POSITIVE FATHERING:

A Bridge to Enhancing Family Unity and Community Cohesion in Jamaica

This training manual was developed for training workshops with Jamaican males who are fathers, mentors and representatives of community male-led groups, in order to harness positive aspects of masculinity and fathering towards promoting stronger families and safer communities in Jamaica.

Developed by:
The Institute for Gender and Development Studies (IGDS)
Regional Coordinating Office[1]
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TABLE OF CONTENTS

GLOSSARY OF KEY TERMS

- **Discrimination Against women:** As defined by the Convention for the Elimination of all Forms of Discrimination Against Women (CEDAW) "any distinction, exclusion or restriction made on the basis of sex, which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on the basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field".
- **Fathering:** The state of a man who has engendered a child, a male parent, or a person who takes responsibility for protecting, caring, and rearing.
- **Gender:** This refers to the cultural and social expectations and assumptions about behavior, attitudes, personality traits, intellectual capabilities, of men and women based on their biological identity as men or women.
- **Gender-based violence** is violence that is directed at an individual based on her or his specific gender role in a society. It can affect females or males; however gender-based violence affects women and girls disproportionately. It is an offence that persists in all its forms in the Caribbean region - rape, incest, carnal abuse, domestic violence, sexual assault, sexual harassment, forced prostitution and human trafficking.
- **Gender equality:** This means equal empowerment and participation of women and men in all spheres of public and private life. This includes women's and men's equal access to all the benefits that society offers. Gender equality is an integral part of human rights.
- **Gender equity:** This refers to how we ensure parity between men and women. Gender equality is usually the first step towards gender equity.
- **Gender Mainstreaming:** This is a strategy to integrate gender equality in all aspects of development policy processes and programmes at all levels and at all stages. This is the process whereby the interests and needs of women and men are made the main point of interest in development projects. Gender mainstreaming employs the following as its main strategies to achieve gender equality: (1) mainstreaming through policies and programmes; (2) through specific priority areas, geared towards improving the situation of disadvantaged persons (3) Improve the capacity of civil society organizations to advocate, implement and monitor gender equality commitments at the local/community level.
- **Gender roles:** the role or behaviour learned by a person as appropriate to their gender, determined by the prevailing cultural norms.
- **Gender stereotypes:** Preconceived ideas whereby females and males are arbitrarily assigned characteristics and roles determined and limited by their gender.
- **LGBTQ+:** The initialism LGBTQ+ is intended to emphasize a diversity of queer sexuality and gender identity-based cultures. It may be used to refer to anyone who is non-heterosexual or non-cisgender, instead of exclusively to people who are lesbian, gay, bisexual, or transgender.
- **Masculinities:** Masculinity can be defined as behaviours, languages and practices, existing in specific cultural and organizational locations, which are commonly associated with males

and culturally defined as not feminine.[2] Masculinity, like femininity, is a social construct and is generally perceived as being opposite yet relational to femininity. Masculinities can be further broken down into sub- categories which include but are not limited to:

- o **Assertive Masculinity:** form of masculinity that emphasizes power
- o **Feminist Masculinity:** feminist vision which loves boys and men and demands on their behalf every right that is desired for girls and women
- o **Gentle Masculinity** is defined as traits which focus on tenderness in men which allows them to express emotion and build solid respectful bonds with men and women
- o **Healthy masculinity:** is used to define masculine traits that allow for emotionally balanced men who treat others with respect, advocate for vulnerable in the society, accept that anger is no excuse for violence.
- o **Hegemonic masculinity-** a practice that legitimizes men's dominant position in society and justifies the subordination of the common male population and women, and other marginalized ways of being a man.
- o **Toxic Masculinity:** is used in discussions of masculinity to refer to certain cultural norms that are associated with harm to society and to men themselves. It also speaks to an adherence to traditional male gender roles that restrict the kinds of emotions allowable for boys and men to express, including social expectations that men seek to be dominant and limit their emotional range primarily to expressions of anger

- **Manhood:** The state of identifying with behaviors, languages and practices, existing in specific cultural and organizational locations, which are commonly associated with males and thus culturally defined as not feminine.
- **Patriarchy:** Patriarchy is a social system in which men hold primary power and predominate in roles of political leadership, moral authority, social privilege and control of property. Some patriarchal societies are also patrilineal, meaning that property and title are inherited by the male lineage.
- **Sex:** either of the (usually) two major forms of individuals that occur in many species and that are distinguished respectively as female or male especially on the basis of their reproductive organs and structures
- **Sexual Discrimination:** This is the discrimination that is experienced by someone because of their sex.

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[2] Itulua-Abumere, Flourish. 2013. Understanding Men and Masculinity in Modern Society. Open Journal of Social Science Research. 1. 42-45. 10.12966/ojssr.05.05.2013.

