Masculinities in motion

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A proposal to work with men using awareness-raising and activism

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RED IBEROAMERICANA Y AFRICANA
DE MASCULINIDADES
—— RIAM ——

Prologue for this edition

"One is not born, but rather becomes, a woman", Simone de Beauvoir.

In her constant toil to achieve equal rights for women, the French philosopher, teacher and writer, Simone de Beauvoir, brought something very important to the fore in this debate. In most societies and throughout history, women have taken a subordinate role to men by means of a variety of social and cultural constructions. Simone de Beauvoir not only provoked a discussion along highly interesting lines for women, but also for men. The cultural constructions and standard-based aspects of many societies set rules that tell women and men how to act and what our femininity and masculinity should be like. Just as the roles of men's power and domination over women are defined, these premises also lead to patriarchal societies, upheld in many cases by the States, laws and justice system, beliefs and customs, etc. Gender inequality remains a major challenge for humanity. Even though women make up half the world's population, they are often denied their most basic rights due to discrimination and violence.

The media and its influence play a very important role in consolidating or dismantling gender stereotypes, although nowadays millions of people are also capable of individually rendering messages and images that might positively or negatively affect gender equality.

The feminist struggle has made progress in terms of gender equality and empowerment for women, but there is still a long way to go. Alliances between women and men, collaboration among groups, organisations, institutions and persons and communication targeting social transformation will provide great support. It is important for men and women to keep on working together to consider what it means to be a human being, in an equal world where we learn to live with our differences. However, daily actions are also required to help transform everyday life in different fields of society. Communication is essential for both tasks.

We hope that this book by our friend Julio César González, Doctor of Historical Sciences and teacher at the University of La Havana and the Ibero-American and African Masculinities Network, will bring up new ideas on how hegemonic masculinity is constructed, but above all we hope that it can provide a type of antidote that particularly allows men following feminism's work over the last few years to build masculinities that can shine a light on gender inequalities in societies and thereby change them, creating new horizons for development and freedom.

Perhaps after reading it, as men we will realise that we are not born but become men, and that everything can be changed.

J. Carlos Vázquez Velasco
Director
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Networking for change

As part of celebrating the 16 Days of Activism against Gender Violence in 2015, the United Nations System (UNS) in Cuba gave the UNiTE Award to the Ibero-American and African Masculinities Network (RIAM) for its commitment to Equality and Ending Gender Violence due to its lasting effort and significant contribution to promoting non hegemonic masculinities and fighting violence against women in Cuba.

Made up fundamentally of men, but also women, who are backing a change in the dominant patriarchal culture, for years RIAM has promoted spaces for socialising knowledge and discussion on masculinities in Cuba, demonstrating the patriarchal and chauvinist-centred culture's negative impacts on men, promoting different, alternative, supportive and non-violent ways of assuming masculinity.

In alliance with the UNiTE Campaign since it was launched in Cuba, RIAM was the first Cuban social player to join the monthly Orange Day celebration in 2012. From that point on, the network activists have not let a month go by without celebrating Orange Day, in a wide range of ways:

In 2013 alone, RIAM brought Orange Day and UNiTE Campaign messages to more than 3,500 people and to nine TV programmes, with audiences over one and a half million people.

The alliance between the United Nations System and RIAM made it easier for Cuba to be the first country from Latin America and the Caribbean to present "The Brave are not Violent", an initiative from the UN Women to be able to work with men. More than 6,000 people were involved in awareness-raising through the network as part of work acknowledged by the General Secretary of the United Nations, Ban Ki-moon, during his meeting with the UNiTE Campaign Social Players in Cuba.

According to the document sent with the acknowledgement, RIAM has been an essential ally in the UNiTE Campaign thanks to its work with artists and athletes, in communities, with groups of young people and at universities, putting emphasis on the triad of men's violence: violence by men against women, against other men and against themselves.

'Masculinities in motion: a proposal to work with men using awareness-raising and activism' is a further step along this path that has received contributions from many people and work in a network. The idea is to provide men and women, but particularly men, with knowledge they require to understand how hegemonic masculinity is constructed in the patriarchal society in which we live and provide information and tools that support processes of change towards other ways of living as men.

This book was designed and drawn up from a group of creative workshops run by RIAM, mentored by the UNS and the Swiss Development and Co-operation Agency (COSUDE). Neida Peñalver, Yonnier Angulo, Enmanuel George, Maikel Colón and Andrey Hernández, took part in the creative workshops and are the authors of this proposal, with coordination and advice from the specialist in masculinity and COSUDE Programme Official Julio César González Pagés and the journalist Dalia Acosta, Technical Coordinator of the UNiTE Campaign in the Resident Coordinator's Office of the UNS in Cuba.

This initiative forms part of a series published by the Cuban Women Federation Women's Editorial, as part of national work for the United Nations UNiTE Campaign. In 2017, this campaign was relaunched as UNiTE 2030, thereby fitting in with the goals and targets of the Sustainable Development Agenda 2030.

Considering the importance of working with men to progress towards a world of equality and non-violence for gender reasons, "Masculinities in motion: a proposal to work with men using awareness-raising and activism", appears alongside another three previous studies focussing on the communication, health and education sectors: Writing with gender: proposal on how to tackle gender violence in the media; Violence against women: alerts for personnel and health and Educating for equality: proposal for prevention and educational care regarding gender violence in the school context.

I
Masculinities on the gender path

A general definition might lead us to consider gender as a historical and sociocultural construction that adjudicates roles, identities, values and symbolic productions to men and women, by means of socialisation processes. As opposed to sex, that refers to the biological characteristics that we are born with, male or female gender is learned from infancy, it can vary throughout history or each person's life, depending on social development or actual decisions taken by men and women.

Boosted in the 1970s by Anglo-Saxon feminist academics, Gender Studies did not take long to "discover" that what lay beyond the personal dimension of this category can also be applied to the traditional distribution of roles between men and women and to the social fields where these roles are embedded:

FIELD:

PUBLIC:
Market, State and civil society

PRIVATE:
Home and family
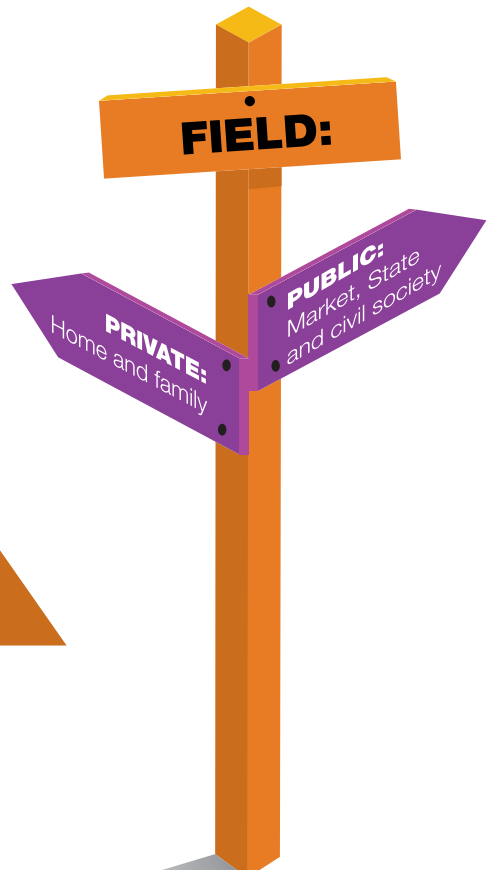
This sociocultural differentiation of gender has caused unequal relations between the two sexes. Consequently, we are talking about the existence of a hegemonic or dominant pole, that holds the power and a second pole, that is subordinate or discriminated against. The patriarchal configuration of structures in societies all over the world from the dawn of time has put men at this hegemonic pole, leaving women in the subordinate role in gender relations.

These inequalities are demonstrated in all dimensions of gender. In terms of personal identity, characteristics and behaviour culturally assigned to men have been legitimised historically. The male must be strong, courageous, leading the way, a provider, intelligent, heterosexual, capable of suppressing the capability to express a range of devalued feelings, attributed only to females, as women are associated with weakness, self-sacrifice, care, tenderness, subordination.

In the distribution of gender roles, men take the productive role, undertaking activities that generate goods, services and profit to sell and provide for the family. In addition, they must oversee activities concerning their community's development and public organisation. In turn, women were designated reproductive tasks, understood to be biologically reproductive and care activities, necessary to guarantee the family's well-being and survival.

This distribution brought about the economic empowerment of men and confined women to jobs that, to the present day, receive no payment or social acknowledgement. In order to maintain their position of power, men use a range of mechanisms that, based on cultural rules passed down from generation to generation, justify or naturalise violence against women.

Inequalities, discriminations and violence for gender reasons, guaranteeing that the patriarchal order in which we live is upheld and reproduced, affect varying groups of women differently depending on social or human conditions: urban and rural; heterosexual, lesbian and trans; native or afro-descendant; with special physical conditions or living with HIV (immunodeficiency virus that causes AIDS). In parallel, men that deviate from traditional masculinity also come up against different forms of violence, nourished by gender rules and stereotypes.

Masculinity or masculinities?

As part of the theoretical evolution of gender as a category, from the 1980s onwards, systematic studies began on the social construction of masculinity and relationships between male and female. The first studies came from the United States, Canada, Sweden, England and other industrialised countries. Above all, they emerged from theoretical work by feminist intellectuals and from approaches to gender made by anthropology and history.

Developing these studies made it possible to analyse the set of socio-cultural devices, social and political categories through which masculine identities are built, alongside stereotypes, costs and the commitment that implies meeting what has been established to attain social recognition, both in interpersonal or group relations and in the main structures of institutional and collective power. In addition, it has legitimised the search for new gender relations based on dismantling traditional models.

Along this path, masculinity has been redefined as the set of socio-cultural assumptions on ideals, stereotypes and gender relations, that help build masculine identities, the subjective imaginary and its social representation. So, when we talk about masculinity, we are referring to practices, values and attributes considered inherent to "being a man" (never "being a woman") and the effects that these conditioning factors have on the embodied experience, personality and culture.

So, as also happens with gender, construction of masculinity will depend on the culture, the historical and social context, in which it is embedded. In addition, this is a comparative category that only exists in contrast to femininity (masculinity vs femininity), as part of specific gender and sex relations. At the same time, it seems to run across other categories such as ethnic group, race, social class, sexual orientation, gender identity, among other social and human conditions.

Following this logic, we can see that as there is not just one type of man, nor is masculinity a monolithic phenomenon. There are many ways of being a man, depending on a wide range of cultures, historical periods, social groups, sub-

jectivities and individualities. There are also multiple manifestations of masculinity, independently of hierarchic ordering in each culture and legitimisation in all of them of a hegemonic model that works as a power vehicle in gender relations. This explains why relatively often we talk about masculinities in the plural, as an acknowledgement of their multiple types.

The Australian anthropologist R. W. Connell was a pioneer in this theoretical debate. In her work 'The Social Organisation of Masculinities', she analyses the heterogeneity with which masculinities can be expressed, the social interactions and strategies and resources available in specific human groups. For her, "any masculinity, as a configuration of the practice, is simultaneously located in several relationship structures, that can be following different historical paths. Consequently, masculinity, as well as femininity, is always associated with internal contradictions and historical breaks."[1]

Working from this relational perspective, Connell defines the practices and relationships that construct the main dominant patterns of masculinity in the West, referring to dominant cultures in America and Europe. These patterns are contradictory and inconsistent, where tensions are expressed between desires and practices.

This theory acknowledges the existence of multiple masculinities and the complexity of the relations between them. It has been supported by many authors and theorists in the current debate because, there is precisely where we find the essence of relationships formed between men: not all manifestations of masculinity imply analogy regarding power relations.

The hegemonic definition represents an optimum degree of power, which can be exerted on women and directed at other men. In the same way, it implies requirements from an individual point of view to the extent that within the different socialisation spaces for masculinities - even in these specific groups of men - domination and subordination relations favour those who stick closest to the hegemonic ideal of the white man, city dweller, economically solvent, strong, violent, virile, successful and heterosexual.

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1   Connell, R. W., The Social Organisation of Masculinity. University of California Press, Berkeley, 1995. https://www.academia.edu/6901808/La_organizaci%C3%B3n_social_de_la_masculinidad_-_R.W._Connell

Masculinities

Complicit

This is connected to the hegemonic model, but it does not embody it in its most extreme forms. Whilst the quantity of men that follow hegemonic patterns strictly might be small, the majority benefit from patriarchal domination and subordination relations, forming complicit relationships with the hegemonic model. Complicit masculinities are built in ways that take advantage of the power granted to men by the patriarchal culture, without the tensions or risks of always being in the hegemonic position.

Hegemonic

Generic practice that legitimises the patriarchy and guarantees (or attempts to guarantee) men's power over women. This hegemony is established whilst the cultural ideal fits the institutional, collective power. As resistance to the patriarchy grows, the bases for domination by a specific masculinity are worn away. Consequently, domination by a group of men can be challenged by women or other men.

Subordinate

Everything that is opposed to hegemonic paradigms and in many cases is associated with the feminine. Gay masculinity is the most obvious, but not the only one. Heterosexual men and boys also fit subordinate masculinity, to the extent that they shy away from some stereotypes that define what it is to "be a man" and include behaviour or attributes considered to be feminine. In practice, these power relations imply oppression, discrimination, exclusion and violence towards these groups from hegemonic masculinity.

Source: Drawn up from R. W. Connell's book, "La organización social de las masculinidades".

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Expert Michael S. Kimmel goes back to psychologist Robert Brannon's (1976) definition of virility to state that being masculine represents not being feminine, not being like women.[2] The four elements in men's collective imagination to define what is masculine would be:

- No women's stuff! A man should never do anything that remotely suggests femininity. Masculinity is the ruthless rejection of femininity.
- Stand at the helm. Masculinity is measured by power, success, wealth and social position. Males must be capable of taking the driving seat in relationships with women.
- Be as strong as an ox. Masculinity depends on remaining calm and trustworthy in a crisis, with your emotions in check. In fact, proof of being a man consists of never showing your emotions: Big boys don't cry!
- Maintain a position of aggression and physical and psychological violence active at all times. You must demonstrate to other men, women, old people and children the use of physical or verbal aggression as an essential quality of being a man and masculine power.

For Alda Facio, patriarchal ideologies "not only construct the differences between men and women but they construct them so that the latter's inferiority is understood as biologically inherent or natural. Although wide-ranging patriarchal ideologies create differences between the sexes in a variety of ways, this type of ideologies actually only vary in the extent to which they legitimise the feminine disadvantage and the number of persons who share a consensus on them."[3]

Cracks in the hegemonic model

Working from the first theoretical approaches, towards the end of the 20th century and early 21st century, national, regional and global research has attempted to define current trends in masculinities and existing potential for cer-

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2   Kimmel, Michael: "Homofobia, temor, vergüenza y silencio en la identidad masculina". http://www.caladona.org/grups/uploads/2008/01/homofobia-temor-verguenza-y-silencio-en-la-identidad-masculina-michael-s-kimmel.pdf

3   Facio, Alda. Feminismo, género y patriarcado. http://justiciaygenero.org.mx/wp-content/uploads/2015/04/Feminismo-g%C3%A9nero-y-patriarcado.-Alda-Facio.pdf

tain groups of men to make the necessary change: overcoming the patriarchy and moving forwards towards an equal and inclusive society.

A study carried out in 2000 by the Pan American Health Organisation (PAHO) Health and Development Unit offered clues on the process of "becoming men" in nine countries in Latin America (Brazil, Colombia, Costa Rica, El Salvador, Guatemala, Honduras, Jamaica, Mexico and Nicaragua). The main conclusions state that Latin American male teenagers and young men construct themselves around a constant need to demonstrate their manliness in four scenarios: in Themselves, the Family, the "Other" and their Peers.

According to one of the authors of 'Becoming Men: the construction of masculinity among teenagers and its risks', the Chilean psychiatrist Rodrigo Aguirre says "men build themselves in their relationship of opposition to women and they demonstrate themselves as men as opposed to other men. The social pressure that accompanies hegemonic masculinity puts them in the difficult situation of having to constantly demonstrate their virility, for fear of the major danger of their peers accusing them of being or considering them homosexual." What other men think is always more important than what any woman might think.

All the same, the PAHO found cracks in the predominant image of masculinity that might mean potential factors of change towards new masculinities. The research raised questions on patriarchal rules: a body is not enough to be a man, women also take the initiative, a couple's relationship is not just sexual, but also sentimental and men do their share of housework, among others. The document proposes that these actual cracks can be exploited to introduce alternative discourse that strips down hegemonic masculinity.

On this path, in 2008 specialists proposed a tool that, adapted to each country's sociocultural conditions, can be used to measure the attitudes to gender equality in men. The GEM (Gender Equitable Men Scale) considers men as "gender fair" if they:

• Consider that relationships between men and women are based on equality and respect, and that both genders have equal rights.

- Consider that their responsibility at home is more than just providing economic support and includes paternity, care and housework.
- Assume the responsibility for preventing sexually transmitted infections, pregnancy and HIV/AIDS.
- Take the initiative to use a condom and other contraception methods.
- Oppose violence against women in any circumstances and do not justify the use of violence.
- Oppose homophobia and violence towards homosexuals.[4]

On this last point, we should also add transphobia and any other form of discrimination and violence against women and men due to their social or human condition.

The original GEM scale - applied with adaptations to regional contexts in Brazil, Chile, India, Mexico and Rwanda as part of the IMAGES Study[5] (The International Men and Gender Equality Survey), includes 24 statements which the interview subjects must score according to whether they agree: completely agree, partially agree and disagree. The results confirm the prevalence of an unequal gender order - with high costs for women and men - and an as-yet incipient tendency towards change in gender attitudes and practices.

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4   "Masculinidades y políticas de equidad de género". UNFPA, 2012, https://promundo.org.br/wp-content/uploads/sites/2/2015/01/Masculinidades-y-politicas-de-equidad-de-genero-Reflexiones-a-partir-de-IMAGES-Brasil-Chile-Mexico.pdf

5   The survey was part of a multi-country project on men and gender equality policies, coordinated by the Promundo Institute and the The International Center for Research on Women (ICRW).

SEX

Physiological and sexual characteristics we are born with. They are natural and do not change (at least naturally)
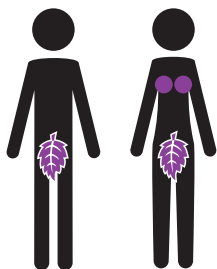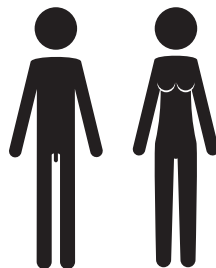
GENDER

Assessment and meaning that each society gives to sexual differences.

