls are not always given the chance to express themselves within the family or in society, and have fewer opportunities and control over resources. They develop few self-esteem, and often pass on these values to their children. A family or social environment that encourages children to express themselves fully will lead to greater resilience. Though boys are taught that they have more power, this belief can result in harm to boys themselves.

Socialization

While doing this exercise we must have observed that our gender and the way we behave is shaped by our socialization process. It is the way that society in general also influences how we think and socialize with others throughout our lives. This process takes place within our families, communities, schools and with our peers. It also extends to the language we learn and the behaviours we model based on television and other forms of media and pop culture. We are not born knowing or conforming to these behaviours or ideas. We learn them in order to function within society. Peers, parents, relatives, teachers and others in our communities influence the gender messages that we receive. Children are often rewarded for acts which conform or are punished for acts which do not conform to the norm laid down by our culture, traditions and religion.

Masculinities

The exercise we just did talks about how young boys are socialized into some behaviours which are considered appropriate for them. These behaviours which are considered appropriate for men are termed as masculinities and following them is termed as masculinity. This definition of masculinity varies in every culture. Belonging in a responsible manner, taking initiatives, pursuing and achieving goals, and loyalty are some commonly accepted and followed norms for boys and men.

However, not everyone believes in or agrees with some of these notions of masculinity. The idea that a ‘real man’ should do things like appear physically strong or aggressive can lead to unnecessary violence. Suppressing emotions can make boys feel unable to talk about how they feel and who they want to be. As boys when we do not follow masculine role or behaviour, we must have sometimes faced the following behaviour from our friends, family or teachers:
Gender discrimination The process of gender and socialization puts pressure on us and makes us behave in a certain way. When people around us differentiate the manner of dressing, talking, laughing, walking etc. based on our gender/sex it is termed as discrimination. Discrimination is causing harm to a person or a group based on their identity. Discrimination can involve excluding or restricting them from opportunities that are available to others. Social norms and the way boys are brought up have resulted in men having more power in our society than women. This power can be harmful to women; it often makes it difficult for girls and women to do the same things as boys and men, such as study or play with their peers. For example, when boys get preferential treatment in school, it gives them greater confidence than the girls. Sometimes it also extends to the quality and quantity of food or medical treatment that girls get. For example, in a household or society, where girls are not treated the same as boys, a girl who is ill may not be taken to the doctor immediately. The other hand, the boys of the family may be taken immediately to the hospital for treatment. Boys are also taught that it is okay to be violent, angry and loud. But some boys too suffer because of such expectations.

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

Self and Human Rights

Objectives:
1. To clarify key concepts of human rights
2. To identify the role of self in securing rights for all
3. To identify mediums and the key players to access human rights
4. To analyse the link between rights and responsibilities

1 According to you what are rights?
2 What are the basic rights which a human being requires to survive?
3 What rights will help an individual to lead a life of dignity?
4 Your gender also plays an important role in determining which rights you can access. Fill out the following table to understand this better. Who has easy access to the following rights?

Let’s take a short survey with 10 people around you, 5 men and 5 women from different backgrounds on access to various rights. They can be:
• Your brother or sister
• Parents
• Relatives
• Maid or man servant (house-help)
• Auto driver or rickshaw puller
• Person who collects garbage from your house
• Milk man
• Vegetable vendor
• Friends

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

<table>
<thead>
<tr>
<th>Right to...</th>
<th>Men</th>
<th>Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you get two square meals every day easily?</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Do you have primary education (for at least 7 years)?</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Do you have access to good health services?</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Have you passed your high school?</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Can you choose to earn a living on your own?</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Can you marry / have married by choice?</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Do you live in a constructed house?</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Can you express your feelings with being scared of violence/ abuse?</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Can you move around on your own without being abused?</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Do you have a bank account in your name or get pocket money from parents to use?</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Do you access the internet?</td>
<td>Yes</td>
<td>No</td>
</tr>
</tbody>
</table>

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

7. What are the responsibilities of the following people when a child’s right to primary education is violated?
   - Self
   - Family
   - Government and Legal service providers
   - NGOs
   - Media
   - Society/ community

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

We now understand that human rights are those basics without which people cannot live with dignity. To violate someone’s human rights is to treat that person as though she or he were not a human being. To advocate human rights is to demand that human dignity of all people be respected. These rights are deeply related to gender discrimination. Gender discrimination happens when either boys or girls are not allowed to access and enjoy their human rights to the fullest. Example when girls are asked to drop out of school at an early age to take care of home or for marriage. Whereas, education for the boys is promoted in the same family as he will have to earn for taking on the responsibility of his family. The socialization process influences the way for both men and women access their rights.

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

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

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

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

We also have responsibilities and duties toward other people and the community. Individuals have a responsibility to ensure that they exercise their rights with due regard for the rights of others. For example, when a person exercises their right to freedom of speech, they should not infringe someone else’s right to security by giving a hate speech or using abusive language to put someone down.