INTRODUCTION AND BACKGROUND

Fathers, like mothers, are not born. Men grow into fathers and fathering is a very important stage in their development." – David Gottesman

This training manual is a component of the **"Positive Fathering: A Bridge to Enhancing Family Unity and Community Cohesion in Jamaica"** study conducted by the Institute for Gender and Development Studies – Regional Coordinating Office (IGDS-RCO) and the Bureau of Gender Affairs (BGA). The project was funded under the UNESCO Participation Programme 2018 – 2019 and was administered through the Ministry of Culture, Gender, Entertainment and Sport. This year-long study aimed to make visible various expressions of masculinity and how they impact various forms/models of fathering in Jamaica. It also aimed to promote how positive forms of fathering can be leveraged towards strengthening Jamaican families, reducing gender-based violence and creating safer and more cohesive communities.

The study was couched within the National Policy for Gender Equality (NPGE), which identified absentee fathers and a narrow perception of fathering and manhood as inhibiting factors for males to achieve their fullest potential, as well as how those factors have a negative influence on the achievement of gender equality and destabilized social relations in the family, community and the wider Jamaican society.

The training manual is intended as a guide to engage and train men who are fathers and mentors to young males within their communities. The gender training component focuses on awareness-raising about positive masculinities as well as promoting peace-building skills among these men. The training will contribute to the promotion of men and fathers as agents of social change towards transforming negative gender stereotypes, reducing gender-based violence, and facilitating social cohesion and gender equality.

OBJECTIVES OF TRAINING MANUAL

The specific objectives of the training sessions are to:

1. *Critically think about the link between toxic masculinities and child-rearing practices, as well as gender-based violence in Jamaica*

2. *Engage men as agents of change for personal development, positive fathering, and the transformation of negative gender stereotypes and facilitating gender equity*

3. *Empower men to be better fathers and to think more consciously about their roles as fathers, mentors, partners and community leaders*

The achievement of these objectives directly advances the fulfilment of key targets and actions as well as apply strategies of Jamaica's National Development Plan (Vision 2030). Specifically, it promotes positive values including tolerance, trust and respect for the family as the most important unit in the development of our society. These are strategies under Outcome 4: Authentic and Transformational Culture of Goal 1: Jamaicans are empowered to achieve their fullest potential. It will also contribute to strategies to strengthen the capacity of communities to participate in creating a safe and secure society free of garrison and criminal gangs, which is linked to Outcome 5: Security and Safety under Goal 2: The Jamaican society is secure, cohesive and just.

To note:

1) Fathering, for purposes of the study was conceptualized as biological fathers, male role models or mentors actively involved in the lives of children, and the concept is explored in terms of both how it is influenced by and influences Jamaican masculinities.

2) Key terms and concepts are defined in a glossary at the beginning of the training manual

Engaging men to reduce gender-based violence:

Gender-based violence, which is a dimension of the wider problem of crime and violence, poses a serious challenge to sustainable development of the Caribbean region, and undermines commitments to gender equality, social justice and the achievement of human development targets.

It is now widely accepted that public [community violence] and private [gender-based violence] expressions of violence are not mutually exclusive but rather are mutually reinforcing. The violence that a child learns in the home from parents, siblings and other role models are some of the mechanisms by which children learn violence in life.[3]

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[3] Bandura, A. 1973. *Aggression: A Social Learning Analysis*. Englewood Cliffs, NJ: Prentice Hall.

The underlying causes of this problem often relate to deep-seated patriarchal notions of women's inferiority to men, compounded by systemic and structural economic, political, legal and social imbalances that put women and girls at a disadvantage. Globally, one in three women experience violence by an intimate partner in her lifetime.[4] Male identity and masculine norms have been linked to this violence. Some men also use violence as a means of resolving conflict, or to over compensate or conform with gendered expectations when they do not feel that they are perceived to be masculine enough.

The training sessions for which the training manual is being used, address positive Jamaican fathering and the links between healthy masculinity and reduction in violence against women and girls. By engaging men and having them reflect on these issues and their roles as mentors/role models to the youth the study aims to reduce gender-based violence and create safer communities in Jamaica.

Note to Facilitators: Facilitators are advised to briefly discuss with participants the above "Introduction and Background" to the project in order to set the context for the training. This can be done after the "Ice Breaker" exercise

USING THE TRAINING MANUAL

This manual was pilot tested during focus group sessions with Jamaican men conducted for the study on *"Positive Fathering: A Bridge to Enhancing Family Unity and Community Cohesion in Jamaica"*. It was also reviewed and discussed during the dissemination event which presented findings from the study. The manual will now be made available to organizations and community groups engaged in gender sensitization and training with men. The related hand-outs are designed to assist facilitators with presentations and to keep them focused on the key areas to be addressed in each module. Facilitators should stick to the manual's guidelines to maintain consistency throughout the training. However, where necessary facilitators should make adjustments without veering from the overall purpose of the exercise. Integrity must be maintained at all times during the training.

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[4] Deveries, K (2013). 'Intimate partner violence and incident depressive symptoms and suicide attempts: a systematic review of longitudinal studies.' *PLoS Med*, 10 (5) np.

The modules that make up the manual are designed using a participatory framework for males with varying literacy-skill levels. It is recommended that the training be completed in 5 hours, but it can be shortened to 3 hours or expanded to 7 hours depending on specific circumstances and availability of participants. There are many opportunities for participants and facilitators to role-play and engage each other. Facilitators should therefore encourage participants to express themselves using communication skills of which they are most comfortable. Participants should be encouraged to actively participate, and no one individual participant should be allowed to dominate the group process. Participation is completely voluntary and participants are free to withdraw at any point during the training sessions.