Ideas, rules and practices that we draw up on being women or men in a certain context.

As they are learnt, they can change.

FAIRNESS

Justice to gain equality between women and men, recognising their characteristics and differentiated needs.

Through laws and policies, conditions are created to favour whoever is at a disadvantage.
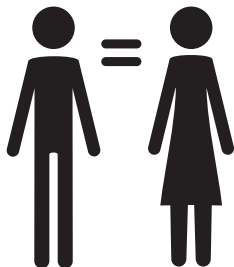
EQUALITY

Men and women have the same opportunities and possibilities to fulfil themselves intellectually, physically and emotionally, as well as meeting their life goals and developing their skills.

DISMANTLING
THE PATRIARCHY

Patriarchy

System of social, political, economic and sexual relations based on different public and private institutions that prioritise men and whatever is considered to be masculine over women and the feminine. Men oppress women as individual subjects and as a social group, making the most of their productive and reproductive force, of their bodies and their products, using different methods, including violence.

Neo-sexism

Way of thinking with a strong presence on the Internet and social media, that is upheld by criticising everything that questions the patriarchy, working from supposedly non-sexist positions, defending human rights. It minimises violence against women, blames the victims and justifies their attackers; it attempts to get around equality Policies; it maintains that women are responsible for the home and the family; and it systematically discredits feminism by equating it to sexism.

Sexism

Ideology that encompasses the set of attitudes, behaviours, social practices and beliefs intended to promote, uphold and "normalise" the superiority of men over women in any field: economic, sexual, work, social, family. It condemns any autonomous female behaviour and it is the basis for gender violence, homophobia and transphobia.

- Women are more sensitive than us and they are better prepared to look after a baby.
- I help my wife with everything but she's the one who knows how to do things properly at home.
- Women need to be looked after. A man doesn't hit a woman. If he does, you must wonder what she did to deserve it.

- I'm not feminist or sexist. I believe in equality and that's already the law.
- Men are just as much victims of gender violence as women. Most reports on violence that women make are false.
- Speaking inclusively is an attack on our language. We end up saying ridiculous things.

Misandry

Unfounded "theory" that makes women superior to men, which would be defined as the opposite of sexism. This concept does not represent the feminist movement.

Micro-sexism

Subtle manoeuvres and strategies to exert masculine power in everyday life, working against feminine autonomy. Tricks, ruses and manipulation used time and again by males to impose their own reasons, desires and interests on women.

Some have been engrained since infancy and work as action/reaction habits against women. Others are conscious and form part of masculine skills to cling on to power.

Feminism

Way of thinking and political movement in favour of women's rights and gender equality.

GENDER STEREOTYPES

Ideas, rules and cultural practices. What is expected of men and women?

	About a woman	About a man
These and other stereotypes have the result of; ● Undervaluing women and men. ● Asymmetry in couples' relationships: he is in charge and she obeys. ● Different forms of gender violence	She belongs to her home / the private field	He belongs in the street / the public field
	She looks after the home and the family.	Provides for his family
	Weak, sensitive, emotional, irrational, fearful	Strong, objective, controlled, rational, courageous.
	Dependent, lacks autonomy, can't make decisions	Independent, autonomous, makes decisions
	Works in her house and outside it	Only works outside the home
	Expresses her feelings	Represses his feelings
	Lacks control	Tendency to dominate
	Better at arts subjects and crafts	Intellectual qualities and attitudes

GENDER ROLES

Redefine / Reverse Dismantle / Change

REPRODUCTIVE

Biological reproduction and activities required to guarantee care for home and family. Work generally carried out by women all over the world without acknowledgement or payment.

COMMUNITY

Actions to develop the community where they live or a family. Does not bring in an income and almost always done by women.

PRODUCTIVE

Activities that generate economic income by producing goods and services. Men have been mainly responsible for everything that makes the most money.

POLITICS

Leadership activities on a local, national, regional or global scale. They imply assumption of powers to organise and control development of societies. Historically, it has been one of the great "areas of masculine power."

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II
The triad of men's violence

Our son's birthday is coming up, what should we buy him? The gun he wanted so much. From a very young age, male children play at war, but never - or almost never - taking into account the existence of families in transit towards construction of non-patriarchal masculinities - are they allowed to get together with girls to play at mummies and daddies or tenderly rock a plastic doll. Independently of their country or the social system where they live, boys are not usually educated to be good husbands, on paternity or love.

Historically, exercising violence has been a quality assigned socioculturally to men, who have used it to legitimise their power within the framework of gender relations. However, contrary to what we have been led to believe, violence is not a natural or biological condition of males. Violence is learnt, it is imposed on men as an element in the sociocultural construction of their identities and becomes a resource to guarantee the patriarchy's survival.

Through violence, men legitimise their dominant position in power relations regarding women and other men who do not comply with the mandate of hegemonic masculinity. So, men's violence against women is not an isolated process, but it is embedded in what has been described as the triad of men's violence.

Men's violence against other men is a traditional component of this patriarchal hegemonic masculinity that should not be forgotten when looking in greater depth at the problem of violence. As they are socially constructed to be rivals, from a very early age in life, men must be careful not to show any

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TRIAD OF VIOLENCE

Men against men | Men against themselves | Men against women

weaknesses. This rivalry forms part of existing stereotypes on masculinity and it is an essential quality that should characterise "true machos."[6]

So, socialisation of masculinities means that, throughout childhood, adolescence and adult life, men tend to respond to any disagreement or conflict with force and violence. This trend has been confirmed by United Nations studies estimating that most men who die from violent causes, die at the hands of other men. From adolescence, men are more likely than women to get involved in attacks or physical fights, meanwhile interpersonal violence is currently the main cause of death among teenage boys and young men in Latin America and the Caribbean.

The patriarchal culture also lies behind homophobia and transphobia in the modern world. Attacks against people because of their sexual orientation or their gender identity are usually caused by a desire to punish anyone considered to challenge the gender rules and due to the need of men, since childhood, to publicly reaffirm themselves as such. This phobia, that can also affect girls, teenage and adult women who have been brought up in the patriarchal culture, threatens more than a few people through mere suspicion.

Global reports indicate that almost 80% of violent deaths of trans persons occur in Latin America. The UNESCO report revealed that in some countries up

6   González Pagés, Julio César. "Macho, varón, masculino". Editorial de la Mujer, Cuba, 2010.

to 85% of gay, lesbian, bisexual and transgender (LGBT) students are victims of homophobic and transphobic violence at school. 33% of students who do not belong to the LGBT collective but who do not conform and in some way violate traditional gender rules are also subject to homophobic bullying.

For masculinities specialist Michael Kaufman, "personal insecurities conferred by being unable to pass the test of manhood, or simply the threat of failure, are sufficient to lead many men, particularly when they are young, into an abyss of fear, isolation, rage, self-punishment, self-rejection and aggression. Within this type of emotional state, violence becomes a compensatory mechanism. It is a way of re-establishing the masculine equilibrium, to assert yourself and assert your masculine credentials to others."

Homophobic school bullying

The bullying suffered by many boys, girls, teenagers and young people in schools in Cuba and throughout the world is a manifestation of violence that is often related to myths on masculinity, femininity and stereotypes that surround these sociocultural constructions. In a 2015 study, by researchers from the Enrique José Varona University of Pedagogic Sciences, in different schools in the capital's towns of Marianao and Boyeros, information was compiled on students' satisfaction, their perception of security, use of homophobic language, at-risk places and feelings of exclusion that are directly and indirectly implied to 150 students surveyed concerning situations of homophobic school bullying. More than 25% of the students described their respective study centres as "unsafe" for so-called "weaklings", "effeminate men" and "males who look like women." Preventing homophobic school bullying is a challenge for everyone, male and female. We should shape new generations based on solidarity, respect for diversity and peace culture.

So, male violence in its multiple forms is, according to Kaufman, "the result of both the power of men and the perception of their right to privilege, the permission for certain forms of violence and the fear (or certainty) of not having power."[7] In other words, in most cases men grow up convinced that "as superior beings" they have the right to be served, satisfied and put up with by "inferior beings" - read women here - in all areas of life.

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7   Kaufman, Michael. Las siete P's de la violencia de los hombres. http://ateneu.xtec.cat/wiki-form/.../_media/.../las_siete_ps_de_michael_kaufman_1_.doc

Men against women

If two men get into a fight in the street, other men always appear to separate them, or we run off to find the police. A man grabs a woman by the throat in the same city centre and not one person steps in. A female neighbour shouts out in the night whilst she is being beaten by her husband, but we don't knock on the door to defend her or pick up the phone to call the police. We see that a girl at work is repeatedly sad, quiet, with bruises on her arms, we whisper to colleagues nearby, but it doesn't occur to us to offer her any help.

The way in which many people react in the presence of an act of violence within a couple is marked by the patriarchal rules that we learn from childhood. According to the patriarchal culture, men not only have power over women but every right to use it. To justify passivity, inertia, complicit silence, we blame the woman for arousing masculine anger, we justify ourselves with the old precept that what happens within a couple is private and, finally, we presume that "if we get involved, she's only going to defend him."

We rarely think about what might lead an abused woman to defend an abusive husband in public. Firstly, she has also grown up in a patriarchal culture and might be marked by all the gender stereotypes that she learnt from childhood: she might be convinced that she deserves it and he has every right to do what he wants to her. Secondly, that woman is trapped in paralysing, generalised fear every minute of her life: she fears that, if she lets someone defend her, when they are alone it might be worse, he might take her children away and she can't see them anymore; she might be thrown out of the house or left chained up all day; she fears for her life.

Whilst most men that die in the world due to violent causes are killed by other men, a significant number of murdered women are victims of violence from a man who is close to them: their partner, ex-partner or close family member, including father, brother or uncle. A Worldwide Homicide Study confirmed that almost half (47%) of all feminine homicide victims in 2012 were murdered by their intimate partners or family members, compared to less than 6% of male victims.[8]

8   "Estudio Mundial sobre Homicidio. UNODC", 2013. https://www.unodc.org/documents/gsh/
     pdfs/GLOBAL_HOMICIDE_Report_ExSum_spanish.pdf

In some cultures, men's violence against women includes infanticide on girls and prenatal selection of sex to avoid giving birth to females, sterilisation and forced abortions, arranged marriages, exchanging daughters for a dowry, ablation or feminine genital mutilation to prevent the right to feminine pleasure, the legal protection of "honour" crimes - such as killing a wife suspected of infidelity - and the use of women's bodies as war spoils in conflict situations.

So, when we talk about violence for gender reasons, we are talking about violence that is inflicted on women just because they are women and this can become more intense as women gain physical, economic and political autonomy, inverting masculine power and threatening the patriarchal order. The structural imbalances of power and the inequalities between women and men in today's world can be considered, at the same time, as the causes of violence and the context in which they are embedded.

The United Nations has defined violence against women as "violence that is directed against a woman because she is a woman or that affects women disproportionately. It includes acts that inflict physical, mental or sexual harm or suffering, threats of such acts, coercion and other deprivations of liberty."[9] This problem issue has also been acknowledged as a human rights problem[10] and a potential hazard for women's safety, health and well-being.[11]

As part of this route, the in-depth Study on all forms of violence against women, published as a report from the UN Secretary General in 2006, compiled information and evidence on a national, regional and global level to show that "there is no region in the world, no country and no culture where women manage to be free from violence.

9   Declaración sobre la Eliminación de la Violencia hacia las Mujeres, United Nations, 2013. http://www.unhchr.ch

10 Recomendación general No.19 de la Convención para la eliminación de todas las formas de Discriminación hacia la Mujer (CEDAW). http://www.un.org/womenwatch/daw/cedaw/recommendations/recomm-sp.htm

11 Resolución 58/147 de la Asamblea General sobre la eliminación de la violencia contra la mujer en el hogar. http://www.acnur.org/t3/fileadmin/Documentos/BDL/2004/2631.pdf?-view=1

The omnipresence of violence against women, that crosses national borders, cultures, races, classes and religions, indicates that its roots lie in the patriarchy - the systemic domination of women by men."[13]

In turn, General Recommendation 19 from the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) refers explicitly to violence against women as a way of seriously preventing women from enjoying the same rights and freedoms as men. The CEDAW acknowledges that proclaiming their freedoms and socio-economic rights is no use to them if their right to life is not previously guaranteed. Consequently, the Expert Committee for the convention defines the violence as an exacerbated expression of discrimination, "highlighting the integral and interdependent nature of the different rights won by humanity and how gender violence is a hindrance for women to be able to exercise them."[14]

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12   Proveyer Cervantes, Clotilde. Violencia y sociedad. Una mirada a la violencia de género desde la realidad cubana (Violence and society. A look at gender violence from Cuban life) Multimedia. A complete look at violence against women: tools for work in the community field, 1917.

13   Estudio a fondo sobre todas las formas de violencia contra la mujer, Naciones Unidas, 2006. http://www.ungei.org/srgbv/files/N0641977_sp.pdf

14   Idem, ref. 12.

We are only aware of the tip of the iceberg.

Less than 10% of women that seek help to escape the circle of violence go to the police.

12 women are murdered every day in Latin America and the Caribbean for gender reasons.

1 in every **3** women in the world has suffered physical or sexual violence.

1 in every **5** girls and **1** in every **13** boys are sexually abused.

Less than 40% of women who suffer violence seek any type of help.

Most acts of violence against women are never reported.

Basic factors of gender violence

Unequal relations between men and women determine their opposing positions in the power distribution, in either the public or private field. Violence becomes the ultimate resource to perpetuate men's privileged position in these relationships.

The rules, values and stereotypes that we learn from infancy, as part of gender socialisation. In men, the process of constructing their masculinity is upheld, to a large extent, by exercising violence.

In parallel, a study by the CEPAL on the situation in Latin America and the Caribbean considered violence against women as the clearest indicator of social and cultural backwardness in a society. In the context of inequality, discrimination and impunity, gender violence also appears as a systemic and systematic violation of human rights and as an obstacle to economic, social and democratic development in all countries.[15]

On this path towards social acknowledgement and the response from different fields of society, studies have been evolving from definitions that frame gender violence in the domestic environment to a more encompassing gaze, that includes other abuse and discrimination in public spaces, at structural and institutional levels and, more frequently, in cyberspace. Along with more extreme and recognisable forms of violence such as physical and sexual, multiple expressions coexist that are usually naturalised by the patriarchal and dominant culture, expressions of violence that we tend to assume as something completely normal, making it invisible or silencing it, consciously or unconsciously.

GUIDELINES FOR CONSIDERATION

The documentary 'Mírame mi amor', from 2003, by the Cuban director Marilyn Solaya, raised awareness regarding the evil that women suffer in the streets, avenues, cinemas, parks and endless public spaces where they are sexually assaulted by men known as flashers, snipers or exhibitionists. Public masturbation is violence against women committed by men. Catcalling can be another manifestation of this type of violence that is very common in public spaces and a way of exercising this masculine power.

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15   CEPAL, ¡Ni una más! ¡El derecho a una vida libre de violencia!, 2007. https://www.cepal.org/es/publicaciones/2870-ni-mas-derecho-vivir-vida-libre-violencia-america-latina-caribe

Following this path, we can describe multiple forms of violence against women.

Physical violence	This is the most visible type of violence. It regularly leaves a mark on the outside of the human body. This might involve hitting, pushing, kicking or any other action that causes or might cause damage, physical injury or death. It its most extreme expression, there is femicide,[16] or selective murder of women for gender reasons.
Sexual violence	Acts, gestures or threats with sexual purpose, that go from unwanted caresses or insinuations as far as rape within marriage or by a stranger in a public space, including forced oral, anal or vaginal penetration, child sex abuse, incest and exposure to pornography or exhibitionism.
Sexual harassment	Verbal or physical sexual actions, received by someone who does not welcome them, in public, work or study spaces, and that might be reiterated over time and accompanied by promises or threats. They can cause unease, humiliation, fear, personal dissatisfaction or depression in the person being bullied.
Psychological violence	Action that causes or might cause psychological damage in women, affecting their self-esteem and their ability to decide freely. It can be expressed through verbal abuse, jealousy, control, depreciations, manipulation, threats, limiting freedom of movement and prolonged silence. As a rule, it is present in all forms of violence within a couple.
Economic violence	Mechanisms that reinforce a woman's dependence, limit her freedom of movement and access to resources and services, with the intention of keeping control, damaging or submitting the victim. It includes monitoring use of money, threats to withdraw income or leaving her without a home.

16 Selective murder of women for gender reasons, that might take place in the public or private space, at the hands of a partner, ex-partner or an unknown person. According to the Mexican anthropologist and feminist Marcela Lagarde, femicide involves the "criminal combination of silence, omission, negligence and collusion of authorities in charge of preventing and eradicating these crimes."

Obstetric	These are conscious or unconscious forms of violence linked to the pregnancy, birth and postpartum processes.
Symbolic	Making women's contribution invisible in history or in modern society, displaying their image in media, cultural or advertising products as a sexual object or in roles that are subordinate to men. They work as socialising mechanisms of the patriarchy from the media, education and culture.
Institutional	Criminalisation of the victim or re-victimisation in institutions that should oversee her protection. This involves doubting her version of events, blaming her for causing the attack or attempting to convince her to solve the problem in private instead of reporting it, making her repeat her story of abuse several times. This also refers to economic stripping or removing services that particularly affect women, dictating discriminatory rules and laws and managing services or funds in a way that discriminates against women.
Structural	Intangible and invisible, social barriers that prevent women, solely because they are women, from accessing basic rights such as education or access to certain jobs.

The arrival of new information and communication technologies in our daily lives added cyberspace as another environment for violence. So, symptoms are now being registered of what has been called cyber-bullying:

- Spying on your partner's mobile phone.
- Harassing or control your partner using mobile phones or social media.
- Interfering in your partner's relationships with other persons on the Internet.
- Getting angry when your partner does not answer immediately.
- Making your partner promise to share their access codes.
- Demanding that your partner shows their geolocation.
- Censoring photos that your partner shares on social media.
- Making your partner show you a chat with another person.
- Pressuring your partner to send you intimate pictures against their will.

