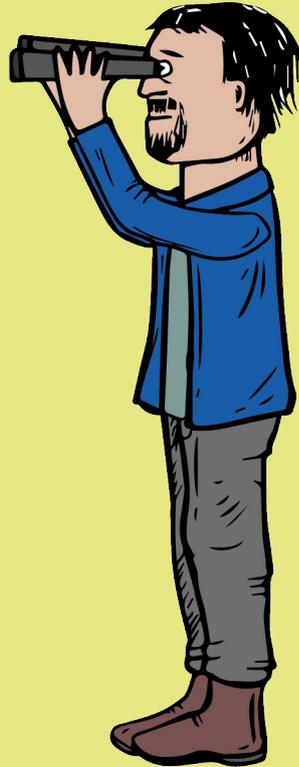


TRAINING LINE

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.



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).



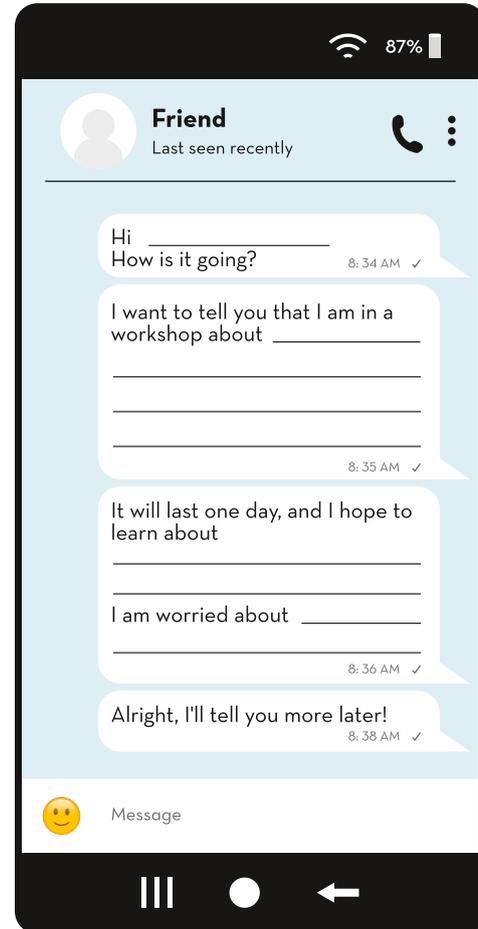
ACTIVITY

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, cat, 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

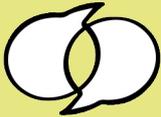
The guide for conducting this activity is provided in the illustration below (also available in Annex 1, at the end of this document).

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.



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).

Concepts/supporting reflection: "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.
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.

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

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/1cVmOziFzncCYuAXRToFoc2T727wnn95q/view?usp=sharing>

Print and cut out.

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 reflection: 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)
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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.

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.



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 reflection: 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?

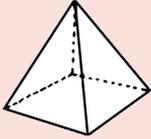
Share in plenary. The facilitator can take notes to deepen the reflection.

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

SESSION 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 and 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 flip-chart 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? 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 reflection: 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.

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.



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 reflection: 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 emotio-

nal 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 reflection: "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?"

Session 10: Puppet theater workshop: Masculinity characters

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.

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.



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 reflection:* 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 " and "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.

* 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 reflection: 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 manipulating 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

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 reflection: 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.”

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.

MASCULINITIES IN SPORT



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.

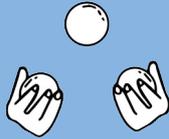
In both variation, participants are encouraged to cheer for each other's participation in positive ways.

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 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?

Session C: Collective juggling

- 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 reflection: 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?

Session C: *Flags and shields*

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.