

welcome you all to our web conference

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today on gender transformative strategies to

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prevent sexual and intimate partner violence. Exploring outcomes

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from manhood 2.0 implementation. My name is

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Ashleigh Klein-Jimenez I am with PreventConnect

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Valor U.S. PreventConnect

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national coalition. U.S. Valor, sponsored

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by disease control, view

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s do not necessarily represent the U.S.

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national CDC or Valor. I almost said

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CALCASA. We have a couple of objectives for you all today.

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We are going to be talking

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about prevention implications of the manhood 2

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.0. We will be sure to see what you all are, how

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familiar you are all with that. In a little bit.

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We are also going to be thinking about,

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for prevention practitioners and implementers to support you

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. to create space for dialogue and connecting around

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violence. Connecting violence

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to racial and gender equity. Then we'll be thinking about,

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how can we embed gender transformative content

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into other supportive programming. Such as

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job training. to really think about how expansive

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you can get with sexual and intimate partner violence.

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So with that, David, I would love to bring you into

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the conversation.

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Because I know that we have been thinking about gender transform

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transformative strategies for a long time.

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I'm handing it to you. >> Thank you so much, Ashleigh. Thank you

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. It is great seeing, we are over 300 people.

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I am seeing many old friends and colleagues and many

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people, and getting a chance to meet new people and so it

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is wonderful to be doing this. It has been a topic throughout

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the 16 years of PreventConnect we are addressing

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. For me, it has been going back from when I started

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the work in the 1980s. So I put a few of

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my path, what I call my path to prevention as a

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man in ways to be working in engaging men. On the left

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, you see a Flyer for a demonstration

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that I went to in 1985. Called

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brother storm. It was a group of men that were going to

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be marching to be able to

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oppose sexual violence and male violence. It was real

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ly an exciting event to be gathering. In

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St. Louis, Missouri and people from all around the country had

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gathered and be able to share. It was important for we

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as men to be talking to other men about the

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importance of looking at men's

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violence what we can be able to do differently. And

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this pro-feminist men's movement was an important

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piece of my development and understanding

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and being able to find ways that we would be able to do

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this because we knew that there was so many,

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the ways that dominant form

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of masculinities were

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enacted would, created the conditions where we

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saw male violence behavior. And as I continued

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in this work, and moved to California, I

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was living in Connecticut. I actually was living,

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started work in Connecticut but moved to California in

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1984. And I was able to connect with

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the wide variety of people. I put the curriculum call

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ed young men's work that was put together by the Oakland men's

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project with Alan and Mel.

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That was influential and those were mentors for me in

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learning how to work with young men and think about how

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we would be able to transform. This is

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with some of the early work that came. Published in the 90s and

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some of the work that I had done in the 0s and 90

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s of being able to move forward. As I have advanced, I

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have gone through and thought more about how we

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as men can be able to do this work and think then about

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what prevention programming and so as I got

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involved in public health in the early 1990s

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, was able to think about that work. And later on

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went back to school and got my MPH. We

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can see that some of the

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gender strategies that exist in public health understanding of

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how to prevent gender-based violence. Next slide

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please Tori. So

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here I have put together in

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two, the technical packages from the centers for disease

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control and prevention. There is a stop SV technical

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package prevent sexual violence and the preventing intimate

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partner violence across the lifespan

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. They highlight strategies and approaches to be able to

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prevent sexual violence and intimate partner violence

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and domestic violence. In those, you'll see included

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is ways that were involving working with men

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and boys. Whether it was in promoting social norms

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. Or being able to be able to

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have impact with influencers

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and peers to be able to help create that change

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. And that this becomes ways that our

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public health understanding, is building

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upon the work that had been going on. And so

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that is a way that becomes important as

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we think about what strategies we can be able to gauge

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. I often think of my life as the career

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of combining the activism along with the public

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health science that we can move forward.

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. Over the next 20

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years we see a wide variety of gender transformative strategies.

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I just listed a few that are working with men and boys.

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These are just some of the examples. Some of them have different

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focuses so there is the coaching boys into men which

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actually the research done by one of the guests, Liz Miller, stuck in

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a legislative hearing right now. So hoping to join us

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. Other activity, called the men, with different strategies of be

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being able to working with coaches and working with young

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men. And boys.

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And MP strategies with their mentors an violence

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prevention with looking at bystander and engaging men

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. We'll be hearing about project

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H and manhood 2.0 later on.

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In Canada, white ribbon is the work going on there

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. I highlighted two prevention efforts of working with men,

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working with other men that are happening through our Delta

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programs with the 0 man in Ohio or the

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10 men in Rhode Island. I see in Rhode Island

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tomorrow, they will be having an

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event having public event to be able to share some of the work they

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are doing. It has become a wide variety of strategies

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Other gender transformative strategies so important for the work that we are trying

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to do. So Ashleigh, I would like to go to the

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audience now and learn, we have such a brilliant audience

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so let's ask a question of the audience. We would love to

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hear from you. How are you incorporating gender norms

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in your violence prevention work. If there is gender

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transformative, and now, we are talking

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about with men, of course, it is also transformative work

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with women and girls, which are also in the technical

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packages here. We have been, today, we'll be focus

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ing on the work with those who are male

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identified. I would love to be able to think

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about how people are doing that in their community.

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Ashleigh, I

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see coaching boys men with 7 school

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s. Working with the call to men to change school norms on campus

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engage men. Using the man box and women box

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activities. Alaska men choose respect. Switch from

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media literacy to call to men's

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with respect. And so

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student post Instagram. More coaching boys into men

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. >> There is a lot! >> They keep coming.

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for high school girls coaching. New legislation

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in Washington. Mandating comprehensive

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sex Ed that includes gender inclusive learning

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objective, implementing the new standards in the schools this year

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. More coaching boys to men project roots.