Internet, and particularly social media, has also been used as a platform for the lucrative trans-national business of people trafficking, for sexual and labour

purposes. Girls, boys and women appear as the main victims of a phenomenon that happens in practically all countries in the world, either as a point of origin, transit or destination. The vast majority of victims are young women who have been tricked with false promises of employment and then raped, drugged, imprisoned, beaten or threatened with acts of violence, or they are made to pay back debts, their passports have been confiscated or they have been blackmailed.

Men do not only participate in the trafficking operations and earnings but in the case of sexual exploitation, they are the vast majority of the customers that guarantee the existence of this phenomenon.

GUIDELINES FOR CONSIDERATION

Trafficking is another expression of gender violence. Women represent almost half the victims detected in the world. The combined number of women and girls make up seven out of every ten identified victims. One in every ten victims is a boy. 30th July is the World Day against People Trafficking. Cuba has declared zero tolerance against people trafficking and in 2017, it presented its National Action Plan to Prevent and Fight People Trafficking in Cuba and Protect Victims to the United Nations. This involves raising the perception of risk and social rejection of this phenomenon.

Walk in her shoes

Once a year, people put on women's high heels and run through the streets of Toronto as part of the initiative to Walk a Mile in her Shoes. With followers in several countries throughout the world, the United Gender Movement promotes "masculinity that is committed to equality" and, in this specific case, attempts to fight gender violence, with an emphasis on sexual assault and rape. For the promoters "you cannot understand another person's experience without walking in their shoes."

Organisations from more than 90 countries currently take part in the White Ribbon Campaign, considered to be one of the most important efforts by men in the world to end violence against women. Emerging in Canada in 1991, in response to the murder of 14 teenage girls just because they were taking a degree traditionally intended for men, the Campaign calls on men's responsi-

bility to overcome silence and complicity that usually goes hand in hand with male violence.

In addition to initiatives such as these against male violence, over the last few years a range of experiences have been developed to promote change in groups of men, from inside each of them. One important step on this path is to understand that violence is not always premeditated but used as a resort that is triggered almost automatically in the face of a perceived threat. For Miguel Ángel Ramos Padilla, author of a Manual to Provide Skills for Local Leaders on Masculinities and Prevention of Gender-based Violence, this mechanism would explain why many men act impulsively, almost without thinking, automatically picking out the object of their assault.

Working from a six-year experience in the Men who Give Up Their Violence Programme, at the Peruvian Cayetano Heredia University, Ramos Padilla suggests that the process of change towards non-violent masculinities can begin in the closest, everyday environment, the domestic environment, by following a series of guidelines.

If we are men, we should:
- Not brush off our violent acts by thinking that "it's not such a big deal" or "I barely touched her". There is no small act of violence, all types should be rejected and stopped.
- Take responsibility for our violent acts and not blame the woman for our violence. Nothing justifies violence and each person is responsible for what they do.
- Not expect to be served by women. Satisfying our own needs is our responsibility, not theirs, and also helps eliminate conflicts that trigger our violence.
- Recognise the signs leading up to our violence - everything we think and feel that triggers our violence - to stop it and walk away in time.[17]

17   Ramos Padilla, Miguel Ángel. Manual de Capacitación a Líderes Locales en Masculinidades y Prevención de la Violencia Basada en Género. UNFPA, 2012. https://www.mimp.gob.pe/webs/mimp/sispod/pdf/378.pdf

MEANS OF PATRIARCHAL POWER

Masculine privilege: acting like the king of the house; treating her like a servant; not letting her make important decisions; defining the roles of the man and the woman.

Manipulating their children: making her feel guilty for how their children behave or using them as intermediaries; threatening to take the children away from her.

Use of coercion or threats: frightening her; threatening to leave her, by committing suicide or falsely reporting her; making her commit a crime or making her withdraw a report made against him.

Isolation: controlling what she does, who she can see, who she can talk to, what she can read or see, or where she goes; limiting her social life; not letting her out of the house.

Intimidation: making her afraid through looks, actions and gestures; destroying objects; breaking her personal things; showing her weapons or mistreating pets.

Economic abuse: forbidding her from working; control her money; not informing her about family income or preventing her from accessing income.

Emotional abuse: making her feel bad, inferior, rough, guilty; making her think she is going mad; insulting her with offensive nicknames; confusing her on purpose and humiliating her.

Women trapped in the violence cycle

When a woman says NO, she really means YES. And you know.... when a man is excited, he can't hold himself back.

HONEYMOON PERIOD

The abuser says he's sorry, tells her that he loves her and that it won't happen again, brings her gifts.

Over time, the explosive incidents become more frequent, violent and dangerous, endangering the woman's life.

He treats her like that and watches her because he loves her.

EXPLOSION

Tension is released through abuse, including hitting, sexual assault, pushing and threats.

She likes to be abused or she would have left him ages ago. What's more, if it's true that he's so violent, she would have reported him.

Domestic violence is not usually a one-off. The abuser acts differently in private and in public. The woman is isolated and ends up believing she is guilty. It is very difficult to break the cycle without outside help.

RISING TENSION

Shouting, accusations, insults, repeated and increasing depreciation.

If she behaved properly, she wouldn't provoke him so much. But she deserves everything she gets.

Poor guy... He's not really like that. He just drank a lot and alcohol makes him aggressive.

He is so hard-working, and she never wants for anything. She needs to decide what do to, but she should save her marriage for the sake of their children.

SEXUAL HARASSMENT

Sexual harassment that women experience at work, in schools and public places remains one of the forms of gender violence made most invisible, least considered by the law. A woman is a victim of harassment when:

● Her boss subordinates her professional development or the actual job to her accepting his sexual desires.

● Her teacher conditions her exam results to her showing him some affection or surrendering to his wishes.

● If a man hits or touches you deliberately on public transport, without your consent.

● A man sits next to you in the cinema or another public space to masturbate.

● Traditional catcalls invade your personal space without your permission, just because a man believes he has the right to talk to you when he wants and say whatever he feels like.

● You do not feel safe walking along the street, day or night.

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III
The costs of "being a man"

From being a boy, he strictly followed the rules that "men don't cry" and "you're not going to take that lying down." When he reached adolescence, he did anything he could to demonstrate his strength, he bullied his way through school, he lost one girlfriend after another due to jealously or being dominant until at last, he found a woman who didn't dream of a career, kept the house like it should be and lives for him and their kids: two young ladies aged 13 and 16 and they have to be defended against men. That's all he needed! He has never needed to abuse his wife... she is good and gives him no reason. Whenever he can, he goes out on the town with his bottle of rum and his mates, until the early hours. He has never wondered if he could be different: he is the man and that's how it should be.

There are a thousand stories like this. The generations go by, time passes and even the socioeconomic or political conditions change, and men continue sticking to the patriarchal rules that empower them, that put them in a privileged position over women from childhood, but this also comes at a cost. From an inability to openly express their emotions and feelings, to the need to always be alert demonstrating their manliness, following guidelines that perhaps they don't agree with, acting in a way that they might not want to but always under pressure to conform. For some, the power that they benefit from and receive from birth thanks to the patriarchal culture can become a straitjacket that is very difficult to escape.

On the path to becoming "macho, male, masculine", the repression of emotions and feelings takes a central role from childhood. How many times have we told a boy that men don't cry when they feel physical or emotional

pain, without realising that crying is the natural reaction in any human being? How many times have we seen a grown man hide, ashamed, because he can't hold back his tears? How this repression occurs and the pain that it can cause over a lifetime was described by Michael Kaufman in *Men, Feminism, and Men´s Contradictory Experiences of Power.*[18]

"The acquisition of hegemonic masculinity (and most of its subordinates) is a process through which men manage to suppress a whole range of emotions, needs and possibilities, such as the pleasure of caring for others, receptivity, empathy and compassion, experienced as inconsistent with masculine power. These emotions and needs do not disappear; they are simply slowed down and they are not allowed to play a full role in our lives, which would be healthy both for us and for the people around us. We remove these emotions because they might restrict our capacity and desire for self-control and domination over the human beings around us and who depend on love and friendship. We suppress them because they are associated with the femininity that we have rejected in our search for masculinity."

Kaufman, among the founders of the White Ribbon Campaign in Canada, considers that the power associated with dominant or hegemonic masculinity can be turned into a source of enormous pain as it imposes goals that are practically impossible to meet because, despite repressing the emotions and feelings, they are still there. In his opinion, by losing the thread of a wide range of needs and human capabilities men lose their emotional common sense and the capacity to look after themselves, managing even to "direct their hidden pain against themselves in the form of self-hate, self-deprecation, physical illness, insecurity or addiction."

All these limitations have serious implications for health, but also for how they relate not only to women but also to other men. The traditional stereotypes make them vulnerable to violence, that they very often provoke, to sexually transmitted diseases or other diseases that get worse if they are

18   Kaufman, Michael. Men, Feminism, and Men›s Contradictory Experiences of Power http://www.observatorioviolencia.org/upload_images/File/DOC1162568754_hombresspanish.pdf

not caught in time, and to alcoholism and different forms of addiction. At the end of their lives, how they have constructed their relationships with their sons and daughters might put them, more than women, in a situation of abandonment.

Some of these costs also form part of the triad of men's violence and are related to what men, often unconsciously, do to themselves.

GUIDELINES FOR CONSIDERATION

The traditional forms of being a man imply a process of violence towards oneself. Personal imprudence derived from physical and psychological violence from males is expressed in scarce self-care and abuse of their bodily abilities as a display of manhood. Some male health studies show that many accidents arise from this intentional exposure to risk situations and the real and symbolic violence legitimised by stereotypes of masculinity.

At the crossroads of care

The way in which men look after their body has evolved in the 21st century. Among younger generations, it is usual to find men who take care with their appearance, shave their chests, legs and arms and go to the gym often to build up their muscles. Some groups have even got over the close physical contact barrier with other men and they greet each other with a hug or a kiss, without fearing that their manhood will be brought into question. These new signals can, however, be accompanied with other phenomenon such as the use of substances that are harmful for the body to accelerate the process of "making yourself stronger" or putting beads in their penis to, supposedly, give women more pleasure.

In parallel, without it mattering how much time men devote to caring for their body, the trend has still not transferred sufficiently to the field of health. Traditional gender norms continue to clearly show the difference between women and men in their access to health services and their main causes of

death. This does not just refer to men who only go to the doctors when they are in extreme situations, but many countries do not run specific campaigns for certain men's health issues that might be controversial, such as prostate cancer.

Applying gender theory in the health field over the last few years has made it possible to tackle the problem issue of men's health, considering the impact of how traditional masculinity is constructed and socialised. This is a process that starts from infancy, when the family is more permissive with what a boy child might do outside the home, putting himself at risk of different types of accidents and violence. Mothers and father take better care of girls than boys and there is little awareness of the risks that males face against phenomena such as bullying, pornography and sexual abuse. As they reach adolescence, the trend is maintained and male teenagers start a lifetime of demonstrating their manhood, that puts them at daily risk.

GUIDELINES FOR CONSIDERATION

Men and boys are at greater risk of suffering trauma and dying in accidents or due to violent causes. They also have greater rates of psychotropic substance abuse and its consequences, such as lung cancer, liver cirrhosis and more risky sexual behaviour. Strict rules of masculinity can dissuade men from seeking health care that would protect them from the trauma or allow to have diseases treated.

From adolescence onwards, the gender difference in terms of health become stronger. From that moment on, men become the group with the greatest risk of death by accident, assault, suicide, occupational diseases and some chronic diseases, in most cases associated with how we socialise our masculinities.

Alcohol and drugs: At a global level, substance abuse tends to be three times higher in men than in women. In Latin America and the Caribbean, the average per-year prevalence of alcohol abuse is 9.8% for men and 1.9%

for women. A study with 5,410 patients attending emergency services in 12 countries revealed that anyone who drank alcohol usually suffered more intentional injuries caused by a third party - almost always a friend, and the incidents mainly took place in public places. Data from the Pan-American Health Organisation consider that excess masculinity death reaches dramatic proportions in accidents linked to excessive consumption of alcohol: 5 to 50 times greater than for women.[19] Alcohol and other drugs also trigger men's violence on women in the domestic environment, affecting the whole family.

HIV / AIDS: The majority of the two million people who are living with HIV in the region are men, 71% of the cases detected between 2000 and 2015 in Latin America and 64% in the Caribbean. It is calculated that the probability of infection for men who have sex with men (MSM) is 1 in 3 in the region. More than 10% of men who have sex with men are carriers. The stigma and the discrimination that gays, bisexuals and transgender persons live with reinforces their vulnerability to HIV and other sexually transmitted diseases such as syphilis, gonorrhoea or the human papilloma virus. In Central America, 22% of MSM report having sex with women as well. The patriarchal rules and prejudices that still exist concerning condom use among heterosexual couples also increase the risk for women who usually get infected with HIV as the result of having sex with a stable male partner.

Suicide: Although men attempt suicide less than women, they are usually more successful. They represent 88% of suicides using a weapon across the world, with a significant increase among young people aged between 15 and 25 years old. In the Americas, suicide is the third cause of death among under 25s, after homicide and traffic accidents: 3 out of every 4 deaths are due to this cause in men. Depression is increasing in the modern world and it has a strong presence in the masculine population, often caused by inability to meet the demands of hegemonic masculinity and the barriers that

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19   Género, salud y desarrollo. Indicadores básicos. PAHO, 2007. http://www1.paho.org/hq/dmdocuments/2009/BROCHURE__GENDERhlth07span.pdf

men put up for themselves to seek help, both professionally and among their friends.

Homicide: 79% of the almost half a million persons (437,000) who lost their lives due to homicides throughout the world in 2012 were men. They are the majority of the victims but also close to 95% of the people committing the homicides, a trend that is holding steady among regions, independently of the type of homicide or the weapon used. On a global level, the rate of homicides by men is almost four times greater than by women (9.9 compared to 2.7 for every 100,000), where America records the highest rate (30 for every 100,000 men). The causes are fundamentally bound to organised delinquency, alcohol abuse and other drugs and the lack of resources to tackle interpersonal problems in a non-violent way. It is considered that 43% of all homicide victims are aged between 15 and 29 years old, one in every seven victims throughout the world is a young man from the American continent. Whilst a large proportion of women lose their life at the hands of the person they hoped would protect them, most men are murdered by other men that might not even know them.

Middle-aged men in Latin America and the Caribbean lose around 40% more years of life than women, fundamentally due to chronic disease that, when treated in time, could have been avoided. Depression, among other mental health issues, is a problem that strongly affects the masculine problem on a global level and can be bound to the inability, at certain points, to meet the mandates of hegemonic masculinity. This is added to excessive masculine death due to violent causes, traffic accidents or in the workplace.

GUIDELINES FOR CONSIDERATION

In accordance with the National Survey on persons with HIV / AIDS, carried out by the Population and Development Studies Centre and the National Statistics and Information Office (ONEI) in Cuba, that grouped together a sample of 6,238 people with HIV for 12 years and more residents in the country, the disease is mainly concentrated among males, who represent 80.6% compared to 19.4% women. The most affected group is men who have sex with other men (MSM) and the majority of women with HIV were infected as a result of unprotected sex with a stable male partner.[20]

20   Encuesta a personas con VIH/sida. Oficina Nacional de Estadísticas e Información, 2012. (Survey among people with HIV/AIDS. National Statistics and Information Office) http://www.one.cu/encuestasida.htm

I'd rather die...

One of the most lethal cancers in men is prostate cancer. Despite developments in medical science to detect and treat it in time, with a high probability of survival, many patients are diagnosed too late. Why? Sexism makes many men wary of a rectal exam. The area of the body around the anus has been thought of historically as a "sacred" point for men, that cannot be penetra-ted or even touched, as it "erodes" their masculinity.

The result? Many men put off visiting the specialist, and so put their lives at risk.

An experiment at a doctor's surgery in Luyanó, in La Havana, demonstrated this hypothesis: when an announcement went out concerning PSA (Prostate Specific Antigen) tests that only required a blood sample, a significant number of patients came to the surgery. Even today, more than a few men, regardless of age, race or education level, are offended if they are asked whether they would have a rectal exam to diagnose a cancer. Many prefer to die rather than be penetrated by a finger.

Prostate cancer took 3,023 lives in Cuba in 2016. It is the second most frequent cancer among Cuban men, only topped by lung cancer.

Providers and paternities.

Aged 27 years old, he has got involved with groups of men in favour of equality, he attempts to break away from everything he learnt from his father on what a family should be like and seeks a partner to share his life and the responsibilities for building a home together. But if it is not easy for women to find men who share responsibilities and housework equally, for men who have decided to break away from the macho culture, it is not easy to find rule-breaking women either. The traditional gender rules that guarantee that the patriarchy is reproduced in our modern world, continue to be passed down from generation to generation and affect both men and women.

Along this path, one of the most deeply rooted stereotypes, conditioning men's entire lives from when they start going out with a girl to paternity, is that of

provider. He should pay to get into the club and for drinks in the café - even though both members of the couple are university students and neither earns a wage, and he has the moral duty to maintain his family, even though his partner also works, earns a good salary and her economic contribution is important to maintain the family. A successful feminine partner, with a promising career and significant economic contribution, can cause a crisis for any man, make him depressed or even make him violent to limit the woman's autonomy and keep control of what he has inherited, as if by mandate, from hegemonic masculinity.

Of course, these trends are not static. Whilst the traditional model reinforces the role of the men as providers and women as carers, keeping it in the collective imagination of a large number of people, changes have been seen over the last few decades tied in with women going out to work, feminisation of higher education and dropping fertility rates. Families have also diversified and the typical heterosexual structure of mum, dad and children is joined by same-sex parent families - made up of two fathers or two mothers with their children, and other partnerships between people, regardless of their blood or loving-sexual relations, in order to set up a life together.

However, women's participation in public spheres has not been balanced out equally by men's participation in the private sphere. The role of provider is a lot of pressure for many, but it also puts them in a position of privilege and reinforces female subordination. Very few men have got over this structure and, in the best of cases, they feel the need to "help" their wife in the housework, which is usually limited to taking the rubbish out, going to the shops on their way home from work or doing typically male jobs such as maintenance on the air conditioning once a year. The responsibility and the daily weight of domestic work is still maintained, in the majority of cases, by women and it is almost literally passed down to daughters and sons when they start to receive responsibilities within the home: the girl helps her mother in the kitchen every day; the boy sees how his dad fixes the lamp on a Sunday morning.

All studies on use of time that are carried out throughout the world reveal that women continue to devote many more hours than men to house work and caring for the family, without receiving payment or social acknowledgement in exchange and regardless of whether they go out to work or not. What has been called a double workday becomes triple when some men demand that their wives fulfil their sexual duty at the end of the day.