Included Features

Each module outlines the objectives, materials required and suggested duration. They also include "Background Notes" and "Notes to Facilitator" to help guide through issues and to keep the facilitators focused on specific learning objectives.

Samples of questions and statements are also included to further assist in the delivery of content. Facilitators need to ensure that they use local, current and relevant examples of men and boys. Handouts for participants are provided as Appendices to this manual. These are to be copied and given to participants in order to enhance discussions and reflections. The training session ends with an evaluation sheet for participants to provide feedback on the overall training and content in the manual.

SUGGESTED SCHEDULING OF SESSIONS

ONE-DAY TRAINING (5 hours)
Module 1: Ice Breaker, Introduction to Manual and Ground Rules (30 minutes)
Module 2: Jamaican Fathering in Context: Gender Roles & Gender Stereotypes (1 hour)
Module 3: Healthy Masculinity and Promoting Positive Fathering (2 hours)
Module 4: Uprooting Toxic Masculinity to Curb Gender-Based Violence (1 hour)
Evaluation and The Way Forward (30 minutes)

MODULE 1:
ICE BREAKER, INTRODUCTION TO MANUAL AND GROUND RULES

Overall Objectives

- To introduce participants to the purpose and scope of the training (Use "Background Information" at the beginning as a guide).
- To outline expectations and collectively agree on the ground rules (Use Section entitled "Note to Facilitator: On Ground Rules").
- To allow participants to get acquainted with each other and feel comfortable to participate.
- To remind participants about issues around ethics and consent.

Duration: 30 minutes

Materials: Flip charts, markers, masking tape

Session 1 – Introduction and Background
- Introduction of Training Team/Participants
- Conduct **Ice Breaker** Exercises below
- Facilitator shares with the group the **Background Information** provided in this Manual in order to set context
- Present the **Overall Objectives** of the workshop. List these on a flip chart and make visible for the remaining of the workshop.

Note to Facilitator: Ice Breakers serve as getting-to-know-you exercises if group members are new to each other or as bonding exercises if they know each other already, with the intention of improving group cohesion. These are to be done at the start of the training session. It is recommended that Facilitators also get involved in these exercises.

Ice Breaker #1

Getting to know you

Objectives:
- To allow participants the opportunity to get to know each other, to break down initial interpersonal communication barriers and to feel at ease to participate/interact without inhibitions.

- Following this exercise, participants will know each other a little better and be able to freely express their expectations of the workshop.

Total duration: 30 minutes

Activity 1.1:
1) On a flip chart the facilitator will write the categories of fathering that the manual explores (biological, adoptive, step, surprise, teenage, absentee, stay at home, single etc)
2) Participants will be asked to explain the type of father(s) they are or have been, and are allowed to add other to the list if their experience is not represented
3) Participants will be asked to share 2 things they like about the type of father they have been

Establishing Ground Rules
- The Facilitator will use this time to make sure that a common group expectation exists and is relevant to the overall goals of the training.
- During this session participants will share and agree on the ground rules necessary for the training. It is important that all participants have a common commitment to certain rules and expectations during the training.

Activity 1.2- Ground Rules: Tell the participants that the group will set 'ground rules' for the duration of the training. Ask participants what kinds of 'ground rules' they want to see for the duration of the training and list these on the flip chart. (Some good examples are: 'No smoking', 'Respect for each other's opinion/comments', 'Respect for time', 'Silence your mobiles', 'One person talks at a time' 'Tolerance for views that differ from your own').

Note to Facilitator: Guide on Ground Rules

- Agreeing on 'ground rules' before the beginning of the workshop will help to create and maintain an open and safe environment.
- While it is important that the ground rules are put forward and agreed by the participants in consultation with Facilitators, it is useful to review the rules, ensuring that the following issues are included:
  - Participants are aware of the need to allow whoever is speaking to finish before reacting.
  - Trainers should not ask the group to do anything they would not do, nor should the participants or Facilitators disclose information they feel is inappropriate.
  - Everything discussed and shared in the training sessions is confidential, and must only be shared outside without disclosing details of the person attributed to said ideas.
  - Participants and Facilitators should speak from the I voice and avoid talking on behalf of others.
  - Do not make participants feel uncomfortable by forcing them to speak
  - Participants can withdraw if uncomfortable
  - Facilitators must participate in activities

MODULE 2:
JAMAICAN FATHERING IN CONTEXT:
GENDER ROLES & GENDER STEREOTYPES

PART 1: Gender vs Sex and Gender Roles

Duration: 1 hour

Materials: Plain paper, pencils and masking tape

The main focus is to guide participants in identifying their own gender stereotypes and gender biases, including those relating to Jamaican masculinity and fathering.