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Kelly, if you could say more about that. Steph, work

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s with fraternities, on the college campus

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. As well as their philanthropy.

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Prevails 100 men campus

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. Great to be able to see it. Doing, lesson

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on social norms. Great.

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I see people who are already doing what we do in PreventConnect

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. They are starting to have conversations with each other.

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It is great to see Liz Miller, who has been able

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to join us, and so,

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as Delaware men, another program done through the

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Delta impact program

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. So it has been talking about the difficulty in sustaining that

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work. And I think that we want to talk

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about, you know, looking,

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Michael raised a good issue. How we are going to do things

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male and female. Also transgender and

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non-conforming people, to think how we can do this.

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South east Alaska, Ashleigh, I'm seeing a wide variety of people

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that are doing trainings, working on policy.

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Doing curriculum. Coming up with programs.

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I've seen a lot of adaptations about how to be able

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to work with different, like Sarah

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talks about, and indigenous

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adaptation of call to men with respect. We are trying to be able to make

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sure that these are culturally appropriate with the needs. I think that

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manhood 2.0, one of the things that I love about it, adapting a

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program that was implemented in Brasil and then looking at

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how we could implement it in the United States.

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So many lessons to learn from different places.

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So Ashleigh, we see a wide range

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range. >> Yes, I saw a lot of those

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things too, David. A lot of work happening

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. So we can move on Tori, we

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are going to, we are coming back to audience in a few minutes

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. We do want to introduce our guests

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and I think that Liz has been able to join us. That is great.

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We are really excited. We have a wonderful panel of guest

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s today you all will be hearing

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from including Elizabeth Miller, Alison --

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I should have asked how to pronounce your last name.

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Now I'm not sure. >> It is Culyba. Thank you

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. >> Oh, I would have gotten that very wrong.

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>> Not at all like it looks. Everything is silent

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. Exactly. >> Thank you, Alison.

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We have Jose Garth here. to talk

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about implementing manhood 2.0 and

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Gary barker from PROMUN

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DO. We are excited to hear from all of our guests.

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I think that at this point, we are turning this over, David,

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to Liz. We are turning over to you if I

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am not mistaken

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. >> Yes, yes, yes! Can you hear me okay Ashleigh

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and David? >> We sure can. >> Yay

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! What an amazing privilege to be here with you

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. I'm sorry, our organizers, my goodness, for

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causing alarm. We were, I was part

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of an incredible opportunity with senator

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Casey and Billie porter today talking about the vital

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importance of the equality act. And real

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ly, it is amazing to have

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this opportunity now to talk about why doing

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gender justice work, is fundamentally tied to transform

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ative justice and we are going to talk about that

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more. I'm immensely grateful to the

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many partners who part of this work with us, in

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Pittsburgh. Including our colleagues at par and

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center for victims and the foundations

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, rapidly looking to see who all of the participants are.

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I am so grateful. Also to see my dear friend

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Julie Evans on this call. Who has been

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, who was vitally part of the creation of the man

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manhood 2.0 curriculum. So

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spectacular. Next slide. So I want to

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start, but with a pause, right? Because in a short webinar

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like this, we cannot

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cover the gamut of healing justice

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and transformative justice frameworks.

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And really want to hold each of us, my

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self included, accountable for thinking about this

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work in the context of anti-racists and

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trauma sensitive practice. What I

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, Shawn and others have termed healing centered, engagement

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. And as we talk about the curriculum, but more importantly

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with our audience, learning about ways in which

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you have embedded and understood the

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ways in which continuous oppression

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and systemic racism impacts

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the lives of the young people we serve and where and how we can

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actually improve our prevention programming.

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. So in that context is a recognition of many

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types of childhood adversities.

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for us to make sure that we are constant

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ly bringing back into our conversations, including

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conversations with young people. About histories

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of oppression. Recognizing the community

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violent bullying, poverty, are part

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of childhood diversities and the

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ways it affects health and well-being. As I talk about the origin

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of manhood 2.0 I want to recognize that this

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work is situated in a broader

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effort to address these systemic

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inequities. Next slide. So

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this work also is on the shoulder of

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incredible giants, here

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heroes for so many of us. Certainly

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to forge and Miller, and so many others, who

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in, you know, the past decade have raised their voices

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. And really, you know, continuously reminded

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us about the ways in which addressing sexual

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violence is also about dismantling white

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patriarchy. Next slide.

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the work though is one that

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is incredibly important. for all of us.

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But certainly for us, in Pittsburgh, where

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we lost, and continue

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to, lost so many people to police

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brutality including a young person

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, Antwoine rose, Jr., want to recognize the memories

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of Breonna Taylor and George Floyd and so many

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others in this work. And creating space and

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opportunity to be in

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conversation about continuous learning for ourselves.

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Including learning from our young people's lived

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experiences. You will hear more about that

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today as well. So next slide

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. So the work that our research team has had the

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privilege of doing here in Pittsburgh, in partnership with

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many community partners, goes back a number of years

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where we had some exploratory funding from the national

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institutes of health to begin using

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art space strategies. And what is

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method called visual voices. As well as concept

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mapping. As a way to open a

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conversation with young people and explore

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masculinity scripts in early adolescence.

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While I don't have time to go into that in detail today, I want

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to point you to reference here, led

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by Dr. Michael, here in

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Pittsburgh, around visual voices as a participatory approach

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and we actually embedded a shortened version

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of visual voices into the manhood 2.0 curriculum as we

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found a really opened up space for conversation

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. Next slide

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. So I am going to turn this over though

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to truly one of the heroes in this space of

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gender transformative work whom I learned a

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tremendous amount from Dr. Gary bark

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er and as

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we, and talk about certainly the origins of

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where and how and the underpinning

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s around social justice that comes

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into this work and where and how it was that we took the lessons

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learned from Brasil and brought it to Pittsburgh.

