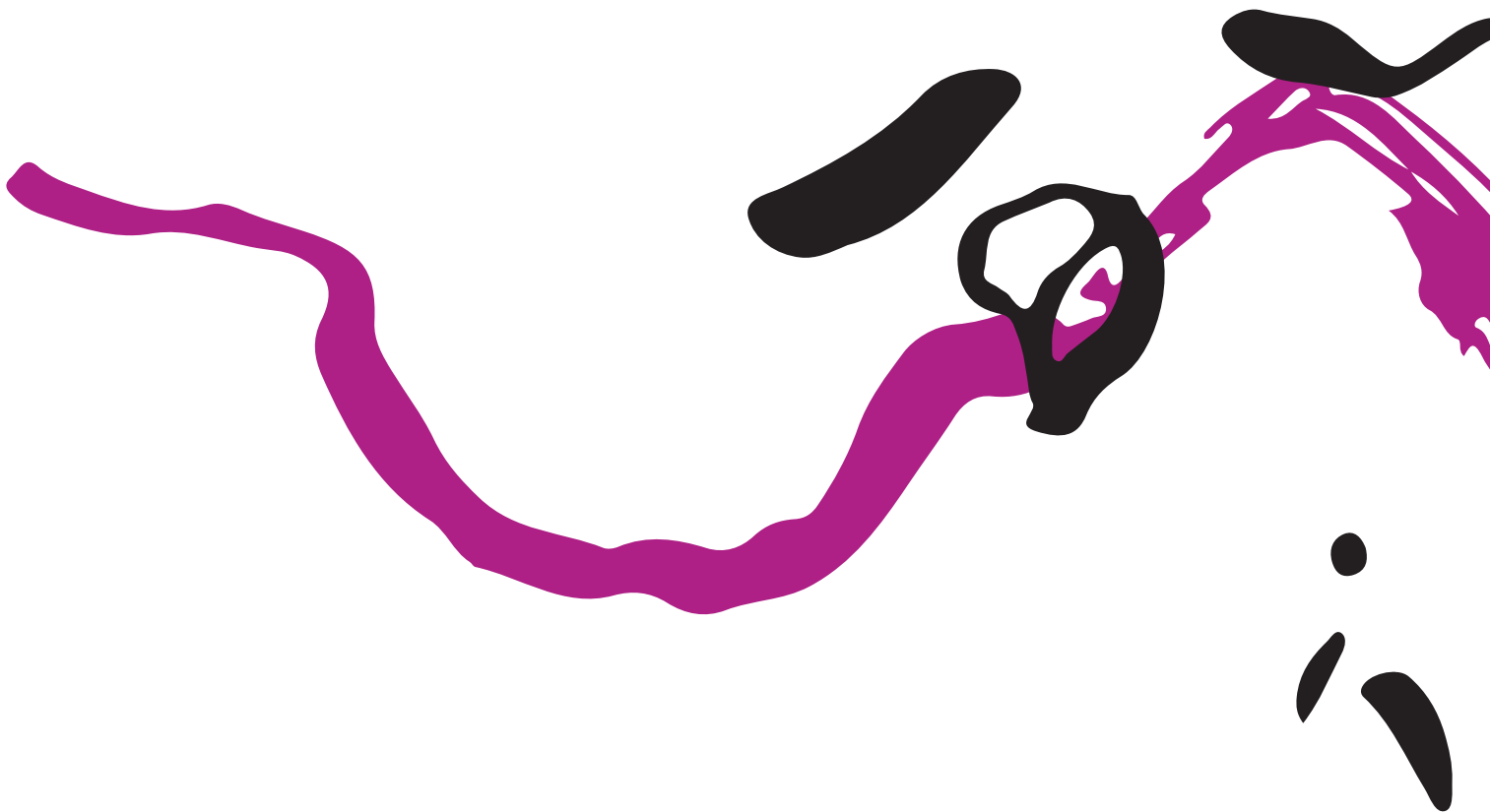


CarMiA
Caring Masculinities in Action

**Training Package
for Professionals
& Peer Trainers**



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Training Package for Professionals & Peer Trainers



Center of Women's
Studies and Policies



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Introduction: The CarMiA project and this handout

This handout contains recommendations and suggestions to help pedagogical professionals (teachers, political educators, youth workers¹) to plan and conduct peer-to-peer trainings on the critical examination of masculinities², violence prevention and the promotion of caring masculinities³ at schools or other educational institutions.

The Caring Masculinities in Action Project

The handout was developed as part of the Caring Masculinities in Action (CarMiA) project. The aim of the project was to prevent gender-based violence (GBV) by critically addressing masculinities and promoting caring among boys* and young men*. The project essentially proceeded with the following steps:

1. A survey of some good practices: pedagogical projects and handouts on gender-reflective violence prevention and promotion of caring masculinities.
2. Focus group interviews with educational professionals as well as young people⁴.
3. Development and implementation of training for professionals.
4. Development and implementation of a multiplier training with young adults.
5. Production of social media content on the topic with young people.

CarMiA builds on the work and results of previous EU projects such as Early Care and the Role of Me (ECaRoM), Boys in Care, Study of the Role of Men in Gender Equality in Europe. The finding that there is a

¹ The gender asterisk * makes visible that not all people who are perceived and/or referred to as boys, girls, men or women also identify as such. The * also indicates an openness and possible fluidity as well as changeability of gender identities.

² We speak of masculinities in the plural to refer to the plurality of social constructions of masculinity (see: R. Connell, 2000.), as well as the diversity of lived masculinities. Further explanations of terms can be found in the glossary.

³ An explanation of this can be found in chapter 2.

⁴ Summary of findings can be found in the *Transnational Report*: <https://www.mirovni-institut.si/wp-content/uploads/2022/05/carmia-report-2023.pdf> (Accessed: 12/10/2023).

great interest and need for education and training in gender reflective boys* work is confirmed again in CarMiA. Furthermore, it was found that young people show a great openness and curiosity to deal with questions around masculinities. However, spaces for critical examination of masculinities are rare. CarMiA closed this gap with its peer-to-peer approach (P2P), which is also the structure of this handout: Young peer trainers were trained by means of a multiplier training. Then, supported and accompanied by project leaders, they conducted workshops for people of the same age or younger (peers) at cooperating schools or other educational institutions. The workshops were primarily, but not in every country exclusively, aimed at young men*. Each workshop was debriefed and evaluated, and the concept was subsequently revised and adapted.

The experiences gained in the project, as well as the methods and thematic focuses used, differed in the individual partner countries. The recommendations and methods contained in this handout are therefore the sum of these diverse experiences. Additional material and methods, some of which are country- or context-specific, can be found on the websites of the partner organizations.

Structure of the handout

The first half of this handout consists of guidelines for the conception and implementation of P2P projects for professionals and peer trainers. The second half contains a theoretical framework as well as materials, working aids, a glossary and further links.

The handout opens with an introductory chapter about masculinities, gender relations, the concept of caring masculinities and its relation to our project. It gives an overview about theoretical approaches, and empirical insights which are building the foundation of this project.

The second chapter of this handout is a guide for professionals on planning and implementing a peer-to-peer project. From the clarification of goals to the preparation, implementation and follow-up of workshops, requirements for the composition and training of a group of peer trainers are formulated. In addition, the organization of workshops in cooperating institutions and the relationship between project leaders and peer trainers are discussed.

The next section is a guide for peer trainers. It is intended to help them in preparing and conducting workshops, moderating groups, and dealing with disruptions as well as disclosing experiences of violence and discriminatory statements.

The following is a sample schedule for conducting workshops on four different modules that build on each other, as well as a collection of methods. The schedule as well as the guidelines for peer trainers and the collection of methods are intended as orientation aids and starting points and can be adapted in terms of content and time depending on the thematic focus and institutional framework conditions. Further schedules and methods can be found on the websites of the partner organizations.

Finally, there are further materials that have proven helpful in CarMiA and are intended to serve as suggestions and working aids for

multiplier training. The handout concludes with a glossary, further links and a bibliography.

In the project, peer trainers* developed short clips on various topics, such as gender-based violence, masculinity demands, and stereotypical gender images and sexism. These can be viewed here:



2

Masculinities – what's that?

For several decades, critical masculinity⁵ research has been dealing with the relationship between masculinities, gender and power, and thus not least with the connection between men* and care. This connection can initially be determined negatively, namely through the separation of men* and care.

Gender relations in neoliberal capitalist societies are significantly shaped by an ideal type of masculinity, which has been described by Raewyn Connell (1995) as hegemonic masculinity. The prevailing concept of masculinity (as a social practice) is shaped by the capitalist market economy and the state, which is evident in most leadership positions (business, politics, administration): power orientation and success are essential for men* to achieve a socially recognized position (Döge 2001). Such attributes ensure participation in the "serious games of competition" (Bourdieu 1997, 2003) in male arenas (Maihofer 1995; Scholz/Heilmann 2019).

In a gender binary culture, which requires self-identification and/or other-related attribution along physical, social, and psychological characteristics to exactly one of two genders – male or female (Stuve/Debus 2012a), the social positioning of the ideal masculine goes hand in hand with a demarcation from the ideal feminine (Scambor/Gärtner 2021). In addition, the prevailing gender binary concept is linked to another normative requirement, namely that of heterosexuality. The two oppositely constructed genders are confronted with the requirement to relate to each other through heterosexual (and exclusively heterosexual) desire, a gender requirement described in the concept of heteronormativity. Failure to meet these standards is accompanied by a real risk of social exclusion, violence and discrimination (Queerformat/SFBB 2012).

Raewyn Connell (2000) describes gender as a social practice that shapes social relations and hierarchical orders. This practice is embedded in social structures and institutions as well as in relationships between individuals. Following Antonio Gramsci's analysis of class relations, Connell links masculinity to the concept of hegemony. This means that power is based on the agreement of the subordinated. The oppositely conceived genders are thus

⁵ Based on Scambor & Holtermann (2023)

hierarchically arranged by coercion and consensus at the same time: femininity is subordinate to masculinity – symbolically, economically and socially (Forster 2005). The principle of superiority and subordination not only works in demarcation from women* and other gender, but also within the gender group men* and boys*. Relations of domination among men* and boys* are characterized by subordination and oppression of those who do not meet masculinity norms and at the same time by a marginalization of those who are discriminated against on the basis of other socially relevant markers (e.g. migration).

The ideal norm of hegemonic masculinity requires to differentiate from those who are perceived as 'weak': from the 'weaker' gender (women* and trans, inter and non-binary people) and from marginalized people, defined as supposedly weak, such as the poor, people with disabilities, physically weak, migrants (Kimmel, 2009).

"Whoever... anyone who wants to or should be considered a boy or a man is best athletic, not too fat or too thin, popular with girls/women, respected by boys/men, not feminine, successful in education and work without excessive effort, not mentally or physically impaired, sexually and economically potent, has a penis and no breasts, is white and of German origin." (Rieske et al. 2018, 14)

Deviations from these requirements do not necessarily lead to exclusion and devaluation. What is clear, however, is that the fulfilment of these requirements of masculinity goes hand in hand with an increase in symbolic, social and economic capital, with recognition both in the peer group and in society, with power in the sense of occupying higher positions, with status and economic security. Sovereignty is probably one of the most central requirements of masculinity (Stuve/Debus 2012b), the distance from it is probably one of the most explosive dangers in the sense of exclusion from the masculine.

Gay masculinity was described by Connell as the most conspicuous form of subordinate masculinity. In addition, however, other devalued masculinities can also be recognized, whose symbolic proximity to feminized social fields contributes to their hierarchical subordination. There is no other explanation for the fact that young men* who choose care professions often have to defend them against stigmatization and devaluation from their environment (Hanlon 2012), against an "equality taboo" (Rubin 1975, 178) that is associated with a devaluation of the feminine. While care work is considered natural (and obligatory) for women*, it is in need of legitimacy for men* for this reason: A man with care responsibilities is considered exotic (Puchert et al. 2005) and is afflicted with the stamp of specialness (Gärtner 2012).

Caring Masculinities

For several years, caring masculinities has been discussed in critical masculinity research⁶. This concept represents variants of masculinities that integrate values from feminist care ethics – like attention, support and empathy. The concept of caring masculinities became a normative-political concept and a research paradigm with increasing global evidence (Gärtner/Scambor 2020; Scambor/Gärtner 2021).

In the first systematic EU study, with the participation of all EU and EFTA countries (2010-2012), on The Role of Men in Gender Equality (Scambor et al. 2013), caring masculinities was outlined as a vision and goal; at the same time, the authors found that care activities are already part of the current living conditions of some men*. The model of caring masculinities was inspired by Nancy Fraser, among others: She developed a gender equality concept in which care is defined as the basis for social and economic cooperation, as a human norm that is valid for all genders. Accordingly, the concept of care must be understood in a broader sense in order to meet the complex demands of life.

*"...men are not just fathers, and care should not be limited to childcare tasks (such as feeding babies, putting them to bed, helping children with their homework). Care work encompasses more."
(Scambor et al. 2013, 151).*

Caring masculinities is an evolving concept in critical masculinity studies. Elliott (2016) described caring masculinities in relation to gender equality, highlighting the rejection of violence and male dominance as characteristics. In addition, the integration of values and practices of caring and relational skills was outlined. While traditional concepts of masculinity involve relevant costs (Messner 2000) (e.g., risky and violent behavior, poor self-care, and poor health), incorporating qualities of care can help reduce these costs. Based on research from Norway, Holter et al. (2009) and Holter and Krzaklewska (2017) have described the benefits of involved fatherhood, including better relationship quality and healthier lives, as well as a lower risk of conflict and domestic violence. Hanlon outlined that in paid care work, men can break away from rigid gender norms manifested in the concept of hegemonic masculinity, while gaining "a more flexible definition of masculinity, men's roles, and men's caring capabilities"⁷ (Hanlon 2012, 202). Other authors outline more pessimistic prospects, noting "changing masculinity as a form of the continuation of the privileges via the reconfiguration of masculinity rather than as a sign of the transgression of gender norms leading towards equality(...)" (Hrženjak/Scambor 2019, 979).

⁶ The term has been developed since 2005 in EU research networks and projects such as "Work Changes Gender", "Fostering Caring Masculinities", "The Role of Men in Gender Equality", "Boys in Care", "Men in Care" and others.

⁷ "a more flexible definition of masculinity, men's roles, and men's caring capabilities"

Caring Masculinities in Action – Men* as agents of change

With appropriations of male identity (ultimately as the fulfilment of social norms) there is the perpetual danger that male characteristics must be confirmed again and again in a destructive way: being a man in our culture does not solely mean displaying a male body, but also taking a symbolic place as a “real man” (Kimmel 2005) and distancing oneself from “sissy stuff.” Kaufman’s concept of “hyper-masculinity” (2012), described as a reaction to feminism, is manifested in ideals of masculinity who are fearless, assertive, courageous, and strong men – we are currently encountering these ideals in a misogynous form in different fields of the so-called “Manosphere”. These role models set the bar unattainably high and growing up in an environment of ‘real man’ restrictions may lead to boys* experiencing a sense of inadequate masculinity.