Overall Objectives are to:

- Understand the difference between gender and sex
- Understand gender stereotyping and implications for masculinities and fathering
- Understand how gender roles in society are developed/gender identity formations
- Discuss gender equality and strategies to minimize gender stereotypes of male and female

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Note to Facilitator

There will be varying levels of understanding about gender concepts among participants. Facilitators should safeguard that this session does not turn into a debate battle ground about specific gender issues. Recognize that some participants might have strong beliefs and feelings, and while they should be allowed to express such beliefs, it should not be at the expense of another participant or opposing views.

First explain the key concepts of sex and gender and clearly state how each is identified.

Activity 2.1:   Quiz – Sex or Gender?

The Facilitator should explain the terms gender and sex (refer to glossary) and write on a flip chart the following statements and ask participants to say if these can be attributed to "sex" or "gender":

- Men produce sperm (**Answer – sex**)
- Little girls are gentle and timid, boys are tough and adventuresome (**Answer – gender role**)
- In many countries women earn only 70% of what men earn (**Answer – gender role**)
- Football is mainly played by men (**Answer – gender role**)
- Women breast feed babies (**Answer – sex**)
- 50% of Jamaican fathers seek parenting support (**Answer – gender role**)

Background Notes: Gender Roles & Stereotypes

Facilitator may discuss the script below with participants or have the group watch the following from YouTube and discuss their reaction to the video:
Gender Stereotypes: https://www.youtube.com/watch?v=FigeKLGSsRk

A good example of gender stereotyping is how babies are 'colour-coded' from birth [pink for girls, blue for boys]. The kinds of toys little girls receive send messages of typical feminine traits (For example, dolls send messages of care giving, dress ups and fairies). Boys on the other hand are usually given toys that send messages about masculinity and strength (cars, trucks, building blocks, power warriors, etc.).

Gender roles and stereotypes have a history steeped in tradition, through religion and our political, educational, legal, social and economic systems. Participants in the "Positive Fathering" study for instance highlighted that gender roles/stereotypes ascribed to men in contemporary Jamaican society include: being the leader and provider for the family, owning land/property and being employed, getting respect from other men and family members and having a female partner.

Activity 2.2: How do gender stereotypes affect fathering?
Put Participants in groups of 2 or 3. Write the following scenarios on small pieces of paper and have the participants pull from a container (1 per group). Participants are to discuss the ways in which these may impact on fathering. A representative will be asked to present to the larger group.

1) Men/boys should not cry
2) Women/girls should be the ones to handle chores in the home
3) Teenage boys should be encouraged to have multiple sexual partners
4) Men should not be stay at home dads or allow a woman to financially support him
5) Men should be disciplinarians in the family
6) Women are known to give men "jackets" (name incorrect men as fathers of children)

7) Men should not allow women to stress them
8) Men should be allowed to have numerous children with different women
9) A good father should not have a child who is homosexual
10) Good men should protect their families from bad men
11) Paternity leave will be problematic in a Jamaican context
12) Men should not wash women's clothes
13) Men make better leaders in society than women
14) Men should make more money than women

Note to Facilitator:

On your flip-charts, write the responses on one side of the box. You may draw arrows to illustrate how these influences reinforce the wall of the stereotype box.

Activity 2.3 Stereotypes vs Reality

The following words, which speak to stereotypical expectations of men/masculinity will be written on pieces of paper and folded and placed in a container. Each participant will choose a word and will be asked to give an experience in fathering/mentoring when their feeling or reaction to a scenario was the opposite of the word given. For example, for the word "Strong" a participant may relate a story of an example of weakness or vulnerability in the process of fathering.

Word list: Strong, Macho, Brave, Bold, Risk Taker, Courageous, Provider, Protector, Virile, Unemotional, Disciplinarian, Stern, Wage Earner, Successful, Respected, Powerful

Part 2: Messages from the Media

Background notes: The portrayal of fathers in media, commercials and advertising play a major role in how we see fathers. Studies show commercials rarely portray men as nurturers. Traditionally, fathers have been portrayed by consumer brands as absent, incompetent, and emotionally disconnected as parents. In cases where fathers are featured it is usually in specific roles such as sporting enthusiasts, harsh disciplinarians or societal misfits. According to participants in the "Positive Fathering" study, positive and negative messages about Jamaican masculinity are also transmitted by music. Men who father non-biological children are also usually not highlighted in the media as premium is placed on men who are able to impregnate a woman.

However, images of fathering have evolved, and more balanced and healthy representations of fathering have been creeping into the media landscape. Many local advertisements include fathers as caregivers who do household work in addition to being providers and protectors. Recently *Flow* and other leading companies in Jamaica instituted Paternity leave, guided by the

principle that men need paid bonding time with newborns as much as mothers do. Social Media is also the site of changing norms, with popular artists such as Wayne Marshall, Sean Paul and others consistently highlighting their parental roles.

Note to Facilitator

Some images below may be offensive to some participants. Warn participants ahead of time that their honest but calm opinions are being sought, rather than the training promoting all fathering modalities as "right" or "wrong".

Activity 2.4- Evolution of Media images

Look at the images below relating to media and fathering. Participants will be asked to rank these images from their favourite to least favourite image (1 being least favourite and 6 being most favourite) and explain their answer. Participants may also explain which images may do more harm than good for the perceptions of fathers.