Human rights are an important part of how people interact with others at all levels in society — in the family, community, educational institutions, workplace, in politics and in international relations. It is vital, therefore, that people everywhere should strive to understand what human rights are in order to ensure justice, equality and the well-being of society. But people’s rights are violated quite often. Often it is women and other groups, such as transgendered people, who are deprived of their right to life, education, work and more.

Anyone’s rights can be violated. One extremely common violation is when individuals face violence in their lives.

In the coming section, we will try to unravel the connections between, self, gender, rights and violence.

Understanding Violence

Objectives:

1. To identify various forms of violence
2. To clarify that violence is chosen by the abuser
3. To clarify that violence is used as a tool to exercise and assert power and control

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

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

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

In your image, what is the sex of the person who becomes the victim of this violence?
Identify places around you where you see these forms of violence?
1. 
2. 
3. 
4. 
5. 
6.

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

Why?

Let us now try to understand what violence is by solving this puzzle.

Please read the clues provided below and identify the form of hurt/harm they could cause to the body/mind and locate it on the grid.

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

QUESTIONs:

Across:

A What kind of violence is hitting, slapping, punching or murdering? (8)
B The form of violence where there is use of abusive language about in-laws, partner, wife or sister (6)
C In which form of violence does the abuser say things like, “You are no good, you have no brains” (9)

Down:

A In this form of violence, the abuser keeps strict watch over whom one meets, talks to, where one goes, restricting someone’s movement, threatening to harm himself or you or family members (13)
B Eve teasing, marital rape are forms of… abuse (6)
C Controlling someone else’s finances, is violence in…form (8)

(Answers for the puzzle at the end of this session)
Babu works with a call center in Lucknow. One evening just when he was about to leave for home, his team leader calls him and asks him immediately to rework on a report that he had sent earlier in the day. Babu gets very upset that his team leader should have asked him for this work when he was about to leave for home. This was happening for the third time this week. After work he decided to go to meet his friends at a bar and told home that he will have dinner out. He gets drunk and is driving his bike to get back home. On his way home he meets a cop. The cop asks Babu for his license and pays fine of Rs.2000 for drunk driving. He apologises, asks Babu for his license and pays fine of Rs.2000 for drunk driving. He apologises, asks Babu for his license and pays fine of Rs.2000 for drunk driving. He apologises, asks Babu for his license and pays fine of Rs.2000 for drunk driving. He apologises, asks Babu for his license and pays fine of Rs.2000 for drunk driving. 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The segment is sub divided into 4 sub-sections/exercises taking up forms of violence which have been discussed in the pretest segment in different day-to-day setting from a life of a young man

Objectives:
1. To identify and acknowledge the existence of violence in day-to-day setting
2. To analyse and list the impact of violence on self, abused person, family and society
3. To draw links between violence and rights violations
4. To identify alternative course of action to violence which is non violent

SCENARIO 1 | 40 min

Mohali
It is not just the Aussie players that get under the skin of Harbhajan Singh. On Friday night, after the game between Mumbai Indians and Kings XI Punjab, Harbhajan reportedly slapped S Sreesanth. The aggressive pacer was seen crying and being consoled by his teammates and the Mohali team owner Preity Zinta. Kings XI Punjab skipper Yuvraj Singh told the media that “the act” was unacceptable but did not confirm if Harbhajan slapped Sreesanth.
However, he said that Harbhajan apologised to Sreesanth after the incident took place.

“I was not unacceptable behaviour. But Harbhajan later came to the dressing and spoke with Sree and I am sure he apologised,” Yuvraj said.

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

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

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

“He didn’t slap me, May be he was in the wrong place,” Sreesanth said. However, he did let it slip that he was a ‘little hurt’.

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

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

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

Harbhajan too confirmed this and said they had kissed and made up.

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

IPL Chairman Lalit Modi says the authorities have not received any complaint and will take action only after an official complaint is lodged.
He also said if match referee complains, action will be taken according to the ICC law.

1. What form of violence do you see in this news article?
2. Who committed the violence and who was the victim?
3. What was the cause of use of violence between Harbhajan and Sreesanth?
4. What would have been impact of this violence to both of them?
5. According to you what factors were stopping Sreesanth from complaining?
6. Why did neither the owner nor the team leader of the KINGS XI team take any action against Harbhajan; even though both were saying that the act was “unacceptable”?
7. Apart from both Harbhajan and Sreesanth who else would have been impacted because of this incident?
Activities

Key messages from Scenario 1

Through this exercise we are trying to understand physical violence. Physical violence is the deliberate use of physical force with the potential to cause harm. Physical violence includes, but is not limited to:

- scratching or biting
- pushing or shoving
- throwing
- grabbing
- choking
- shaking
- hair-pulling
- slapping, punching or hitting
- use of a weapon (gun, knife, or other object)
- to restrain by using size, strength or restraints against another.

Being physically violent or aggressive is common among men wishing to prove their manliness. The incident mentioned in the above exercise is one such example. Sports are an arena where players are told to be aggressive, tough, strong and to always win. For boys and men who love sport, violence is justified as necessary to be competitive, thus promoting a culture of violence. Men and boys who do not show aggression are often not considered fit to be players. It is Harbhajan, who would be commonly considered the main one in the above scenario, as Sreesanth cried after the incident, which is considered a sign of “not being man enough”.