00:30:40.000 --> 00:30:43.000
So Gary. >> Thanks, Liz

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. It is, yeah, it is truly an honor to be

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in conversation with so many colleagues who are doing like

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minded and like inspired work trying

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to overcome the system of oppression we are talking about from
gender

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to

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this. a lot of the roots in Brasil

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were informed by some of the work happening in the 90s that you

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cited. And I believe in our very first version

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of program H, we cite the manual that you

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put the logo up at the beginning. So this

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work truly is circulating and coming back

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. And as Liz mentioned, the work was born in low

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income context, in

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Rio de Janeiro, where similar but different context of oppression

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were happening between high rates of police violence

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and high rights of vigilante

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and basically, hired off duty police to carry

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out violence as well, as well as gang violence

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. Then the ongoing racism and economic and equality

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that continue to exist in many urban areas

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of Brasil. And, also framed within a

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belief that attitudes about manhood matter

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ed. They are related to, and connected

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to men's use of violence against women. In terms of

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how men become socialized into using social form

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s of violence against other men. The outcomes of young

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people, men and women, in terms of their education

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al life projectory and other aspects of

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their development. and we have

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since built a science out of that work, finding that

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in fact the norms

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around gender internalized and lived,

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shape a number of the key behaviors that we are trying to prevent and

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shape. Never making that only an individual issue, that

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is framed within the social climate

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. So next slide please

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. And again, I think that it is important to acknowledge that we

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are not doing this alone. We never want to frame it,

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as masculinities and problematic, certain low income and

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communities of color that we see these harmful norms

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related to masculinity as framed and built within,

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racism and homophobia and transphobia and

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other systems of oppression. We always see the gender

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equity work linked to social justice as foundational approaches

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and principles that we are not ever separating out the

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gender equity work from the broader social justice work.

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the next slide please

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. What we found in both the research that we have carried

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out in Pittsburgh and promundo

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has done research with more than 50 countries and household

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survey with young men, adult men and young women and adult

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women, is how much we believe in a set of

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rigid norms related to genders directly related to

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a number of key behavioral outcomes.

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Next slide please. One of the studies in which we have a

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affirmed this recently is building on Paul kibble's

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expression of the man box and many of you working with the

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Oakland men's project way back when, and a call to man is

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also used this expression, we have, you know, looking

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again at those norms with population based data

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the more you believe in this thing that many of us call the

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man box, the more likely you are to have thought about

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suicide, have depressive systems, to use

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multiple forms of violence against intimate partners as

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well as others, sexually harass to

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carry out unsafe sexual behavior among others. That

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list could go on. All that we use to say these norms matter

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, how they are lived and rehearsed, how they are internalized

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into attitudes going from the social space

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into our own psyches, matters a huge amount.

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Hence the origins of the program. the next

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slide please. And so, what we call

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program H, it was kind of a lazy name, H

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for OMBRE and man project. Essentially

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, it is building

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on traditions in Brasil that raising aware

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ness how harmful norms related to gender influence

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our lives is a potentially powerful tool

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for supporting healthier behaviors as well as promoting

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youth activism to change some of the oppressive structures around
us

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. So while the

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activities enshrined in the manuals, it is equal

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ly important to what happens in community campaigns and

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activism. Particularly led by young people themselves.

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The relationships that were established and modeled by facilitator

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s and teachers and others. Next please.

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So we started working on the manual in 20

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00. And with similar formative research of the find

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kind that Liz described in Pittsburgh. First

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in Brasil, Mexico, Bolivia

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and Peru, first four countries we started with partnership of

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the world health organization and pan-american health organization
and

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masking masculinity. Re productive and

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sexual health, fatherhood and care giving, that is, how much do

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we raise boys to see care as part of our

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repertoire and equally expected of us.

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How do we build it? Do we think about violence in

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momentum forms? We are talking about sexual

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violence, we have also talked about

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multiple forms of violence. Men against men, as well as

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young men's violence against young women. Reasons and emotions as

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mental health component of that. How men do or

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do not seek help. How we are raised

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to be able to express anger but not necessarily to

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express vulnerability, for example. Then some specific activities

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around safe sex behavior and seeking HIV

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testing and context, particularly of context of

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high HIV prevalence when we started some of the work back

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. Multiple testing of the material in several countries.

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Next slide please. And it is

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in, over the year, these 20 years that the material has

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existed we partnered now in more than 30 countries in

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adapting the material to local context.

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It is never a cookie cutter approach,

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always done with mapping how

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masculinities are framed

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in local context. There are some of them. I like the slide with the seal

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of the Republic of Pittsburgh next to other several other

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country flags there. It is always embedded in local

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context. As Liz mentioned and I heard a couple of examples

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you shared earlier, we're also are interested

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in how to embed this to go to scale

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. Brazil, part of the curriculum in five states

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. Challenging but nonetheless happened.

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Mexico, with the ministry of health, it did get officially

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adapted by the adolescent health department of

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Mexico's health ministry in several countries

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in Europe, part of the school curriculum

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. Croatia, outlined there. Serbia as well.

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the big flag above the Pittsburgh

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flag of the Steelers logo

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is Rwanda. After school sanctioned programs.

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Just a few examples how we worked to carry out rigorous

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evaluation of the approach. Then we are with partners to try

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to build it into, into large institutions.

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Next slide and then I'll transition it

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over. What we have learned from those, you know, we

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have written pages and lots of journal

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articles about the outcomes and other settings.

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But I think that if we have to boil it down to

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four key issues to say, one, these are, you know, it

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is, it is in this

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order of importance, start with well trained facilitators that get

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it. Relationships that are built.