Paternity is embedded in these contexts, with as many nuances as there are families and partners.

For Julio César González Pagés, in his book Macho, varón, masculino, "when the hegemonic model of masculinity present in our societies is defined, paternity is bound directly to characteristics such as providing economic support, being authoritarian, demonstrating a strong personality, firm, rational and with an absence - at least tangibly - of emotions and affection. This definition clearly contrasts at all times with the parallel paradigm of maternity consisting of direct care, understanding, affection, emotional support, physical contact."[21]

So, he continues, "the paternal figure is wrongly seen in the different social contexts as lacking tenderness, affection, understanding and incapable of putting across feelings that historically have been attributed to the mother regarding the children. Once more, we find another coincidence with the stereotype of the masculine ideal that affects the father/son relationship in unimaginable proportions and even affects the relationship between the father and the mother."

"The children get the worst of it, because they see the balance of spiritual attention tip towards the maternal side and they begin to conform with the way of thinking and acting that reproduces and perpetuates masculine and feminine roles in the family. The mother-wife will then oversee the housework, direct care of the kids and making sure that they do well at school. The father-husband provides an income for the home, decides on weighty matters and his teaching for the children can be summarised in several issues, depending on the sex of his children."

Despite resistance to change, studies in the Latin America and Caribbean region attribute social, economic and cultural changes over the last few decades to the questioning that has arisen around dominant masculinity and paternity and practices inspired by these patterns, as well as the demand for changes that make relationships between men and women and between fathers and children more "human", intimate, fraternal, collaborative, equal, tolerant and democratic.[22]

21   González Pagés, Julio César. "Macho, varón, masculino". Editorial de la Mujer, Cuba, 2010.

22   Sexualidad, fecundidad y paternidad en varones adolescentes en América latina y el caribe, UNFPA 2015

Some of the most important questioning concerns restriction of paternity to a merely biological matter. The so-called "social paternity", referring to legal or agreed adoption and other different ways of performing paternity as also happens with maternity, demonstrates that this is a sociocultural dimension that is being built and changes with its context.

According to a study in four countries in Central America, paternity "like all human behaviour can be assumed, accepted or rejected, or not, and its acceptable form will depend on what is socially expected of it at a particular historical moment. Today, paternity, for example, is not considered acceptable by increasingly growing sectors of society if it does not include, alongside the material provider aspect, the creation of firm and permanent emotional ties that require fathers to be closer to their children, plus provision of care."

The research entitled 'Masculinity and sociocultural factors associated with men's behaviour: study in four Central American countries, a result of the Reproductive Education and Responsible Paternity Regional Project on the Central American Isthmus," demonstrated that emotional ties are not ensured instinctively or automatically by all men, that a good number of men and women continue to think that to be a good father, it is enough to take the role of provider and that in the same country, at a given time, there might be different ways of being a father.

So, as we are talking about masculinities, we should also talk about paternities:

|	
Traditional paternity	● **This is based on the biological references of the differences between men and women and on patterns set by the patriarchy.** ● **It conceives the father at the very top of the family pyramid, with a naturally and indisputably granted status. His fundamental role is provider and responsible for authority and family discipline.** ● **A father should not be too affectionate and understanding because he might lose his authority and not be respected by his sons and daughters.** ● **A good father punishes his sons and daughters, even using force if necessary, so that they "learn".**

Paternity in transit	• The traditional paternity ideas are challenged by any that are structuring a modern conception of it. • This process of change from one mentality to another is observed in men who are concerned about giving opinions on how things ought to be. • Men who express positions that are sometimes contradictory and that demonstrate both traditional and modern ideas.
Modern paternity	• Paternity is integral and includes the provider function and giving sons and daughters affection and care. • Authority as a father does not exclude an affectionate and understanding attitude with sons and daughters. • The responsibility for offspring, as well as raising and caring for daughters and sons, is considered to fall to both the woman and the man. • Paternal responsibility is a fundamental value that is not over after sex, nor does it depend on legal coercion, but intimate conviction. • A good father does not agree with violence and coercion as a way of relating to his daughters and sons.

Therefore, a study carried out in El Salvador, Honduras, Nicaragua and Costa Rica confirmed that traditional paternity remains dominant in Central America, but barely reached 50.67% of the men interviewed. The rest of the sample followed modern paternity or paternity in transit towards this model. Among the most promising results, there is the analysis by age: while traditional paternity prevails in men aged over 50, modern paternity is mostly found among men aged between 20 and 49 years old.[23]
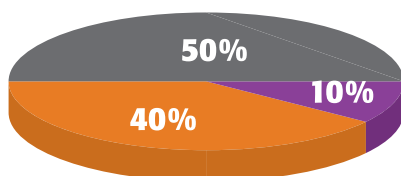
Traditional paternity
Paternity in transit
Modern paternity

23   Masculinidad y factores socioculturales asociados al comportamiento de los hombres: estudio en cuatro países de Centroamérica. (Masculinity and sociocultural factors associated with men's behaviour: study in four Central American countries). UNFPA, CEPAL, 2005. unicef.cl/web/wp-content/uploads/2015/01/Guia-Paternidad-Activa.pdf

These ways of defining paternities are also interrelated with what has been called responsible or irresponsible paternity and that, according to different sources, could be defined as follows:

Responsible father
- He shies away from the masculinity and paternity patterns imposed by patriarch culture.
- He shares, in equal conditions with his partner, the responsibility of looking after and caring for his family.
- He provides economically for food, clothing, health education and recreation.
- He shows affection, communication and protection for daughters and sons.

Irresponsible father
- He works, earns and provides money, he is the family provider but does not get involved in the care and development of the boys and girls, and does not do any housework.
- He does not show any affection for his sons and daughters, does not communicate with them or think it is important to get involved in their care.
- In some cases, he might be violent with his daughters and sons, even abusing them sexually in extreme cases.

For the United Nations Childhood Fund (UNICEF), equal involvement from parents is a matter of social and economic justice, crucial for men, women and children to all enjoy their rights fully. For this specialised UN agency, when fathers get involved in housework and raising kids, they take an important step for their daughters and sons to take on the idea from an early age that men and women are equal, they accept gender equality and the feeling of autonomy and empowerment for girls. A responsible and committed father can help to protect boys and girls from violence, abuse and exploitation and ensure their access to education and health.

However, UNICEF analysis in 2017 working from the Multiple Indicator Cluster Survey (MICS) revealed that, even today, more than half (55%) the children in 74 countries, aged between 3 and 4, approximately 40 million of them, do not play or take part in educational activities with their dad. The study investigated fathers' participation in early learning activities such as reading them books, telling them stories or singing them songs, taking them out for a walk, playing, teaching them the names of things around them, counting the

first numbers and drawing together. In the case of Cuba, the study found that only 18% of fathers were involved in educational activities with their offspring between the ages of 3 and 5.

How can this cycle be broken? Doubtlessly, promoting the necessary cultural change should be backed up by policies that encourage responsible paternity right from family planning. Men's right to participate in the decision to have offspring, accompany his partner's pregnancy, participate in the birth and take post-natal leave, as well as everything related to dismantling the patriarchal culture, should be included in the education of new generations with as much importance as given to education on biology and parts of the human body. The ideal that we want to build cannot be left to the spontaneity of teaching staff, who also need systematically overcome gender issues.

And learning and access to information on paternal rights and obligations should be complemented by sector-based measures that guarantee implementation of these rights and public campaigns contributing to awareness-raising among men and women and effective masculine participation. Although there are still few men in Latin America or in Cuba[24] who apply for the paternity leave that would allow them to alternate caring for their babies with mothers in the first year, studies indicate that in some groups of young fathers, they are starting to show signs of more responsible and equal forms of paternity.

Number of fathers claiming Paternity Leave in Cuba[25]

8	17	18	18	23	15	16	10
2006	2007	2008	2009	2010	2011	2012	2013
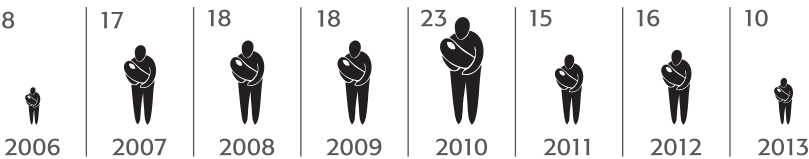
In Cuba, Decree Law no. 234 was approved in 2003, known as the Paternity Law, that allowed couples to decide who would look after their son or daughter after the sixth month and up to the first year, receiving postnatal leave set by law.

24   According to the available data, between 2006 and 2014, only 125 men requested the right to alternate with their partner using the paternity leave guaranteed by law.

25   "Extraño" cuidador en casa, Juventud Rebelde (Edición digital), 14 June 2014 http://www. juventudrebelde.cu/cuba/2014-06-14/extrano-cuidador-en-casa/

How to be an active, responsible father[26]
- Get involved at all points in your children's development.
- Be jointly responsible for raising your kids, sharing housework and care tasks with your partner such as: feeding, dressing, taking them out for a walk, putting them to sleep, playing, bathing and supporting their studies and tasks.
- Be affectionate, give unconditional love and treat them well.
- Stimulate and develop by reading books, telling stories, singing and listening to music, playing.
- Accept and respect their qualities and the decisions that they make in life.
- Celebrate their activities, achievements and/or learning.
- Observe and listen when they have something to tell you or express, with or without words.
- Embrace them when they are frightened, sad or frustrated.
- Educate them respectfully, setting limits reasonably.
- If you go out to work or you don't live with your kids, daily contact is important, by phone, and see them as often as possible.

The "stronger" sex

Sexuality is an integral form of expression for human beings, linked to the biological, psychological and social processes of sex. People experiment or express themselves in the form of thinking, fantasies, desires, beliefs, attitudes, values, activities, practices, roles and relationships. This is the result of the interaction of biological, psychological, socioeconomic, historical, cultural, ethical, religious or spiritual factors. It includes gender, sex and gender identities, sexual orientation, eroticism, emotional bonds, love and reproduction. It has different individual expressions that are demonstrated in its diversity.

In the case of men, sexuality is a fundamental element in their socialisation and one of the fundamental attributes of masculine identity that guarantee heterosexual hegemony. Traditionally, masculine sexuality has been considered to be opposed to the feminine version. This myth, that defines it as naturally irrepressible, impulsive and uncontrollable, has transferred the responsibility for controlling natality to women and has meant a disadvantage in power relations that leads to oppressive behaviour towards women, towards other men who do not fit the parameters and towards themselves.

26   Guía de paternidad activa para padres. UNICEF, 2014. http://unicef.cl/web/wp-content/uploads/2015/01/Guia-Paternidad-Activa.pdf

The hegemonic model of masculinity sets "standards" for an ideal of masculine sexuality that is upheld in the constant demonstration of manhood as a synonym of virility and heterosexuality, far from the weaknesses associated with anything feminine. This requires certain aesthetic values, hegemonic representations of the body and corporeality, hypersexuality that can be seen in multiple sexual relationships, early sexual relationships, total sexual availability, competitiveness, authority, aggression, need to demonstrate their skill as a seducer, and proven good sexual performance.

Penis performance and dimensions plus how long your erection lasts, the chances of repeating the sexual act and the number of partners you have done it with formed part of a phallic cult through which hegemonic masculinity was also granted.

What are sexual stereotypes?

Beliefs on what men and women's personal traits are or should be in terms of sexual behaviour. Ways of defining, regulating and limiting men and women's sexuality, through preconceived ideas that are legitimised by the patriarchal culture. They provide individuals with knowledge, attitudes and values regarding sexuality, corresponding to the interests of a society and a certain historical context. They also imply ways of life, subjectivities and individual behaviours in line with the established social rules.

Men

Virile, active, heterosexual, homophobic, competitive, always taking the initiative, authoritarian, aggressive, irresponsible, unfaithful, always ready to play the male role.

Women

Sensitive, passive, heterosexual, dedicated, prudent, controlled, never takes the initiative, responsible, faithful, obedient, always ready to satisfy the desires of her male partner.

Men who live according to these stereotypes develop ways of life regarding sexuality that do not necessarily connect with their true sexual or human desires, they lose the immense possibilities for sensory wealth when the whole body is used to receive pleasurable caresses and emotional closeness with the other person, they experience mutilated sexuality, to the extent that a "real man" only uses his penis for sexual relations, as a guarantee of his active role, and they are immersed in situations of inequality and violence given the permanent tension, confusion and insecurity that they constantly suffer, due to how they have built their masculinity. Homophobia is therefore another fundamental characteristic of this hegemonic model.

GUIDELINES FOR CONSIDERATION

In a research project entitled Tropical Sex: Penis size in the collective imagination of university students in La Havana, by the Cuban journalist Aloyma Ravelo, he states "From childhood, Cuban men are socialised to demonstrate their manhood and sexual power, starting with their penis size."[27]

Having a large penis opens up the paths to sexuality for the future man, as the larger the breadth and length, the better it secures his chosen image of virility. Three surveys carried out in masculinities workshops in the City of La Havana confirmed many of these criteria.

The surveys were applied to 173 men and 57 women with high school and university level studies, employed in different professions and a racial mix of 119 white persons, 88 black and 23 mixed race and Asians. Ages ranged between 22 and 45 years old. Concerning the myth of penis size, the surveys show that people believe the black race have the largest penis size, with a result of 71 percent, arguing that they chose this race due to their genetic strength, and their African origin.

The questionnaire also revealed that 65 percent of the women interviewed preferred men with large penises, an opinion that was contrary to what we heard in many conversations before the survey, held individually with women, who said that size did not matter and that spiritual values were more important. This kind of contradiction indicates the complexity of the modern cultural collective imaginations, plus the need to tackle them from a holistic point of view.

27   Aloyma Ravelo: "Sexo Tropical: El Tamaño del pene en la imaginería de estudiantes universitarios de la Habana" in Aloyma Ravelo: Intimidades, adolescencia y sexualidad, La Habana, Editorial Científico-Técnica, 2005, p. 238.

Men have traditionally experienced their sexuality irresponsibly, making them vulnerable to contracting HIV and other sexually transmitted diseases, because they refuse to wear a condom or lack a selfcare culture. Prejudices, fears and unease from men concerning this issue, do not let them enjoy a full sex life freely and, in turn, lead to practices breaching other people's sexual rights.

One of these violations is extreme denial of sexual diversity as the real possibility of assuming, expressing and experiencing sexuality and erotic experiences in ways that are diverse and rich as life itself, persons and cultures.

Homophobia is a form of discrimination towards people who have sex with people of their own sex, or that do not fit the hegemonic heterosexual pattern. Homophobic discriminatory manifestations come as a consequence of negating rights and at the same time they generate contradictions that lead to violent acts, putting the physical and mental integrity of many people at risk. Homophobia has close links to gender violence in so much that it is also based on rules and stereotypes guided by the patriarchal culture due to the fact of being a man or a woman.[28]

If incomprehension of gay men still generates daily violence, transgender persons are in a worse situation. They not only break away from the hegemonic rules of masculinity through their sexual preference for a person of the same gender, but they cannot live with their biological sex and choose to assign the gender identity where they feel they belong. If, from the patriarchal culture, it is difficult to understand that a man might feel attracted to another man, it is much more difficult to assume that a man no longer wants to be a man because he feels like a woman. Transsexual women are perhaps one of the most vulnerable groups for sexist violence.

28   See chapter II of this book.

Pearling

We have seen how one of the myths in construction of masculinity for men regarding sexuality is that the man always has to aspire to excellence when it comes to having sex. He must be sure of "satisfying" his partner in bed and that his penis is always erect and virile. This belief leads many men, and above all young men, to practices that can be harmful for their health and their partners. One clear example is "pearling" or "genital beading".

This phenomenon forms part of the hegemonic masculinity construction among young people. Placing beads or any similar object under the skin of their penis is a fashion among young Cubans with a view to giving women more pleasure. This harmful demonstration of hegemonic masculinity is most frequently seen during military service and at scholarship schools, often leading to infections and even amputations of male sexual organs.

Our Andropause

Sexual and reproductive deterioration over the last few decades of a man's life cycle has been called the "andropause" or "masculine climacterium". This process appears as a set of signs and symptoms caused by the drop in testosterone in the body.

Changes in sexuality that occur in some men cause a feeling of loss of their masculinity, their security and self-esteem.

There is also a tendency towards obesity and cardiovascular diseases.

However, the andropause and its impact on men's health is still not sufficiently studied, tackled and divulged. As happens in other health fields, when symptoms of the climacterium appear, women look for medical or psychological help, whilst men remain trapped in the obsessive strong macho mindset, which means suffering in silence, and not asking for help even if he needs it.

Andropause Symptoms

The age of onset, symptoms and intensity vary for each man.

Hair loss

Increased weight around the abdomen

Drop in sexual desire and/or erection problems

Loss of muscle mass

Joint pain

Drop in testosterone.
40 years old **1.6**%
70 years old **50**%

Hot flushes

Lack of concentration

Sleeping difficulties

Irritability

Depression

Memory loss

Capillary fragility

Andropause diagnosis*

Questions	YES	NO
1. Has your sexual desire dropped?		
2. Do you feel sluggish?		
3. Has your strength or stamina dropped?		
4. Have you lost stature?		
5. Have you noticed a drop in your lust for life?		
6. Do you feel sad and irritable?		
7. Are your erections less powerful?		
8. Have you noticed a drop in your sporting abilities?		
9. Do you fall asleep after dinner (lunch)?		
10. Have you noticed a drop in your working ability?		

*Questionnaire distributed at the University of St Louis, Missouri, United States

IV
Participation and activism from men

Developing men's own independent and critical gaze on themselves has been one of RIAM's major challenges. Questioning the naturalisation of masculine hierarchic order and the different ways that sexism appears in our environment, as well as the search for alternatives for change mean this phenomenon must be tackled in men's ultimate socialisation spaces.

According to research by RIAM, coordinated by Julio César González Pagés, music, sex and sport are the topics most revered by Cuban men. Making the most of spaces where males meet up, talk about these topics and demonstrate violence in different ways, to work on them using different educational and reflective exercises, can be a strategy to dismantle hegemonic models involving domination and inequality. Add to this the use of audiovisual or information and communication technologies to make it easier to discuss gender stereotypes and the different forms of sexist violence, leading to dismantling the patriarchal culture and how it is expressed.