However, it is interesting to consider how Sreesanth may have behaved if other players – especially juniors – replaced Harbhajan. Harbhajan’s slap was accepted and tolerated partly because aggression is accepted among men, as though it is part of their nature. The use of violence by a person or institution holding a position of power over others also goes without challenge. We can see this in various ways all around us. Since we are brought up in the same environment, we all feel that use of violence is natural and many of us act in a violent manner ourselves. This systematic internalisation and externalisation of the use of violence is called institutionalisation of violence.

If you look at a number of institutions in our society, be it the army, bureaucracy, police, banks, legal system or educational institutions, they all promote certain type of masculine behaviours which are considered appropriate. Violent behavior in these institutions is accepted as a natural practice to showcase power, and is sometimes even celebrated. These institutions demand that individuals, especially men and boys, be violent. Those who fail to perform often face ridicule. This belief system trickle down to our children and gets internalised, and the cycle continues. Very few individuals manage to challenge this systematic acceptance of violence.

Do you think this situation could have been avoided?

What other options could have been explored to avoid this situation?

If you had been in this situation what would you have done differently?

- Harbhajan
- Mumbai Indian’s Owner
- ICC
- Kings XI’s Owner
- Sreesanth
- Other players in both the teams
- Mumbai Indians’ Owner
- ICC
- Kings XI’s Owner
- Sreesanth
- Other players in both the teams

8 Do you think this situation could have been avoided?

What other options could have been explored to avoid this situation?

If you had been in this situation what would you have done differently?

- Sreesanth

9 What other options could have been explored to avoid this situation?

If you had been in this situation what would you have done differently?

- Sreesanth

10 If you had been in this situation what would you have done differently?

- Sreesanth

11 Do you think this situation could have been avoided?

What other options could have been explored to avoid this situation?

If you had been in this situation what would you have done differently?

- Sreesanth
Session 5

Self and Violence

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

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

You need to use:

DVD Player
TV/Computer
Speakers

SCENARIO 2 | 30 min

This is a clip from the film Udaan between the two male protagonists. Let’s look at the film Audio Visual in the CD which is accompanying the workbook and then try to answer the questions given below based on the clips.

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

1. Father
2. Son
3. Uncle

Workbook for Young Men | Violence and Masculinities

Activities
Key messages from Scenario 2

In the above scenario we have tried to understand what is verbal and economic violence and its impact. If you’ve heard the words, “You’re too sensitive and emotional”, “You’re not a man enough to…” then they are forms of abuse generally go unnoticed. The scars from verbal assaults can last for years. They are psychological scars that leave people unsure of themselves, unable to make rational decisions, and sometimes unable to adapt to life’s challenges. By using verbal abuse he is making his son feel as if he is useless. The father, who has control over the money in the one who decides what he can and cannot do. He is using the power of words to make another person feel powerless. The only way his son can respond is by staring back at his father. Age is a crucial factor to consider in this clip as the father is the eldest. To demonstrate his power over his son and brother, he uses the tool of verbal abuse.

The choice of careers is also seen as a sign of whether you are “man enough”. Since men traditionally are expected to play the role of breadwinner, in career in a woman is seen more as a hobby, since it “does not pay well”. Women are considered soft, making it a profession that is not very respected in their families, and this creates added pressure to conform with the norm. Verbal violence is also rarely recognised when it comes from a person who is in a position of power, for example, a boss, or a family provider, one’s parent or even an older sibling that one has learned to look up to.

In the clip you just saw, you are witnessing a case of verbal abuse. You need to use the following questions to understand more about sexual violence, let’s read this case study and then have a look at AV Facing the questions following both of these exercises.

CASE STUDY 1

Annika is 17 years old. There is one boy in particular named Vimal, who she likes very much. One evening she lies to her parents and tells them that she is going to meet her friends for a movie. In fact, she is meeting Vimal. She puts on her clothes, a sleeveless top and pants, but then puts a kurta on top. She plans to take the bus to the movie, but then puts a kurta on top. She plans to take the bus to the movie, Vimal suggests that they just skip the bus and walk to the park instead. Annika likes Vimal very much and feels happy that he wants to spend time with her. As they walk to the park, they chat about their friends and Annika tells Vimal that she has lied to her parents about where she was going. When they get to the park they chat about their friends and Annika feels very comfortable and tells him that she does not want to kiss him. Instead of backing off as she requested, Vimal tries to kiss her. Annika. She becomes very uncomfortable and abstracts. She pushes Vimal off her and runs away, she feels betrayed by Vimal. Annika feels scared and alone. She cries the whole way home. She feels betrayed by Vimal. Annika is worried that if she tells her parents, they will get angry with her for lying to them. She is nervous about what Vimal will tell his friends about her. She is afraid if she tells her friends, they will blame her for what happened.