“A male identity that remains focused on such insecurities can lead to an endless loop of self-assurance struggles that constantly cause men to feel the need to reassert their manhood time and again, sometimes taking risks that may threaten their livelihood. For others, and not least of all for their relationship partners, this cycle becomes threatening if this ultimately fragile and hardly positively determined self-concept of masculinity is called into question (Bissuti and Wölfl 2011).” (Scambor et al., 2019)

Especially under the demands of hegemonic masculinity, the pressure to fulfill certain images may lead to a lack of social skills which are indispensable for taking care of yourself and others. We know that some boys* have problems to build sustainable friendships, and to ask for help. We also know that quite some boys* and men* show violent behavior under challenging circumstances. In traditional gender orders, violence against women* and other genders is a mechanism to maintain male superiority and violence against other men* is a mechanism to enforce hierarchy among men* (Connell 2005).

“The norms of hegemonic masculinity deny the vulnerability of men associated with feelings of powerlessness, shame and fear, and push them to constantly prove their self-confidence, strength and invulnerability to themselves and others. This makes boys* and men* more insensitive to violence and less sensitive to the vulnerability of others.” (Hrženjak et al., 2023:1).*

Integrating the concept of caring masculinity into work with boys* can offer a space in which they can approach their multifaceted futures as carefully and as openly as possible. Research has shown that those who learn to pay attention to their own desires and needs and have found ways to live with them do not pose a threat to other people’s lives (Bissuti and Wölfl 2011). The question is how can we create a space where masculinities can be conceptualized in relation to care?

Scambor, Holter, and Theunert (2016) have elaborated recommendations through which caring masculinities can come to life. First, there is a need to identify the benefits of gender equality for all genders in order to actively address boys* and men* as active

supporters of the process towards caregiving and social justice in societies. Second, it must become clear that “care does not only mean a form of activity but stands for an attitude of connectedness. Seen through this lens, care is an alternative to a neoliberal-patriarchal understanding of economic activity” (Scambor, Holter, and Theunert et al. 2016: 36). Third, boys* and men* should become agents of change (Kimmel 2007), which means that they should get the opportunity to critically ask questions about dominant behavior and men’s privilege, but they should also have an active role in rejecting gender-based violence and taking steps towards gender equality in our societies. And fourth, caring masculinities must be understood as a cross-cutting issue, impacting not only self-identity but also different fields of life and politics in our societies.

The CarMiA project builds on these recommendations and addresses the role of boys* in combating gender-based violence and advocating for gender equality. “CarMiA promotes care-oriented models of masculinity among boys* by addressing multipliers in education and younger ‘change agents’ in peer-to-peer work.” (Hrženjak et al., 2023:1) Conceptually, the project is based on critical studies of men and masculinities that shed light on the link between gender norms about masculinity and GBV.

3

Guide for professionals: development and implementa- tion of peer-to-peer projects

The following guidelines are intended to help professionals such as social workers, teachers, youth workers or political educators in the conception and implementation of a P2P project for the critical examination of masculinities, violent behavior and the promotion of caring masculinities at schools or other educational institutions. The guidelines are based on the structure of the CarMiA project: Young peer trainers are trained by means of a multiplier training. They then conduct workshops at cooperating schools or other educational institutions, supported and accompanied by the project leaders⁸. This section briefly outlines the steps and aspects that were helpful for the successful development and implementation of the P2P project and what needs to be taken into account.

Clarification of the goals

In our experience, a peer-to-peer project offers learning opportunities for a wide range of actors: first and foremost for the young participants in the workshops, but also for the peer trainers themselves, the accompanying trainers (here from the CarMiA project) as well as for the professionals in the institutions where the P2P workshops take place. Nevertheless, the first step should be to clarify who and what is primarily to be reached with the P2P project: Which groups of people should be involved in the project? Which groups of people are to be reached? What topics are to be worked on? What are the general conditions? What effects are expected or hoped for? Will the project be accompanied by structure-building measures (e.g., further training for specialists, development of peer structures in institutions, etc.)? As soon as the goals have been clarified, the next step can be taken.

⁸ The term "project leaders" refers to the professionals who plan, accompany and evaluate the project. In contrast, teachers or educators of cooperating institutions (in which peer workshops take place) are called "professionals" in the following. For the P2P trainers, the following sections of the paper will also use the terms "workshop leaders" or "workshop leaders".

Compilation of a group of peer trainers

Announcement and application

Which target group of young people should be reached in the search for peer trainers? Decisions made at this point, such as the channels/locations through which the call for applications is distributed, influence who is reached and how homogeneous or heterogeneous the group of peer trainers becomes. The design and language style of a call for proposals also determines which group of young people will feel addressed.

In any case, the project management should clarify at the beginning and communicate in the invitation to tender what experience and skills the interested parties should bring with them. If the goal is not primarily the empowerment of the trainers, it should be stated as a necessary prerequisite that they are not afraid to speak in front of groups and have the desire to lead and moderate groups. Short interviews or get-to-know-you meetings in small groups help to get to know the applicants, their background and motivation better and to discuss possible questions about the project process.

It should also be clarified and made transparent in advance whether participation in the training means that workshops (WS) will be conducted later. Is it only decided after participation in a multiplier training which of the participants will conduct the peer training? Is this decided by the peer trainers themselves or by the project leaders? If it is made clear from the beginning that participation in the training is linked to the implementation of workshops, the project leaders can be sure that the number of peer trainers with whom they go through the multiplier training will later also be available for workshops. Another possibility is that a more intensive mutual acquaintance takes place during the training, on the basis of which the participants can decide whether they are willing to give workshops.

Age and gender

If the peer trainers are only a few years older than the later participants in their workshops, it is likely that their life-worlds are similar. Our experience is that talking in and around workshops, e.g., about tv series, games and social media content, often leads to a strengthening of the relationship between peer trainers and participants. A slight age difference also makes it more likely that participants will respect peer trainers more than if they were the same age. A similar age of the peer trainers can also mean that they are in a similar life situation (school/study/training/voluntary social year), which can make it easier from an organizational point of view to find common dates for the training of multipliers and the implementation of workshops.

The question of the gender of the peer trainers can also be important: If they share a similar socialization experience, this can facilitate working with their own experiences (similar affectedness, experiences of discrimination, or socialization effects). In turn, a gender-diverse group of trainers can bring together different perspectives and broaden discussions and dynamics around gender relations and gender justice.

Multiplier training for peer trainers

Fundamental to the training and support of peer trainers is a sound knowledge of the project management in the subject areas of the project, as well as the ability to convey this in a workshop context. The following aspects should be given special attention.

"The more preparation and information I get about our topics, the more motivation I have to participate in this project." - Mela, peer trainer from Italy.

Knowledge transfer

A mixture of theoretical input, combined with discussions and exchange on this, as well as methods to stimulate discussions is well suited for the multiplier training. The following topics should be covered: theoretical and pedagogical approaches to (caring) masculinities, masculinity requirements, gender relations, sexism and violence (prevention). Methods for this, which can be used both with peer trainers in their training and later in workshops led by them, can be found in chapter 5, the method collection for peer trainers.

A working aid for the explanation of a so-called balanced, profeminist⁹ approach in dealing with masculinities, which makes costs and privileges as well as inequalities among men* discussable, offers Michael A. Messner's triangle for the classification of different ways of dealing with masculinities. This diagram helped us in the multiplier training to make our approach understandable.

Attitude in workshops, moderation of discussions & motivation

"I found this kind of opportunity [multiplier training] important because I felt free by expressing my thoughts on sexuality issues and my opinion on sexual orientations without feeling like I was saying something wrong." - Anton, peer trainer from Austria*

Basically, peer trainers should be trained in a non-judgmental, questioning, error-friendly, appreciative attitude. In addition to dealing with the characteristics of brave spaces (see 3.5), peer trainers should be encouraged to act in a limiting manner and to actively contradict various forms of discrimination or statements glorifying violence. In addition to imparting knowledge on the topics covered in the workshop, sufficient time should be planned for sharpening and developing an anti-sexist attitude. Units for biographical self-reflection (see chapter 7) are particularly suitable here.

A block of content within the training on moderating discussions, dealing with disruptions, and, if necessary, simulating disruptions/problematic group dynamics through role plays can contribute to

⁹ The term "profeminist" is a term from the men's movement in order not to appropriate feminist struggles and achievements and yet to clarify them, to support them and to work through one's own entanglements in sexist and patriarchal structures and to develop anti-patriarchal solidarity. Contents of profeminist debates are e.g. sexual and intimate violence, male alliances, dominance or dealing with emotions.

strengthening the self-confidence of the peer trainers. If necessary, argumentation strategies for anti-feminist statements (see appendix) can be discussed.

Finally, there should be space to talk about uncertainties or fears as well as expectations and motivation of prospective peer trainers. Questions could be: *What is your motivation for dealing with masculinities? Do you want to achieve something in your engagement with the topic (inside and outside the project)? What do you want to convey to the young people, what should not be missing? How do you achieve this? What could be the best, what could be the worst outcome of the workshops? What will help you to get closer to the best result? What else do you need to feel confident about?*

Methods

Not only in terms of topics, but also in terms of activities, skills and approaches, a variety of different methods should be included in the training of peer trainers. In addition to the above-mentioned methods for biographical self-reflection and sexist behavior, all methods that the peer trainers themselves later use in their workshops should be gone through in the training. Examples of methods can be found in the exemplary schedule (below) and, depending on the primary goal and focus of the workshop, can be supplemented by others that can be found on the websites of the CarMia partner organizations.

The methods used both in the training and later in the workshops should each require different skills (speaking, acting, drawing, associating, etc.) so that all participants can get involved. The goal of methods is rarely to impart factual knowledge, but rather to stimulate thought processes, (self-)reflections, conversations and the examination of one's own attitudes, opinions, positions, positioning and experiences. Often this is done through playful or creative ways. Warm-ups (WUPs) should also be tried out to loosen the workshop atmosphere and build relationships.

Time

Sufficient time should be included in the training of peer trainers so that they can try out leading and implementing methods (and WUPs) and receive feedback from the project leaders and other group members. Even in groups of peer trainers with similar previous experience in conducting workshops, there can be very different levels of knowledge. Therefore, there should be enough time for an open exchange (open spaces, question rounds, check in/check out). A multiplier training that lasts several days and extends over a longer period of time can help to address emerging issues and questions. It can also be helpful to have the training take place at the same time as the initial workshops, so that peer trainers have the opportunity to talk about emerging issues or challenges in the workshops. The professionals can then answer questions from the peer trainers, respond to needs, and also get a closer look at what worked well and what can be improved.

Creation of a *Brave Space*

It can be assumed that discriminatory and pejorative statements can be - and most likely will be - reproduced in workshops about masculinities. Therefore, the concept of Safe(r) Spaces - the claim to create a safe, discrimination-free space - cannot work here. Nevertheless, in order to establish respectful interaction and a culture of appreciation and care, in which different opinions and experiences have their place and at the same time those affected by discrimination receive support, the concept of brave spaces was developed. We advise to introduce and explain this concept in the multiplier training and to encourage the peer trainers to do the same in the workshops. Five aspects should help to create a brave learning space (based on Arao/Clemens, 2013): disagreeing and arguing politely: dissenting opinions are accepted; arguing is done in a polite manner.

1. separation of the intention and impact of an action (in the case of discriminatory statements): The intent of an action is separated from its impact; instances where the emotional well-being of others is affected are openly discussed and care is taken for those affected.
2. voluntary participation and exit: participants decide when to enter and leave a discussion. They can also leave the room at any time, there is no obligation to participate.
3. respectful interaction: participants respect others and their points of view.
4. no deliberate attacks: the participants commit themselves not to hurt each other and at the same time not to dismiss criticism of statements or behavior as an attack, but to be open to criticism.

"Conducting workshops has made me even more aware of the importance of opening conversations about gender issues and giving young people the opportunity to express their opinions, doubts or concerns" - Lana, peer trainer from Slovenia.*

Organization of workshops in facilities

Before conducting P2P workshops in educational institutions, a variety of questions need to be addressed: Is the project designed and managed by the same institution where the workshops take place, or are the locations different? Does the implementation take place in cooperation? Are they to be advertised and promoted? Where and in which contexts? What requirements should potential cooperation partners meet? What conditions can be found in the local institution? All this can have an influence on the concrete implementation of the training. It is also important to clarify whether certain spatial equipment is required, and which materials for the workshops will be provided by the institution and which by the project coordination.

Special characteristics of the cooperating institution and/or group participating in the workshop

In preliminary discussions with institutions in which workshops take place, it should be clarified whether there is a certain profile or characteristics of the participating group that need to be taken into account when conducting workshops. If this is the case, a short exchange between professionals and peer trainers can be helpful. In addition, it is important to clarify in advance: Are there certain facility-specific (house) rules that the peer trainers should observe?

Role of professionals in cooperating institutions

It should be discussed in advance whether teachers, social workers or other professionals from the institution should be present at the workshops. Above all, the wishes of the peer trainers should be taken into account, because they should feel as safe and comfortable as possible when conducting the workshops. In the school context, when teachers are absent, peer trainers can feel more independent and less likely to feel that they are being observed in their work. This can also allow for open(er) exchange among students. The younger and more inexperienced the peer trainers are, the more likely they are to want professionals to be present in the room during the workshops to provide support when in doubt. These can be the project leaders or teachers/other professionals of the cooperating institutions where the workshops are held. Their presence can sometimes help to create a calm atmosphere or to resolve conflicts within the group. If there are no professionals present in the room during the workshops, it is important that they are "on call" and easily accessible when their support is needed.

Workshop context

Group dynamics are complex and often unpredictable; there is no "golden rule" for group composition. However, the following questions are intended to shed light on some factors that can have an impact on group dynamics and can be taken into account when planning workshops in institutions.

The context of the workshop, i.e., thematic embedding and temporal framework conditions can have a decisive influence on the (group) dynamics. It can be helpful to find out: What previous thematic experience already exists in the group to be worked with? For example, are the workshops taking place as part of a project week, i.e., in a larger context? Can the participants choose freely here? Is participation mandatory or voluntary? Has the group come together specifically for this occasion? In this case, it is helpful to spend more time on sessions to get to know each other in order to create a good atmosphere in the group, which serves as a basis for creating a Brave Space. In schools, the timing of the workshop - e.g., before or after long school vacations - can also influence the group dynamics; students are usually less focused and interested just before the vacations. Last but not least, it is important to find out whether the workshop takes place after there have been concrete topic-related conflicts - such as cases of sexism or gender-based violence. In such cases, workshops could reignite these conflicts, which may overburden the peer trainers. Finally, it should be

ensured that the topics and contents of the workshop are clearly communicated between the project management and the institution, as well as between the institution and the participants, in order to avoid false expectations and disappointment on the part of the participants.