Background Notes: Types of Father

1. **Biological father** is the male genetic contributor to the creation or birth of a child through sperm donation, by the process of sexual intercourse or invitro fertilisation.

2. **Stepfather** is a man who marries the mother of the child (that is, not his biological child).

3. **Adoptive father** is a man who has become or taken the responsibility of being a father through the legal process of adoption.

4. **Teenage father** is a boy who becomes the father when he is still a teenager.

5. **Absentee father** can speak to the following scenarios:
   - a man who is physically and or emotionally absent in the child's life
   - non-custodial male parent who is obligated to pay partial child support and who is physically **absent** from the child's home.
   - The term also refers to a male **parent** who has abandoned his child, and failed to maintain contact with the child

6. **'Deadbeat'/'wutlis' father** is a man who is either residential or non-residential in the family home but has minimal involvement in his child/children's life.

7. **Stay-at-home Dad** is a man who stays at home, by choice or circumstance, and have an active role in nurturing his child.

8. **Single father** is a man who parents his child or children without or with minimal support from the mother.

9. **Posthumous father** It is that father who has died before the birth of the child.

Objectives:
- To empower fathers to be better partners, fathers and community members.
- To empower fathers to be change agents towards safer and more cohesive families and communities

Duration: 2 Hours

Materials: Flipchart(s), Markers, Pencils, notebooks/sheets

Part One: Healthy Masculinity

Healthy masculinity is not hard to find. Many Jamaican men exhibit positive and empowering modes of masculinity particularly as fathers. Some "Positive Fathering" participants noted time spent with children engaged in leisure activities, transporting children to and from school, and assisting with homework (to name a few) as joyful moments and necessary for father-child bonding. Men's ability to provide for children and protect them from harm were also flagged as positive masculine traits which result is love and respect from children towards the father figure.

Three key areas within the social construct – economic, institutional structure and masculine differences – have helped to shed light on the developmental process of healthy masculinities. Economic circumstance and organizational structure influence the 6cs for positive youth development, which are connection, confidence, character, competence and contribution (see diagram below).

CONNECTION
A feeling of safety, structure, and belonging; positive bonds with people and social institutions

CONFIDENCE
A sense of self-worth and mastery; having a belief in one's capacity to succeed

COMPETENCE
The ability to act effectively in school, in social situations, and at work

CHARACTER
Taking responsibility; a sense of independence and individuality; connection to principles and values

CONTRIBUTION
Active participation and leadership in a variety of settings; making a difference

CARING*
Sympathy and empathy for others; commitment to social justice

Effective youth engagement is not just about "fixing" behavior problems. It's about building and nurturing "all the beliefs, behaviors, knowledge, attributes and skills that result in a healthy and productive adolescence and adulthood.[1]" This approach from Karen Pittman is supported by resiliency research as well as the emergence of 40 Developmental Assets identified by the Search Institute. The 5 C's is a framework for understanding positive youth development outcomes[2].

* In his 2007 book "The Good Teen," Richard M. Lerner included this additional outcome

Source: https://youth.gov/youth-topics/positive-youth-development/key-principles-positive-youth-development; http://icanaz.org/the-5cs-of-positive-youth-development

Activity 3.1: Using the diagram on the following page, write in the space provided 6 traits of healthy masculinity, at least 3 of which should be related to fathering. The traits will be collated by the instructor and participants will discuss which traits they believe they currently exhibit.

Activity 3.2: Participants will make a mini vision board of which they will keep. The board will include words that represent healthy masculinity to which they aspire in their roles as fathers/mentors.

Background Notes: Most studies and discussions on healthy masculinity include one or more of the following qualities. Healthy men and boys:

- Openly and freely express their emotions
- Actively promote equality for all and non-violent communication
- Generally, have one faithful partner
- Generally, have the courage to exercise responsible behavior

Several studies show that men who exhibit nurturing characteristics tend to be healthier, characteristics such as:
- Sensitive to the needs of others
- Affectionate
- Loves children
- Gentle

Healthy masculinities within the Jamaican society include some or all of the following:
- Having one loyal partner (Monogamous)
- Taking steps to lower risk of contracting or spreading HIV and STIs
- Undertaking health seeking behaviours
- Engaging in socially stable practices
  - Father is emotionally and physically present at home
  - Better relationship with partner, family and relatives

Part Two: Promoting Positive Fathering

Background Notes: **Parenting as Fathers**

According to Martin (2013) "fatherlessness is an albatross around the neck of this nation [Jamaica], weighing us down and choking development."[6]

The level of father absenteeism in Jamaica is said to be at an alarming rate and it is said to be influenced by the diminishing value of men as parents, through their own actions or their exclusion various mechanisms. Coombs stated in the article by Bonas that 85 percent of Jamaican children were born out of wedlock, which he said was perhaps the highest in the world. He added that the breakdown in family life has led to increased levels of crimes and violence, youth incarceration and sexual abuse, among other social maladies.[7]

A father's relationship with his children is unique
Some of the distinctive things which father's offer their children in their relationships are that:
- ✓ Men help boys learn to be men, and importantly, to be fathers. Men are role models for boys particularly in how to model appropriate treatment of women.
- ✓ Men help girls to know how to relate to members of the opposite sex, for example, by demonstrating appropriate boundaries for physical contact, and providing them with exposure to how males can think and act.