Economic abuse can include:

- Controlling finances
- Not allowing one’s partner to work
- Separating current employment through harassment
- Demanding excessive financial contributions or credit for personal gain
- Denying access to, or knowledge of, finances
- Using a partner’s finances or credit for personal gain
- Controlling finances
- Not allowing one’s partner to work
- Separating current employment through harassment
- Demanding excessive financial contributions or credit for personal gain
- Denying access to, or knowledge of, finances
- Using a partner’s finances or credit for personal gain
- Jeopardizing current employment through personal gain
- Using a partner’s finances or credit for personal gain
- Jeopardizing future employment by

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

**CASE STUDY 2**

Annika is 17 years old. There is one boy in particular named Vimal, who she likes very much. One evening she lies to her parents and tells them that she is going to meet her friends for a movie. In fact, she is meeting Vimal. She puts on her clothes, a sleeveless top and pants, but then puts a kurta on top. She plans to take the bus to the movie, Vimal suggests that they just skip the bus and walk to the park instead. Annika likes Vimal very much and feels happy that he wants to spend time with her. As they walk to the park, they chat about their friends and Annika tells Vimal that she has lied to her parents about where she was going. When they get to the park they chat about their friends and Annika feels very comfortable and tells him that she does not want to kiss him. Instead of backing off as she requested, Vimal tries to kiss her. Annika. She becomes very uncomfortable and abstracts. She pushes Vimal off her and runs away, she feels betrayed by Vimal. Annika feels scared and alone. She cries the whole way home. She feels betrayed by Vimal. Annika is worried that if she tells her parents, they will get angry with her for lying to them. She is nervous about what Vimal will tell his friends about her. She is afraid if she tells her friends, they will blame her for what happened.

**Economic abuse can include:**

- Controlling finances
- Not allowing one’s partner to work
- Separating current employment through harassment
- Demanding excessive financial contributions or credit for personal gain
- Denying access to, or knowledge of, finances
- Using a partner’s finances or credit for personal gain
- Jeopardizing current employment through personal gain
- Using a partner’s finances or credit for personal gain
- Jeopardizing future employment by

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

**CASE STUDY 3**

Annika is 17 years old. There is one boy in particular named Vimal, who she likes very much. One evening she lies to her parents and tells them that she is going to meet her friends for a movie. In fact, she is meeting Vimal. She puts on her clothes, a sleeveless top and pants, but then puts a kurta on top. She plans to take the bus to the movie, Vimal suggests that they just skip the bus and walk to the park instead. Annika likes Vimal very much and feels happy that he wants to spend time with her. As they walk to the park, they chat about their friends and Annika feels very comfortable and tells him that she does not want to kiss him. Instead of backing off as she requested, Vimal tries to kiss her. Annika. She becomes very uncomfortable and abstracts. She pushes Vimal off her and runs away, she feels betrayed by Vimal. Annika feels scared and alone. She cries the whole way home. She feels betrayed by Vimal. Annika is worried that if she tells her parents, they will get angry with her for lying to them. She is nervous about what Vimal will tell his friends about her. She is afraid if she tells her friends, they will blame her for what happened.
CASE STUDY 1

1. What happened and why did it happen?

2. Identify any violations of rights in the case.

3. Who is to be blamed/who is responsible for the situation?

4. Why do you think Vimal used force upon Annsika?

CASE STUDY 2

1. What happened and why did it happen?

2. Identify any violations of rights in the case.

3. Who is to be blamed/who is responsible for the situation?

4. Why do you think the boy (survivor) was not able to refuse other boys?

LET’S COMPARE THE TWO CASES:

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

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

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

4. Who was more responsible for the sexual assault in both cases (Annsika or Abhay who got abused) and why?
3. How would sexual assault affect…….? 
   • Annika

4. What are the similarities in the two cases? 
   • Annika

5. Why do you think there is a difference? 

6. What are the differences in the two cases? 
   • Abhay

7. What are the power dynamics (who has the power over whom in the case) being played out in the case? 
   • Annika

8. Is Annika really more responsible for what happened to her? Why? 
   • Abhay

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

10. If you did share your experience, then with whom? 

11. What was the response when you shared your experience? 

12. What was the response when you shared your experience? 

13. How does stigma contribute to silence around reporting sexual violence? 
   • Men
17 If an assault does take place, what are the steps that one must take?

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

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

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

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

13 How does this contribute to enabling people who commit acts of violence to continue to harm others?
### Key messages from Scenario 2

When we hear the term sexual violence, the first image which comes to our mind is of a girl/woman being raped or assaulted. We do not usually expect men to face sexual violence, and yet it does happen, and most of the time, it is at the hands of men in a position of power. The impact of sexual assault on men and women is the same, although the stigma faced by them is of a different nature. Men, like women, find it difficult to reach out for legal aid or help from family members. Sexual violence can even result in death: it can lead to suicide; the victim may be murdered during the assault; or killed in a murder of “honour”. Sexual violence can profoundly affect the social well-being of victims if they are stigmatized and ostracized by their families and others as a consequence.