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Modeling of behaviors. The having adult

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or other young people trained, we sometimes done it as

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peer approaches as well. Whether these are teacher,

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coaches, after school workers, juvenile justice

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workers, health educators, attached to ministries

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of health in some countries. It doesn't really matter where

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that is. What it really matters is that facilitators themselves

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, who have gone through, reflective learning process,

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they internalize this. They believe in the Norms that

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are promoted and they also develop relationships along the

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way. with the young people who

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participate. Second, the importance of extends,s

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extend sessions. Liz will talk about that, how we

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framed it in the case of Pittsburgh. This go-to of what works

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is trying it over a 4-month period of time in a week

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ly session. Typically from 12-

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16 weeks, where there is time for life to happen between

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sessions. Time to internalize the critical thinking and the

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relationship building that happens in the sessions into

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real life. Third, that it is connected to,

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it is not just what happens in the group

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education section. That it is connected to community or in

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-school campaigns, other civic engagement.

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to other important adults that help mirror this. We found

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if it is only in the group session itself, that often we can have

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fantastic awareness of how sex

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ism and harmful norms related to masculinity

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interact with other forms and systems of impression

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and intention to change on the part of young people.

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They go out into a world that continues to model un

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healthy forms of masculinity. And finally,

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Liz and colleagues, we'll talk about that as well. We connect

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ed to other structural interventions. It is not only

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healthy, masculinities that we will save and really

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, make deep changes in the

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conditions of lives, in the settings that we are working on.

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We also have to attach it to access to education.

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Access to mental health services. And particularly access

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to job opportunities. And economic empowerment

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. We have worked across a number of settings to try to

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build the structural interventions and Liz and colleagues

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will offer some reflexions on that as well. Let me stop there and

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hand it back over

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00:41:00.000 --> 00:41:04.000

>> You set us up so well to let us move into a deeper
00:41:04.000 --> 00:41:07.000
discussion about manhood 2.0. I think that we love to hear
00:41:07.000 --> 00:41:10.000
from our audience and get a sense of how familiar,
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how familiar you all
00:41:13.000 --> 00:41:17.000
are currently with manhood 2.0. So Tori, if you go ahead
00:41:17.000 --> 00:41:21.000
and launch that question. And so, folks you
00:41:21.000 --> 00:41:24.000
should see a polling question, asking you, how familiar
00:41:24.000 --> 00:41:28.000
are you with manhood 2.0? There are
00:41:28.000 --> 00:41:31.000
several choices to choose from. But
00:41:31.000 --> 00:41:34.000
it looks like, at this point, about three quarters of our
00:41:34.000 --> 00:41:38.000
audience is saying, not familiar. We do have about
00:41:38.000 --> 00:41:41.000
20% somewhat familiar
00:41:41.000 --> 00:41:44.000
. We have a handful of people that are very familiar
00:41:44.000 --> 00:41:47.000
. So that should
00:41:47.000 --> 00:41:51.000
give you a sense of kind of where folks are. In the
00:41:51.000 --> 00:41:54.000
audience in terms of what they know about manhood 2.0. We
00:41:54.000 --> 00:41:57.000
will go ahead and with that poll. I will hand it over to

00:41:57.000 --> 00:42:01.000
you, Liz and Alison.

00:42:01.000 --> 00:42:04.000
>> Perfect. So thank you

00:42:04.000 --> 00:42:09.000
for that context in

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history because really, Pittsburgh is one of the

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chapters of the sort of evolution, adaptation of this

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program. And I'm incredibly

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grateful for the collaboration that we have had with promundo

00:42:22.000 --> 00:42:27.000
and developing this version of a curriculum

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. Next slide. the

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work in the content, right, as Gary was eluding to

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, is in the context of funding

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through centers of disease control and prevention, which we are

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immensely grateful and to do a large scale cluster

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randomized trial, we really needed to kind

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of limit the ways in which the curriculum was implement

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ed. And with input from

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the CVC, offer to focus on the curriculum

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without the community campaigns and ongoing

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civic engagement. That has been a critical

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piece of promundos work in

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this space. So to bracket that,

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the idea here was to

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integrate sexual health promotion, and you are going to hear

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more about this from Jose and Jose Garth in

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a moment. But integrating sexual health

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promotion with gender norms change and bystander

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behavior, upstander behavior around sexual

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violence prevention. Many ways, a real mash-up

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of some of the really key core principle

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s around prevention. of sexual violence and

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partner violence. In addition, however

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, because this is

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comprehensive sexual health education,

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we happen to live in Pittsburgh which

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is, while the city of Pittsburgh is quite

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progressive, there are many partnering school district

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s which I work, where, when they saw the

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content of what we were developing, certainly would be looking

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look like, we can't do this in our school district

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. As Gary is eluding to, we have been in

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Brazil where they have been successful with school-based
implementation

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in the current political climate. There are challenges.

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What we opted to do was community-

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based prevention programming

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. And I want to underscore what

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Gary was saying earlier. This is not

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because of low

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resource neighborhoods with concentrated disadvantage that

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are historically oppressed. More

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violent. by far, not where we are going to go here.

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In fact, that we wanted to reach young people

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for whom school-based prevention programming

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may not resonate. May not be relevant

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. Certainly for young people, who have been pushed out of school

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that we wanted to insure that they had access

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and equitable access to prevention programming

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like this. This also gave us an opportunity

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to think about sustaining violence

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prevention work. And it

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is really amazing to have Jose Garth on this

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call with us because he has been part

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of manhood 2.0

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facilitation but has gone on to be one of the lead

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facilitators and trainers of community facilitators

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for our subsequent work in this space. the idea

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here was to work in neighborhoods, in black church

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, in library, in community

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 serving, agencies and community centers, to

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 identify those wonderful magnets who

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 are just recognized by young people as safe

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 adults in their neighborhood. to support them

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 to deliver this curriculum. And it is

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 flexible. It is modular. An 18

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-hour curriculum, which for the purposes of the study,

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 we broke into three 6-hour sessions.