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[6] Henry, Martin (2013) 'The cost of Absentee Fathers' *The Gleaner* May 5, 2013
[7] Bonas, S. (2014). Absence of fathers in homes described as social emergency. *The Gleaner*. Retrieved from http://www.jamaicaobserver.com/news/Absence-of-fathers-in-homes-described-as-social-emergency_16803482

Fathers gain an enormous amount from their relationships with their children
Being a parent is not always easy, but it can be extremely rewarding. In some ways, it helps men to consider the bigger questions of life, and what really matters. Often priorities shift and lead men to question their past and what they want to achieve in the future. Some participants in the "Positive Fathering" study for instance expressed pride in children looking forward to spend time with them and informing them of school parenting events even before the mother. Fathers who are involved with their children's lives express personal growth while they tend to their children's growth.

Emotional development and the Father/Child relationship

A father's involvement has shown to have a positive impact on a child's emotional and psychological state, educational development, and school readiness, as well as increased ability to socialize and build good relationships. In contrast, research has shown that the lack of the father's involvement can have long-term negative effects on children. The presence of males and fathers in the lives of children is essential to their emotional, social, educational, and physical development.[8]

To this end, the "Positive Fathering" study has revealed that some participants see the value of instituting some form of paternity leave to ensure that time is given for father/child bonding and assistance at the mother's most vulnerable time after birth. Participants also spoke to the need to celebrate good fathers rather than consistently bashing Jamaican men as deadbeat father figures.

Activity 3.3: This activity has an option for training sessions with access to audiovisual technology and those that are without.

Option 1: Participants will watch the following video on YouTube and discuss which positive fathering strategy can be adapted in their households and why.
https://www.youtube.com/watch?v=aRqHOsqLsrs

Option 2: Mock debate relating to Paternity Leave

- The participants will be placed in 2 groups (one opposing paternity leave and the other proposing) each team will be given 15 minutes to put forth 4 points for or against instituting paternity leave in Jamaica.

- At the end of the exercise the points will be collated by the facilitator for general discussion.

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[8] National Healthy Start Association. 2010. It Takes Two to Tango: Defining the Role of Fathers. Issue Brief. Retrieved April 8, 2019 from http://www.nationalhealthystart.org/site/assets/docs/NHSA_Fatherhood_Brief.pdf

Part 3: Promoting Positive Fathering

Objectives:
- To make participants become aware of the benefits of positive fathering
- To introduce participants to strategies used in positive fathering
- To demonstrate how positive fathering works as a bridge to family unity and community cohesion

Activity 3.4:
- The group will be asked to brainstorm and suggest at least 3 "positive fathering" strategies fathers can use to assist with the following scenarios. In discussion, participants are also invited to discuss what the "typical" reaction of a Jamaican man would be to these scenarios.

  1) Female teenager found with condoms in her bag
  2) Male child found with ganja in his school bag
  3) Male teenager found with sexual images of teenage boys on his phone
  4) Female teenager no longer attending church with the family
  5) Female teenager who does not eat food regularly
  6) Male child who is unable to pass exams at the primary school level
  7) Male teenager (living with his father after divorce) who becomes disrespectful to father's new partner

Strategies to Promote Positive Fathering

- **Increase awareness** of positive fathering and advocacy for paternal/parental leave. Individuals and organisations across all sectors of society – business, faith, civic, and government – need to understand how important it is for children to have involved, responsible, and committed fathers in their lives.

- Equip men and boys on how to **develop and maintain healthy male-female relationship**, especially at home, school and work. This should include strategies for anger management, conflict resolution, negotiation skills, the practice and benefits of gender equality, among others.

- Engage men in conversations about how to **manage daily stresses** that that can result in violent behaviours in the home. This should also include strategies for effective but non-violent discipline in the home. Fear of fathers' violent reactions to life choices remains a hindrance to children expressing themselves to their fathers. Open and honest communication between father and children about the changes happening in their lives needs to be facilitated to build stronger bonds, families and communities.

- **Mandate agencies** to look at the varying roles of fathering and develop concrete, programmatic ways to support men in fulfilling these roles in the lives of children that they biologically procreate or in the lives of the children that they accept parental responsibility for.

- **Mentorship**. Create opportunities for men that allow them to discuss lessons learned, give advice, and share wisdom that can be passed on to others. Men can be instrumental in helping other men become not only healthy men but healthy and good fathers.

- Include men, especially young men, in **reproductive health initiatives** and encourage them to create a reproductive life plan. As a result more men will feel included in family planning and a part of the discussion as it relates to procreation.

- **Create "father-friendly environments"** in the settings where men interact – community-based organizations, churches, hospitals, prisons, military bases, schools, and the workplace. This includes involving practitioners and ensuring that they are equipped to reach fathers at their points of need with fathering skill-building materials designed just for them.