**Key learning from these scenarios which we need to keep in mind:**

- Violence is everywhere and anyone can face violence
- The socialization process promotes use of violence by men and boys
- There are institutions around us which promote and justify violent behaviours especially in men and boys
- Anyone can use violence
- Various forms of violence are used to show control over resources and rights
- Not all impacts of violence are visible

### Session 6

**Power Grid - Power, Rights and Access to Resources**

- **Objectives:**
  1. To identify how your identity (especially gender) influences power, rights and access to resources
  2. To identify links between power, rights, and access to resources

**Power Levels**

- Well-Built People, Fair Complexion
- Average Built People, Wheatish Complexion
- Chubby People
- People with Disabilities

As we all know, “power” is the ability to influence or control others, intentionally or not. It is acquired from multifaceted social characteristics in virtue of which an individual or group is able to oblige or prevent injustices or limitations of others. Power is central to the functioning of all institutions, and in the personal and social lives of all individuals. Power influences our lives, our experiences, our opportunities, our rights, and our choices.

**Activities**

- Our next session looks at the connection between how we see ourselves and how we understand and use power. We shall explore the effects of control over resources on our access to rights. Through this session we shall also see how violence is used as a tool to maintain control over resources and rights.
<table>
<thead>
<tr>
<th>Power Symbols</th>
<th>D</th>
<th>C</th>
<th>B</th>
<th>A</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class</td>
<td>Rich</td>
<td>Middle class</td>
<td>Poor</td>
<td>Very Poor (BPL)</td>
</tr>
<tr>
<td>Caste</td>
<td>Brahmins</td>
<td>Kashmiri, Vaish</td>
<td>Shudra</td>
<td>Dalits and nomads, Tribals</td>
</tr>
<tr>
<td>Physical attributes</td>
<td>GIRLS - slim, long hair, good health; BOYS - Medium, well built, tall, and handsome</td>
<td>Average built (plump) who look healthy</td>
<td>Obese people, people with marks on their face, with some deformations which do not affect their work or can not be clearly visible, dark complexion</td>
<td>Clearly visible physical or mental disabilities</td>
</tr>
<tr>
<td>Physical disabilities/ health issues (apparent or known to others)</td>
<td>No physical or health problems</td>
<td>Minor physical or health ailments</td>
<td>Major physical/minor mental emotional/health ailments</td>
<td>Major mental &amp; emotional health ailments</td>
</tr>
<tr>
<td>Place where you stay City/Town/village/Locality</td>
<td>City/ Metro</td>
<td>Town/ mini metros</td>
<td>slums, villages</td>
<td>Naxalite, street dwellers</td>
</tr>
<tr>
<td>Language in which you studied</td>
<td>English</td>
<td>Hindi</td>
<td>Vernacular (recognised by govt. officially)</td>
<td>Vernacular (local dialect not recognised by govt. officially)</td>
</tr>
<tr>
<td>Religion</td>
<td>Religion followed by majority of your country (e.g. In India- Hinduism) Religion that majority of people follow in a particular area or population</td>
<td>Religion that forms a majority in a particular instance of time or area or population</td>
<td>Another dominant religion other than the one followed by majority of population. People who believe in possibility more than religion (Sikh)</td>
<td>Other religions followed by other people apart from the major &amp; dominant religion, Abrahamic and non-abrahamic</td>
</tr>
<tr>
<td>Sex</td>
<td>Male</td>
<td>Female</td>
<td>Transsexual</td>
<td>Intersexed</td>
</tr>
<tr>
<td>Sexual Orientation/ identity</td>
<td>Heterosexual</td>
<td>Bisexual</td>
<td>Homosexual/lesbian or gay identity</td>
<td>Not yet decided/ exploring</td>
</tr>
<tr>
<td>Education</td>
<td>Foreign degree with fluency in English</td>
<td>Degree without much fluency in English (English language, Graduate, Higher secondary with English fluency in a vernacular medium, certificate/diploma holder)</td>
<td>Primary/secondary education</td>
<td>Bilingual or basic education (able to read/write one's name, book only math's)</td>
</tr>
<tr>
<td>Political connection/access</td>
<td>You are a student leader/local party leader</td>
<td>You are a member / a close friend of student's/local party council or body</td>
<td>You are a classmate/acquaintance with someone from the student's/local party council or body</td>
<td>No connection with any student's body/local party council</td>
</tr>
<tr>
<td>Computer literacy</td>
<td>Have a degree or certificate in computer and can use specialized software and well versed with software packages, use specialized software</td>
<td>Computer semi-literate - using MS office packages, basic presentations</td>
<td>Basic knowledge: being able to switch on and off, use of basic operations</td>
<td>No knowledge about computers</td>
</tr>
<tr>
<td>Technology access</td>
<td>High speed full time internet connection, mobile phone, Full time connection</td>
<td>Slow internet connection, broadband, dial-up connection</td>
<td>Cyber cafe, Public telephone</td>
<td>No internet connectivity, no phone connectivity</td>
</tr>
<tr>
<td>Mother tongue or first language</td>
<td>English</td>
<td>Hindi</td>
<td>Vernacular (recognised in official/govt. documents)</td>
<td>Vernacular (local dialect)</td>
</tr>
</tbody>
</table>