RIAM has been working on this for the last ten years, using a practical and inclusive philosophy that claims to help establish healthy relationships between men and their surroundings. The results are demonstrated above all in the music and sport fields, with best practices that combine academia with social activism, through education, community encounters, debate groups, participation forums, prevention and work in networks, demonstrating clear results in participation and commitment from men and women.

Consequently, RIAM has tools and a common methodology for the work that it systematically makes available for communities, entities, groups, individuals and decision-making spaces.

Exercises for change

The collective participation exercises propose building on knowledge of a topic together; some scientific sources call this process "co-construction". This construction involves each person contributing to mutual analysis, by means of experiences, discussions, judgements, so that their ideas and reasoning are represented in the final appraisals. This process should not feature any type of hierarchy in participation and criteria, both for the people involved and to make the process smoother.

Participative methodologies break away from vertical teaching processes where one person provides knowledge and the others receive it. Everyone involved in these exercises are the main players in the process, being trained through their own ideas and new interpretations generated by the exercises. In this respect, each proposal requires its own trust space to look at a certain topic or real-world situation in greater depth.

The role of the facilitator is precisely limited to making the group construction process easier: the group then makes its own decisions, manages and validates the knowledge.

To break down masculinities, the importance of group work only with men should be considered and, at the same time, inserting the topic in awareness-raising and activism spaces for different audiences. In group work, although a woman might take part, it is recommended that the facilitator should be a man to guarantee the advantage of peer communication.

Here are some exercises to start working together. For all these proposals, it is good to count on a device to compile the process report. Photos or videos can also be used to ease work continuity with the same group, displaying the before and after. If we are working with youth groups, we should consider the

central role that audiovisual communication and new information and communication technologies play in the lives of the new generations.

The exercises should include brief information on the topic to be covered that, along with the first chapters of this book, should support the facilitator's work. In any case, it is important that whoever is going to facilitate the process finds out about the topic to be discussed and knows how to guide men who are in a difficult situation of any type. The guidance might involve recommending specific reading, recommending legal or medical advice, or inviting participants to take part in activism groups.

Opening exercise: The Spider's Web
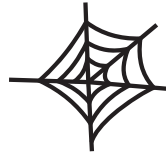
Aims:
- Bring the men taking part in the workshop and the facilitator together as a group.
- Formally initiate the workshop.
- Present its goals

Time: 20 minutes

Materials: yarn, cord or similar.

Development:
1. Presentation of each participant. The information to be shared will be suggested by the facilitator independently of the group and the characteristics of the workshop. This might be: name, job, how they describe themselves, expectations, whether this is their first time at a masculinities workshop.
2. Turns for the presentation will be assigned randomly, passing the yarn or cord from one hand to another, binding the participants together.
3. The resulting "spider's web" is unravelled by working together.

Footnotes: Due to how we are educated from childhood, men tend to avoid friendly touching for fear that our manhood is going to be questioned. In the presentation, development and closure exercises for a workshop, the facilitator can lead up to moments

that help break this tension, closely bound to men repressing their emotions.

Exercise 1: Spit it out...

Goal:

- Identify how gender-related socialisation processes are present in our daily life.

Time: 1 hour

Materials: paper or cards, biros or felt-tips, datashow or another projection system with audio. If this work involves young people and the datashow system is not available, they can be sent what we want to project to their cell phones via Zapia or Bluetooth and watch it in groups.

Development:

1. The group are asked to divide into threes, and they are given the writing materials.
2. Each trio is asked to think about: Firstly, the songs that they sang when they were small, such as "Polly put the kettle on..." or "Mary had a little lamb…" Ask them to describe what these songs put across, and the place that women and girls had in them.
3. The same trio are asked to think of a more current song, such as "Quiere que le metan bien bruto / bien bruto / más bruto. / Se molesta si no la subo. /Quiere que le meta bien bruto/ uh la la, mami te buscaste al Romeo equivocado…" and that they also describe what this puts across to them and how it portrays women.
4. Each trip shares their results in a space that leads to a group discussion.
5. The group are asked to remember and share songs that are not discriminatory or violent.

Final discussion:

- What role does music play in spreading the patriarchal culture?
- Can we be simple consumers or critical receivers?
- What can we do from our personal lives and as citizens?
- How did we feel?

Exercise 2: Where does sexism come from?

Goal:

- Identify the origin of sexism as a cultural construction.
- Establish the differences between biological or anatomical features (sex) and sociocultural or learnt behaviour (gender).

Time: 1 hour and 25 minutes.

Materials: paper or cards, flip charts, pens or felt-tips.

Development:

1. Start with a relaxation and visualisation exercise that reminds participants of experiences that made us feel like men.
   - Ask them to close their eyes. If it is night or you are in closed premises, turn off the main light and leave a low light on.
   - Keeping their eyes closed, ask the participants to release the tension and problems from their bodies.
   - Ask them to listen to their breathing. On the count of one, take a deep breath; on the count of two, push all the air out of your lungs.
   - Repeat the exercise so the group can get the hang of it.
   - In a slow gentle voice, read the following instructions: let's concentrate on a memory from our lives and our past experiences, in our childhood, teenage years or youth (if it is an adult group) and as adults. What experience made me feel like a real man?
   - Give them time to remember.
   - Invite them to think about the feelings they experience and the facts: What happened? Why did it happen? Which other people were also there? What did they do? What did they say? What did you do? How did you feel?

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- Give them time to remember.
- Ask the participants to think about an animal that might represent their masculinity.
- Ask them to open their eyes, little by little, breathing deeply. Switch the light back on if it was off.
- Suggest exercises for stretching their body.

2. Time is set aside for reflection and discussion.
   - Invite each participant to share their experience: what did they remember, their feelings and the animal that they chose to represent their masculinity.

3. Whilst they are talking, make notes on a flipchart, cards or paper on the characteristics of masculinity that stand out in the anecdotes being told.

   For example: strength, intelligence, sexual conquest, courage, dominance, control, power, not crying...

4. Using the support (flipchart, cards, booklet), read out the masculine characteristics that you wrote down or ask a group member to read them.

5. Explain the differences between sex and gender and the concept of sexism.

Discussion guide:
- Which characteristics expressed during the session are seen as masculine and are the product of the sociocultural construction of gender and which are biological characteristics?
- What is the patriarchy and how is it expressed?
- What can we change and why do we need the change?
- Ask participants to share their experience with people in their family, in their workplace and school and on social media.

> **Footnotes:** For this exercise, consider the information from chapter 1 of this book on how masculinities are constructed, differences between sex and gender, patriarchal culture, sexism and how it is expressed with micro-sexism and neo-sexism. Remember that we are talking about a culture that affects how men and women behave.

Exercise 3: The clothesline of violence

Goal:
- Identify men's forms of violence, not only against women but also against other men and on themselves.
- Make the link between being a victim of violence and being violent at some point in your life.

Time: 1 hour and 30 minutes.

Materials: Rope for the clothesline, tape, three pieces of card-sized paper, or coloured cards for each participant and pegs. Previously check the room to make sure a clothesline can be hung up.

Development:
1. Explain that the intention here is to talk both about the violence that we commit, and the violence committed on us, and talk about how we feel about this subject.
2. Explain that we are going to put up four clotheslines and that all participants must write a few words on the papers or cards and then hang them up.
3. Each participant is given four sheets of paper or cards.
4. On each clothesline, a poster is hung with the following titles:
   - Violence against me.
   - Violence by me.
   - How do I feel when I am violent?
   - How do I feel when I am a victim of violence?
5. Each participant is asked to think a little and write an answer to each case. They must write at least one answer for each clothesline or category. They are given approximately 10 minutes to do each task. Explain to them that they don't have to write much; better to use a few words or a sentence.
6. Each participant is asked to hang their answers on the corresponding line. It is important that they read it out to the group as they do so. They can give other explanations that they think might be necessary and the participants can ask them questions.
7. After everyone has hung up their answers, the discussion can begin, working from this question guide:
   - What is the most common type of violence against us?
   - How do we feel when we are victims of this type of violence?

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- What type of violence do we use the most against other people?
- How do we know if we are using violence on someone?
- Is there a connection between the violence that we use and the violence that has been used on us?
- How do we feel when we use some type of violence?
- Is one type of violence worse than others?
- How do we feel when we use some type of violence?
- Generally, when we are violent or when we suffer violence, do we talk about it? Do we report it? Do we say how we feel? If not, why not?

8. From chapter II onwards, this book explains the triad of men's violence and how violence is not natural or inherent to men but learnt throughout their lives.

Discussion guide:
- Is someone who has been a victim of violence more likely to be violent in the future?
- Is it possible to break this cycle of violence?
- How can we do this?
- How did they feel to share their stories?

If there is a young person in the group who has mentioned that they are suffering some type of abuse (including sexual or systematic physical abuse at home), and they are under 18 years old, the facilitator must report this to the competent authorities (police or municipal prosecutor). Consequently, before developing any exercise from this manual, the facilitator must be aware of the legal standards in force in relation to abuse and violence against minors.

Footnotes: When we talk about violence, we only think about physical and sexual assaults. It is important to discuss other forms of violence that attack persons not only physically but also psychologically. When using this technique in previous workshops, we saw that for men it was easier to talk about violence that they had suffered than their own violent episodes. This happens because they always want to justify themselves, blaming others as attackers.

> The essential aim of developing this session is to get participants to understand that being a victim of interpersonal violence is associated with the chance of being violent in the future. Helping young men to perceive this connection and think about the pain that violence caused them, is one way of potentially breaking this cycle.

Exercise 4: Stupid and alive or courageous and dead?

Goal:

- Think about how supposed male "honour" is associated with violence.
- Think of alternatives to violence when we feel offended.

Time: 2 hours, or two 1-hour sessions.

Materials: Space for work and creativity. This exercise can be introduced by showing an audiovisual, a film or music video that shows men in violent situations. In that case, you will need a projector.

Development:

1. Presentation of the topic using an audiovisual or prior introduction.

   - Remember that one of the factors for violence between men is associated with "honour".

   - Explain that research shows that many deaths among men, mainly young men, were caused by a simple discussion (that might be about football, their girlfriend or an insult) that gets out of control and a fight breaks out and occasionally this leads to homicide.

   - Also remind the group that other research has shown that men are more likely to use violence in hostile situations with other men.

2. The participants are split into two or four groups of five to six members, depending on the total number of participants. It is explained that they must think up and present a story about two men exchanging insults.

3. Once the groups have been made, each member is given a sheet of paper with the following unfinished sentences:

- *Maikel and Juan Carlos argued between classes due to a school project. Maikel said that he'd see him after school to solve the problem. After school...*
- *A group of friends had been drinking in a bar. A fight started between two men and a foreigner (another man) ...*
- *A group of friends went out dancing with their partners. One of them, Leonardo, saw that someone was looking at his wife. The fight started when Leonardo...*
- *Samuel was stopped in the street in his car. When he wanted to turn right, another car came from the left and cut him up, making him stop suddenly. Samuel decided...*
- *A group of friends was at a football match. They were players from the same team. The fight began when another man from the opposing team arrived and...*

4. Explain that the task is to create a brief play (from 3 to 5 minutes) using their unfinished sentence. They can add all the details they want.

5. Participants are given around 20 minutes to swap ideas, come to an agreement and put on the play.

6. The groups are asked to act out their plays. After each presentation, there is a group discussion.

7. Then information is shared working from the question of where "male honour" comes from. The information can be shared interactively with the participants.

To share: In many cultures, honour and pride are highly important for men, often in an exaggerated way.

Getting a reputation, being "hard", "strong" or "macho" and presenting yourself as out of control is a form of defence for more than a few men. The "honour culture" is present throughout Latin America in the form of "machismo" that originates from European colonisation.

In some cultures, infidelity or the simple suspicion of it can legally justify a man killing his wife. In the name of "masculine honour", selective abortions take place to stop girls being born

and violence is used even against widows for them to respect the honour of the dead. In many societies, female rape victims, accused of having sex before marriage or whose families cannot provide a dowry, are murdered by their husband, their own family or their family-in-law. 5,000 women die every year in the name of "masculine honour".

Discussion guide:
- What does the word sexism mean for us?
- Does sexism still exist? Does the "honour culture" still exist?
- What can we do to change this "honour culture"?
- Would knowing where it comes from help us?

Footnotes: We must consider that some groups find it hard to construct a story or pick actors for a play. The facilitator must be alert and create a comfortable, spontaneous atmosphere, reinforcing the idea that they do not need to be "real actors". This activity attempts to help men understand why they sometimes act in a certain way and how these attitudes might be the cause of violent episodes. We will also talk about how they can be modified and/or avoided.

Exercise 5: Sexual violence: Is it or isn't it?

Goal:
Analyse what sexual violence is, which conditions promote it and how we can reduce or prevent it.

Materials: flipchart sheets and stand, markers or felt-tips and sticky tape.

Time: 1 hour

Footnotes: Before presenting this technique, it might be useful for the facilitator to find out about how sexual violence plays out in their community, town or province and on national, regional and

global trends. Also, before applying the technique, the facilitator should review the phrases to see which he believes are relevant and add other examples. In addition, the cases that are presented should be reviewed, choosing the most appropriate or thinking of others. Write them on papers or cards that can be passed around the groups.

You might come across some resistance when talking about sexual violence, because participants sometimes have connections with personal histories. The facilitator must be prepared to tackle delicate cases where some of the participants might need help from specialists, although this does not always happen.

Development:

1. Before the activity, write the following phrases, one on each sheet of paper:
   • This is sexual violence.
   • This is not sexual violence.
   • I'm not sure.

2. Explain to the participants that you are going to read a series of cases and you want them to think about whether the situation being described is a case of sexual violence or not. Tell the participants that they can say that they "don't know" or that they are "not sure".

3. Three sheets of paper are stuck or hung in a visible place with each of the phrases at a good distance from them. Read a case and then ask the participants to give their opinion.

4. Tell them that once they have made a decision, you will ask one or more members of the group to defend their point of view according to the answers they gave.

5. After presenting as many cases as you think necessary, divide them into groups and hand out the cards. Each group is given 5 to 7 minutes to discuss each case.

6. A member from each group presents the case and opens the discussion, before putting the card next to the correct definition.

Examples of cases:

   • *A few months ago, Felipe began a job as an admin assistant at a well-known company and he likes the work. One night, his boss, Roberto, said that he fancied Felipe, that he thought he was very effeminate*

and wanted to have sex with him. He told Felipe that if he accepted his advances, then he'd help him get on in the company.

- Everyone says that Yamilet looks easy. She goes around saying that she has sex a lot and that she likes it. She goes to Pedro's party and drinks a lot until she passes out. Pedro has sex with her whilst she is unconscious and calls his friends in to do the same.

- Carlos is 10 years old and stars in a music video. One of his dad's friends is a director and Carlos has acted several times and loves it. The only thing that he has to do is "play" at seducing girls his own age who are dancing to reggaeton music.

- Luisa says that she wanted to have sex with Dayron. She takes her clothes off and she's in bed with him. Right then she decides she doesn't want to do it, but he makes her. Is this sexual violence?

- Leonardo was 12 years old and a friend of his mother, Alicia, sometimes stayed with him when his mum and dad when out at night. Alicia was 35 years old. One night, when Leonardo went for a bath, Alicia came in and Leonardo didn't know what to do. He froze in front of her. Then she said to him, "Why are you frozen to the spot? Be a man." Leonardo did it. Afterwards, he felt strange, but he didn't know if he could talk to anyone about it.

- Ricky is 15 years old and has never had sex. His friends always laughed at him saying he was a virgin and so he wasn't a man. One night they took him to a brothel and found him a prostitute. He didn't want to sleep with her but ended up doing it, because he felt pressured by his friends.

- Pedro and Maria Elena have been married for two years. Sometimes Pedro comes home late, and Maria Elena is already asleep. He wakes her up to have sex with him. Sometimes she doesn't want to, but Pedro still insists.

Discussion guide:
- Are these situations real?
- What is sexual violence?
- What is gender violence?
- Is all sexual violence a crime?
- What can we do to prevent sexual violence?
- Who is most likely to experience sexual violence, men or women? Why?

- Can men also be victims of sexual violence?
- What are the dangers for boys? Do we protect them in the same way as girls?
- What might the consequences of sexual violence be?

To share: Most victims of sexual violence are women, but that does not mean that men do not experience it; however, women of all ages suffer the most. Rape symbolises the synthesis of patriarchal subjugation via a person's body and so the greatest subjugation. Sexual assault consists of the penis penetrating the vagina, all oral or anal practices, and abusive touching of any sexual organ on a person, as well as the use of any type of objects for penetration. These actions are complemented by the lack of consent from the victim, who is denied the right to their own body.

Footnotes: This exercise can be used to think about other forms of gender-related violence.
The facilitator can take the second chapter of this book as a reference to bring in other stories and widen the scope of the debate.

Exercise 6: The experience of caring

Goal:
- Explore conflicts, doubts and concerns about caring for yourself and other people.
- Bring about understanding of the need for self-care and care for other people.
- Promote responsible paternity

Time: 2 hours

Materials: flipchart, pencils, felt-tips, white papers or cards, paper strips, music player.

Footnotes: This exercise will be divided into two sections. The first is focussed on the actual act of caring and the second on paternity.

Development:

First section

1. Tell the participants to sit in a circle. Hand out a sheet of paper and a pencil to each member. Ask each of them to write the word "care" on their paper.

2. Ask them to write all the words and phrases that come into their heads when they hear the word 'care'.

3. After around 5 minutes, ask each of them to read out what they have written. Draw up a list with the words and phrases that emerge and identify the most frequent associations.

4. Hand out three strips of paper for each member and put the rest in the centre of the participants' circle. Ask them to think about their lives since they were children and to remember situations where they perceived a situation of care, ask them to write one down.

5. After 20 minutes, ask someone to volunteer to read their story. Ask if there are other similar stories and start the discussion.

Discussion guide:

• Is it possible to define "care" from a single idea?

• Is it good to be cared for? Why?

• Is it good to care? Why?

• Do men care for themselves?

• Can a man learn to care?

Second section

1. Play a previously selected song on the topic of paternity.

2. The group members are asked to close their eyes for a moment while they listen to the music.

3. When the song finishes, ask them to write down the main image that comes to their mind.

4. The facilitator or a designated group member collects up the papers with the answers or reads them out loud, while another participant puts the main ideas on the flipchart.

5. Working from the ideas, each participant is given three cards, and three flipcharts or displayed with the following questions:

• What are the fathers I know like?

• What does it mean to be a good father?

• What do I need to be a good father?

6. Ask the participants to answer each question on a card and when they are ready, put the card below the corresponding question.