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 Or nine 2-hour sessions. Essentially

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, generally once a week but shorter

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 what Gary was talking about earlier. In this modular

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 format, exploring masculinity norms,

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 sexual consent and sexual violence.

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As well as sexual health promotion. This is iterative and the

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contents are builds, continues to

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 build throughout the curriculum. Next slide.

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So in terms of community-based, we have

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, there is so much that I love about our region

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. That we have extraordinary community partners that included

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the league of greater Pittsburgh.

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WMCA, numerous black churches and

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Carnegie library and so forth. We were actually able

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to do this study in 21 of

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our neighborhoods with concentrated dis

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advantage. We continue to have relationships and partner with

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many of the leaders in the neighborhoods. And next slide

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. And as a cluster randomized control

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trial, what we did was actually randomize at

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the level of your neighborhood. Not by

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facilitate, not by young people. Clustered

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by neighborhood. We were able to enroll 86

00:47:23.000 --> 00:47:26.000

6 young men. Male identified

00:47:26.000 --> 00:47:30.000

young people. 13-1-9D

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-year-olds

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. And half of the sites, neighborhoods,

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were allocated to the manhood 2.0 program. And

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then the comparison, and, when we

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first wrote the proposal, we thought, we would do

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something that is more life skills oriented. And

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with guidance from the CDC, and based on existing

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literature

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literature, we chose to offer job skills training, thinking

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that would be value added in these neighborhood

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s, that job skill

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s training has been shown to

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reduce violence unlikely to move the needle on sexual

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violence and partner violence

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. What we found,

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in both programs, led to substantial declines and

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sexual violence. This is youth self-report of use

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of violence. But there was

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no significance difference between the two groups.

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As we dug into the data a little bit more, what we did

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also see in the manhood 2.0 participants

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were things that we all recognize as part of

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our sexual and partner violence work

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which included moving the needle on greater intentions to intervene

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. And, greater recognition of what

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constitutes the use and behavior.

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Here is the interesting part. with the job skills training,

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what we saw was a significant

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ly greater reduction in cyber

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sexual abuse. So the job readiness training

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youth actually recorded using cyber sexual

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abuse less than their counterparts receiving the man

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hood 2.0 program. Which really gets to sort of the

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crux of what Gary was talking about earlier.

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Which is we think that structural

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interventions are a critical

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piece of sexual and partner violence prevention

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. So more to say about the

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study, I'm happy to pick up questions in the chat as well.

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But also want to turn this over now to

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Alison, Dr. Culyba, to share

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some more thoughts about listening to young people's stories

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. >> All right. And can

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you advance to the next slide Tori

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. Thank you. I am delighted to be here.

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And be part of this with you all today. And to have a chance

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to talk about some of the

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qualitative research that we did to accompany this

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implementation of manhood 2.0. And in particular

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, today focusing on interviews that we

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carried out with 52 young men who participated

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in the manhood programming, kind of at the end of programming

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and gathering reflexions on their experiences. And

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as well as really focusing in on mass clen

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ty, intersections with racial identity as well as

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multiple forms of violence and how these

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experiences can help us inform and move this work forward.

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Next slide please. And so what I am going to do

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is focus in on kind of key themes

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. Focusing in on three of these today.

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One of those centers around definitions of manhood.

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I want to touch on this piece briefly so we have more time

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to dive into the next two themes I will get into,

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the subsequent slide in more detail. We ask

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ed participants during the interviews to really reflect on

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their personal definitions of manhood.

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And some of the key themes that emerged in the

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discussions really centered on

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tradition

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traditional masculinity. the role of young men as

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providers and really the sort of action orientation

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which many aspect

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s of defined around, doing or achieving for one self

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and later for one family and community.

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And so there was a lot of discussion around more

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traditional elements as well as interesting ways

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that young men were really subverting or challenging

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traditional norms. One of the key themes that emerged here,

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around emotional expression. And really the

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role of emotional expression both as a form

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of vulnerability but also as a form

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of strength. I thought that was one key

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piece, element in reflecting on the experience of the program that
came to the

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forefront. And the other theme that really tied through a lot of

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young man's narrative is this idea of growing

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into manhood. As a journey towards becoming

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a moral agent. And so I want to sort of frame

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the discussion of the next pieces, of around some

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of these ideas. This manhood, thinking

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the understanding of the key ways which this programming allowed

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young men to sort of reflect on these and challenge more

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traditional elements and also sort of come up with their own

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internalize interpretations of manhood

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and masculinity. Next slide. And so I'm

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going to spend a little bit more time talking through two

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other key themes that emerged from this work. First

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focusing on influences on manhood and

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here talking about family and community relationships

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. the role of interpersonal

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and structural racism and racial pride in keeping

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manhood and identity. Then lastly,

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turning to reflexions around experiences with the manhood

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programming and violence prevention more

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broadly and really again, echoing what Gary spoke to

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as well as Liz around the critical importance of facilitators as

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natural mentors as well as the importance of fostering

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safe spaces. for people to be able to reflect

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and grow. Next slide please

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. So first, thinking about influences on manhood,

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really the piece that came to the forefront here was around

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the critical importance of family and community connection

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. for many young men, this included strong

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influences from parental figures including both father

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s and mothers. So on the left, for instance

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, one young man reflected, my dad is an influence.