Now total the number of each column that you have earned and put the total at the bottom of each column.
Our gender identity is a strong factor which determines the access to power. Masculinity is often equated with male sexual identity and therefore perceived as a privilege and power. Our identity defines how much power we have within society. This in turn affects our access to resources and rights like education, healthcare, technology, etc. Those with the least power often do not have access to basic human rights like clean drinking water, clothing and shelter. National and religious identities can also play a role in determining your access to privileges and rights. People are born into societies that practice oppression and discrimination. As a result, they learn to practice prejudicial behaviours and acts, which can be transformed into stereotypical behaviours as they grow old, leading to the same problems for the generation that follows.

Our next session deals with the reluctance to talk about violence even with close friends and relatives or raise your voice against violence.
Session 7

Culture of Silence

Objectives:
1. Identify and list the forms of violence women face
2. Recognize that there is a culture of silence prevalent in all strata of society
3. Establish violence as a means to display power

You need to use:
- DVD Player
- TV/Computer
- Speakers
- Copy of Music
- Video Babul

Watch the video Babul provided with this workbook. After watching the video, try and answer the following questions:

STORY:
1. What did the girl see at the party?
2. What happened between the First Couple?
3. What happened between the Second Couple?
4. What happened between the Third Couple?
5. What forms of violence were portrayed between each couple?
6. Between the third couple, there was no physical violence. What form of violence was it?
7. Is it possible for marital rape to occur? Why? Why not?
8. Are any of these forms of violence acceptable? If so, why? Why not?
9. Had the situation or the roles been reversed, would it still be acceptable? Why? Why not?
10. Why do you think the women continued to stay in the relationships where they were facing violence or being abused?
11. Do you think educated women find it easier to leave situations of domestic violence? Why? Why not?

10 Why do you think the women continued to stay in the relationships where they were facing violence or being abused?

11 Do you think educated women find it easier to leave situations of domestic violence? Why? Why not?
1. Would it have been possible for anyone else to intervene in any of the situations in the video? Why? Why not?

POWER AND SILENCE:

2. In the three relationships shown, did the partners have equal power? Please explain your answer.

3. In each of the relationships, who seemed to be in control? How did they display this control?

4. Was there a difference in the way the couples interacted with each other in public (at the party) and in the privacy of their cars or homes? What are the possible reasons for this difference?

5. Would it have helped if someone else had known about the violence among any of the couples? Why? Why not?

6. If someone witnesses violence, should they intervene? Why? Why not?
The different instances of violence that we witness in the video are all essential for our control and power. Violence is a social phenomenon; it cannot be understood in isolation from the power structures that perpetuate it. Men and boys can be key agents in both perpetuating and stopping violence. Some of the reasons men are critical in stopping violence and making a positive change are: 3

• Men can stop domestic violence, as those who are violent can make a different choice. Each time a man supports a woman who speaks out against violence, the world becomes a safer place for all of us.
• Men are more likely to listen to other men regarding domestic violence. This is because young men look to their fathers and mentors for guidance and can be taught that strong men respect women
• Domestic violence is NOT a women’s issue. Violence affects everyone and atones from sexual attitudes and behaviours. Both men and women have linked choices in cultural practices and norms and holding violence.
• Men also know sources of violence; they might be neighbours, friends or family members. At some point someone close to them will ask for help. Men must be prepared with a bit of care, compassion and understanding.

Our next session deals with alternatives to violence and how we can adapt them into our lives and raise your voice against it.

Activities
What else can be done, other than ringing the bell, which is non violent?

What image do you see of the boys who went and stopped the violence?

Do you think you, a young man, can learn to be non-violent?

Do you think you, a young man, can also do what the boys did in the clip?

What other roles do you see for yourself in your family and society?

What is depicted in the advertisement?

Why do you think ringing the bell can make any impact?

Why do you think this kind of action would stop incidents of violence?

How difficult is it to challenge situations like these?

What happens when the person rings the bell?

What else can be done, other than ringing the bell, which is non violent?

Do you think you, a young man, can also do what the boys did in the clip?

What image do you see of the boys who went and stopped the violence?
12 What do you think about the way Jay handled the situation?

13 How difficult is it to challenge situations like these?

14 Do you think Jay is not a ‘real man’? Why?

15 If you were given a chance to direct this piece, what innovation do you think can be done, which is non-violent?

16 What else can be done, which is non-violent?

17 What image of Jay do you see in the way he dealt with the situation?

18 Do you think being non-violent is good for Jay in the clip? Why?

19 Do you make out or see any other alternate definition of a man in this clip?

Situation Creative interventions/solutions which are non-violent

Stranger eve teasing in a bus you are travelling in

Your friend ragging a fresher in college

You are hit on the body while defending a goal during a football match by a player from the opposite team

Father not allowing younger sister for a night out with friends

A young boy of 8 years being scolded by a dhaba owner sleeping during business hours

Activities
What made them stick to the value of non violence?