Give 15 minutes for the exercise.

7. Get people talking around the answers.

• Are we taught to be fathers?

• Is the model that we learn from our fathers necessarily the best?

• Do we assume paternity with responsibility?

• What do we mean by responsible paternity?

• Are there policies, laws or programmes that support exercising paternity?

To share: The word 'care' has been used in different situations with different meanings. Independently of the term used, what we are aiming to do is talk about the type of interaction that a person has with the world around him: the things, plants, animals and mainly other human beings, also relating to caring for yourself. This self-care attitude is often defined in our culture as a "female" attribute or characteristic and, in this context, men are encouraged to exclude themselves. Along general lines, men are socialised from early ages to meet social expectations energetically, where risk should not be avoided or prevented, but faced and overcome on a daily basis. The null option of self-care leads to a self-destructive lifestyle and a life that is risky in different senses (see chapter III of this book). We often fail to realise that care is a skill that we learn over our lifetimes. When a boy includes topics or toys in his games that are related to the home, he is generally censored and punished. In the same way that men learn not to care for themselves and not care for others, they can learn to reverse this social expectation.

Socialisation can also be approached through imitation and a greater level of elaboration from identification with peers and adults. So, greater participation from men in caring for their children could enable gender relations to the extent that boys see their fathers' behaviour in these activities, making it possible to broaden the meaning of what is masculine and feminine.

Exercise 7: Erotic body

Goal:
- Think about what desire, excitement and orgasms are.
- Bring about understanding that sexual needs are the same, for both men and women.

Time: 1 hour and 30 minutes.

Materials: used magazines, scissors, card and glue. Provide a blackboard, wall or washing line to present the results of the session, that will require tape, drawing pins or pegs.

> **Footnotes:** Throughout the session, it is important to provide clear information on how knowledge and full enjoyment of desire, excitation and orgasm mechanisms can reduce the insecurity and pressure that men experience in sexual relations, above all in adolescence and youth. Attempt to clarify that an active sex life does not necessarily mean coitus or penetration, but that there are many forms of contact, intimacy and pleasure. Run the exchange as openly and calmly as possible, even when participants laugh or joke about the issue. Don't forget to emphasise the need for protection.

Development:
1. Ask them to form groups of 4 to 5 people and hand out two sheets of paper for each participant, plus a few magazines, scissors and a pot or tube of glue for the whole group.
2. Explain that initially, each person must make a collage on what they understand a masculine erotic body to be, using the magazines, scissors and glue. Give them 10 minutes for the exercise.
3. As they finish, ask them to now do the same with the feminine erotic body. Give them another 10 minutes for the second collage.

4. Open up a space to exhibit the work and talk about them.

Discussion guide:
- What is desire:
- How do we know that a man is excited? And a woman?
- How do men get excited?
- How do women get excited?
- Do men and women get excited in the same way?
- What are the differences?
- What is an orgasm?
- What happens when a man has an orgasm?
- What is a female orgasm like?
- What is the importance of affection in the sexual relationship?
- Is it different to have sex with a woman you love?
- Which is better, with or without affection?
- Do we communicate with our partner to know her better?

Footnotes: During the session, stress that everyone is different: both men and women have an erotic body and the parts of the body that get most excited vary from person to person. What is pleasurable for some, is not necessarily for others, so it is very important to talk to your partner, listen to them and understand their feelings. Always emphasise the importance of affection in a sexual relationship and the need for protection. If possible, dismantle the myth that when a woman says "no", she always really means yes.

To share: All parts of the human body feel pleasure when they are touched but in general, there are certain regions that are more sensitive to caresses than others. These are known as erogenous zones (breasts, nipples, anus, vulva, vagina, penis, clitoris, mouth, ears, neck or others). You must discover which point on your partner excites them the most when touched. Excitation also depends on social and psychological factors that are inter-related and de-

pend on each other. It is also important to consider that it is necessary to think fully about the body in a sexual relationship, and not just focus on the genitals.

Anxiety, depression, the feeling of danger and fear of being ridiculed might affect sexual desire in people.

On the other hand, when a person feels relaxed, secure and is intimate with their partner, this really helps the desire to have a sexual relationship.

Exercise 8: Diversity and rights. The others and me

Goal:

• Elicit empathy with a range of people.
• Look in greater depth at the origin of violence associated with different ethnic groups and/or different sexual orientation.

Time: 1 hour and 30 minutes.

Materials: cards, markers or felt-tips and sticky tape.

> **Footnotes:** It is recommended to stay impartial and apply the technique without censoring the men, but at the same time promoting respect for diversity. When this exercise was applied with some men, they asked us to think about more phrases and to use this technique twice. This allowed them to cover topics that they weren't sure about and needed to be clarified, such as HIV/AIDS, sexually transmitted diseases, domestic violence, sexuality and paternity, among other topics.

Development:

1. The facilitator writes down a sentence on separate papers or cards. Enough cards are used so that all the participants have their own phrase. The sentences can be adapted to the group's context and can focus on a particular topic.

2. The participants are asked to sit in a circle and close their eyes. They are told that a sheet of paper will be put in their hands, and a word or phrase is written on it. After receiving the paper, the participants must read what is written on it without commenting and think about what they would do in this situation.

3. Each of them is asked to stick the paper on the front of their clothing, using sticky tape.

4. They are all asked to get up and walk slowly around the room with the paper stuck on them, reading the phrases that the others are wearing, greeting them with gestures but not talking.

5. Now ask the participants to sit in a circle and look at each other. Tell them that each of them is going to play a character and that they will invent a story around the sentence on their paper, a story that talks about their condition or reality. Give them time to think about their story.

6. Ask for a volunteer to begin. Then each one, at random, or in the order of the circle, will talk about their story until you get to the last one.

7. Once they have all told their stories, ask them to go back to their places, with the paper still stuck to them.

8. Ask the participants to stay in character and ask each other questions about their lives, how they feel at that time, their problems and their reality.

Discussion guide:

- Do you know any men who have faced similar situations to those mentioned here?
- How was it for you to play this role?
- How did they feel?
- In many places, a man that is "different" or that represents a minority is subject to discrimination and violence. Where do you think this hate comes from?
- How do we justify violence when we come up against someone who is different from us?
- What can we do to avoid discrimination and hate?

I am a father in charge of my children

My partner abused me

I have HIV

I am homeless

I tried to commit suicide

I am elderly and I live alone

My mother is a sex worker

I had sex with another man, but I'm not gay

I am bisexual

I am not from the country's capital

I am transsexual

I'm deaf

I am an alcoholic

I lost an arm in an accident

I am heterosexual

I am gay

I hit my partner

I am Afro-descendant

My partner cheated on me

I am 11 years old and I'm the fat kid in class

Exercise 9: Sexually transmitted infections (STIs)

Goal:
- Recognise STIs, the importance of detecting them and preventing them in the context of sexuality and reproductive health.
- Help break down myths and disinformation on the topic.
- Promote shared responsibility for prevention.

Time: 2 hours

Materials: flipchart, paper, markers, used magazines and glue. If an audiovisual is shown, remember to have a support to play it.

Footnotes:
The facilitator must be well-informed on the different STIs and provide communication supports (leaflets, posters, videos) to support the process.

It is very important to highlight that when a man perceives any symptom of an STI, he should go to the doctor and should not self-medicate. Mention that STIs not only bring up health matters but also ethical questions, including HIV. In other words, if you have a sexually transmitted infection, it is your responsibility to tell the people that you are having sex with.

In the case of HIV / AIDS, the facilitator must have clear information on how it is transmitted and how it can be prevented, the difference between being a carrier of the virus and actually sick with AIDS, and how it evolves during treatment. Elicit discussion on social discrimination and prejudices affecting people carrying HIV and affected by AIDS.

Development:
1. As a group, bring up the idea of STIs and say that most people will have heard of them.

2. Ask which STIs they know about and what their symptoms are, write down the answers on a flipchart. When they finish, complete the list with group participation.

3. Then ask about which symptoms they are aware of concerning HIV / AIDS and write them next to the STI list.

4. Talk to them about the importance of recognising these symptoms to know if you are infected with an STI, plus the need to go to a doctor, take the right medicine for each of these diseases and how to protect yourself.

5. Explain that HIV / AIDS does not have any visible symptoms and that the only way of knowing if you are infected is by taking a blood test.

6. Take a flipchart and ask the group how a man can take care not to infect others with an STI, including HIV. Write down the answers and encourage exchange.

7. Then ask them to divide into groups of six and to think how they might inform other people about one of the following topics: STIs, including HIV / AIDS; their symptoms and prevention; ethical responsibility and non-discrimination. Suggest that, as they prefer, they could make posters, put on a play, make a TV campaign, etc.

8. When all the groups finish, ask them to present their work to the other participants.

Discussion guide:

- Why is it so hard to talk about STIs and HIV / AIDS?
- Should we always protect ourselves or is it not necessary when we have sex with our stable partner?
- What should I do if I suspect I have an STI?
- What responsibility do I have towards my partner and other people that I have sex with?
- Is the responsibility different if it is a stable partner or an occasional contact?
- Can anyone get HIV or just a specific type?
- Do you know anyone with HIV / AIDS? Do you treat them like anyone else?
- Do you hug them or kiss them when you meet, or do you prefer to keep your distance?
- Should someone with HIV have the same rights as someone who is not infected.

> Footnotes: It is important to explore the myths around HIV / AIDS, such as only promiscuous people can get infected or that it is "a gay thing".
>
> Explain that many men, as a way of showing their virility and masculinity, do not worry about their health, don't look after themselves, have multiple partners and then have sex with their stable partner and refuse to use a condom because it would be an insult.

Exercise 10: The Ball of Yarn (Our commitment to change)

Goal:

Elicit commitment to this process, considering the topics covered. Fundamentally, concerning the fight to end all forms of violence against women and develop, with our children, non-sexist education that respects the rights of others.

Time: 15 to 20 minutes.

Materials: Yarn, cord or similar.

Development:

All participants sit in a circle. The facilitator takes the ball of yarn and throws it to a participant, without releasing the end, asking him out loud what his commitment is after this experience. Each participant does the same: he receives the ball and throws it to another member who has not yet received it, without letting go of the thread, stating his commitment.

The final participant throws it to the facilitator, stating his commitment and thereby closing the web. The facilitator can make an analogy to a spider's web or network that has been formed from all their commitments.

Best practices from working in a network

With an important background in research and academic debate on masculinities, from the beginning of this decade, RIAM has strengthened its ties with national and international institutions and organisations and their capability to work in a network to strengthen necessary change in groups of men, reach out to the general public and guarantee specific analysis on masculinities in spaces for strengthening skills on gender topics for key sectors such as the legal sector and the media.

Below, we are going to share some experiences and results from this systematic work:

Law: Law has historically been one of the mainstay institutions of the patriarchy. In its progression, it legitimised unequal forms of cohabitation. In turn, it reaffirmed masculine hegemony and the mechanism of imposition and violence to put one gender over the other.

Applying the gender focus to law stirs up the immense challenge of reaching out to each individual's subjectivity, dismantling their precepts and sexist stereotypes, to perform better as lawyers. Consequently, the importance of eliciting legal debate to include the focus of new masculinities, demonstrating multiple manifestations of sexism and inequalities in the law and the need to actively involve men in the fight against gender violence and for a peace culture.

Since 2011, the Ibero-American and African Masculinities Network (RIAM) has been participating actively in the Gender and Law Project: "Justicia en Clave de Género, garantía de igualdad entre mujeres y hombres" (Gender-related Justice, guarantee of equality between men and women), set up by Cuba's National Lawyer Union (UNJC). Both organisations have worked hard on providing gender-related skills training to lawyers in different fields - public prosecutor's office, collective law firms, courts - and law students and professors at the country's universities. This work has been supported by many institutions and organisations, such as the Cuban Women's Federation, United Nations System agencies in Cuba, the Swiss Agency for Development and Cooperation (COSUDE), the country's university law schools and legal sector institutions, among others.

In 2014, the initiative was included in the joint action plan for the Plataforma Equidad de Género con Incidencia Nacional (National Gender Equality Platform) (PEGIN) that is mentored by COSUDE. The area it covers has spread over all regions in the country and specifically to the provinces of Guantánamo, Santiago de Cuba, Holguín, Las Tunas, Camagüey, Santi Spíritus, Artemisa, La Habana and Pinar del Río.

This collaboration has made its main contributions in:

- The optional subject of Gender and Law at the La Havana University Law School.
- Postgraduate courses on Gender, Law, Masculinities and prevention of violence given at the UNJC Casas Sociales in several provinces throughout the country.
- The "Mediation, Gender and Family" diploma.
- The course on Gender and Law at the Supreme People's Court Law School.
- The biannual international conference "Women, Gender and Law".

Masculinities under discussion

RIAM has promoted spaces for exchange such as the now traditional Masculinities Study Sessions to think about traditional ways of "being a man", the possibility of strengthening "other masculinities" and boosting change from commitment, participation and activism, that have been supported by COSUDE, SNU agencies in Cuba and national institutions and organisations such as the FMC's Editorial de la Mujer (Women's Publishing House). Topics such as looking after your health, music, sport, sexist violence, new information technologies, working in a network and cooperation, have been the focus of sessions that reached their seventh edition in 2017.

An important moment on this path was training young men as leaders for work on Non-Violence and Gender Equality in the provinces of Matanzas and Pinar de Rio, an initiative carried out in 2012 and 2013 with support from UNFPA. The workshops on "Reflections for young people: Masculinities and peace culture" and "Music and sport in preventing violence for young males," made the most of fashion audiovisuals to think about the triad of men's violence and raised awareness among more than 1000 young men, mostly university students.

RIAM masculinity studies, with an academic focus, have covered topics related to feminism, violence, sexuality, paternity, migration, race, sport and music. Other Network members have also contributed to works from its founder, Dr. Julio César González Pagés: Las relaciones de género durante el proceso migratorio canario en Cuba, 1902-1939 (2007), by Dayron Oliva Hernández; ¿Masculinidad o masculinidades? Estudio con un grupo de hombres en una fiesta gay en Ciudad de La Habana (2007), by Andrey Hernández; Masculinidad y sexualidad. La bisexualidad y el VIH /SIDA en un grupo de hombres del municipio Plaza de la Revolución en la Ciudad de La Habana (2007), by Mairim Valdés; Las masculinidades y las construcciones raciales

en Cuba, 1898-1912 (2008), by Maikel Colón Pichardo; La emigración de peloteos cubanos a los Estados Unidos. La socialización de las masculinidades en el universo delbéisbol rentado norteamericano, 1940-1949 (2008), by Daniel A. Fernández; La emigración de músicos cubanos a los Estados Unidos: la socialización de sus masculinidades, 1940-1949 (2009), by Ernesto Díaz Calderín; Estereotipos de masculinidades de los hombres gallegos en Cuba, 1919-1933 (2009), by Yonnier Angulo Rodríguez; Puros Hombres. Relaciones de género y sexo en la construcción de estereotipos sexuales masculinos en Cuba (2014), by Neida Peñalver Díaz; El miedo al qué dirán. Masculinidades y sexualidad (2016), by Enmanuel George; among others.

Music: Music as a product of human creation has expressed the patriarchy's cultural order at each period in time: from excluding female artists in certain periods, up to reinforcing gender stereotypes and roles. The reaffirmation of the patriarchy can be expressed both in the most loving bolero and the most violent reggaeton, the difference lies in the scale of violence that accompanies some modern manifestations of music and its reaffirmation through audiovisuals.

Over the last few decades of the 20th century, the video industry really took off. Its graphic language accompanied the feeling and the idea behind the lyrics, with a strong impact on younger generations. Despite some worthy exceptions, this artistic expression has significantly reflected sexism within music and has strengthened hegemonic patterns that explain signs of discrimination and violence.

The direct relationship between the social contexts and the different types of music and videos that are consumed, are used as an indicator to understand more complex phenomena within the social framework. Consequently, it has been a way of going into greater depth in discussions on masculinities, to analyse any contents that assert the "supremacy of men" and how to attempt to reverse these codes from awareness-raising and social commitment, both from researchers and facilitators, and from their creators.

The work by RIAM in this respect has revolved around dismantling the archetypes historically formed around the construction of masculinities, intrinsic values within songs that, because they are played every day, have normalised

this way of acting and behaving. It aimed to use the educational component of music to figure out the criteria that express gender inequalities or different forms of violence, including use of the female image as sexual objects and the worrying insertion of girls and boys into stories narrated in more than a few videos that are extremely sexist or misogynistic.

The usefulness of music for work with men lies in its power to reach and inter-relate with different work groups on this topic. Working from this assumption, in 2011, RIAM accompanied the first national End Gender Violence tour, led by the UNiTE singer and artist Rochy Ameneiro, developing a work methodology that harmoniously linked in a concert with a workshop on gender violence working from projecting and discussing very popular pop videos.

Alongside the systematic consultancy work and mentoring of Rochy's project, Tod@s contracorriente (everyone against the tide), other experiences with male musicians such as David Blanco and Elaín Morales, as opinion leaders, have managed to bring End Violence messages to wider audiences.

National End Violence tour

In 2012, a lecturer and a singer came together for the first time on a national tour to celebrate 100 years of feminism in Cuba and raise awareness on gender violence. The initiative, led by the singer Rochy Ameneiro and the expert on masculinities Julio César González Pagés, joined forces with the Tod@s contracorriente project, RIAM, FMC and the Cuban Music Institute, among other Cuban institutions and organisations that have been supported by the United Nations System as part of the UNiTE-Cuba campaign and COSUDE, among other cooperation players.

The methodology which was thereby created - reproduced on several occasions in provinces throughout the island - harmoniously involves artistic work taking apart traditional feminine or masculine images that are reproduced in cultural industries, by projecting audiovisuals that might be considered good or bad practice from a focus of gender and rights.

The American director Catherine Murphy, musicians David Blanco and Rodrigo García and specialist María Teresa Díaz have joined the travelling workshop-concerts that have reached out to around 8,000 people over 4 consecutive years.

MUSICIANS FOR EQUALITY

Around 800 people attended the Yara cinema-theatre on 25th December 2012 to celebrate the last Orange Day of the year with Elain Morales, who gave the first of several concerts dedicated to End Men's Violence as part of his work with RIAM. With his video "Sin pasaje de regreso", Morales brought the UNiTE Campaign messages to the media and joined the initiative "El valiente no es violento" (The Brave are not Violent).