Target group/s

"In my opinion, girls seem to have a greater awareness of gender-based violence than boys." - Moritz, peer trainer from Austria

In advance, it should be clarified with the teaching or professional staff of the institution how groups for workshops will be divided or put together. Workshops on masculinities can take place in both same- and mixed-gender groups. There are peer trainers* who prefer to work in a same- or mixed-gender group, and this should be taken into account when planning workshops. One of our recurring experiences in mixed-gender groups is a lively participation of some female participants, who often bring a high level of reflection and prior knowledge, with a relative - sometimes intimidating - reticence of male participants. If the goal of the workshops is to encourage young males to engage with masculinities, then a workshop addressed to boys* could help to create a space in which they can open up more easily.

Relationship between project leaders and peer trainers

In our work in the P2P project, exciting questions arose regarding professionalism, expertise and collegiality. Depending on age, previous experience and expertise in the subject area, a collegial relationship can develop between peer trainers and professionals/project leaders. Nevertheless, it seems useful to us to emphasize a difference in roles, which, in addition to a different level of education, also results from different tasks in the project, unequal remuneration and different expertise.

Expense allowance

Compensation can increase the motivation of the peer trainers and at the same time make the relationship with the project management more collegial and binding. The work is not understood as an honorary position, but as a form of paid work. Vouchers can be another form of compensation to honor the work of the peer trainers. In any case, care should be taken to ensure that payment or compensation for expenses are not the only motivation for the peer trainer's participation in the project.

Communication

Before the course, it might be useful to set up a communication channel to clear up doubts, ask questions or make suggestions that could not be clarified during the course or need further clarification. For many young people, messenger apps are the most reliable means of communication. At the beginning of the project, a communication channel should be set up quickly that suits everyone (and will most likely not

be a mail communication).

Responsibilities: accompaniment, organization, support and advice

We have had good experience with a division of labor in which the project management provided organizational and logistical support to the peer trainers during the implementation and preparation and follow-up of the workshops. Specifically, this meant: contacting the school/teachers in advance; providing materials for the workshops; being present nearby to help if additional materials or support were needed. It was to be up to the peer trainers* to decide whether to conduct the workshops in the presence or absence of the project leader. If the presence of project leaders or facility professionals is desired at the workshop, it is important to clarify in advance what their role will be so that there is no role conflict: Do they lead methods? Do they moderate discussions? Do they summarize thematic issues? Do they keep an eye on the red thread? Or are they merely there in an observing role?

In any case, mandatory follow-up meetings are important; on the one hand, so that the project management can gain insight into the workshops if they are not present. On the other hand, to give the peer trainers the opportunity to seek advice and possibly find relief and new motivation if they have had negative experiences in a workshop. At this point, the project management is in the role of the expert; it has knowledge of experience and should be able to classify and absorb the experiences of the peer trainers.

Preparation, implementation and follow-up of workshops

I enjoyed the dynamics in the workshop and listening to the young people - their descriptions, observations, objections and questions that came up during the workshops. They showed that change is not only possible, as we often say, but that it is already happening, which makes me really happy. - Sara, peer trainer from Slovenia

The following organizational aspects concerning project management should be considered here:

Formation of peer tandems

In our experience, two peer trainers should lead a workshop with no more than 10-12 participants in order to be able to respond appropriately to all those present. Together with the group of peer trainers, the project management should discuss how these tandems can be put together in a meaningful way. In our experience, the tandems form naturally: those who want to moderate together simply come together. If this is not the case, the project management must ensure that tandems are put together. Again, there is no golden rule - however, it seems to us that it makes sense, especially when there are differences in prior experience in facilitating groups or levels of knowledge, to bring together complementary people in tandems.

Implementation

The role of the peer trainer should not be so much that of a teacher, but rather that of a group leader, although "buddying up" should also be avoided. Conducting workshops in a circle of chairs allows for a working atmosphere that is different from everyday life, especially in schools. It can be helpful to create a checklist with all the things that should be considered before the workshops start. The peer trainer tandems should agree on rules of conduct within the workshops among themselves, and in a second step with the participants. The peer trainers should always be made to feel that they are not alone and that, if in doubt, support is always there if they get stuck or are not sure about a topic. Ultimately, the responsibility for the workshops should lie with the project management. The display of flyers or telephone numbers of youth welfare advice centers on (sexualized) violence and the reference to specialists/project management can relieve peer trainers and mark the limits of what can be achieved in workshops.

Pre- and post-talks

The preliminary meetings serve to clarify all possible questions and ambiguities and to give the peer trainers enough security for the implementation of the workshops. The follow-up meetings are important to exchange ideas with the young people and to discuss with them what went well and where or how the workshops can still be improved. In addition, peers can be given space to provide feedback to the project leadership. As a basis for debriefing and reflection on how the workshops went, peer trainers should fill out short evaluation questionnaires after each workshop. In a short exchange with professionals from the institution, they should report on what was covered and how the peer trainers perceived the group and the workshop days.

Evaluation and conclusion

Participants should obtain a certificate of participation after completing the project so that the knowledge and experience they have gained can be recognized and used in their further career. These certificates should list the contents and methods of the P2P project.

The P2P project should aim to improve with the experience gained in its implementation, taking into account the feedback of the participants through an evaluation. Therefore, a suitable questionnaire should be prepared to allow participants' feedback on the implementation. For the implementation of the P2P program, the theoretical and methodological bases, the applied methods and contents, as well as the results and outcomes should be publicly available. For this reason, we have developed the present handout.

"I encourage anyone who has the opportunity to work with young people (perhaps even on a daily basis) to dare to open up a conversation about gender and gender stereotypes, to ask questions about alternatives that are always possible, and to repeat them so that good practices become a constant. Even one question can start something that needs to be addressed. My experience through participating in

the project has shown that the first step is actually not that hard, but always worthwhile. Boldly and slowly move forward to a better world." - Sara, peer trainer from Slovenia

4

Guide for peer trainers: conducting workshops on the critical engagement with masculinities

The following key points are intended to help peer trainers prepare and conduct workshops in schools and other institutions. The guide can be adapted and supplemented according to the needs, focus and context of a P2P project.

Organizational matters before the workshop

- Print out the **workshop plan** and take it with you, go through it with your tandem partner and **clarify responsibilities**: Who will lead which method, who will provide materials?
- Take other **materials** with you, check in time and communicate: What do we (still) need from the school or professionals?
- Upon arrival: check the **equipment in the room**: projector, chalk, screens, boards, etc. - is anything missing?

Implementation of the workshop

- Pay attention to **time management!** Be there at least 30 minutes early to familiarize yourself with the room and prepare it (circle of chairs, hang up the daily schedule).
- **Division of tasks**: It can make sense if one person has the more active role in guiding or moderating, the other pays attention to time and group dynamics and possibly takes notes on individual contributions, in order to be able to make a thematic summary at the end of a method.
- **Seek relationship with all participants** from the beginning and stay in relationship:
 - **Tie in with the life-world of the young people, but don't "buddy up"**. You could be older siblings of the participants in terms of age, but you are not! If you become too close to individual participants, this can also create hierarchies within the group.
 - **Give everyone the feeling of being seen and heard**. Try to give space for "quieter" voices without involuntarily putting individual (quieter, shy) young people in the center.
 - **Understandable and low-threshold language**. E.g., "mas-

culinity requirements" = societal expectations of what a "real man" should be like, privileges = advantages, power/more freedom compared to women*. Possibly explain with examples.

- **Decide for yourself how much you want to reveal about yourself.** The participants may ask you intimate questions. You can simply answer them with: "I don't want to talk about that."
- **Allow space for personal storytelling but do not force it.** Just like you, participants should be able to decide at any time what they want to reveal and what they don't want to reveal.
- **Confidentiality.** Everything personal should remain in the room. The workshop leaders also adhere to this rule, with one exception: If participants share something that the workshop leaders need to be concerned about, then there is a reporting requirement. If necessary, also refer to flyers about counseling centers!

Create a suitable learning space (Brave Space)

In contrast to Safe Spaces (the attempt to create a safe, discrimination-free space), it is to be assumed that in heterogeneous learning groups, discriminatory and derogatory statements can be reproduced. Nevertheless, in order to establish a culture of caring, where different opinions and experiences have a place, and at the same time those affected by discrimination receive support, the concept of Brave Spaces has been established. Here, five aspects should help to create a 'brave' (brave) learning space (adapted from Arao/Clemens, 2013). Try to integrate as many aspects as possible into your workshop.

1. **disagreeing and arguing politely:** differing opinions are accepted; arguing in a polite way.
2. **separation of the intention and effect of an action (in the case of discrimination):** the intention of an action is separated from its effect, cases in which the emotional well-being of others is affected are openly discussed, and care is taken for those affected.
3. **voluntary participation & exit option:** participants decide when to enter and exit a discussion and reflect on these decisions, they can leave the room at any time, there is no compulsion to participate.
4. **respectful interaction:** participants show respect for others and their points of view.
5. **no deliberate attacks:** the participants commit themselves not to hurt each other and at the same time not to dismiss criticism of statements or behavior as an attack, but to be open to criticism.

Moderation of discussions

- **Balance:** Make sure that as many participants as possible can actively participate in discussions, and if possible, not always the same people speak. Also make sure that there is a plurality of opinions.
- **Dealing with problematic statements:** On the one hand, you want to create a - relatively open - space for exchange and thus also for trying out (new) thoughts/opinions/positions. On the other

hand, there are statements that should not be left uncommented. In this case:

- **Clearly criticize or limit** (possibly interrupt) **verbal contributions**: Only if a red line is crossed (e.g., discriminatory insults, group-based misanthropy, conspiracy theories, etc.).
- If participants share their own **anecdotes/experiences**, **take them seriously** and ask questions if necessary. However, if generalized conclusions are drawn, e.g., about social conditions (e.g. anti-feminist statements), these should be clearly limited.
- **It can help to talk about oneself**, but it can also help to talk about one's own good friend in order to counter problematic, e.g., homophobic statements, for example: "I have a good friend who is gay and your statement offends him/does not apply to him at all...". This makes the impact of insults more tangible and addresses the empathy of the participants. Here it should be noted that this is also only an anecdote and by no means applies to all homosexual men*. Therefore, the following applies in principle:
- **Refrain from generalizations**: Not all men*/women*/gays/feminists/...are the same, have the same experiences or have the same goals or opinions!

When leading groups, there is a popular phrase: "Disturbances have priority." If you notice that it is restless at the moment, individuals are repeatedly disturbing the process, or similar:

- If you notice the disruption, it may be enough to **address it briefly**, but do not make it the topic of the group.
- If it is a disturbance that affects the whole class and it occurs repeatedly, you can ask what **the reason is and talk about it briefly (!) and then come back to the method/topic from before**.
- At the same time, the following applies: **Only open up topics that you are confident you can work on and also end again**, e.g., clearly name racist or anti-Semitic statements as such, but do not try to work on the topic of racism if there is not enough time and concentration for this.

After the workshop

Reflection based on the questionnaire at the end of the workshop plan:

- What went **well**?
- What could succeed **better next time**?
- **What do I need to feel more comfortable as a WS leader?**

Dealing with the disclosure of experiences of violence

Situations may arise in workshops in which those affected talk about their experiences of violence. In principle, it is advisable to contact professionals and get support. Until then:

- Do not ask young people about their experience of violence, but let them tell you what they want to say. Do not discuss the case in front of the whole class.
- Do not present the narratives more dramatically than the individuals themselves do.
- Take seriously and believe the narrative, do not pressure!
- After the conversation, create a thought log if needed.
- Refer the affected person to appropriate professionals.

5

Sample schedule for a workshop in four modules

In the project, depending on the structural and institutional framework conditions, workshops took place in two- or four-day formats. The following exemplary schedule can be used for both variants. Further schedules used in the respective countries can be found on the websites of the partner organizations.

The four modules are divided into different topics:

1. masculinity requirements and sexism
2. feelings and dealing with anger
3. recognizing and communicating boundaries, promoting caring
4. romantic relationships

In addition to the approximate duration, goal, method and required material, the "Message" column should help to identify the main content of a method. The messages contained there are suggestions and can help to explain the meaning and purpose of a method to the participants and thus provide a common thread.

Furthermore, templates for short evaluation forms can be found at the end of the flowcharts.

Module 1 – Masculinity requirements and sexism

TIME	DESTINATION	MESSAGE	METHOD	MATERIAL
00:00-00:10 (10 min)	Greeting & Get to know	<i>"Thank you for sharing something of yourselves, glad to have you here."</i>	Round of names & getting to know each other	"Feeling monster cards" or other material for creative expression of feelings, flipchart, masking tape for name tag
00:10-00:15 (5 min)	Frame & Program presentation	<i>"A respectful, trusting atmosphere is important to us."</i>	Entry	Schedule (& possibly rules) on flipchart, flyer for counseling centers displayed on table.
00:15-00:30 (15 min)	Introduction to the topic & getting to know the participants	<i>"We wanted to get to know your opinions a little bit and get into the theme of the two days."</i>	"Sociometry & Position Line"	Tape to draw a line on the floor
00:30-00:40 (10 min)	BREAK	BREAK	BREAK	BREAK
00:40-01:10 (30 min)	Connection of masculinity requirements/ femininity requirements with sexism	<i>"Sexism is usually based on attributions and demands directed primarily at women. Mostly, sexism tries to stage itself as natural and becomes visible through different strategies."</i>	"32 Messages"	Worksheet 32 Messages Scissors
01:10-01:45 (35 min)	Requirements/ Stereotypes vs. diversity of masculinities	<i>"There are some stereotypical expectations of how men should be, but many men have many other sides that you also like. But those sides don't find much place in a traditional image of masculinity."</i>	Method: "Real men"	Index cards Flipchart Felt tip pens
01:45-02:00 (15 min)	Feedback, Check Out	<i>"It was nice with you, we hope you got something out of it. How was it for you?"</i>	Method: "Three finger method"	

Module 2 – Feelings and dealing with anger

TIME	DESTINATION	MESSAGE	METHOD	MATERIAL
00:00-00:10 (10 min)	Welcome round	<i>"It's nice to have heard you all once and to know how you are doing today."</i>	Method: "Mixed feelings" - cards	Flipchart with daily schedule
00:10-00:20 (10 min)	Warm-up/fun in the group	<i>"Loosening up is important before we get into the topic."</i>	Method: "Scissors-Stone-Paper-Snake".	
00:20-00:50 (30 min)	Masculinity & Feelings	<i>"Negative feelings, should have their place just like other feelings."</i>	Method: "Funnel of feelings"	Flipchart
00:50-01:00 (10 min)	BREAK	BREAK	BREAK	BREAK
01:00-01:30 (30 min)	Masculinity & Anger	<i>"Anger is a completely legitimate emotion. We have different ways of dealing with it, all of which have their justification."</i>	Method: "Coke bottle"	Coke bottle Possibly worksheet
01:30-01:45 (15 min)	Positive references to men* & masculinity	<i>"Finally, we want to do a one-on-one exercise with you in which we want to awaken positive memories of experiences with boys* in you. This is how we want to end today." "It is often more difficult for (us) boys* to share positive feelings that we have with other boys* (e.g., "The day was nice with you"). With this exercise, we want to encourage you to do that for a change."</i>	Method: "Dream Journey"	Text "Dream Journey" or Bluetooth Box & Audio File to Play
01:45-02:00 (15 min)	Feedback, Check Out	<i>"It was nice with you, we hope you got something out of it. How was it for you?"</i>	Method: "Three finger method"	