What opposition did they face during this process?

How did they overcome these challenges?

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

1. 
2. 
3. 
4. 
5. 

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

1. 
2. 
3. 
4. 
5. 

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

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

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

1. 
2. 
3. 
4. 
5. 

SOme More Audio Video

Example:

View the Video from the DVD: Sunil and Srinath video.

Both of them in their own ways are challenging the norm that it is okay for men to be violent.

Dalai Lama

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

A.R. Rehman

A.R. Rehman is a world-renowned Indian composer, musician and philanthropist. He has been involved in various social causes during his career and also produced videos and music for campaigns aimed peace and harmony. During a concert in Sydney, Academy award winning musician A.R Rahman said that “I want to have a great concert for people to enjoy, and also to present the message of togetherness and peace: build a bridge for people who are trying to break it.” To listen to one of his composition against violence visit: http://www.youtube.com/watch?v=Kz2rTmF03jg

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

One of the realities of life today is that boys and men do enjoy social power, many forms of privilege, and a sense of often unconscious entitlement by virtue of being male. However, not all boys and men use violence. All the above examples and exercises in this session show that many men go against the norm of male violence; and they do not believe it is the only way to assert their manhood. Men can choose to be non-violent since being violent is not a sign of masculinity, but choosing to be non-violent can be challenging for them. But by choosing the path without aggression, we end the cycle of violence and promote positive masculinity in which there is no correlation between violence and manhood. Violence impacts every and every relationship in our lives and causes harm to men too. Since violence is a choice, one can choose ways to avoid violence in dealing with conflict situations. We hope this workbook creates a sense of power beyond violence, and leads to positive change in the community. Every one of us can play a crucial role in ending this cycle of violence and thus creating a safer environment for everyone to enjoy their basic human rights.

Let’s Act to Stop Violence

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

PLANNING FOR ACTION:

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

EXAMPLE: THE ISSUE WE TAKE UP FOR THIS SESSION IS RAGGING IN COLLEGES

1. What is it you want to achieve?
2. What are the main things you will need to do?
3. By when do you want to achieve this?

How to be a community Champion- A practical manual for young activists

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

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

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


This workbook creates a sense of power beyond violence, and leads to positive change in the community. Every one of us can play a crucial role in ending this cycle of violence and thus creating a safer environment for everyone to enjoy their basic human rights.
Here you put in two things, resources you have and resources you would like to arrange.

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

**MILESTONES**

This will help you with your planning and then assessing progress. If you set out some milestones, these are things you need to achieve along the way as you progress towards achieving your eventful aims.

**Milestone 1**
Identify peers who would join you.

*By When: A month before college reopens.*

**Milestone 2**
Assess funds you have for developing material for distribution.

*By When: A month before college reopens so that you can develop material.*

**Milestone 3**

*By When.*

**Milestone 4**

*By When.*

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

Films
- Astitva
- Bell Bajao – PSA
- Boys Unite to end Violence
- Dabang
- Desirable men
- I am
- Once Upon a Boy
- Udaan
- When Four friends meet
- Yeh Hai mera Mohabbat Walli Baat

Books
- Plan International, 2011, Because I am a Girl, So What about Boys?
- Roy, R., 2007, A Little Book on Men, Yoda Press, India
- Population Council, 2006, Yanti Dost: Young Men Redefine Masculinity

Organizations
- Breakthrough, Delhi
- Centre for Health and Social Justice, Delhi
- CORO Group, Mumbai
- Engender Health, USA
- Futures Without Violence, USA
- Instituto Promundo, Brazil
- International Planned Parenthood Federation (IPPF)
- International Research Centre on Women, USA & India
- MAVA Group, Mumbai
- Men’s Resource International, USA
- Partners for Prevention/UN Regional Joint Programme for Asia & the Pacific
- PCAN, Pakistan
- SANSHI, Lucknow
- SMARI, Pakistan
- SMATX, Pune
- Save the Children, Sweden
- SGRJ, Gender Justice, South Africa
- UNFPA

Websites
- http://www.breakthrough.tv
- http://sca.savethechildren.se
- http://www.chsj.org
- http://www.endabuse.org
- http://www.engenderhealth.org
- http://www.futureswithoutviolence.org/
- http://www.ippf.org
- http://www.ippl.org
- http://www.menengage.org
- http://www.partners4prevention.org
- http://www.pathfind.org

- http://www.unfpa.org/tpd/en

Workbook for Young Men // Violence and Masculinities

Activities
Definitions of some terminology used in the workbook

**Alternative masculinities:** a relative term that refers to masculine behaviours and characteristics that are not seen as the norm. These are ways in which marginalized boys and men present themselves as men. They develop in relation to institutionalized, hegemonic social structures.