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He is a hard worker. He makes sure that we always have stuff

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we really need. Not stuff we actually want. Make sure that we

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always have clothes on our backs and roof over

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our head and food in the stomas yaks

00:53:57.000 --> 00:54:01.000
stomachs. One man said

00:54:01.000 --> 00:54:04.000
, first it was my mom. a woman can teach you

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everything, but not like

00:54:07.000 --> 00:54:10.000
a man can. She always taught me how to be a

00:54:10.000 --> 00:54:13.000
man. Next slide. In addition to influences, some

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kind of immediate family member, many

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program participants

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also discussed ways to supplement the experiences with other fare

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figures. Male role models within the

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extended family and as well as the broader community networks and
helping

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to discern and create sort of their own definitions of

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manhood. One young man reflected,

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any dude can go around the street saying I'm a man.

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We know what a man looks like. For me, I know. I

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have been around. I grew up around dudes, my uncles and all

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of them. I know what an actual man is like.

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And manhood 2.0 help me understand more of

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a man was. Another

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young man, I have a big influence from

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my grandfather. He has been through a lot in his life and takes a

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man to go through that. And really integrated with these

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reflections were relationships with program facilitators and sort of the

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dynamics of interactions between these

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interpersonal relationship networks and the content of the programming.

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I think that it is eloquently described

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here. My uncle is basically my hero.

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He is who I look up to. Most of the males in my family

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have criminal backgrounds. And another way that the program

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helped me was for most of my life, my

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father was in jail for a crime he didn't commit. I literally

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had no guidance for like, you know, becoming a man

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. So that is another way this program helps me a lot

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. Next slide please

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. Additionally, many of the participants in the program

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during the interviews, gave voice to the

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chronic stress and pervasive experience

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s of interpersonal and structural racism in shaping

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their daily lived experiences as well as their definitions of

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manhood and kind of identity exploration

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. And that for many black participants in

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particular, they felt that the process in this process of becoming

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men, that they were viewed by society as

00:56:14.000 --> 00:56:16.000

inherent failures. One young man reflected

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he is black. He is going to try to hurt us.

00:56:19.000 --> 00:56:23.000

We don't get away because we are black and people are racist

00:56:23.000 --> 00:56:26.000

. And really, what is the quintessential part of

00:56:26.000 --> 00:56:30.000
adolescent development of the ability to

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take risks with, you know, sort of identify and

00:56:33.000 --> 00:56:36.000
try out different roles viewed

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ed as extremely dangerous, with no tolerance for

00:56:39.000 --> 00:56:43.000
my mistakes and incredibly high stakes especially for

00:56:43.000 --> 00:56:46.000
young black men and one part is reflected as a man, you have to

00:56:46.000 --> 00:56:48.000
know the right from wrong. If you don't, you will be

00:56:48.000 --> 00:56:51.000
in and out of jail. And you will be dead ca.

00:56:51.000 --> 00:56:54.000
As the man you basically been through life

00:56:54.000 --> 00:56:57.000
for real. And you know life has ups and downs.

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You know you will lose people. Next slide please

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. And the role of heightened policing and pervasive

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pervasive experiences, with men, really rose to the forefront

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. with a vast majority of participants, it really

00:57:13.000 --> 00:57:17.000
felt more of a risky rather than protective

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influence in their lives. One participant reflected

00:57:20.000 --> 00:57:23.000
,

00:57:23.000 --> 00:57:27.000
yeah, I've also lost someone. I also lost someone

00:57:27.000 --> 00:57:30.000
to police violence. a good friend of my brother's

00:57:30.000 --> 00:57:33.000
. He was often around. One day

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walking down the street from mama's house.

00:57:36.000 --> 00:57:39.000
Got pulled over. He refused to cooperate with the

00:57:39.000 --> 00:57:42.000
cops. He was beat to death and shot, or beat and

00:57:42.000 --> 00:57:45.000
shot. And that officer is currently still

00:57:45.000 --> 00:57:48.000
, what he calls, protecting the city

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now. Still. No charges

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. Next slide please

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. And in the space of pervasive and

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sometimes unrelenting experiences, of racism

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and discrimination, that some of the participants

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found the necessity of combating racism

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as a motivation in shaping

00:58:13.000 --> 00:58:16.000
their manhood. So one young man reflected,

00:58:16.000 --> 00:58:19.000

I feel like I got to stand up for people.

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Because I can't let society shape me. They see

00:58:23.000 --> 00:58:25.000

us as products. They can make so much money off

00:58:25.000 --> 00:58:28.000

of us. I foal like I don't want to be a

00:58:28.000 --> 00:58:31.000

product to society. I want to be me.

00:58:31.000 --> 00:58:35.000

It just makes me want to work. Work harder

00:58:35.000 --> 00:58:38.000

. And sometimes it is harder for us

00:58:38.000 --> 00:58:41.000

. And for some young men, attempting to challenge

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the foundations of racism and sort of gaining

00:58:45.000 --> 00:58:48.000

individual autonomy was tied to a strong sense

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of positive racial identity. Reflect

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ed here by young man who noted I

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am black, but I am a proud black

00:58:58.000 --> 00:59:01.000

African-American. I am proud of my skin tone,

00:59:01.000 --> 00:59:04.000

ain't nobody ever going to take that from me.

00:59:04.000 --> 00:59:07.000

Another young man reflected, to stand tall with pride

00:59:07.000 --> 00:59:10.000

, and not say, not care what other people

00:59:10.000 --> 00:59:14.000

think. But to take your own approach on

00:59:14.000 --> 00:59:17.000

how you feel. How you should feel. And how

00:59:17.000 --> 00:59:20.000

I guess, how you feel about yourself

00:59:20.000 --> 00:59:23.000

. And really the

00:59:23.000 --> 00:59:26.000

vulnerability and that sort of deep reflective nature

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that young men shared with us, in these conversations,

00:59:30.000 --> 00:59:33.000

you know, highlighted tremendous challenges

00:59:33.000 --> 00:59:36.000

that they were experiencing and

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simultaneously really lifted up. an incredible amount of

00:59:39.000 --> 00:59:42.000

resilience and the critical role of sort of

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creating and fostering relation

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ships to help young people through the identity

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exploration. Next slide

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. And sort of shifting gears to think about

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manhood in the context of violence prevention and young

01:00:01.000 --> 01:00:04.000

people's experiences

01:00:04.000 --> 01:00:08.000

with the programming. That the political importance

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facilitators that really rose to the forefront and particularly

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being able to connect with facilitators who they

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felt were part of their community who could foster

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authentic relationships that were trusting, that

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felt real and authentic and

01:00:24.000 --> 01:00:27.000

could transcend the

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specific programming was really key. One

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participant reflected, I realized I love the program leader

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because she was an awesome lady that actually fought for kids and their

01:00:35.000 --> 01:00:39.000

rights as humans. I love that.