Module 3 – Recognizing and communicating boundaries and promoting care

TIME	DESTINATION	MESSAGE	METHOD	MATERIAL
00:00-00:10 (10 min)	Welcome round	<i>"It's nice to have heard you all once and to know how you are doing today."</i>	Method: "Entry round"	Flipchart with daily schedule
00:10-00:25 (15 min)	Warm-up/fun in the group	<i>"Loosening up is important before we get into the topic."</i>	Method: "Queen of the seas"	Per participant 3 cards with sea animals
00:25-00:55 (30 min)	Feel/recognize and communicate boundaries	<i>"We wanted you to experience what it feels like to feel your own boundaries and share them with someone."</i>	Method: "Approach each other"	
00:55-01:05 (10 min)	BREAK	BREAK	BREAK	BREAK
01:05-01:45 (40 min)	Caring	<i>"Feelings may not always be readily apparent from the outside."</i> <i>"Caring can look very different."</i> <i>"You already know very beautiful ways to be caring."</i>	Method: "Forum theater caring" or alternatively "How does caring work?"	Case vignettes
01:45-02:00 (15 min)	Feedback, check out & possibly goodbye	<i>"It was nice with you, we hope you got something out of it. How was it for you?"</i>	Method: "Three finger method"	

Module 4 – Romantic relationships

TIME	DESTINATION	MESSAGE	METHOD	MATERIAL
00:00-00:10 (10 min)	Welcome round	<i>"It's nice to have heard you all once and to know how you are doing today."</i>	Method: "Mixed feelings" - cards	Flipchart with daily schedule
00:10-00:25 (15 min)	Warm-up/fun in the group	<i>"Loosening up is important before we get into the topic."</i>	Method: "HA HO HE"	
00:25-01:10 (45 min)	Relationships	<i>"There are very different ideas of what a good relationship is. Different people, care about different things, and that's a good thing."</i> <i>"There are some warning signs where it's worth getting help and, in some cases, ending the relationship."</i>	Method: "RelationShip"	1 flipchart poster, markers or other pens of different colors, 1 glue stick per small group, prepared envelope with labels, glue dots
01:10-01:25 (15 min)	BREAK	BREAK	BREAK	BREAK
01:25-01:45 (20 min)	Relationship ship - Presentation of the posters	See above	"RelationShip"	Walls for hanging the posters, possibly magnets or pins
01:45-02:00 (15 min)	Feedback, Check Out & Farewell	<i>"It was nice with you, we hope you got something out of it. How was it for you?"</i>	Method: "Three finger method"	

This went well:

This didn't go so well:

Reflection after all modules

1. What methods did you use and what topics did you talk about?

2. What worked well?

3. Where did you see difficulties?

4. How did you feel during the workshops?

5. Is there anything else you want to address?

6

Collection of methods for peer trainers

Before applying a method, it is useful to tell the participants the name and **purpose of the method**. At the end of each method, it can be referred to again, so that the participants are taken along with the content.

The **times given for the methods are estimates** and will vary depending on the talkativeness or attention span of the class. Methods can be shortened, for example, by discussing the topics only in plenary instead of in groups.

Below, methods are divided into three categories: **5.1 Introductory and Reflective Methods, 5.2 Miscellaneous Warmups (WUPs) and 5.3 - 5.11 Methods for Content Discussion.**

Copy templates and worksheets can be found in the appendix.

Entry and reflection methods

Method
Introductory round and framework clarification
Time
20 min
Difficulty & What to look out for?
Easy. Possibly provide information on counseling centers for (sexualized) violence and display flyers on the subject.
Topics
Overview of workshop, rules, meaning and limit of confidentiality
Method goals
The introductory round is important to give a first insight into the contents and the process. It also tells the young people why a workshop is taking place today. In addition, a first round of getting to know each other can help to establish a relationship with the young people. Together with the young people, important rules for the workshop can also be laid down.
Preparation and material
Flipchart & papers, pens, poster with daily schedule

Procedure
<p>1. before starting, the group can be asked how they are doing as a group; in the school setting, they can be asked if school is stressful right now, if the vacations were nice, or if they have difficult tests coming up in the near future.</p> <p>2. this is followed by a small round where everyone introduces themselves by means of 2-3 questions, for example: Name & pronoun, favorite food, How are you? The latter can be done by naming a number from 1-10 (bad to great), "feeling monster cards", emojis or other creative ways of communicating oneself and one's mood/feelings.</p> <p>3. Now the daily schedule can be presented and it can be discussed when breaks will take place. The daily schedule should be clearly visible on a flipchart in the room.</p> <p>4. then the most important rules are written down, whereby the young people should also have a say in what is important to them and what they need for today, e.g.:</p> <ul style="list-style-type: none"> - What is important to you today? - Listen? - Respect? - Keep breaks? - Food and drink during the workshop? <p>These rules should be written down on a flipchart and possibly supplemented by rules that are important to you (e.g., no discrimination).</p> <p>Lastly, it is important to talk about confidentiality. Everything personal should stay in the room. The workshop leaders also adhere to this rule, with one exception: If participants share something that the workshop leaders need to be concerned about, then there is a reporting requirement. If necessary, also refer to flyers about counseling centers!</p>
Tips & Tricks
<p>With regard to the rules, it is particularly important to emphasize that no one is forced to participate in the workshop. If it becomes too much for someone (emotionally), the person may also leave the room; there is no compulsion to participate. Participants should have the opportunity to go to the professionals present in the vicinity. After the introduction, the flipchart with the rules should be hung up in a clearly visible place in the room so that reference can be made to the jointly developed rules during the workshop.</p>

Method
Feedback method: 3 finger method
Time
10-15 minutes
Difficulty & What to look out for?
<p>Easy. Participants start the feedback round, workshop leaders end it and thus bring the workshop to a rounded conclusion.</p> <p>Important: Feedback from the participants will not be commented on by the workshop leaders, but only taken note of!</p>
Topics
Reflection of and feedback on workshop days
Method goals
Reflection, getting feedback on the workshop.
Preparation and material
None

Procedure
All participants are asked to give feedback on the workshop in turn. The three fingers (thumb, index finger and little finger) symbolize three aspects on which something should be said: - Thumbs: I found this good (or interesting) - Pointing finger: more attention should be drawn to this issue - Little finger: This came too short for me (Or also: I didn't like this so much)

Various warmups

Method
Queen of the seas
Time
10 min
Difficulty & What to look out for?
Easy. It is required the ability to speak in a controlled manner.
Topics
Get to know each other, have fun, warm up, move around the room.
Method goals
Lighten the mood, in the best case have talked (and laughed 😊) with most of the participants at least once.
Preparation and material
Per participant (including P2P trainers) 3 cards with sea animals (print out beforehand!). Alternatively, mood or emotion monster cards or pebbles are also suitable.
Procedure
<ol style="list-style-type: none"> All participants get 3 cards. The goal of the game is to get as many cards as possible after 3-5 minutes of play. You get a card from someone else if the person answers with a "Yes", "No" or "Maybe" in a conversation (no matter in which language). Also a "No!" or similar, is not allowed. If a person loses all their cards, they play together with the person they lost to. They are then allowed to steal cards from other people in pairs. After 3-4 minutes of play, the person instructing says "Stop!". The question is: "Who has more than 1/2/3/4 etc., cards?". The person(s) with the most cards is/are king(s) of the seas!
Adaptations/Variations
Lighten the mood, in the best case have talked (and laughed 😊) with most of the participants at least once.

Method
Emotional Thunderbolt
Time
10 min
Difficulty & What to look out for?
Easy. The method assumes a certain desire for movement and pantomime.
Topics
Feelings
Method goals
The method is used to loosen up when the group has just sat a lot, or there is little energy, or a lot of restlessness in the room. In addition, feelings are discussed and played.
Preparation and material
None, but it needs enough space in the room, maybe it can help to compile a short list of feelings before the warm-up, which can then be referred to. Here are some suggestions: Negative feelings: Fear, Shame, Helplessness, Powerless, Empty, Stressed, Hurt, Worthless, Scared, Depressed, Incompetent, Sad, Lonely, Insecure, Rejected, Criticized, Judged, Betrayed, Abused, Invisible (made), Sensitive, Fragile, Offended, Worried, Pessimistic, Confined, Not taken seriously. Positive Feelings: Beautiful, Loved, In Love, Excited, Happy, Amused, Silly, Seen/ Recognized, Used/Important, Valued, Accepted, Happy, Supported, Serene, Relaxed, Inspired, Hopeful, Admired, Proud, Excited, Enthusiastic, Courageous, Tender, Gentle, Secure, Confident, Optimistic, Carefree, Elated, Relaxed, Relaxed, Supported.
Procedure
<ol style="list-style-type: none"> 1. One person stands at one end of the room (preferably the P2P trainer first), the participants stand on the opposite side (the class should not be too small, some space is needed). 2. The individual turns to face the wall, names a feeling, and then says their chant ("Thunderstorm Lightning" or "Room, Kitchen, Cabinet - there's a bed behind the stove") and then turns quickly in the direction of the participants. 3. While the saying is being said, the young people try to approach the person, but have to stop as soon as the person turns around and pantomime the mentioned feeling. 4. Any person who does not credibly portray the feeling needs to go back to the start. 5. When a person reaches the other side, they next get the role of saying the spell and a feeling.
Adaptations/Variations
Optional: Sometimes young people feel that they have been wrongly sent back. Likewise, it can happen that the person in front is cheating or taking advantage of their power. This can also be discussed. For example: How does it feel to have all the power alone? How does it feel to be at the mercy of that? How does it feel to be treated unfairly? If no clarification results from this, the trainers decide how to proceed and should avoid major explanations about justice, but rather refer transparently to the degree of arbitrariness in this clarification. Also, a list of different feelings can be handed out to increase the range of possible feelings.
Source
VMG

Method
HA HO HE!
Time
10 min
Difficulty & What to look out for?
Medium, participants must have a desire to move. The game is competitive and it can lead to frustration among participants who get knocked out early. Always keep in mind that it's about fun for everyone, not who wins. The faster the game is played, the more participants are kicked out and those who are out feel less alone 😊
Topics
Concentration, coordination, alertness, speed, winning (want to), losing (can)
Method goals
Waking up, getting a sense of group: Who is there with me?
Preparation and material
None, enough space in the room
Procedure
<ol style="list-style-type: none"> 1. Everyone stands in a circle. 2. Whoever's turn it is shouts HA! loudly and pulls both arms up with the palms pressed together. 3. The two people next to each other shout HO! and swing their arms diagonally in the direction of the person who shouted "HA!". (A bit like aiming a laser sword at an imaginary opponent...) 4. The person in the middle now shouts HE! and in doing so pulls his arms forward again so that he points to a new person whose turn it is. 5. Whoever does something wrong (says the wrong word) or is too slow is out, but remains in the circle. Whoever points to him/her is also out and he/she no longer counts as a neighbor, but the next remaining player to the right or left is always the neighbor, no matter how many eliminated players are in between.
Adaptations/Variations
<p>Tempo can be increased gradually to increase the fun of the game (and the elimination of players).</p> <p>It is worthwhile to have a practice round at the beginning so that everyone learns the procedure.</p> <p>After that, you can play with a certain number of lives (e.g., 3), so that participants do not get kicked out too early.</p>

Method
Gossip circle
Time
10 min
Difficulty & What to look out for?
Medium. Participants must have a desire to move.
Topics
Concentration, coordination, alertness, speed

Method goals
Wake up, get feeling for group
Preparation and material
None, enough space in the room
Procedure
<p>All players stand in a circle. One person starts and sends a clapping signal to the left. It is important to always make eye contact and point clearly with the clapping hands to the person receiving the signal. This is important so that the signal arrives cleanly, especially when the speed is picked up later. The person receiving the signal sends the clapping signal on to the next person on the left, and so on.</p> <p>The goal of the exercise is to get into a "flow" as a group: that is, everyone is highly attentive, but at the same time relaxed and at ease; passing on the signal happens automatically without thinking. The fact that the flow has been achieved is shown by the fact that the clapping takes on a steady rhythm.</p>
Adaptations/Variations
<p>2nd level: change of direction (pass the clap signal in another direction)</p> <p>3rd level: to any person (no longer left or right)</p>
Tips & Tricks
It helps to stand loose in the hips with the knees slightly bent.

Method
Scissors, stone, paper with fan snake
Time
10 min
Difficulty & What to look out for?
Easy, Sufficient space in the room
Topics
Getting to know each other, fun, warm up, movement in the room
Method goals
Lighten the mood, mutual support
Preparation and material
None
Procedure
<ol style="list-style-type: none"> Two people at a time play Rock-Paper-Scissors (Schnick-Schnack-Schnuck) against each other. The entire group plays at the same time. The loser becomes a fan of the winner: he/she now cheers for the winner and stands behind the winner in the next paper-scissors game. If a person wins against another person who already has a fan, this person gets the fan and the player as new fans. The game is played until the whole group is cheering for two different people and they compete against each other in the grand finale.
Tips & Tricks
It is helpful if everyone already knows the names of all group members.

Positioning line

Method
Positioning Line
Time
15-30 minutes (depending on the number of questions and the group's willingness to discuss)
Difficulty & What to look out for?
Easy. Some questions may cause participants to stand isolated from the group. Sensitivity is needed so that the participant does not feel excluded or marginalized.
Topics
The method can be used to thematize different topics (see questions in the flow) and can be used as a method for getting to know each other as well as a thematic entry method.
Method goals
The P2P trainers get to know the young people. A relaxed start with questions to get to know each other. Over time, the questions can become more thematic: The participants get a first insight into the topics of the workshop. They also get to know each other better and loosen up through the movement.
Preparation and material
Masking tape for marking on the floor
Procedure
<ol style="list-style-type: none"> 1. The room is divided into two sides, one side with "Yes, I" one with "No, I don't" (it's best to mark a line on the floor with tape, from one end of the room to the other). 2. Now the group is asked questions (4-6 questions are usually enough) and each person has to answer the question for themselves and stand on one of the two sides depending on the answer. One may also stand in the middle if one does not want to answer the question or is unsure. The principle of the barometer is a scale between YES and NO or 0% and 100%, on which one positions oneself according to one's own opinion regarding certain theses and questions. 3. When everyone has taken their position, the moderator asks for reasons. It is important to actually moderate and not to evaluate. The moderator must ensure that all statements are listened to. In this way, a differentiated discussion can develop and the participants can learn what other participants think. In addition, new, perhaps surprising arguments can be made. If someone does not want to say anything, that is perfectly okay. 4. Every now and then, the facilitator asks whether someone has already found an argument so convincing that they would like to change their own position. This can be made clear by changing positions on the barometer line. <p>Possible get-to-know-you questions:</p> <ul style="list-style-type: none"> - Who comes to school by public transport? - Who has the longest way to school? - Who of you has siblings? - Who of you is on Facebook/TikTok/Instagram/Youtube? - Who of you likes computer games? - How many of you speak three or more languages? <p>Possible content questions:</p> <ul style="list-style-type: none"> - Who knows the acronym LGBTIQA*? - Which of you is good at comforting? - Who knows what "feminism" means? - Boys* are also allowed to cry. - A man has to provide for his family. - A boy* should be able to fight back.