From 2013 onwards, the meeting between RIAM, Tod@s Contracorriente and the musician David Blanco forged an alliance that, just that year, brought 'end violence' messages to an estimated audience of a million people throughout Cuba. With support from UN Women, UNFPA and COSUDE, between 2013 and 2015, David gave five major concerts with audiences topping 7,000, especially dedicated to the UNiTE Campaign. In addition to participating in different discussion spaces, workshops and press conferences, David worked with RIAM on making an advert, a video and a concert-documentary for the "The Brave are not Violent" initiative.

Just the advert, included as part of the UNiTE Campaign in the La Havana New Latin American Cinema Festival brought the message that "Silence makes us complicit" to more than 100,000 spectators.

Sport: The area of sport has provided a scenario to support skills training work by RIAM. Wide media coverage and marketing have made sport a socio-cultural phenomenon. The sports arena is a central axis for socialisation of masculinities, in its hegemonic manifestations and, therefore, in its patriarchal conception as "man's stuff".

From its genesis in Ancient times, the sports scene has appeared as the space where men, following competitive regulations and in breaks between army work, demonstrated their physical skills for war. In sport, these characteristics consolidated direct relations with expressions of strength and virility, with violence and excluding women from this practice, as there was no room for them here.

In RIAM, when the first Modern Olympic Games were held in Athens in 1896, organised by Baron Pierre de Coubertin, in an attempt to rescue the supreme sporting event, women did not take part as athletes.

Over history, as women began to claim their presence in this field, sciences and specialities also emerged devoted to studying sport beyond its chronology, medals and athletes' brands.

Studies appeared which tied health with physical development from early ages, sports sociology and other knowledge that extended the dimensions of this important interaction space. Currently, we should not be surprised to hear terms that relate exercise to diplomacy and conflict resolution, or as a vehicle for working in communities or with disadvantaged groups.

In this respect, RIAM has focused on using the educational dimension of sport, by providing research that can recognise manifestations of gender inequalities within this field, as well as transmitting positive values and public messages.

Since 2012, a wide variety of academic sessions have been held on masculinity studies and awareness-raising workshops dedicated to sport and its effects on the forms in which we learn to be men. These events have interrelated the importance of other themes such as sexuality, violence, paternity, health and diversity, with topics such as the use of anabolic steroids, self-care and inclusion of women and all persons, independently of their sexual orientation or gender identity. These could be debated with athletes, trainers and teachers from schools teaching physical education, with persons who work on instruction of certain disciplines, leaders and the main players in a range of communities.

On the other hand, the usefulness has been considered of training opinion leaders on these matters, emerging from the actual context of sport. Issuing public service messages, from a well-known figure by a certain group or social sector, has an impact on this group, and so the possibility of positive replicas and imitation in favour of what they have to say. This comes alongside the media's strong presence in sports spaces; the use of championships for awareness-raising and putting across messages referring to End Men's Violence and mentoring a group of athletes to encourage discourse in favour of promoting fair play, inclusive sport and peace culture.

UNiTE Athlete's Network

As a result of their experience working in an Athletes Network in Cuba and several countries, in alliance with the SNU in Cuba and Women's UN, RIAM presented the UNiTE Athlete's Network on 30 August 2013.

The initiative joined the UNiTE Artists Network, set up in Panama in 2011, to acknowledge the role that artists and athletes play in raising public awareness on different forms of gender violence that we experience every day.

Awareness-raising workshops and sporting exchanges for Peace Culture have taken place over recent years, highlighting the leadership of athletes such as fighter Ismael Borrero who dedicated his gold medal at the Veracruz Central American and Caribbean Games 2014 to 25 November, International Day to Fight Violence against Women. A systematic commitment has also been demonstrated by the world high jump champion Victor Moya who lent his image to End Gender Violence messages in sports publications and took part in artistic initiatives and discussions in the public arena.

FOOTBALL WEARS ORANGE

In addition to taking messages from the Campaign to the World Football Championship in Turkey, with awareness-raising and commitment from the under 20 national football team, between 2013 and 2014, RIAM organised two workshops for students and professors from the Manual Fajardo Physical Culture and Sport Sciences University and workshops for sportspersons "No to sexual harassment against women", "Culture and sport: UNiTE to End Violence", among other spaces for reflection and discussion included in the Masculinities Studies Sessions and in important sports meets such as the inter-university orange cups and the "Football marathon to end violence against women and girls" that brought 80 female football players together for several hours.

Football and other sports also served as a stage to run awareness-raising workshops in communities with teenagers and young university students, including topics such as sexual harassment at universities, sexist violence and visualisation of women's contribution.

The actions took place working closely with the COCO radio station and the national TV sports channel Telerebelde that, in early 2014, broadcast images of the La Havana football team handing their Holguín province opponents orange UNiTE Campaign leaflets during a match at the Cuba National Football Championship.

With active participation from the journalist Niurka Talancón and RIAM, Telerebelde opened up important spaces for the work of the UNiTE Athletes Network and included the video for "Lánzate", by the UNiTE artist David Blanco, in the schedule that accompanied the TV broadcasts of the Football World Cup in 2014.

Race: As part of the complexity of the awareness-raising processes with groups of men, the lines of work boosted by RIAM include different cross-discipline topics such as the persistence - due to the characteristic traits of inheriting a colonial and slavery society - of discursive racism in many of our daily aspects that, unfortunately help to establish forms of social domination, ordered in terms of gender and race.

This social classification pattern lives on subliminally and explicitly. And therefore, the growing wave of discrimination due to gender and race takes on a particular dimension when instrumenting a set of public policies and best practices to work with groups of men and the different ways that they are usually associated with certain violent attitudes. This means that when conceiving some work exercises that use certain social patterns as a reference, conditioned by racist practices in the Cuban environment, we have to be aware of our historical development and the current conditions, as well as the difference between being guided by laws and policies and what actually happens.

The fact that masculinity is a category that, to legitimise itself, has to meet certain norms, social and cultural, provokes the visible and subjective construction at the same time of different models associated with power race relations. This leads to the idea that the "colour of your skin", assumed in Cuba, establishes a complex relation when identifying persons who demonstrate a certain type of violence and that, in turn, are also victims of it. On this point, we are a society that is not totally aware of the implications of race in our daily life. For historical reasons, being white or being black in our society, on a political or ideological level, does not have any particular connotations.

However, very few people grant this matter any importance, and they are not prepared to admit that white is a synonym for hegemony in Cuba. We have sufficient historical signs to demonstrate the complexity surrounding the association between masculinity and race, meaning that educating for equality should also include understanding racial connotations of our real lives, in any case indicating its background and the patriarchal relationships that are established in its circumstance.

Is it difficult to be a black man or woman in Cuba today?
In the same way that there are many ways of being men and many ways of being women, this is a cliché that we cannot cover up.

So, if we take into account that masculinities, as a non-essentialist category, are closely linked to other categories such as race, we can introduce work guidelines that consider the following aspects:

- Detect the different racial stereotypes associated with constructing masculinity models.
- Position the fundamental aspects of black social history in Cuba as an essential part of our identity.
- Responsibly tackle assigning roles and stereotypes to men and women due to the "colour of their skin", understanding the negative connotations that are usually associated with each of them.
- Bring about participation dynamics where different points of view can be heard on key elements in construction of masculinity and how it relates to racial and gender stereotypes.

The Brave is not Violent

The alliance between the United Nations System and RIAM made it easier for Cuba to be the first country from Latin America and the Caribbean to present "The Brave is not Violent" campaign, an initiative from UN Women to work on with men.

Since its launch on 25 April 2013 during a workshop organised at the Casa del Alba Cultural, RIAM has taken the campaign to workshops, concerts and other awareness-raising actions carried out in several provinces in the country and in alliance with other projects such as Tod@s Contracorriente. Awareness was raised among a total of 6,053 persons, 74% young men and teenagers and 53% men, in spaces that interrelated topics of gender, masculinities, triad of men's violence, inclusion and rights of all persons, independently of any social or human condition.

RIAM's work was acknowledged in early 2014 in the Meeting of Allied Social Players from the UNiTE Campaign in Cuba with the then Secretary General of the UN Ban Ki-moon.

RIAM promotes Orange Day

On their bikes, six RIAM members cycled through the rural towns of Soria, Gamarra, la Rufina, San Pedro and Loma de la Candela, in the province of Mayabeque, on 25 August 2012, celebrating Orange Day in Cuba for the first

time. Dressed in orange t-shirts, they visited several estates explaining the importance of preventing violence in rural areas, where women and girls are vulnerable to sexist concepts.

The initiative was the forerunner for intense activism from the RIAM Facebook page and a whole activism programme that guaranteed celebrating Orange Day every month in 2013 in Cuba. Consequently, RIAM organised workshops, concerts, conferences and different spaces for events and discussion that reached out to 3560 persons, 65% young people and teenagers.

RIAM also performed intense work in the media, particularly on national television. Merely in 2013, activists from the Network took part in nine television programmes with an audience of over two million.

Tools for action

Basic glossary[29]

Androcentrism: Term that defines the masculine aspect as a measure for all things and global representation of humanity, hiding other realities, including what women really experience.

Affirmative actions: Temporary strategies to guarantee full incorporation of a determined group in society and correct differences in terms of opportunities. e.g. political participation quotas.

Gender assignment: Classifications and attributes assigned to a new-born child by the family and society in accordance with their anatomy and biological characteristics. Not meeting these expectations might lead to social rejection.

Gender audit: Tools for monitoring and control of projects and public actions. Mechanism for promoting institutional learning on how the gender perspective should be incorporated practically and effectively in work and organisation fields.

Gender analysis: Set of tools that can identify the needs, interests and problems of women and men, the relations that are established between them, and the obstacles to boost actions, propose projects and measure the impact of these actions and projects.

29   Terms taken from the glossary published in Agenda de las Mujeres Cuba 2017, a UN communication product in Cuba, with support from COSUDE.

Gender gap: Disadvantages for participation, access and control of resources, services, opportunities and benefits of the development, of women in relation to men.

Coeducation: Educational intervention process that targets integral development and skills training in persons independently of their sex and gender.

Gender awareness: Capability to perceive the differences between life experience, expectations and needs of women and men, and to fight unequal opportunities that arise between the two.

Inclusive/non-sexist communication: Communication issued by mass media or new media, using spoken, written or visual language that is free from sexist codes and meanings that discriminate against and affect women's freedom and dignity.

Social construction of gender: Characteristics and attributes recognised socially as masculine and feminine, and the value that is assigned to them in a certain society.

Social gender contract: Set of implicit and explicit guidelines that govern relations between men and women, attributing different work and value, plus responsibilities and obligations.

Joint domestic responsibility: Initiative promoted by equality politics that claim to encourage women's full participation in public life, strengthening men's joint responsibility in family activities.

Peace culture: Set of values, attitudes and behaviours that reject violence and prevent conflict by attempting to attack the root causes to solve issues using dialogue and negotiation. What's more, it is a form of sociocultural cohabitation characterised by human rights, sustainable development, justice, respect for diversity, gender equality, democracy, overcoming poverty and solidarity.

Equal democracy: This is defined as proposing balanced participation between women and men in the political decision processes.

Gender democracy: Political proposal from modern feminism that emphasises the processes to strengthen women's human rights and their organisations, to guarantee that their interests and needs are represented.

Sexual and reproductive rights: Acknowledgement of the basic right of all persons to have a safe, pleasurable sex life, decide freely and responsibly on reproduction, the number of births and their spacing and to have information and the means for this, as well as attaining the highest level of sexual and reproductive health. It includes the right to make decisions regarding reproduction without suffering discrimination, coercion or violence, in compliance with human rights documents.

Sustainable Development: Guarantees the needs of the present generation without compromising future generations' capability to satisfy their own needs.

Discrimination: Distinction, exclusion or preference in the work relationships based on criteria of gender, race, colour, sex, religion, union membership, political opinion or any other that might affect the equality in the social or economic field. Discrimination can be:

- Direct: When a person is treated less favourably than another in a similar situation due to gender stereotypes or other types.
- Indirect: When a provision, criterion or practice that is apparently neutral puts one or several persons at a disadvantage due to gender or other reasons.
- Positive: Formula to guarantee the equal presence and participation of men and women in any field of social life by implementing participation quotas.
- Multiple: This refers to when a person or group of persons suffer different forms of discrimination at the same time: gender, race, colour, ethnic origin, language, religion, political views, disability, sexual orientation or due to any personal or social condition or circumstance.

Sexual diversity: Broad set of consolidations, perceptions, practices and subjectivities associated with sexuality, in all its biological, psychological and social dimensions. This depends on the combination of biological factors, cultural precepts and individual configurations for each person in each culture, regard-

ing sexual issues. Multiple desires and ways of resolving emotional and erotic relationships that exist in humanity.

- **Sexual orientation:** This corresponds to the choice of sexual and sentimental partner. It is usually classified into three types: heterosexual (chooses persons of the opposite sex), homosexual (chooses persons of the same sex) and bisexual (chooses persons of either sex). Because sexual orientation is different from gender identity, trans persons can be homosexual, heterosexual or bisexual in their choices of emotional and sexual partners.

- **Gender identity:** How each person conceives their own gender that does not necessarily have to depend on the gender that they were assigned at birth. Set of conscious and unconscious mechanisms that each person internalises; specific ways of thinking, feeling and acting that define the roles that they will play over their lives.

- **Lesbians:** Women who feel emotional, affective and sexual attraction for other women. Capability to love, make a stable commitment over time and relate with their partners just like any other person. Although some might have masculine gestures or attitudes, they are women who identify as female gender.

- **Gays:** Men who feel emotional, affective and sexual attraction for other men. Capability to love, make a stable commitment over time and relate with their partners just like any other person. Although some might have feminine gestures or attitudes, they are men who identify as male gender.

- **Bisexuals:** Men or women who do not demonstrate a clear preference for one sex or another when choosing sexual or sentimental partners. Capability to love, make a stable commitment over time and relate with their partners just like any other person.

- **Intersexuals:** Persons whose bodies anatomically have male and female organs, simultaneously, in different degrees. They have gender identity that can be masculine or feminine, which can coincide or not with their body's anatomy. In general, they are assigned a sex to register their birth, that might match their gender identity or not.

- **Transexuals:** Men or women whose gender identity differs from their biological sex. We have trans women, persons who feel and live like women, having been born with an anatomical male sex; and trans men, persons who feel and live like men, having been born with an anatomically female sex. Transsexual persons strongly reject the genitals that do not match their

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gender identity, and so aspire to undergo surgery for sexual reassignment and they also wish to attain secondary sexual traits (breasts, facial hair, tone of voice, among others) that are appropriate for their gender identity.

- **Transgender:** Men or women whose gender identity does not match their biological sex. As opposed to transsexual persons, they do not reject their genitals to the point of aspiring to reconstructive surgery. They are happy to live and act in accordance with their gender identity. They often aspire to modify their secondary sexual traits to a greater or lesser extent.

- **Transvestism:** This corresponds to the behaviour of dressing with clothing from the opposite sex to your biological sex. Transvestism appears in a wide range of persons, situations and in any sexual orientation. It almost always happens in anyone with gender identity that differs from their biological sex but not necessarily.

- **Cross-dressing:** Dress as someone from the opposite sex, for artistic and/or show purposes. This is usually men dressing as women, but the reverse can happen. Cross-dressers can be homosexuals, bisexuals, heterosexuals or trans. Cross-dressing is just behaviour, anyone can do it.

Sexual division of work: This is the division of paid and unpaid work between men and women respectively, both in private and in public, depending on traditional gender roles.

Non-sexist education: Educational programmes that identify and rule out gender stereotypes, they use non-sexist language and promote educational legislation with a gender focus.
Stereotypes: Social constructions or entities that help create and/or maintain ideologies that justify different social actions, as well as preserving a system of values.

Gender stereotypes: They are ideas, prejudices, beliefs and simplified opinions, preconceived and imposed by the social and cultural medium, regarding functions and behaviours attributed to men and women, as well as their sexual behaviour depending on their gender. As they are repeated again and again, they are assumed to be natural.

Rights focus: Conceptual framework for human development legally based on international standards for human rights and that are intended to promote and protect people's rights.

Phallocentrism: Characteristic of societies that, symbolically and in practice, endorse the dominance of men over women based on greater valuation of the male sexual organ (phallus) as the centre of human creation.

Gender: Sociocultural construction that varies over time, society and place, and defines the characteristics of what is considered masculine and feminine in a particular society. It also constitutes an analytical category that helps visualise relations that are established between men and women in a given context. Cultural trait.

Homophobia: Feelings of hatred, rejection, aversion, prejudice and discrimination against persons whose sexual preferences differ from heterosexuality.

Heteronormativity: Expression used to describe or identify a social norm that acknowledges heterosexual orientation as the only form of sexual behaviour that is socially and culturally accepted.

Gender indicators: Measurement, numbers, facts, opinions or perceptions that can highlight the situation relating to women and men, and the changes that take place in this situation over time.

Gender inequality index: Compound measurement that relates the loss of human development due to inequality between the achievements of men and women in three spheres: reproductive health, empowerment and job market.

Sexist language: Forms of expression that strengthen discrimination towards women, legitimise and reproduce subordinate relations, promote stereotypes and make females invisible. Sexism in language appears by using the masculine as the generic.

Matriarchy: Term that alludes to societies where women hold the dominant authority in fundamental aspects of public and private life. This refers to the social organisation mechanism where, as the maternal authority, women are responsible for the distribution of goods and responsibilities for the group.

Misandry: Hatred or prejudice against men due to being men, or against a certain model of masculinity.

Misogyny: Ideological and psychological trend characterised by contempt and hatred towards women and what is considered feminine. It is demonstrated in discriminatory and violent acts against them due to their gender.

Negative to gender: Public policy focus where gender inequalities are strengthened to achieve the set development goals.

Patriarchy: Form of social organisation that prioritises men and what is considered masculine over women and the feminine. It constitutes institutionalisation of male domination and the basis for gender inequality.

Participation: Exercising citizens' rights to act on processes that affect their own well-being. It is a crucial aspect in effectively and sustainably achieving equality goals in a broad sense and particularly for gender.

Prevention of violence: Set of actions and measures leading to preventing violent acts and with them the physical, intellectual, psychiatric and sensory damage and guarantee that this damage does not cause disability or functional limitations in the victim.

Gender perspective: Conceptual tool that can be used to analyse the impact of gender on opportunities, roles and social interactions of persons and mainstream programmes, policies and organisation from a gender focus. It questions the stereotypes on which people are educated from childhood and promotes the possibility of drawing up new socialisation and relationship contents.