01:00:39.000 --> 01:00:43.000

It made me want to talk more

01:00:43.000 --> 01:00:46.000

. Another young man, I thought it was going to be a bunch of B

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S. But we actual too

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actually talked about real life situations.

01:00:53.000 --> 01:00:56.000

Like sex, abusive relationships, how people know people

01:00:56.000 --> 01:00:59.000

who have been through that. Like we have teachers tell us

01:00:59.000 --> 01:01:02.000
about stuff they have been through. I didn't

01:01:02.000 --> 01:01:07.000
think it would be as explicit as it was

01:01:07.000 --> 01:01:10.000
. Next slide. And again, really this idea

01:01:10.000 --> 01:01:13.000
of connecting

01:01:13.000 --> 01:01:16.000
with facilitators in a way that goes beyond

01:01:16.000 --> 01:01:20.000
curriculum to foster meaningful relationships.

01:01:20.000 --> 01:01:23.000
One young man reflected, I guess, he just knows how us

01:01:23.000 --> 01:01:26.000
teenagers work out. How we carry ourselves

01:01:26.000 --> 01:01:29.000
or get along with each other. I mean, when I was

01:01:29.000 --> 01:01:32.000
at the program, he shared stories

01:01:32.000 --> 01:01:36.000
with us about things he had been

01:01:36.000 --> 01:01:39.000
through and it was kind of it would

01:01:39.000 --> 01:01:42.000
be very related to how things we're going through or thing

01:01:42.000 --> 01:01:45.000
s we've been through. Last piece, the critical

01:01:45.000 --> 01:01:48.000
importance of fostering space for

01:01:48.000 --> 01:01:52.000
these dialogue, safe spaces. Many participants reflected

01:01:52.000 --> 01:01:55.000
on manhood 2.0 programming

01:01:55.000 --> 01:01:58.000
as really providing temporary reprieve from

01:01:58.000 --> 01:02:01.000
temporary experiences with community and interpersonal violence and

01:02:01.000 --> 01:02:04.000
fostering opportunities for them to listen.

01:02:04.000 --> 01:02:07.000
And learn. And reflect

01:02:07.000 --> 01:02:10.000
. And grow. I want to share this reflection

01:02:10.000 --> 01:02:13.000
from one of our participants

01:02:13.000 --> 01:02:17.000
. In relation to this program, it means a love for oneself

01:02:17.000 --> 01:02:20.000
and to project that image and reflect that on to other

01:02:20.000 --> 01:02:22.000
s and in this case, I seen a lot of brothers

01:02:22.000 --> 01:02:25.000
who never had a changes to love themselves.

01:02:25.000 --> 01:02:28.000
They grew up in households where it was wrong for them to learn how
to be

01:02:28.000 --> 01:02:31.000
in touch with their emotions. Their mothers would shun

01:02:31.000 --> 01:02:34.000
them. People would call them pussys and bitches

01:02:34.000 --> 01:02:37.000
because of who they wanted to be which is why people

01:02:37.000 --> 01:02:40.000
get into that peer pressure. Begin to create

01:02:40.000 --> 01:02:43.000
these egos of self-sustaining madness, that create

01:02:43.000 --> 01:02:46.000

s a loop of negative thoughts. So it was for

01:02:46.000 --> 01:02:49.000

me, love is in a sense, having

01:02:49.000 --> 01:02:52.000

a place for us to be able to break the cycle for a few

01:02:52.000 --> 01:02:57.000

minutes

01:02:57.000 --> 01:03:01.000

. Next slide please

01:03:01.000 --> 01:03:04.000

. And so, you know, I think that there are

01:03:04.000 --> 01:03:07.000

so many take-aways from this work.

01:03:07.000 --> 01:03:10.000

And I think that in many ways, I continue to learn and grow

01:03:10.000 --> 01:03:13.000

each time I re visit the

01:03:13.000 --> 01:03:17.000

interview transcript. Some of the key take-aways that

01:03:17.000 --> 01:03:20.000

I want to highlight

01:03:20.000 --> 01:03:23.000

here are really, the manhood is a journey.