Adaptations/Variations
Afterwards, the exercise could be briefly debriefed: Were there any questions that were uncomfortable? What was it like, perhaps as a single person, to be on one side when everyone else was on the other side?
Tips & Tricks
It is important to point out that it is not about "right" or "wrong", but rather about becoming aware of one's own position and arguing for it. This is especially true for school classes, as participants often have the feeling that they are being tested and therefore believe they have to say the "right" thing. However, in the case of inhumane statements or discrimination, the workshop leader must still intervene in a limited way. The exercise also shows the diversity of the people in the class, as not everyone always answered in the same way. So despite roughly the same age, similar place of residence, same school, there is great diversity in the group, which can be emphasized by the P2P trainers afterwards.
Source
Daphne II Project "PeerThink - Tools and resources for an Intersectional Prevention of Peer Violence".

"Real men" vs. real men*

Method
"Real Men" vs. Real Men*
Time
30-45 minutes
Difficulty & What to look out for?
Medium. The exercise reproduces stereotypes at the beginning, so it is important to deconstruct them in the course and to emphasize the diversity of masculinities.
Topics
Stereotypes, role models, masculinity requirements, diversity of masculinities
Method goals
Making diversity of masculinities (especially caring masculinities) visible and contrasting them with traditional & hegemonic images of masculinity. The participants reflect on the requirements that continue to exist in society. The participants reflect on how masculinity requirements and lived diverse masculinities differ.
Preparation and material
A4 sheets, pens, flipchart papers or whiteboard for collecting the terms
Procedure
Each participant is given an A4 sheet of paper and a pencil and asked to write a '1' on the top right of the sheet of paper. The participants are then told: <i>"I now ask you to think silently for a few minutes about the qualities you know a "real man*" (societal stereotypes, expectations) should have. Then write as many of these characteristics as possible on the side of the sheet with the '1'. I ask you to write in block letters and one below the other for easy reading."</i> <i>"Now I ask you to turn the sheet over and write a '2' on the upper right margin. Now think of a man* or boy* that you personally know and like and write down what it is that you like about him. Again, think for a few minutes about what qualities this person has. On this side of the sheet, please write down these qualities again in block letters - and again as many as possible and one below the other."</i>

Afterwards, the participants are asked to crumple the sheets of paper into a paper ball and start a (snowball) paper ball fight, where they are allowed to throw the balls at each other while sitting down.

After a few minutes, the facilitator stops the throwing around and asks each participant to unfold a paper ball. Now the participants are asked to look at the sheets on page '1' and '2' and read the two pages. In a first evaluation the participants are asked to say aloud only the words on page '1' and the group leader writes them down on a flipchart. The first flipchart is labeled with "Real" men and the second with Real men*.

5. After terms from page 1 have been collected on the first flipchart, terms with from page 2 are now read out and collected on the second flipchart with the heading Real Men*.

It is often the case that there are clear differences between the categories on pages 1 and 2. However, there may also be similarities.

6. Now the reflection begins. As an introductory question, it can be asked:

"What can we see here?"

It is very likely that the participants will name the difference between social requirements/stereotypes/norms and the diversity of masculinities. In the further discussion, the workshop leaders should also make it clear that...

- ...it becomes visible that there is a diversity of men*. This is often made invisible when talking about boys* and men*.

- ...images of masculinity change over time and there are differences in different societies and diversity within masculinities (e.g., in terms of social class, age, marital status, ethnic identity, immigration status). In addition, the question can be asked: Do some images persist nonetheless, perhaps?

- ...for everyone the relationship between "real" and real men* is different. This means that there are sometimes intersections. Traditional or stereotypical images of masculinity or masculine connotations should not be understood as problematic per se. It only becomes problematic when...

- ... certain characteristics are granted to only one gender,

- ... people are restricted or discriminated against because of expectations,

- or

- ... there is gender injustice or violence in gender relations.

Adaptations/Variations

1. It may help to start with the second question:

"Think of a man or boy* that you personally know and like and write down what it is that you like about him. Think for a few minutes about what qualities this person has. What makes him stand out?"*

And in a second step, to ask about stereotypes. This has the advantage that the young people are not biased by stereotypes and reproduce them on the second page.

2. Alternatively, keep the order described above, but ask at 2:

"Think of a man or boy* you personally know and like and turn to when you are not feeling well. Write down what it is that you like about him. Again, think for a few minutes what qualities this one has. What makes him stand out?"*

Thus, questions would be asked specifically about aspects of caring masculinities.

Tips & Tricks

The method is very suitable as an introduction to the topic.

Source

The method was originally developed by Romeo Bissuti and Georg Wöfl (2011) in the brochure "Stark! But how? - Methodensammlung und Arbeitsunterlagen zur Jungenarbeit mit dem Schwerpunkt Gewaltprävention" of the Federal Ministry for Education, Arts and Culture (Department GM/Gender and School), Vienna, 2nd edition (p.44) and revised within the CarMiA project.

32 Messages that boys* and men* hear

Method
32 Messages that boys* and men* hear
Time
30 minutes
Difficulty & What to look out for?
Medium. The method can be somewhat emotionally stressful (especially in mixed-gender groups), so it is worthwhile to do an energizing warm-up afterwards for relief and to follow up with an exercise that has a more positive focus.
Topics
Masculinity requirements, femininity requirements, sexism
Method goals
The method is intended to clarify masculinity requirements and femininity requirements in their connection with sexism. Using real-life examples from the video "48 Messages Men hear in A Lifetime (that are Bad for Everyone)" (https://youtu.be/jk8YmtEJvDc), it should become clear that many masculinity requirements are directly or indirectly interwoven with sexism (and femininity requirements).
Preparation and material
Cut out scraps of paper in multiple copies for several small groups:
<hr/> <p><i>From lettuce shrinks the biceps</i> Bodilyshaming - Commenting (negatively) on the body You are so thin. He can't even grow a beard. Sorry, I don't date shorter men.</p> <hr/> <p><i>Is he allowed to do that?</i> Assign interests, tastes to ONE gender Boys do not play with dolls. Pink is a girl color. You don't watch soccer?! You cook?!</p> <hr/> <p><i>Shameless - would you say that about your mother?</i> Sayings that devalue women*/girls* as well You got hit by a girl?! You throw like a girl. Don't be such a pussy! Dude, are you on your period? What?! You slept with HER? Are you more the butt or the boobs type? Don't sleep with a virgin - they get clingy. You can't turn a whore into a housewife. Don't be such a bitch!</p>

Boys Starter Pack?**Expectations for boys***

Wow, you are strong.

Dude, you're still a virgin?!

Have sex and then get the hell out of there ("Hit it and quit it").

Now you have to fight him.

Boys do not cry.

Act like a man!

Stop being such a faggot!

Isn't that emasculating?

All men cheat - they are programmed that way.

You are too sensitive to be a guy.

Men in power?**Dominance and power over women***

Nice guys finish last when it comes to dating.

You allow your sister to go out to celebrate?

You are such a mama's boy!

You were hit by a girl?

You let this guy talk to your girlfriend?

Is that how you let them talk to you?

Procedure

1. First it is announced that it is about messages that most boys know in one form or another and have already heard themselves. And that it is also about sexism.

2. Then the following video is shown: <https://youtu.be/jk8YmtEJvDc>

3. After the video has been shown, the group is divided into small groups of about 5 participants. They receive cut-out pieces of paper with 32 translated statements of the 48 statements from the video.

4. The group is asked to spread the snippets on the floor and see if they can organize the snippets by topic:

"What do you notice about the statements? Is there anything repetitive?"

5. After a short moment of initial organizing, the workshop leader hands out paper scraps with the topics (body shaming, expectations of boys*, dominance towards women*, etc., see copy template in the appendix).

6. The small groups are asked to assign the snippets with the messages to the categories. After this has been done, one group presents its results. This should allow for a (moderated) group discussion. The discussion should focus on the following aspects:

- Many insults towards boys* are also sexist towards girls*.
- Sexism usually means attribution (i.e., assuming something that may not be the case = prejudice)
- Sexism mostly repeats requirements
- Women* can also be sexist towards men* (and women*), but this is much less often the case than the other way round.
- In sexism, difference is usually presented as something natural and not acquired in socialization (interests, characteristics, role distributions, etc.).

Afterwards - or, depending on the group dynamics, already during the assignment - the participants can be asked about their own experiences and how they deal with them:

- Have you ever heard such or similar statements? How did you feel about it?
- How did you react when you heard such statements?

Adaptations/Variations
Depending on the group, it can be decided whether initially only the categories are formulated in life-world language ("From lettuce the biceps shrink", etc.) and in a second step the factually formulated categories ("Body shaming" etc.) are issued.
Tips & Tricks
Depending on time and context, the video "48 things women hear in a lifetime (that men just don't)" (https://youtu.be/9yMFw_vWboE) can be shown. This can be used to once again focus on sexism and the demands of femininity.
Source
The method was developed by Till Dahlmüller and David Gelhaar together with the peer trainers Ziad Assem, Mikolay Górny, Yuma Rieming and Noel Özden in the project CarMiA.

Funnel of (negative) feelings

Method
Funnel of (negative) feelings
Time
30 minutes
Difficulty & What to look out for?
Medium. The method can pull the group down a bit emotionally, so it is worth doing an energizing warm-up afterwards to de-stress and follow up with an exercise that has a more positive focus.
Topics
(Negative) feelings, masculinity requirements
Method goals
The method is intended to show how masculinity requirements narrow the range of possible feelings, so that often only a few feelings, such as anger or hatred, remain in the end.
Preparation and material
Flipchart, papers and pens. Possibly list of (negative) feelings. Here are some suggestions: Fear, Shame, Helplessness Powerlessness, Empty, Stressed, Hurt, Worthless, Scared, Depressed, Incompetent, Sad, Lonely, Insecure, Rejected, Criticized, Condemned, Betrayed, Abused, Made Invisible, Sensitive, Fragile, Offended, Worried, Pessimistic, Confined, Not Taken Seriously
Procedure
1. The workshop leaders draw a funnel on a flipchart. 2. The participants are asked to name all the feelings that come to their mind: <i>"What (negative/negative connotations) feelings do you know?"</i> The workshop leaders may name other feelings or pass around pieces of paper with feelings on them (see appendix). 3. the named emotions are written on the flipchart where the funnel was drawn. The emotions are written in the funnel. Now the question is asked: <i>"What is a "real man" supposed to be like? What does society expect from men?"</i> Outside the funnel, masculinity requirements named by the participants are written down and added to by the workshop leaders.

4. questions to the group:

"Which feelings have room when boys or men* want to be a "real man", that is, want to meet the requirements? Which feelings then make it through the narrow opening of the funnel? Please cross out any feelings that you feel cannot be expressed. If you disagree or are unsure, circle them in dashed lines."*

IMPORTANT: It is about what feelings boys*/men* are allowed to show if they want to be recognized as a "real man". (Because some participants may say that they know men* who express some of the feelings mentioned. However, this is about men* who do not do this due to societal expectations/pressure).

5. Possible questions for discussion and reflection session:

- How was that for you? Did you discuss a feeling for a longer time, or did you disagree? Where was that?
- Do the men* you know talk about their feelings?
- Who do they talk about it with? How do they talk about it?
- How can we widen the funnel? What could help men* to express (negative) feelings? (possibly collect suggestions on flipchart)
- Emphasize, "It's okay to feel these feelings and everyone should be allowed to express them."

Adaptations/Variations

Before the reflection round, the following question could be asked as a supplement: "We can also turn the funnel around. Now we have a volcano as a metaphor: volcanoes can ex- or implode. Implosion would mean: depression, silencing, retreat. Explosion: outburst of rage, violence.

Tips & Tricks

Important: Some participants might argue in relation to costs of masculinity(ies) that men have a harder time in life or are already socially disadvantaged. It is important to note that it is mainly rigid images of masculinity that cause these costs (and not "feminism"). Moreover, in addition to the costs of masculinity, we can also talk about male privilege. Michael A. Messner's triangle for dealing with masculinity (see) can also be addressed here.

Following the method, it is a good idea to do a de-stressing exercise or warm-up so that the mood in the room and among the individual participants improves somewhat.

Source

Association for Men's and Gender Issues Styria: Practical Experiences in Trainings in Anti-Violence Programs ("Change Program"). Revised for the CarMiA project by Till Dahlmüller.

Dream journey – Feeling good with boys*

Method

Dream journey – Feeling good with boys*

Time

15 - 20 minutes

Difficulty & What to look out for?

Medium/Hard. For many young people it is not easy to endure silence. However, we have repeatedly had good experiences with this method.

This method thrives on silence. Therefore, it is important to try to avoid distracting things (noises or movements). In addition, disturbances within the class should be avoided as much as possible. Ideally, there should be silence in the room during the method.