Family planning: Conscious and voluntary decision by the person or the couple to determine the number of children they want and the spacing between them.

Gender relations: Sub-set of social relations that determine the position and identification of women and men in a particular social group and define how the power is distributed plus access and control of the resources.

Gender roles: Behaviours, tasks and responsibilities socially assigned to women and men depending on the differences perceived socially that define how people must think, act and feel depending on their sex. Gender roles can change and in fact they do change depending on individual choices and in response to events and specific processes, such as female empowerment and transformation of masculinities.

Sexual and Reproductive Health: General state of physical, mental and social well-being in relation to sexuality. Capacity to enjoy a satisfactory, pleasurable and safe sex life; free of all coercion, discrimination and violence, without pro-

creation risks and the freedom to decide when to do it and when not. Set of methods, techniques and services that contribute to reproductive health and well-being by avoiding and resolving reproductive health problems.

Gender-sensitive: Public policies where gender is seen as a means to achieve development goals.

Segregation in the workplace: Concentration of women and men into different types and levels of activity and employment, where women are confined to a narrower range of occupations than men (horizontal segregation) and inferior jobs (vertical segregation).

Gender system: Set of socioeconomic and political structures whose function is to maintain and perpetuate traditional roles, and what has been traditionally attributed to women and men.

Gender mainstreaming: Including the gender perspective at different levels and stages of the process to formulate, execute and evaluate public policies, so that women and men can benefit equally from the impact of distribution of resources and gender inequality does not continue.

Gender theory: Its central tool is analysis of the differences between sex and gender. It attempts to show the diversity of forms in which gender relations can occur inside the different societies in human civilization, showing the generic identity of women and men in accordance with the patterns and cultural customs in each of them.

Decent work: Availability of employment in conditions of freedom, fairness, human safety and dignity. It implies productive work opportunities that provide a fair income and social protection for families, better perspectives for personal development and social integration, freedom so that people can express their concerns, get organised and participate in decisions that affect their lives. Equal opportunities and treatment for all women and men.

Total work: Visibility indicator in the sexual division of work. It evaluates unpaid domestic work and measures its economic contribution so that it is added to that of paid work. The total work indicator helps compare the economic contribution made by men and women.

Victimisation: Abuse or differentiated treatment of a person that has reported discrimination or violence. Victimisation or also revictimization happens when the person's situation is questioned, and they have to live through their role of victim again and again.

Social vulnerability: Term used to describe a type of vulnerability in a broad sense. It refers to disabling the rights of persons, organisations or societies in extreme situations.

On the Internet

Ibero-American and African Masculinities Network

https://redmasculinidades.blogspot.com

RIAM blog that compiles information on all the work carried out by the network from the outset. Linked with the RIAM Facebook page (https://m.facebok.com/RedIberoamericanaYAfricanaDeMasculinidadesRiam), publishes calls for future activities, as well as academic and journalistic projects on masculinities.

Somos Más

https://www.facebook.com/somosmas.unete

Community working to End Gender Violence set up from the National Gender Equality Platform (PEGIN) as part of a joint initiative between the SNU and COSUDE within the UNiTE Campaign.

Inspired by the National Campaign Eres Más, the community provides a single communication space for work performed by Editorial de la Mujer, CENESEX, OAR, UNJC, RIAM and the Palomas, Todas Contracorriente and Todas projects.

Campaigns

Eres Más Campaign

https://www.facebook.com/centroromerocuba/

Secretary General's UNiTE Campaign to end violence against women.

http://www.unwomen.org/

Call to governments, civil society, organisations for women, young people, the private sector, the media and the whole UN system to join forces to tackle the worldwide pandemic of violence for gender reasons.

Heforshe

http://www.heforshe.org/en

Solidarity movement in favour of gender equality developed by the UN

Women. It seeks to raise awareness, participation and acknowledgement of men's responsibility to eliminate discrimination and any form of violence against women and girls.

International decade for persons of African descent

http://www.un.org/es/events/africandescentdecade/

Approved by the UN General Assembly for the period 2015 to 2024, it proposes to boost actions in favour of full inclusion of persons of African descent and the fight racism, racial discrimination, xenophobia and other related forms of intolerance.

Free&Equal/Libres e iguales

https://www.unfe.org/es

Worldwide public education campaign in favour of equality for lesbians, gays, bisexuals and transgender persons (LGBT). It proposes to improve awareness of violence and homophobic and transphobic discrimination and respect for rights of LGBT persons throughout the world.

Orange activism 2030

Rights, equality and inclusion are at the centre of the Agenda 2030 for Sustainable Development, approved on 25 September 2015 by the 193 Member States of the United Nations.

With 17 Sustainable Development Goals (SDG) and 169 targets, the new route backs "a fair, equal, tolerant world that is open and socially inclusive" and considers that "achieving equality between genders and empowerment of all women and girls" (SDG 5) is essential to reach sustainable development.

Participation from women and men will be essential to achieve it. It is not enough for women to back their autonomy, men must understand the essence of the patriarchal culture and work every day, individually, on the necessary transformations to move forwards towards really equal societies.

At RIAM, we joined the UNiTE 2030 Campaign in 2017 that, in line with the new agenda, gives continuity to the UNiTE Campaign launched by United Nations in 2008 to put an end to violence against women and girls.

What can we do?

- Find out about the Agenda 2030 for Sustainable Development and define how we can contribute as men, from the personal aspect and from our community, project, network, organisation or institution.

- Establish a personal commitment to gender equality, end sexist violence and create respect for all persons' rights, independently of any social or human condition, forging our own path towards masculinities far from the patriarchal norms.

- Work with groups of men in our communities, organisations or institutions, in workshops that encourage changes from the personal aspect regarding how hegemonic masculinity is experienced. e.g. exercises as seen in chapter III of this book.

- Promote debate and incidence spaces to dismantle the patriarchal culture and the positioning of new forms of relating to each other and non-traditional masculinities. e.g. panels, book presentations, video-debates.

- Advise, support or carry out communicative products on masculinities, diversity, equality, rights, among other topics, guaranteeing appropriate treatment from the perspective of gender and communication. e.g. adverts, audiovisuals, leaflets, posters.

- Work with journalists and communicators to place these topics in the media with the potential to expand the information and the messages to public fields. e.g. TV programmes, printed or digital press, radio stations.

- Participate and contribute to the debate in social media with responsibility and gender awareness. e.g. never share or Like a joke, text or image that is sexist, violent or discriminates against a person or group. Follow the Ibero-

American and African Masculinities Network (RIAM) and Somos Más por la No violencia de género.

- Become activists for equality and Ending Violence. e.g. keep us up to date on initiatives that are being held; take part in spaces such as the Conga against Homophobia and Transphobia or celebrations for International Women's Day (8th March), International Men's Day (19th November) or the 16 Days of Activism (25th November to 10th December); organise actions for Orange Day.

Why orange?
Why purple?

Because orange symbolises hope, joy, energy and the possibility of change. Proposed as the colour for the UNiTE Campaign since its launch in 2008, we have used orange in Cuba along with purple, the colour of feminist movements for many decades as it works in favour of equality and ending violence against women and girls for gender reasons.

Men's groups in the Basque Country, a look at their current position and history

Josetxu Riviere Aranda.
Technical secretary for the Gizonduz programme from Emakunde.

This article aims to summarise the history and the current situation of men's groups in favour of equality in the Basque Country and how to contextualise their action in the current Basque institutional framework.

Setting up and developing men's groups in favour of equality

As in the rest of Spain, men's groups emerged in the Basque Country in the 80s and early 90s. It is difficult to give a detailed description of the path taken by all the groups and milestones related to setting up men's groups for equality in the Basque Country and their activity, but we might mention the following:

- III Spanish Family Planning Congress, Euskadi 1985.

- "Machos, liberals and leading men." Course organised in May 1985 in Iruña-Pamplona by IPES. A group was formed at this course of around 10 men that ran for a year and a half.

- A group of eight men got together in Bilbao in 1990, organised by Fernando Villadangos from the Garaiay Sexology Association.

- In the 90s, different groups of men for equality emerged that lasted reasonably briefly and it was only from 2000 onwards that more permanent work groups began to be formed such as On:Giz in 2007, Men's Group for

Equality in **Álava** in 2006 (dissolved in 2011), Piper Txuriak from Bilbao in 2008, Zipriztitzen from Ermua in 2008…

- It is also important to mention a few institutional initiatives such as the two International Congresses organised by Emakunde (Basque Women's Institute) *"Men in the new social order"* (2001) and *"Masculinity and everyday life"* (2007), as well as the *"Transforming paternities"* sessions organised in 2016 by the Basque Government Department of Employment and Social Policies.

Another institutional initiative was set up in 2007 in the form of the Gizonduz programme by Emakunde that consists of a set of measures, in the field of awareness-raising and training, aimed at promoting greater participation and implication from men in favour of gender equality and against sexist violence. From the start of the programme up to December 2018, 7,168 men took part in different classrooms and online courses.

In summary, over the last fifteen years, little by little, greater presence has been given to men's groups throughout the Basque Country. There are several factors that encouraged setting up men's groups for equality:

- There are more men who see the need of working in favour of equality and on masculinities, socialisation of men and the consequences of this on women, on the actual men and on society in general.

- Voices emerge in the feminist movement that support lines of work focussing on men and setting up men's groups, although there is still significant discussion on their aims and their public presence, even to this day.

- From organisations and equality areas within local and regional public administrations, experiences have begun working with men, including promotion of setting up men's groups that work for equality.

- There are more men educated academically on gender and equality, above all through equality masters, increasing the possibilities for managing and coordinating men's groups.

Current institutional framework in the Basque Country in favour of male-focussed public policies

Internationally, the **4th World Conference on Women in Beijing** in 1995, was already leading the way in its Declaration and its Action Platform, where "*it encourages men to participate fully in all actions to guarantee equality between men and women.*"

In the Basque Country, institutional measures focussing specifically on men were reflected for the first time in Law 4/2005, of 18 February, for Equality between Women and Men, raising the need for "Basque public administrations to promote incorporating men into domestic work and care for persons" and expressly compiled the legitimacy of the specific actions aimed at them. All equality plans that have been approved since Law 4/200 compile male-focussed objectives. The current *7th Basque Region Gender Equality Plan,*[30] *approved by the Basque Government in 2018, states* that "*the current values that uphold and justify subordination of women also limit men*". This plan suggests the necessary measures to promote implication from men as a necessary complement for gender equality, and not as an obstacle to meet this objective.

For example, the *Transform economies and social organisation to guarantee rights* line of intervention, in its programme on the *Feminist Care Economy*, suggests "*Increasing the number of young and adult men who question the traditional masculine model and develop attitudes and coherent behaviour with equality and committed to care jobs*" and establishes indicators on how men's participation evolves in training and awareness raising actions on equality, within the framework of the *Gizonduz* programme. It also suggests "*In-*

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30 "VII Plan para la igualdad de Mujeres y Hombres de la CAV" (http://www.emakunde.euskadi.eus/contenidos/informacion/emakunde7plana/es_def/adjuntos/vii_plan.pdf)

creasing the time that children and young people spend on care work, particularly focussing on boys" and "Increasing the number of men who apply for jointly responsible conciliation measures and promote balancing parental leave for it to be the equal and non-transferable."

Within the *Vidas Libres de Violencia contra las Mujeres (Violence-Free Lives for Women)* line of intervention, in the programme relating to awareness-raising and prevention, it suggests "*Increasing the number of people, particularly boys and men, that take part in programmes and activities that highlight the relationship between inequality and violence against women or that attempt to prevent it and promote a nonviolent solution to conflicts,*" as a way of helping reduce structural and cultural violence.

As far as the provincial councils are concerned, the Bizkaia Provincial Council's 5th Provincial Plan for Equality aims to fight micro-sexism and encourage new masculinities and coeducation to strengthen current work on ending violence against women. Relating to the concept of *new masculinities,* it highlights the relevant role that men should take to achieve equality between men and women in our society, as well as proposing new models of society where they can break away from the masculinity models imposed to date. In other words, the objective is for men to undo the roles and stereotypes from which they also suffer, so we can take giant steps towards equality.

So, the 5th Plan proposes actions such as encouraging the importance of new masculinities in the Bizkaia Provincial Council and awareness-raising on the importance of new masculinities among the Social Action Department's collectives.

At a local level, we should highlight the Basauri City Council Local Plan against Sexist Violence 2017-2020, where the work aimed at men focuses on getting them to actively participate against sexist violence, promoting the project known as "men opposed to violence on women" and carrying out awareness-raising activities as well as reflection workshops on masculinities and sexist violence and sessions entitled "men opposed to violence on women."

Current men's groups for equality

Men's groups come in many types: from groups that manage themselves without help from a person or association, to groups enabled by persons specialised in egalitarian masculinities. Some groups are formally instituted and included in the corresponding registers and others have no legal substance.

However, there are some matters that characterise the vast majority of men's groups in the Basque Country. On the one hand, from the very beginning to the present day, they were and continue to be enabled by men who are generally involved in the feminist movement or LGTBQI+ collectives and that have received training on gender and equality. On the other hand, most of the groups have a dual goal: working internally, creating a space for personal thought to analyse and break down sexist socialisation and how it affects their identity, to take care of themselves, get training... In short, in their personal change. In addition, they work on ways of getting involved socially and through street actions, written actions, complaints, positioning in support for the feminist movement recognise other discriminated collectives (such as LGTBQI+), participation in networks, etc. In general terms, the group is considered a fundamental tool for skills training, personal development (in the sense of change towards more egalitarian masculinity models) and social change.

Men's groups for equality set themselves the goal of starting a necessary thought and practice process to achieve personal change for men towards more egalitarian positions, as a complementary and parallel strategy to female empowerment. It also proposes critical analysis of men's own identity and their transformation. One starting point for these groups is to acknowledge that the patriarchy, as the origin of a society marked by injustice and inequality, puts men in an advantageous position merely because they are men, so they propose and lay claim to being ready to lose privileges to gain equality.

These would be some of the lines that different groups from the men's movement for equality have in common:

- Men's commitment to personal change (expressions of affection, frustration management, sexuality experiences, commitment against homophobia, etc.).

- The active fight against violence on women and discrimination due to gender reasons.

- Assume equal responsibility for caring for people.

- Providing support, promotion and visibility to positive models of masculinity (caring, pacific, sensitive men, etc.).

- Men's commitment to change in the public field (generate a critical mass of men in favour of equality, defend conciliation strategies, give up power spaces so that they can be occupied by women, proposal for legislative changes, etc.).

Since 2009, the majority of the men's groups in the Basque Country have been taking part in a network called Gizon Sarea, a Network of men's groups from Euskal Herria. This Network has run different campaigns aimed at society and men in particular with the aim of "carrying out awareness-raising and sensitivity tasks and promoting public actions towards ending discrimination and injustice due to sex." In addition, they claim to create a space to meet and exchange experiences among the different men's groups for equality where they can get training, learn and generate joint lines of work. This group network is inconsistent. In the beginning, they ran several campaigns including "Turn gender violence around" ("Dale la vuelta a la violencia de género" / "Bortizkeria irauli") in 2009. Gizon Sarea's activity has lessened over the last few years, although annual meets have been held, the latest on 30th March 2019 in Iruña-Pamplona for exchange and joint work.

Throughout the Basque Country and Navarra, there are currently around 18 men's groups which work at different paces and on a range of activities.

Some of them are: Zipriztintzen from Ermua, Piper Txuriak from Bilbo, Gizon Ekimena from Santurtzi, GEZI from Portugalete, Biok from Laudio, two men's group in the Eraikiz collective in Iruña-Pamplona, Men's group in Urretxu-Zumarraga and Toka from Zarautz. Furthermore, there are eight men's groups in Vitoria-Gasteiz within the project Ez:Berdin, enabled by On:Giz Elkartea, as well as a men's group in Errekaleor (squatter neighbourhood in Vitoria-Gasteiz since 2013).

Future challenges.

The future challenges and tasks for the men's groups in the Basque Country are diverse. They include:

- Shaping a critical mass of men in the Basque Country implicated in equality who question traditional masculinity and back more egalitarian ways of living.

- Providing pro-equality discourse that connects with men's current diversity. Nowadays, the traditional "macho" model has changed, and we find greater diversity of identities and expressions of masculine gender. The messages from men's groups must analyse these changes to provide discourse and proposals adapted to how we actually live.

- Establishing complicities and common work with the feminist movement. Beyond debates on the different ways that men take part in feminist struggle and action, it is essential that they are part of the feminist movement's equality agenda.

- Maintaining constant self-criticism so as not to fall prey to self-complacency. Men's pro-equality positions often receive greater public recognition than women's actions. Precautions must be taken against the risk of excessive over-evaluation of actions by men's groups.

- Keeping your distance from "alternative" closed masculinity models. Instead of establishing which are the "correct new orders", recognise and legitimise the diversity of identities and expressions of masculine gender that work in favour of equality. In this respect, discourse should move away from the traditional man-woman duality to include and make different identity categories visible that are more flexible and diverse.

- Clearly highlighting the advantages that this society grants most of them purely for being men and highlight that renouncing these privileges is an essential starting point to work towards equality. Also highlight that not all identities and expressions of masculine gender enjoy the same power and that there are also other circumstances such as social class, mobility, age,

legal situation or place of origin that affect men's real lives and that might give them or take away different opportunities to exercise their rights.

• Holding a clear and public stance against sexist violence, understanding this to be the unequal power relation implicit in sexism. Although sexist violence is suffered overwhelmingly by women, it can also affect other people that break away from and question hegemonic models that the heteropatriarcal system imposes on men and women.[31]
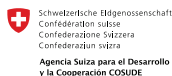
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31 Materials were used to write this article that were taken from the Gizonduz programme, documents from other institutions and websites from men's groups for equality.

Masculinities in motion

Masculinities in motion is a proposal from the Ibero-American and African Masculinities Network (RIAM) to provide men and women, but particularly men, with the necessary knowledge to understand how hegemonic masculinity is constructed in the patriarchal society in which we live and provide information and tools that support the processes of change towards other ways of living as men.

This initiative is part of a series published by the Cuban Women Federation Women's Editorial, as part of national work within the United Nations UNiTE Campaign. Three previous publications focused on the communication, health and education sectors:

Writing with gender: proposal for tackling gender violence in the media; Violence against women: alerts for personnel and health and Educating for equality: proposal for prevention and educational care regarding gender violence in the school context.

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