- **Inclusivity and Tolerance in Fathering**: A major part of fathering in today's society is the need for men to be more sensitive to alternate lifestyles on which their children may embark. These lifestyle choices may be short phases or long term decisions related to religious belief, substance use/abuse, sexual preferences, sexual activity, gender identity, depression/mental health challenges, body image issues, choice of peers with divergent views to their own and other traits that may cause conflict in the home. As "Positive Fathering" participants highlight for instance, homosexuality in Jamaica is still very taboo, with many participants even disagreeing that a gay male couple should undertake parenting.

Activity: 3.5 Participants will be divided into 2 groups and ask to create a male community mentorship organization. The organization must be named, include at least 3 objectives and link positive fathering to community development. The groups will be asked to discuss 3 events/programmes that the group will undertake to engage men/boys in the community. These events should incorporate the role of adult males as role models for boys.

PART 1: What Is Gender-Based Violence (GBV)?
Duration: 1 hour

Objectives are to:

- Understand what is gender-based violence and the forms it can take
- Understand how toxic masculinity link to gender-based violence
- Assess appropriate ways to assist victims, witnesses and perpetrators of GBV

Background Notes: Gender-Based Violence (GBV)
Gender-based violence (GBV) is a global issue occurring in every culture and social group. Power inequalities between women and men and the construction of aggressive masculinities are the major sources of this violence. In order to stop gender-based violence, it is increasingly recognized that the focus of attention needs to be directed toward men equally as women.

GBV includes physical, sexual and psychological violence such as domestic violence; burning or acid throwing; sexual abuse, including rape and incest by family members; female genital mutilation; female feticide and infanticide; sexual slavery; forced pregnancy; honour killings; dowry-related violence; violence in armed conflict such as murder; and emotional abuse such as coercion and abusive language. Abduction of women and girls for prostitution, and forced marriage are additional examples of violence against women. While women are generally the main victims and men are generally the main perpetrators of GBV, there are cases in which men are the victims and women are the perpetrators.

Most cases of gender-based violence involve a male perpetrator and a female victim/survivor, though men can also be victims of GBV. Violence against women occurs in several settings: the family, the community and the workplace, as well as in health-care and educational settings and in connection with law enforcement and custodial institutions. The use of the term "gender-based violence" provides a context in which to examine and understand the long-standing phenomenon of violence against women and men. It shifts the focus from women as victims to gender and the unequal power relationships between women and men created and maintained by gender stereotypes as the basic underlying cause of violence against women.

Men and Violence
Although the data has shown that men are generally the perpetrators of gender-based violence, the fact is there are many men and boys that oppose this violence. These are men and boys that have recognized the negative effects of this type of violence and how it violates the fundamental human rights of women.

It is critical to note that men can also be negatively affected by GBV. For example, apart from being victims, boys who live in homes where their fathers abuse their mothers, are often terrified by their fathers and the violence they commit; as a result they can experience problems with depression, anxiety and aggression that interfere with their ability to pay attention at school.

It is understood that men who use violence do so because they equate manhood with aggression, dominance over women and with sexual conquest. Often they are afraid that they will be viewed as less than a "real" man if they apologise, compromise or share power. Many men also learn violence as problem solving by parenting which focuses on violent disciplining. There is therefore need for children to grow up in households which focus on non-corporal punishment.

Stereotypes and Violence in Relationships

Activity 4.1:

- Have participants separated into two or three groups.
- Have them come up with a scenario and put together a short skit/role play to depict gender stereotypes that lead to violence in relationships.
- Give each group 10-15 minutes to act out the skit.
- Hold a brief discussion about the types of gender role stereotyping that have been depicted in each skit. Ask them how they believe these negative stereotyping can be changed.

Toxic Masculinity and Gender-Based Violence

Instead of just focusing on each case of violence or on individual acts of violence against women, the entire culture that creates current male roles and identities – defined as 'masculinity' – needs to be analysed and challenged. This means recognizing the various pressures placed upon men that may result in violent reactions, as well as the need for men to take responsibility for their actions.

Over the last decade there has been increasing recognition of the need for men to become involved in the movement toward gender equality. Conceptually, the shift in emphasis from "Women in Development" (WID) to "Gender and Development" (GAD) invites a focus on relationships between women and men, and among groups of women and groups of men, and engendering equity and equality within these relations. One way to begin discussions concerning the role of men, their responsibilities, and their potential to contribute to gender equality is through an exploration of the meanings and uses of masculinity.

How can we engage men to change behaviour towards reducing gender-based violence? Some suggestions, including from the participants of the "Positive Fathering" study are:

- Analyzing the various forms of masculinity; revealing the violent forms, and working towards changing them.
- Revealing and questioning the values promoting violence such as in sports, music, etc.
- Developing and revaluing fathering; developing the skills and qualities of fathering among men and boys.