**Battering rapes:** a form of marital rape where women report suffering both physical and sexual violence in the relationship. Some women are not even aware that the sexual act, or rape may follow a physically violent episode when the husband wants to make up and coerce his wife to have sex. The majority of marital rape victims fall under this category. (Source: http://www.ebc-india.com/lawyer/articles/645.htm).

**Beispiel:** an individual who is sexually attracted to people of the same gender and also people of a gender other than their own.

**Discrimination:** refers to actions taken against a person or certain group based on class or category. Discrimination involves the behaviour toward this person and group and can involve excluding or restricting them from opportunities that are available to other groups.

**Entitlement:** is a guarantee of access to benefits based on established rights or by legislation. In a causal sense, the term "entitlement" refers to a notion or belief that one for oneself is deserving of some particular reward or benefit — if given without deeper logical or principled cause, the term is often given with pejorative connotation (e.g., a "sense of entitlement").

**Equality:** this human right principle mandates the same treatment of persons. The notion of fairness and respect for the inherent dignity of all human beings, as established in Article 1 of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights." 1

**Equity:** fairness; or, in the iniquitous, the lack of fairness. 2

**Force-only rape:** husband may use only the amount of force necessary to coerce their spouse; battering may not be characteristic of these relationships. The assault typically takes place after the woman has refused sexual intercourse. (Source: http://www.ebc-india.com/insure/articles/645.htm).

**Gay:** a man who is sexually attracted to men, and/or who identifies as gay. Some are desiring women could also use this as an identity.

**Gender identities and roles:** gender roles are based on expectations a culture has on behaviour as appropriate for male or female. Gender identity is an individual’s sense of belonging to the category of men or women or neither of the two.

**Gender:** refers to the way our society, family members, relations, influence and shapes our personalities and behaviour throughout our lives. Gender is influenced by our culture and traditions, the time period we are born into (era we are part of), religion, media and country we stay in.

**Group/collective masculinities:** masculine traits and characteristics are understood in social processes through various institutions (first, army, government, educational institutions etc.), and collective enactment of these different masculinities that help to sustain, perpetuate and circulate the codes of conduct and hierarchical cultures within and outside these institutions.

**Heterosexual:** an individual who is sexually attracted to people of a gender other than theirs own and/or who identifies as being heterosexual.

**Homosexual:** an individual who is sexually attracted to people of the same gender as their own, and/or who identifies as being homosexual.

**Human Rights:** human rights are those basic standards without which people cannot live in dignity as human beings. Human rights are the foundation of freedom, justice and peace. Their respect allows the individual and the community to fully develop.

**Identities:** an individual’s perception of themselves in relation to their family, society, culture background. An individual has multiple identities.

**Intentional:** an individual born with the physical characteristics of both males and females. These individuals may or may not be raised as females.

**Lesbian:** a woman who is sexually attracted to women, and/or who identifies as lesbian.

**Marital rape:** unwanted intercourse by a man with his wife obtained by force, threat of force, or physical violence, or when she is unable to give consent. It is a non-consensual act of violence by a husband against the wife, in which she is physically and sexually abused. (Source: http://www.indialawjournal.com/volumes/issue_2/article_by_priyanka.html).

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

**Needs:** a necessity or obligation.

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• **Obsessive rape**: form of marital rape that women experience; also known as academic rape. These assaults involve torture and/or sexual acts and are physically violent. (Source: http://www.sbc-india.com/lawyer/articles/645.htm)

• **Patriarchy**: literally means “rule of fathers”. It is a social system in which the role of the male as the primary authority figure is central to social organization, and where fathers hold authority over women, children, and property. It implies the institutions of male rule and privilege, and entails female subservience.

• **Power**: is a measurement of an individual’s ability to control its environment, including the behavior of other individuals. The term authority is often used for power perceived as legitimate by the social structure. Power can be seen as evil or unjust, but the exercise of power is accepted as endemic to humans as social beings.2

• **Responsibility**: obligation, duty, and/or accountability.

• **Sex**: the biological difference between females and males present at birth. These include anatomical differences such as a vagina and penis and genetic differences found in a person’s physiological processes such as menstruation or sperm production.

• **Sexism or sexist attitudes**: please refer to gender discrimination.

• **Sexual Abuse**: it can include rape, or any other form of undesired sexual contact which can include, but is not limited to forced kissing and unwanted touching of a person’s body.

• **Sexual Harassment**: is any unwelcome behavior of sexual nature by one individual on another. Sexual harassment may be verbal or physical, repeated or done only once. It can occur between people of different genders or those of the same gender and may occur in a variety of relationships.

• **Socialization**: the way that society shapes the way we behave, think and socialize with others throughout our lives. This process takes place within our families, communities, schools and with our peers. It also extends to the language we learn and the behaviour we model based on television, music and other forms of media and pop culture.

• **Transsexual**: an individual who wants to change the gender they have been assigned at birth to another gender. Some have surgery, hormonal medication or other procedures to make these changes. They may or may not identify as homosexual, bisexual or heterosexual. They may be female-to-male transsexual, male-to-female transsexuals or choose not to be identified as either.

• **Violence**: the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.3

NOTES