<p>In addition, all participants need headphones or a Bluetooth loudspeaker (per class) if the text is not read out by the workshop leaders themselves, but a recording is to be played.</p> <p>There is a risk that the method may also trigger unintended feelings of sadness when participants think of boys* who have already died. A disclaimer at the beginning can help: "Think of a boy* with whom you still have contact...".</p>
<p>Topics</p>
<p>Calming down, turning one's attention inward, talking about positive feelings, positive connections with boys.</p>
<p>Method goals</p>
<p>The method puts the young people in a calm, positive mood. The young people deal with their own positive feelings. Youth focus on positive experiences with boys*, and possibly practice appreciation.</p>
<p>Preparation and material</p>
<p>Possibly Bluetooth speaker & audio file with text read aloud by professionals. A circle of chairs is set up in the room facing outward. The music speaker is placed in the center of the circle.</p>
<p>Procedure</p>
<p>The participants sit in a circle of chairs facing outward. It is pointed out that it is important not to speak or otherwise make contact with others during the method and to remain with oneself. The text below is read aloud or the audio file is played.</p> <p>Dream trip:</p> <p><i>Sit down comfortably. You can close your eyes or leave them open. As it is comfortable for you.</i></p> <p><i>Do you need to change your position slightly so that it feels even better? If so, you can now again minimally change your sitting position. (Pause until movements stop)</i></p> <p><i>Now breathe slowly 3 times deeply in and out (2second pause)</i></p> <p style="padding-left: 40px;"><i>On and off (2sec. pause)</i></p> <p style="padding-left: 40px;"><i>On and off (2sec. pause)</i></p> <p><i>Now we are going on a journey into your memories. What we are looking for is a beautiful experience. An experience that you had with a certain boy. This boy can be a friend, but also a boy you met by chance, in any case a boy with whom you continue to be in contact. What the experience looked like is not crucial. It can be a trip together, for example, on vacation, a joint activity such as playing soccer or going to the movies, or just hanging out together. Even a conversation you had with another boy is a possibility. The only important thing is that you think of a specific experience that was nice and special. (10sec. pause)</i></p> <p><i>If you have trouble finding such an event, you can also think of the last situation where you had a good time with a boy. (3sec. pause)</i></p> <p><i>Now go back to the situation. What did it look like? Were you active and moving around or were you more chill? (3sec. pause)</i></p> <p><i>Did you talk to each other? About what? (5sec. pause)</i></p> <p><i>Did you eat or drink anything? Take a moment to go through the experience piece by piece to remember the experience. (15sec. pause)</i></p> <p><i>Now focus your memories on your feelings at that time: what did you feel at that moment that made this event so beautiful? Did you feel alive, excited, full of drive or really relaxed, were you silly, happy? (10s pause)</i></p> <p><i>Do you have any idea where those feelings came from? Was it because of what you were doing? Was it also because you were doing it with that particular boy? Or was it because of how you did it? Think about what made this moment beautiful. (1 sec. pause)</i></p>

<p><i>Now remember the boy with whom you had this experience. What did he look like at that moment, how do you think he felt? (5sec. pause)</i></p> <p><i>What did he do to make this moment so beautiful? (2sec. pause)</i></p> <p><i>Could you have had this experience with another boy? Why yes? Why no? (10sec. pause)</i></p> <p><i>Go into the moment one last time and feel the positive feelings once more. Take them in and stay there for a moment. (30sec. pause)</i></p> <p><i>Now we travel back to the here and now. Start to move lightly. Stretch if you want and slowly make the movements bigger. Open your eyes and slowly arrive back in this space.</i></p> <p>Evaluation:</p> <p>A systematic evaluation is not planned. After the dream journey has been played, participants can be asked whether they would like to comment on what they have experienced. If possible, what is said should be left uncommented (unless, for example, discriminatory statements are made). It can be explained why this exercise was carried out: Boys* often have greater difficulties in becoming aware of positive feelings and appreciation for (boys*) friendships or in explicitly articulating them.</p>
<p>Adaptations/Variations</p> <p>When enumerating feelings in the text, a wider range can be mentioned: Beautiful, Loved, In love, Excited, Happy, Amused, Silly, Seen/Recognized, Used/Important, Valued, Accepted, Happy, Supported, Serene, Relaxed, Inspired, Hopeful, Admired, Proud, Excited, Enthusiastic, Courageous, Tender, Tenderly, Secure, Confident, Optimistic, Carefree, Elated, Relaxed, Relaxed, Supported.</p>
<p>Tips & Tricks</p> <p>The text should be read aloud in a calm voice, slowly and clearly, and the pauses indicated should be observed. It is advisable to practice reading aloud beforehand.</p>
<p>Source</p> <p>Developed by David Gelhaar as part of the CarMiA project.</p>

Coke bottle & What to do when angry?

<p>Method</p> <p>Coke bottle & What to do when angry?</p>
<p>Time</p> <p>40 minutes</p>
<p>Difficulty & What to look out for?</p> <p>Medium. This can be stressful for some participants who repeatedly have strong outbursts of anger and/or become violent. Emphasize that no one has to participate and nothing that is written down has to be read aloud! A de-stressing exercise (warm-up) after the method is advisable.</p>
<p>Topics</p> <p>Dealing with anger, background of anger and connection to other feelings, possibilities of action in case of danger of violent actions due to anger</p>
<p>Method goals</p> <p>Workshop leaders use a Coke bottle to explain how anger works, asking questions of the whole class.</p> <p>The "Coke bottle" method is intended to clarify the mechanism of anger and rage and to work out ways of avoiding the use of violence as a result of these emotions. With "What to do when...?" the young people brainstorm about possible actions of those involved.</p>

Preparation and material
1.5 – 2-liter Coke bottle, possibly worksheets with the questions under "Procedure"
Procedure
<p>1. The workshop leader shakes a Coke bottle very vigorously and gives it to one of the participants, asking them to open it.</p> <p>2. After a short interaction (some participants actually want to open the bottle), the topic of the method is introduced. The method can be worked on individually or in a large group. Depending on the decision, worksheets with the questions in the method description could be handed out.</p> <p>I. "I shake the bottle. The tension in the bottle represents the anger that has arisen from an event. What could such events be? What shakes me up and makes me angry?"</p> <p>II. "The dark liquid embodies emotions that are not always completely transparent. What other emotions might be in the liquid, alongside or beneath the anger? Are any of them more difficult to see or express? Why?"</p> <p>III. "If I were to open the bottle immediately, it would foam over. The foaming over represents a letting out of anger through an act of violence. So, what can I do now? Are there ways to open the lid without causing harm (if others around me get cola = become violent)?"</p> <p>(Examples could be: open slowly (= let off steam slowly, hiss as articulation without becoming violent), cover room with foil, send people out or open under shower (= protected space to let out anger), let time pass (= calm down, reduce violent physical impulses), put bottle away from where it could be shaken again (= leave situation).)</p> <p>IV. OPTIONAL: When the cola has calmed down again and then someone throws in a Mentos, the liquid shoots up. The Mentos stands for things that make me angry particularly quickly (triggers, vulnerability).</p> <p>(a) Each person should briefly consider what makes him or her angry particularly quickly.</p> <p>(b) What strategies can you prepare so that you do not become violent in such a case?</p> <p>V. How can anger have space without turning into violence?</p>
Adaptations/Variations
The exercise can be done with or without worksheets. If done with worksheets, participants reflect on their own anger, which can be helpful but also stressful. If the exercise is done without worksheets in the group, participants can create a distance to their own emotional life.
Tips & Tricks
A relief exercise (WUP) or break after the exercise is important
Source
Theuretzbacher, M. & E. Scambor. 2021. FOMEN - FOCUS ON MEN. Gender sensitive and violence prevention approaches in working with men* with international family histories. A handbook. URL: https://www.vmg-steiermark.at/de/forschung/publikation/fomen-focus-men-geschlechtersensibe-und-gewaltpraeventive-zugaenge-der-arbeit (10/17/2023).

Role play: "How does caring work?"

Method
Role play: "How does caring work?"
Time
30 - 45 minutes
Difficulty & What to look out for?
A certain willingness to play theater roles (at a low level) is required. The people who play may be confronted with emotions that can be upsetting. For this, a de-stressing exercise is needed and the person leading the play must be prepared to be able to deal with the upsetting emotions.
Topics
Feelings, caring, communication & different forms of caring, needs and gender socialization.
Method goals
The method is intended to encourage participants to consider emotional care and to try out strategies to support other people when they are not well. The meaning of caring should be made clear to the participants and different forms of caring should become visible. The participants will also talk about different feelings and the resulting needs.
Preparation and material
Various case descriptions (see below), flip chart.
Procedure
<ol style="list-style-type: none"> 1. It is explained to the participants that the following is about the topic of "being there for someone else/caring for someone else", i.e., caring. This is to be tried out in a role play between two people. 2. One person always plays a fictitious role and is also given a different name. The second person plays himself and is there to take care of the first. 3. In a first role play, a P2P trainer starts to play the person who is in an emotional crisis and who needs to be cared for. For this, she pulls out one of the prepared case vignettes and puts herself in the emotional situation. The situation for the role play is explained: <i>"A depressed person who means a lot to you (e.g., best friend) is sitting alone on a bench. You notice that she is not doing well and want to support her."</i> 4. It is asked whether a participant would like to take on the role of the caring person and the role play begins. There is no intervention and the person is allowed to try it out. The audience is encouraged to observe carefully and make notes if necessary: What do you see? 5. After a few minutes, the role play is stopped. The two people take a deep breath and, as they exhale, strip the role from their bodies (once crossing out their arms and legs) and shake off (literally) their role. 6. Evaluation: <ol style="list-style-type: none"> I. The audience is asked what she saw. II. The person exercising care is asked: <ul style="list-style-type: none"> - How do you feel? - What feeling(s) do you think the person you were taking care of had? - Do you feel you can support them? - Did you consciously follow a "strategy"?

3. The person who has been taken care of is asked:

- How did you feel at the beginning?
- What did the other person's actions do to you?
- Did you feel supported and understood?

4. The spectators are asked:

- What have you observed?
- Do you have ideas for the person providing care or strategies for support?

When a person has an idea, they are asked to come forward and implement it. The person doing the caring is then played by the person who made the suggestion. A new run-through begins, after which the above evaluation questions are asked again.

5. The workshop leaders stop the game after 2-3 runs. At the end, the different strategies shown are discussed in the group. It is important not to speak in a judgmental, but descriptive way (see also notes on this below), since the caring persons mostly play themselves and a too critical reflection of their caring actions can be perceived as offending in the large group.

Important for the evaluation of the method:

- What individuals want in terms of care can be very individual and different. Each person needs something different when they are emotionally unwell. This should become clear in the evaluation of the role play. It is about trying things out and not judging.

- In general, however, you can point out that it can therefore be very good to first ask whether the other person just wants something from you. Sometimes, however, a person can not yet formulate this. There it can help to make suggestions, about what one could be ready to do.

- In any case, it can be emphasized that fantasies of revenge or violence ("We'll smash his face in!") (often expressed by male socialized participants) rarely lead to the affected person feeling better. In most cases, however, the role play automatically makes this clear.

CASE VIGNETTES

Jealousy/rage

You are male and between 15 and 18 years old. You saw your girlfriend hugging another boy. Now you are very upset. You would like to resort to violence. You would like to hit him or her. You are jealous and very angry, alternately at your friend and at the other boy. You are also afraid of losing your girlfriend.

Anger

Many of your grades are in the basement, you probably won't make the middle school diploma (MSD). Your father called you a good-for-nothing and slapped you in the face. You are angry but also sad. And you are afraid of the MSD.

Grief/shame

You were swimming at a lake. When you were about to put on your bathing suit under a towel, another person pulled the towel away from you. Photos were immediately taken, which ended up on Instagram and were distributed throughout the school via Messenger.

<p>Fear</p> <p>Your parents have cut off your pocket money for the last 3 months. In order to still have money, you borrowed money from an older teenager. You thought you could pay him back now, but your parents extended your ban on allowance by one month. Yesterday, the older teenager came up to you and said that he will beat you up with his friends if you don't pay him back by next week.</p>
<p>Torn</p> <p>Your parents have separated and are very much at odds with each other. They are arguing about who you should live with. You want to live with both of them and like them very much. Yesterday was the custody hearing and the judge asked you who you want to live with. You couldn't give an answer and you are wondering all the time how it should go on.</p>
<p>Adaptations/Variations</p> <p>If there is trust in the group, further runs can also play cases that the group can bring in and the cared for person is played by a participating person.</p> <p>According to the method, the importance of caring can be highlighted. This can happen through the following questions:</p> <ol style="list-style-type: none"> 1. What is caring ("to look after") for you? 2. Do you like it when someone takes care of you? 3. Do you think caring is important? 4. Who will take care of you? 5. Who do you care for? <p>A few results can be collected on a flip chart to come back to at a later time.</p>
<p>Source</p> <p>Alexander Moschitz, Till Dahlmüller and David Gelhaar for the CarMiA project. The method is based on the so-called Forum Theater from the "Theater of the Oppressed" by Augusto Boal.</p>

There are many sides to being caring

Method
Being caring has many sides
Time
45 min
Difficulty & What to look out for?
Medium. This method is based on discussion. The workshop leader should take care to stay on topic as much as possible.
Topics
Caring, gender relations, needs and desires.
Method goals
Participants share about the variety of forms and relevance of caring in their own lives. The participants recognize the relevance of caring. Youth build knowledge of gender relations regarding care work. They are given caring techniques which they can try in the future.
Preparation and material
4 flipcharts are hung on the wall in the room, each with a question in one color. Index cards in four different colors (distributed to participants and later glued on flipchart)
Procedure
<ol style="list-style-type: none"> At the beginning it is explained that the next method is about caring (taking care of others). All participants receive index cards in different colors (4 colors). Each color represents one question. The questions for processing are read out and written on a flipchart (each with an associated color). After that, 10 -15 minutes of processing time is given. <ul style="list-style-type: none"> I. Do you like it when someone takes care of you when you are unwell and why? II. When you are sad or angry, who helps you feel better? (Specific people) III. What often helps you feel good again when you are feeling bad? IV. How do you support other people who are important to you when things are going badly for them? Evaluation: The questions are evaluated one after the other. <p>Question 1: The answers are pasted on a flipchart and sorted. Most participants are expected to answer that they like being cared for for different reasons. It should become clear that almost all people like to be taken care of.</p> <p>Question 2: This question is clustered by gender in the evaluation. It most likely becomes clear that women* do most of the care work for the participants. Here it can be pointed out that this is a phenomenon of society as a whole and does not only affect them personally. However, if everyone wants (see question 1) someone to take care of them, then surely it would be only fair if this work was also distributed on more shoulders? This message should be conveyed to the participants. If a balanced gender distribution emerges as the result of the question, this can be emphasized positively, but attention can be drawn to socially different conditions. Caution. At this point, naturalistic argumentation by the participants can occur (e.g., "men cannot do care work by nature"). Examples from one's own environment or society can serve as counter-arguments.</p>

<p>Question 3: This question is evaluated for different techniques of support (e.g., distraction, listening, giving tips, physicality, doing something good). The evaluation is intended to represent the variety of ways in which one can be caring.</p> <p>If the answers do not represent the versatility, they can be supplemented by the experiences of the instructors</p> <p>Question 4: These answers are intended to make it clear that individual wishes vary greatly. Therefore, it is often good to first ask what the person needs. If no answer can be given, suggestions for support can be made.</p>
<p>Adaptations/Variations</p>
<p>Depending on the course of the conversations during the method, the workshop leaders can emphasize that all people need care, but that the recognition of such work is low in society, which is shown, for example, in the poor pay of care professions, and thus make a thematic connection to gender relations and sexism.</p>
<p>Source</p>
<p>Developed by David Gelhaar in the CarMiA project.</p>

Relationship

<p>Method</p>
<p>Relationship</p>
<p>Time</p>
<p>45 - 60 minutes</p>
<p>Difficulty & What to look out for?</p>
<p>Medium</p>
<p>Topics</p>
<p>Relationships, warning signs of relationship violence, boundaries, desires.</p>
<p>Method goals</p>
<p>The method is used to reflect on one's own desires, "no -go's" and ambivalent feelings about romantic relationships.</p> <p>Participants will be encouraged to consider the following questions:</p> <ul style="list-style-type: none"> - What should my relationship be like? Collecting and naming beautiful and desirable aspects of relationships. - What should have no place in my relationship? Raising awareness of one's own boundaries, no-go's and warning signals for forms of violence; encouragement to set one's own boundaries. <p>Furthermore, the method has as its goal the strengthening of mindfulness towards relationships with others, regardless of differences of persons to oneself and the necessity of respect towards others. It should contribute to a development of one's own positions on equality/inequality, toxic/healthy, real/ideal relationship.</p>
<p>Preparation and material</p>
<p>1 flipchart poster, markers or other pens of different color, 1 glue stick per small group, 1 prepared envelope with cut out statements/labels (see below).</p> <p>Each group should receive negative, positive and ambivalent statements, but not too many.</p> <p>Some labels should be blank so that each group can write down their own statements</p> <p>Adhesive dots.</p> <p>Enough space for the small groups.</p>

Procedure

1. Preparation of the method in large group

- I. Pose the question to the room, "What types of (love) relationships do you know?"
- II. Collect mentioned on flipchart.
- III. Add other types of relationships if necessary:
 - Patchwork family
 - Rainbow family (2 male/female or non-binary parents).
 - Open relationship
 - Polyamorous relationship
 - Asexual relationship, etc.