- Reducing poverty/joblessness among Jamaican men so that conflicts and jealousy can be reduced in relationships
- Integrating a gender perspective into school education to create awareness of the different positions of boys and girls within the family, in culture and reproduction, and promoting their development into balanced personalities and into men and women in a relationship of equality and mutual respect.
- Developing legislation on violence against women to criminalize gender violence in all forms and providing women with protection when facing violence or being threatened by it.
- Increasing the number of shelters for women and supporting the work of shelters and counselling services.
- Addressing mental health issues/pressures that some men may experience
- Establishing support and therapy services where men's and women's voices about can be heard
- Encouraging men to establish their own groups and voluntary activities to combat men's violence against women.
- Promoting and further securing equality between women and men both through legislative and administrative means and through changing public opinion and shaping attitudes and values, thus building a culture of equality and peace.

*Note to facilitators***:** Advise participants that in most abusive relationships the abuser starts out by trying to control their partners in small ways and then over time the problem escalates.

Let them know that part of the difficulties in identifying warning signs for an abusive relationship is that the acts may initially seem like caring, flattering ones.

This is a topic that can be upsetting for some participants, as it might remind them of personal issues. Be prepared to allow participants to share the details of their personal stories. Try to check in with these persons and others who seem upset after the exercise.

Activity 4.2
- Lead participants in a discussion about the strategies and benefits of positive fathering to counteract gender-based violence
- Have participants discuss how the strategies developed by the group on positive fathering would work for issues they observe occurring in their family and community

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MANAGING CONFLICTS

Problems can be solved peacefully:

1. Calm down: stop arguing, name-calling, etc. Take time to cool off when necessary.
2. Describe the problem. Be specific. Get both sides of the story. Use why questions to ascertain feelings and needs. Try to determine if there are underlying factors to the conflict. Focus on the idea and not the person.
3. Think of every solution you can think of, even silly ones.
4. Weigh every solution.
5. Think about possible results. Questions to ask: What will happen if we do this? Will we both get what we need? Who else might be affected by our choice?
6. Choose one solution. Then later evaluate. Talk about whether the plan is working. If its not, try another solution.

Other things you can do:

- Communication is important. Be a good listener. Avoid interruptions. Ask questions. Watch your body language. Summarize what you heard to make sure you got the message right.
- Say what is on your mind without being mean.
- Do not attack the other person. Criticism, threats, name-calling won't help to solve the problem. The other person will not want to hear what you have to say.
- Be assertive – not aggressive. Being assertive means expressing what you think and feel without attacking the other person. Aggressive people try to solve problems by shouting, fighting, etc. One way is to be assertive without being aggressive is to use 'I' statements instead of 'you' statements.
- Remember to respect the other person's position even if you don't agree.

APPENDIX 2:
MEDIATION

What is Mediation?

Mediation is a conflict resolution strategy in which a person trained in mediation techniques and unconnected to the conflict helps the parties having the conflict:

- ❖ Communicate
- ❖ Stick to solving the problem or situation
- ❖ Meet halfway and work out a plan
- ❖ Follow through with the plan

When Mediation is successful each party in the conflict feels they have gained something.

Who can be a Mediator?

Anybody trained who is interested in helping persons resolve conflict and who can listen fairly to all sides.

Mediators cannot be directly involved in the conflict. This allows them to be fair.

What does a Mediator do?

A Mediator…

- ❖ Asks questions
- ❖ Listens to both sides
- ❖ Finds out what each side wants from the situation
- ❖ Makes sure only one person talks at a time
- ❖ Helps the parties agree on a way to settle the problem and feel they both have gained, not lost.

A Mediator does not…

- ❖ Take sides
- ❖ Gossip
- ❖ Blame
- ❖ Punish
- ❖ Decide who is right or wrong

Work for a winning solution ……… a solution that everyone can feel good about.
Commitment and practice are the keys to making conflict resolution work.

1. Please rate this training in terms of **Facilitator's Expertise, Clarity, Cultural Appropriateness, Time Management,** and **Responsiveness** to your educational needs. Provide any additional feedback in the **Comments** section. Circle the appropriate numbers.

RATING SCALE: 1 = LOW   3 = MEDIUM   5 = HIGH

Facilitator Name(s)	Expertise					Clarity					Culturally Appropriate					Time Management					Responsiveness				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Comments:																									

2. Please review the following list of knowledge and skills statements. Give some thought to what you knew before this training and what you learned here today. Circle the number that best represents your knowledge and skills **before** then **after** this training.

RATING SCALE: 1 = LOW   3 = MEDIUM   5 = HIGH

BEFORE TRAINING					SELF-ASSESSMENT OF KNOWLEDGE AND SKILLS:	AFTER TRAINING				
1	2	3	4	5	Jamaican Fathering in Context: Gender Roles and Gender Stereotypes	1	2	3	4	5
1	2	3	4	5	Healthy Masculinities and Promoting Positive Fathering	1	2	3	4	5
1	2	3	4	5	Uprooting Toxic Masculinity to Curb Gender Based Violence	1	2	3	4	5

OVERALL EVALUATION OF PRESENTATION

3. Please take a moment to answer the following questions. Your comments are an **important contribution** as we design learning experiences to meet your needs.
   How has the training helped you to think differently about:
   ➢ Fathering
   ➢ Negative gender stereotypes
   ➢ Gender-based violence

What has been most useful about the training?

What **additional** training-development education do you require?