2. Small group work (4 -5 persons)

- I. Draw a big ship on your poster. You can design it however you like. The only requirement is to leave space to stick little notes in and around the ship later.
- II. Paint something around the ship. This can be, for example, clouds, an iceberg or even the sun.
- III. The ship will be your relationship ship. (It should be said that this is a romantic relationship of 2, and there are other forms of romantic and non-romantic relationships). You will be given pieces of paper in a moment with different things on them that can happen in relationships. Consider the following:
 - Are these things that you would want to be in your relationship, that you would take with you on your relationship ship?
 - Do these things ensure that your ship sails happily on the seas for a long time? Then take this piece of paper and stick it on your ship. Think about what part of the ship it symbolizes. For example, is it the engine of your ship or the steering wheel?
 - Or are these things you don't want in your relationship? Perhaps they are also dangerous and could cause your ship to sink. Are they sea monsters that could attack your ship or an iceberg that your ship could collide with? Then stick the notes outside your ship.
 - For some statements, you may not agree on where to stick them. Or you may find out that it depends on how you understand the statement or the individual situation. Then stick the notes on the edge of your ship or think of creative solutions such as lifeboats or friendly sea creatures. There are no limits to creativity.
 - After that, think about what other things are important to you in your relationship that are not on the sticky notes. You can write them on a blank sticky note and stick them inside or outside your ship.

3. work in the large group (exhibition)

- I. All posters will be displayed in the room.
- II. Each group briefly presents their poster. It is important that not every single statement is read out, but only some are highlighted, for example: What was discussed at length? Where were you very united and clear, where less so?
- III. The workshop leaders value creativity and emphasize some aspects of the pasted cards:
 - Threats are a form of violence.
 - Destruction of personal belongings as well.
 - Likewise, prohibitions to visit certain places.
 - Consensus (i.e., consensuality) in sexuality is important, ignoring a no (even non-verbal) is a form of boundary violation/sexualized violence.
 - Warning signs of a relationship are emphasized, as well as reasons to seek help from friends, parents, teachers, counselors.

The other person slips out an insult when they are drunk.	The other person always wants to know where you are when you are not together.	The other person does not introduce you to their friends.	The other person does not introduce you to their family.
The other person persuades you to have sex when you just don't want to.	You decide together what to do in your free time.	You trust each other and feel comfortable together.	You spend so much time together that you don't have time for other friends and things.
The other person calls you "stupid" when you argue with each other.	You can talk to the other person about anything.	Sometimes you get on each other's nerves.	When the other person drinks, they occasionally kiss other people.
The other person wants to forbid you to go to parties alone because it would make them jealous.	If you don't answer the phone, the other person will try to call you until they reach you.	When the other person gets angry, sometimes they destroy things.	When you argue, sometimes the other person threatens to hit you.
You respect the other person and they respect you.	You feel safe around the other person.	You do things just for the other person.	You both have space "to breathe" in your relationship.
Sometimes the other person yells at you, making you cry.	You avoid saying or doing things that make the other person angry because you are afraid of their anger.	When you argue, the other person stops talking to you.	The other person is not interested in your friends.
You can express your feelings without fear of the other person's reaction.	You have time to yourself without feeling like you have to spend all your time together.	The other person reads your diary or personal letters.	Sometimes the other person says they can't live without you.
If you are walking down the street and you smile at someone, the other person will get jealous.	The other person destroys your personal belongings.	The other person judges your friends.	You apologize even if it wasn't your fault.
The other person posts a picture of you on Instagram without asking you first.	You like to talk to the other person.	When you are sad or not feeling well, you feel safe and in good hands with the other person.	You can laugh together but also be serious with each other.
Your relationship contributes to feeling beautiful and valuable.	If you say you don't want sex, the other person will respond with understanding.	You like to share your feelings with the other person and listen to theirs as well.	The other person says that they would do anything for you.
The other person always expects you to express your feelings in front of them.	When you seek closeness, the other person calls you too clingy.	Every now and then you meet the other person for sex, but otherwise you don't do much together.	In public, the other person sometimes grabs your butt without being asked.
The other person tells their friends details about your sex life.	The other person, in front of others, makes suggestive jokes in relation to you.	The other person tells others personal things about your emotional life.	The other person posts a picture on Instagram of you and describes how much they love you.

<p>Adaptations/Variations</p> <p>The method assumes a monogamous couple relationship. To make it more open it can be extended and changed. For example, depending on the group and the contents, more slips of paper can be developed, references to non-monogamous relationships can be made, or the ship can be modified as a ship of friends and address non-romantic, friendly relationships. The participants can also write their own notes!</p>
<p>Tips & Tricks</p> <ul style="list-style-type: none"> - Experience has shown that most discussions take place in the small groups. It is therefore highly recommended to provide impulses for the small group discussions with questions. - It is important to allow for a wide variety of responses. The basic message that should come across to the participants is: "You determine the nature of your relationship yourself. It is about feeling good in it" and not "there is only one 'way' to have the right relationship". For this it is helpful beforehand if the P2P trainers reflect on their own positions and ideas about relationships. The aim of this is not to simply transfer one's own positions unfiltered to the participants and rather to introduce an idea of self-determination and consensus. - Control and warning signs of violence should not be downplayed. If this should be the case in the group, it may be helpful to name and justify one's own limits so that these are not trivialized. Despite this, lecturing should be avoided, such as formulations like "For me personally, it would not be okay if my partner*in....". More detailed questions can also help participants to sharpen their own boundaries, for example, asking "In which situations would you find it okay if your partner(s) kept calling because you weren't answering and at what point would it become too much for you?" - It is important to also focus on queer visibility in facilitation. This means, for example, when you are talking to a group of boys*, you don't automatically talk about and assume only female partners. You can say "the other person" for example.
<p>Source</p> <p>The method originally comes from the EU-funded project "Gender Equality Awareness Raising against Intimate Partner Violence" (GEAR against IPV, "Gender Equality Awareness Raising to Prevent Violence in Intimate Relationships"). It was modified and further developed by Grenzläufer e.V. (www.grenzlaeuferv.de), written up by Anne Grunwald, further modified by Till Dahlmüller.</p>

Approaching each other

Method
Approach each other
Time
20 minutes
Difficulty & What to look out for?
Easy. The method needs enough space, it may help to do it outdoors, should the room be too small.
Topics
Learning boundaries, mindfulness, saying "stop".
Method goals
Recognize own boundaries and respect boundaries of others
Preparation and material
None, but enough space!
Procedure
<p>The workshop leader first explains the meaning and purpose of the method:</p> <ol style="list-style-type: none"> 1. This is not about a goal to be achieved, e.g. getting as close as possible, on the contrary: this is about each individual, the individual limits at this moment in this place. So no pressure to perform, but an invitation to experiment: What feels right right now? 2. The group is asked to share. One person should always face another person. Thus, two lines of people are formed, each facing another person. On one side, the people stop and have the task of listening to each other and signaling stop to the person approaching them when it is time. If the other person stops earlier, you can also ask them to come even closer. 3. On the other hand, the task for you is to slowly approach your counterpart at your own pace. Above all, pay attention to the person you are walking toward - their reactions and signs. If you sense a stop sign, stop. If you yourself feel that you do not want to go closer, stop. If you are asked to come even closer, you can follow if it feels good. 4. Now it starts: <ol style="list-style-type: none"> a. Row A walks towards row B, B with eyes open. B stops with word. b. Row A moves towards row B. B stops with gesture. c. With changes (eyes closed, B stops with gaze, etc.) 5. The roles change: row B moves towards row A. Repeat versions a-c. 6. Evaluation: <ul style="list-style-type: none"> - First, questions to the participants: How did you do? What did you notice? This is usually followed by quite precise descriptions from the participants, which already include some of the following aspects. If not, they can be supplemented by the workshop leader: - Here it is not about a goal to be reached, e.g., getting as close as possible, on the contrary: The goal is that everyone can feel or sense their own borderline better, which implies totally different external results. - The distance only says something about this moment: Right now, here was the boundary. This says nothing about other points in time and is also not a general relationship statement. - The distance or the individually "right" distance between two people is often not the same, but differs depending on the person. - It's good to practice saying: Please go a little further away. - Further goal: By promoting the perception of one's own limits, one can also better recognize those of others.

Possible guiding questions to conclude the exercise:

- How did you feel?
- What was uncomfortable for you?
- How were signals sent out?
- Did I learn something new about myself?

Adaptations/Variations

1. The partners approach each other at the same time and find the "right distance".
2. The speed at which the partners approach each other is increased.
3. The participants of one group walk towards a kneeling/squatting group; there is a difference in size. What stands out in this situation?
4. One group is given a "task" of how to walk toward the opposing group without them knowing what the task is. Walk "purposefully".
The group that is being approached should now guess in which "mood" their counterpart is running towards them.

Tips & Tricks

In a gender-mixed group, it can be discussed at the end whether there were differences in personal boundaries between men* and women* and what causes this may have. It is also possible to try out and reflect on the extent to which body size and facial expressions or whether people already know each other change the experience.

Additional materials for the training of multipliers

In addition to all the methods included above, you will find further materials for use in multiplier training. The aim of the first two methods is to reflect on one's own biography and gender socialization as well as one's own attitudes, ways of thinking and acting in relation to sexism. In addition, two tools "Messner's Triangle" and Johan Galtung's Triangle for explaining different (expressive) forms of violence are to provide starting points for an examination of masculinities and violence within the multiplier training.

Biography work

Method
What messages have I received?
Time
1 - 1.5 hours (depending on group size)
Difficulty & What to look out for?
Medium. Basic trust as a prerequisite. Embedding: not at the beginning of the training/ education, offer exit options, provide spaces for exiting and for small group work.
Topics
Own gender socialization, requirements and expectations, messages of the social environment
Method goals
Examination of one's own socialization and history in relation to gender, recognition of the specificity of one's own experience and sensitization to that of others, part of the group process: making different experiences visible, space for vulnerability and emotions, reflection on the role and dynamics of gendered attributions.
Preparation and material
Printed worksheets with questions below.
Procedure
1. Single (10 min)
<ul style="list-style-type: none"> - Each person will have 10 minutes to think about the questions below. - Pay attention to yourself and decide how deeply you want to go into painful experiences. You can also consciously focus on beautiful and strengthening experiences.

2. Exchange in small groups (40 min)

1. Each person in turn tells what they want to tell, without being interrupted by the others. Each person has 5 minutes. If there are pauses, that's okay. One of the listeners keeps track of the time.
2. After each person has told their story, they can be asked follow-up questions. They should be questions of understanding or in-depth questions, but they must not be evaluative! Each person has 5 minutes, one of the people listening or asking questions keeps track of the time.
3. Then the roles change.
4. Finally, open exchange in the small group, please pay attention to the following:
 - Make sure that each person has his or her say. Each person decides for him- or herself what he or she wants to say. Questions may be asked, but carefully. A limit of not wanting to tell something should be accepted at any time.
 - As you listen, try to notice what connects your experiences and what makes them different.
 - If you want to say something in plenary about your exchange and not just about yourselves (e.g., about similarities and differences), clarify beforehand whether everyone is comfortable with that.

3. Conclusion of the group work and further processing in plenary (10 min)

This is an open exchange. Everyone can give feedback from their individual work and (in consultation with the group) from the group sharing. No one has to share anything, but often much can be understood and much connectedness emerges from sharing selected feelings, memories and insights in the group.

The questions:

- What are early memories of gender being seen as important? And, that men*/boys* and women*/girls* were seen and treated as different? Were trans*, inter* and/or non-binary people also considered?
- What messages did you get, in your family of origin, at school, from people important to you, about the following questions:
 - Were characteristics, interests, or abilities considered gender-typical and thus attributed to one gender?
 - Were there special tasks or decision-making powers for men*/boys* and for women*/girls*? Were trans*, inter* and/or non-binary persons also taken into account?
 - What did you experience as desired? For what was permission given? What behavior or interests were sanctioned?
 - How did you deal with it?

Adaptations/Variations

A more detailed version can be found on the Dissens homepage (German Language): https://www.dissens.de/fileadmin/dissens_home/Materialien/2%20Geschlechterreflektierte%20P%C3%A4dagogik%20-%20Geschlecht%20%26%20Bildung/Arbeitsblatt_Selbstreflexion_Geschlecht_in_der_eigenen_Biografie.pdf

Tips & Tricks

It is often helpful for biography work if theoretical, methodological or medial impulses have already been given on the topic beforehand, which encourage people to look at their own lives with a new perspective. Conversely, biography work can also provide impulses that are then taken up theoretically or methodically. In this case, however, what is told by the participants should in no way be narrowed down to fit into the theory to be taught. Contradictions and tensions should not be smoothed over, and participants should be given as little impression as possible that some stories are more welcome than others.

Source

Dissens - Institute for Education and Research e.V. Modified for the project CarMiA by Till Dahlmüller and Bernard Könnecke.

Method
Biography work: Reflecting on one's own sexism
Time
1.5 - 2 hours
Difficulty & What to look out for?
Medium. The group should already know each other so that there is a basic basis of trust. The workshop leaders should emphasize that all participants only talk about their own experiences. It is advisable to place an input on the background, forms and effects/consequences of sexism before this method. This can open up new thinking spaces for the participants to identify forms of their own sexist thinking and actions.
Topics
Sexism
Method goals
Questions below possibly written on a board or worksheets (and printed out).
Preparation and material
Printed worksheets with questions below.
Procedure
<p>1. Attitude and importance of reflecting on sexism (5-10 minutes)</p> <p>In a short introduction, the workshop leaders explain the importance of reflecting on one's own sexist ways of thinking and acting. Furthermore, it is emphasized that talking about one's own sexism is shameful for most men* (and also some women*), and that it is therefore important to value mutual openness and that each person only talks about him/herself.</p> <p>2. Individual work regarding the following task (10-15 minutes)</p> <p>"Go back to your 14-16-year-old self. Where were you sexist? Can you find a trait, a recurring way of acting or thinking that you can name as sexist? In doing so, don't take the first thing that comes to mind, but think about it a little longer and then briefly describe your thoughts."</p> <p>Reflection questions Individual work</p> <ol style="list-style-type: none"> 1. How did you deal with it at the time? 2. Is this the first time you've been told this? 3. How did you feel when you were sexist? 4. What do you feel now about the you that you were then? 5. Do you have any thoughts on why you were sexist? 6. Do you now have a distance from this, if so: what has led to you being less sexist in this respect today? 7. To what extent are you still sexist today? <p>3. Pair work (20 - 30 minutes)</p> <p>Step 1 (10 minutes): Participants tell each other in pairs about their own sexist behavior (each person speaks for 5 minutes, the other only listens. Time is stopped).</p> <p>2nd step (15-20 minutes): Open exchange. The following questions can be used for discussion:</p> <p>Reflection questions: Pair work</p> <ol style="list-style-type: none"> 1. Do you know the form of sexism described by your partner also from yourself? 2. Discuss what was sexist about what you described. Can you categorize it in any way? 3. What masculinity requirements play a role in terms of behavior?

4. What role(s) did non-male* people play in reflecting on your behavior?
5. Do you find other reasons together why your behavior has changed?
6. What or who helps you reflect on your behavior and change attitudes and behaviors?
7. Collect ways to change sexist behavior together.

4. Large group (20 minutes)

In the large group, reports from the pair work are given. There is no need to go into the specific events. Everyone talks only about themselves, not about their partner. There is a transfer to the meaning for the workshops at the schools.

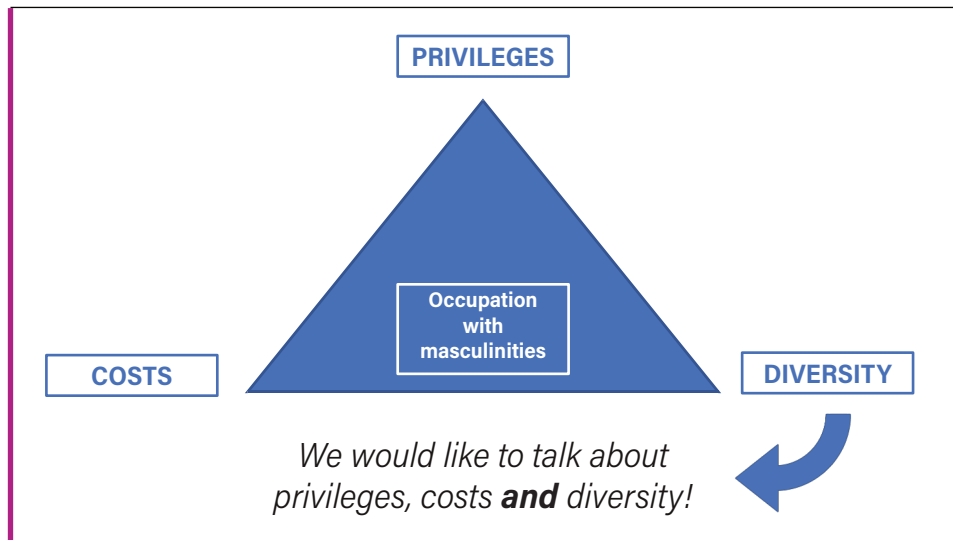
Adaptations/Variations

Small group work can also take place in groups of three or four.

Source

Developed by David Gelhaar for the CarMiA project.

Messner's triangle on forms of engagement with masculinities



Explanation:

The triangle can be used to distinguish 'balanced' or 'balanced' from 'unbalanced' or 'unbalanced' engagements with masculinities. Balanced, equitable, or even profeminist engagements with masculinities address all aspects of the triangle: costs, privileges, and inequalities. Originally developed to classify political actors, the triangle helps to bring a profeminist perspective to the study of masculinities in our context. The corners of the triangle can be explained as follows:

Cost: suffering or negative experiences, concerning many men:

e.g., restriction due to traditional role models, resulting in higher probability of experiencing violence; illnesses, due to physically demanding work, higher risk of accidents, earlier mortality, etc. (see also glossary)

Privilege: social advantages of (cis)men, power difference between men and women*. Most social power is in the hands of men, e.g., access to money and power over people; more likely to be listened to; seen as competent; do less (unpaid) care work; can move more freely without fear of being subjected to sexualized assault.

Inequalities among men*: e.g., due to racism, poverty, disability or other inequality structures lead to the fact that there are hierarchies and inequalities among men* as well.

The exclusive naming or dramatization of "costs", on the other hand, mostly hides or levels social power inequalities between men* and women*. Such a one-sided view has anti-feminist features. Short-term pedagogical settings can rarely treat all aspects equally. However, care should be taken that either all aspects are dealt with in a balanced way or that the other two aspects are mentioned or partially included if one aspect is dealt with primarily. In this way, the impression that men* are basically "victims" or "disadvantaged" in gender relations because they suffer "more" than women should be avoided, as this fails to recognize the social-structural real inequality of gender relations.

Johan Galtung's triangle on forms of violence

A working aid for explaining different forms of violence is offered by Johan Galtung's triangle, of three (usually intertwined) forms of violence:

- The personal (or direct) violence, where there is a person acting directly;
- structural violence, in which there is discrimination or disadvantage, but no clearly acting person is in the foreground;
- cultural violence, through which forms of violence are justified and made socially acceptable. For example, the "healthy slap in the face," etc.

P2P workshops are primarily about personal or direct violence. The following categorization¹⁰ is therefore only intended to represent a possible frame of reference, which is:

- Physical violence - "all forms of abuse: hitting, shaking (of babies and young children, [...]) throwing objects, pulling hair, [...]) hitting head against the wall, [...]) burning, attacks with weapons, etc. [...]) or murder."¹¹
- Economic violence - "includes prohibitions or coercion to work, sole control of financial resources by the partner; in short, the creation and maintenance of an economic dependency."¹²
- Psychological violence - threats, intimidation, insults, humiliation, creating feelings of guilt, deprivation of food, denial of feelings or perceptions (gaslighting), sudden withdrawal of relationships or love, intense jealousy and control, (cyber) bullying
- Social violence - the effort of a person to isolate his/her partner socially by controlling or preventing or prohibiting his/her contacts.¹³
- Sexual violence - "intrusive and suggestive looks, unwanted or sexist [...]) comments, unwanted touching, "dirty" jokes, rape and sexual abuse, trafficking in women, forced prostitution, forced marriage, genital mutilation or "circumcision," or child pornography."¹⁴ Also: nude pictures via cell phone.

¹⁰ a.o. according to Brückner, M.; Wege aus der Gewalt gegen Frauen und Mädchen, Frankfurt am Main, 1998.

¹¹ <https://www.gewaltinfo.at/fachwissen/formen/physisch.php> (Accessed: 16/10/2023)

¹² <https://www.bmfsfj.de/resource/blob/84570/0a62be002d5234f420267b8c7ce7a7c4/signal-handbuch-data.pdf>; (et al. after Brückner, M; 1998).

¹³ Cf. ibid.

¹⁴ https://www.taraweb.at/wp-content/uploads/2014/06/TARA_Sexuelle-Gewalt-und-Traum_BF-capito.pdf (Accessed: 16/10/2023)

8

Glossary

The glossary explains important terms around the workshop topics. Many definitions are taken from the Project Genderdings¹⁵ the Queer Lexicon¹⁶ and the glossary of the European Institute for Gender Equality (EIGE).

Cis and Trans*

For many people, their gender self-concept matches the sex they were assigned at birth - they are cisgender, or cis for short. The term cis (short form of cisgender) literally means 'on the same side'. In terms of gender and sex, it refers to people who are not trans*, i.e. people whose sex is in line with their gender identity. But not all people can or want to live in the gender to which they were assigned at birth based on physical characteristics. Many of these people see themselves as transgender or trans*. Trans* is a generic term for very many, very different people - there is no such thing as the typical trans* person, just as there is no such thing as the typical cis person. Trans* people, like cis people, know best for themselves what gender they are. Trans* men are men and trans* women are women - just like cis men and cis women. For this, it is not important what their bodies look like and whether they decide for or against gender reassignment medical measures. Positioning cis people as 'normal', thus framing trans* people as 'abnormal' can be called "cisnormative".

Costs of masculinity

In addition to the privileges mentioned above, "costs of masculinity" also become apparent. These become visible both as costs of masculinity to society and as personal costs that individuals or their environments have to bear. Examples of these are:

- Devaluation of emotionality, mastery of one's own feelings, with primary orientation to masculinity requirements such as rationality and control.
- Muteness, e.g., in the form of speechlessness about oneself and relationships, inability to verbalize feelings.

¹⁵ <https://genderdings.de/gender-woerterbuch/>

¹⁶ <https://queer-lexikon.net/lexikon>

- Externalization of problems in the "outside", independent of the own self.
- Violence against others and oneself
- Drug use for suppression/repression of unpleasant feelings
- Being alone, as a result of the requirement "You can do it alone," not seeking or rejecting help from others, even in the face of high levels of distress, e.g., depression
- Body distance, for example in the form of the perception and understanding of one's own body as a machine. Also: Men die approx. 5 years earlier).

Important: Some people argue in relation to costs of masculinity(ies) that men have a harder time in life or are now socially disadvantaged. It is important to note that it is primarily rigid images of masculinity that cause these costs. Feminist movements in particular show a way out of this misery for men.

Femininity requirements

Femininity requirements are the counterpart to masculinity requirements and therefore those requirements that people must fulfill (at least to a large extent) in order to be recognized as a "real" girl or "real" woman. In addition to expectations regarding outward appearance and behavior, there are also other expectations regarding emotions for all those who (want to) be perceived as female. For girls*, for example, anger is less accepted. They are often expected to be kind, conforming, and loving. A still very strong femininity requirement is that girls*/women* should be beautiful and care about their appearance. Another is the expectation that women* want to have children. Femininity demands have changed in recent decades: The expectations that cis women have children, be harmonious, like to take care of their appearance, etc. still exist. At the same time, expectations have been added that are traditionally directed at cis men: for example, being assertive, having a career, being strong and independent.

Feminism

First of all, it's important to note that there is no one feminism. There are many different movements and theories that advocate different issues and sometimes even contradict each other. Nevertheless, there is a core that unites all feminisms. Feminism advocates for the political, economic, personal and social equality of all people, against sexism, and discrimination against women. Feminists criticize that even today most power is in the hands of men. This includes access to money and power over people (e.g., in executive suites). But it is also about who is listened to, who is seen as competent or who appears in history books. Increasingly feminism today adopts an intersectional approach aiming at analysing how sexism intersects with other forms of oppression such as racism, homophobia, transphobia etc and it is also in conversation with critical studies on men and masculinities.

Gender based violence

Violence, directed against a person because of their gender, gender identity or gender expression, or violence that disproportionately affects persons of a particular gender. It can manifest as physical, sexual,

psychological, economic, or digital violence. Violence is a complex phenomenon. In science, there is no uniform definition. One definition has been established by the World Health Organization (WHO). The WHO is an international organization to which almost all countries of the world belong. The goal of the WHO is to promote the health of all people. The definition is: "The intentional, threatened, or actual use of physical force or power-against oneself, another person, or against a group or community-that either results in, or has a high probability of resulting in, injury, death, mental health problems, maldevelopment, or deprivation." (Krug et al., 2002, p. 5)

Gender expression

Clothing, make-up, hairstyle, jewelry, shaving (or not) of hairy body parts and body postures have gender connotations in our society. Gender expression does not have to match gender identity and sexual orientation. Therefore, some people also speak of "male read" or "female read" when they talk about the gender of people but do not know it.

Gender identity

The internal and personal experience of belonging to a sex (gender) that may or may not match the biological sex (gender) assigned at birth. Thus, a person's gender identity can either match the gender identity assigned at birth (i.e., be cisgender/cissexual) or not (i.e., be transgender/transsexual).

Inter*/Intersex

Inter* or intersex are people who are born with variations in physical sex characteristics. That is, they do not clearly conform to the medical norms established for female and male gender. Inter* can have a gender identity as inter*, but they can also have a female, male, or non-binary gender identity. The asterisk by Inter* represents many possible self-designations.

Non-binary

A person is neither (only) male, nor (only) female. How that feels exactly, non-binary people know best themselves - as with any other gender identity. Non-binary people use different pronouns. These can be the familiar pronouns "he" and "she", or so-called neopronouns like "they/them". Some people don't use pronouns at all - instead, the name is said when people talk about the person. Supplementing this, queer-lexikon.net writes: "People who are not (or not 100%) men or women can describe themselves as non-binary. Instead, their gender is, for example, both at once, between male and female, or neither male nor female. Some nonbinary people locate themselves outside the binary system altogether, some have no gender at all (agender), or have a gender identity that keeps changing (genderfluid)."

Masculinity requirements

Masculinity requirements are expectations of all persons who are socially perceived as masculine and/or want to be perceived as such. An example of these requirements is the demand/expectation for males to be successful, to be in control (of their own emotions, situations, other people), to be assertive, to be more competitive but less empathetic, and to show/feel few emotions. Masculinity is associated with a limited range of emotions that boys and men are "allowed" to show: Anger is more acceptable than sadness, pain, or weakness. Consequently, this makes it difficult for boys* to express vulnerability, pain, or sadness if they want to be recognized as "real" men. The constant repression of such emotions in many men leads them to repeatedly resort to the expressions of emotion that rigid gender norms allow, and this can lead to violence in its extreme form. Because empathy and caring are generally stereotypically associated with femininity, boys* and men* are less likely to orient themselves to these qualities and associated behaviors if they want to be recognized as a "real" man. Masculinity requirements can lead to disadvantages, which are cited in the point "Costs of Masculinity". Above all, however, cis men also enjoy many advantages in our society, also called "privileges".

Patriarchy

Patriarchy literally means the rule of fathers. Today it means a system of male dominance in which especially women* as well as inter*, trans* and non-binary persons are oppressed and exploited (economically, culturally, politically, legally).

Privileges of masculinity or men

The structural power position vis-à-vis women* brings (mostly cis-)men certain privileges in the private sphere, in the public sphere and in the fields of work, economy and politics, such as easier access to material resources (power, money), more freedom (use of space, availability of free time), the possibility to take on less responsibility for care and to be less emotionally involved in the family sphere, more legitimacy and authority (in conversations, in public), more security, especially with regard to becoming a victim of sexualized violence.

Queer

Queer is an English word and was originally a swear word. However, the term was appropriated as a positive self-designation and thus socially re-evaluated. Today, the term is no longer a swear word. Many people describe themselves as queer who deviate from the norm in their sexual orientation and/or gender identity and do not want to or cannot fit into the prevailing binary pigeonholes.

Sex assigned at birth

Based on the sex assigned at birth, a person is often expected to fulfill their gender identity, gender expression, and gender role assigned to that sex based on social norms.

9

Helpful additional materials and links

EIGE Dictionary on gender equality

https://eige.europa.eu/publications-resources/thesaurus/overview?language_content_entity=en (Accessed: 12/10/2023)

Movement and theater-based methods for preventing gender-based violence

https://www.work-with-perpetrators.eu/fileadmin/WWP_Network/redakteure/Training/Games_Theatrical_Tools_Manual.pdf (Accessed: 12/10/2023)

Methods and materials for pedagogical work on masculinities, gender based violence prevention

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