01:03:23.000 --> 01:03:26.000

The way that participants sort of describe this journey as a

01:03:26.000 --> 01:03:30.000

moral process towards adulthood

01:03:30.000 --> 01:03:34.000

. And that this process is often constrain

01:03:34.000 --> 01:03:38.000

ed by significant and social construction

01:03:38.000 --> 01:03:42.000

al factors around interpersonal and systemic experience of racism

01:03:42.000 --> 01:03:45.000

. And that in this process, relationship

01:03:45.000 --> 01:03:48.000

s matter. And they are transformational

01:03:48.000 --> 01:03:51.000

. And the critical importance of fathers and other

01:03:51.000 --> 01:03:54.000

extended father figures and community members and helping

01:03:54.000 --> 01:03:57.000

young men navigate the challenges that they are

01:03:57.000 --> 01:04:00.000

experiencing. from a programming standpoint

01:04:00.000 --> 01:04:03.000

, it is really essential that we are thinking about how

01:04:03.000 --> 01:04:06.000

to meet participants in

01:04:06.000 --> 01:04:09.000

this flex complex identity formation. Really making sure

01:04:09.000 --> 01:04:13.000

that what the program we are designing and delivering is attuned

01:04:13.000 --> 01:04:17.000

to lived experiences and really speaking to these intersections

01:04:17.000 --> 01:04:20.000

. And truly critical to

01:04:20.000 --> 01:04:23.000

this work our program facilitators that are rooted in communities

01:04:23.000 --> 01:04:27.000

such that we are able to actually build natural mentoring

01:04:27.000 --> 01:04:30.000

relationships that transcend the content of

01:04:30.000 --> 01:04:33.000

specific curricula to really create transformation

01:04:33.000 --> 01:04:37.000

al connections that are so broadly protective

01:04:37.000 --> 01:04:40.000

and important in young people's lives. I think that additional

01:04:40.000 --> 01:04:43.000

, an intersectional approach that simultaneously

01:04:43.000 --> 01:04:47.000

centers imende

01:04:47.000 --> 01:04:50.000

gender equity and it

01:04:50.000 --> 01:04:53.000

is imperative in this work and elevates the voices and experience

01:04:53.000 --> 01:04:56.000

s of young people. I am deeply grateful

01:04:56.000 --> 01:04:59.000

to everyone that took time and shared their stories with us to help us

01:04:59.000 --> 01:05:02.000

move this work forward. All right.

01:05:02.000 --> 01:05:06.000

Next slide

01:05:06.000 --> 01:05:09.000

. >> Thank you so much Alison. There is so

01:05:09.000 --> 01:05:14.000

much appreciation happening in the text chat for sharing

01:05:14.000 --> 01:05:16.000

the voices of those participants

01:05:16.000 --> 01:05:19.000

. And I just wanted to thank you for that.

01:05:19.000 --> 01:05:23.000

to let you know that was happening

01:05:23.000 --> 01:05:26.000

. And thank you all for sharing, you know,

01:05:26.000 --> 01:05:29.000

your reflections. We would love to hear from

01:05:29.000 --> 01:05:33.000
our audience so Alison just went through and

01:05:33.000 --> 01:05:36.000
actually, what I am going to do, put the question in the chat.

01:05:36.000 --> 01:05:39.000
Which is, which one of the take-aways that Alison

01:05:39.000 --> 01:05:42.000
just walked us through, resonates with your community?

01:05:42.000 --> 01:05:45.000
And then I think what I will

01:05:45.000 --> 01:05:47.000
ask you to do, Tori, go back one slide.

01:05:47.000 --> 01:05:50.000
Thank you. You can see what the take aways are.

01:05:50.000 --> 01:05:53.000
We would love to know from you all, what,

01:05:53.000 --> 01:05:56.000
what are those take-aways,

01:05:56.000 --> 01:06:00.000
what resonates most with the communities you are working with?

01:06:00.000 --> 01:06:02.000
And David, I also like to pull you back into

01:06:02.000 --> 01:06:05.000
this while we kind of give folks a moment to respond.

01:06:05.000 --> 01:06:09.000
for any reflection. >> Great

01:06:09.000 --> 01:06:13.000
. Well, thank you. It was great both hearing

01:06:13.000 --> 01:06:16.000
the, what Alison was sharing and also the conversation

01:06:16.000 --> 01:06:20.000
that people are having. And I think that it

01:06:20.000 --> 01:06:22.000

is about, to me, it is about when we do our

01:06:22.000 --> 01:06:26.000

evaluation, it is important to get those participants voices

01:06:26.000 --> 01:06:29.000

and to show the connection and to me, it is that,

01:06:29.000 --> 01:06:32.000

and Gary had said this at very beginning

01:06:32.000 --> 01:06:36.000

, good facilitation is not about getting information out.

01:06:36.000 --> 01:06:39.000

Good facilitation is about connection. And connection is

01:06:39.000 --> 01:06:42.000

where transformation can be able

01:06:42.000 --> 01:06:45.000

to take place. That I think that there is so

01:06:45.000 --> 01:06:48.000

much, so I am seeing that so many people

01:06:48.000 --> 01:06:51.000

are, a lot of people are talking about the social and
constructional

01:06:51.000 --> 01:06:55.000

constraints and then the intersectional approach

01:06:55.000 --> 01:06:58.000

and some are, so I'm seeing a

01:06:58.000 --> 01:07:01.000

lot of it. Manhood is a process. As I

01:07:01.000 --> 01:07:04.000

think that another piece that becomes a really

01:07:04.000 --> 01:07:07.000

important piece but so it is great seeing

01:07:07.000 --> 01:07:11.000

people sharing what resonates in their community and think about

01:07:11.000 --> 01:07:14.000

in the programming that you are going to be doing in your community,

01:07:14.000 --> 01:07:16.000
where is the places that we need to put

01:07:16.000 --> 01:07:19.000
energy to move forward? Yeah, this is really exciting.

01:07:19.000 --> 01:07:22.000
So Ashleigh, what do you see as you have been

01:07:22.000 --> 01:07:25.000
thinking about this? >> Yeah, I

01:07:25.000 --> 01:07:29.000
seen a lot of that too David. Also I wanted to

01:07:29.000 --> 01:07:32.000
highlight, Phoebe asks kind of the million

01:07:32.000 --> 01:07:35.000
dollar question of, if we know about the outcomes from manhood

01:07:35.000 --> 01:07:38.000
2.0 and job skills training, why don't we put

01:07:38.000 --> 01:07:41.000
them together? [LAUGHTER] so Liz and

01:07:41.000 --> 01:07:44.000
Gary, thank you for weighing in. That, you know

01:07:44.000 --> 01:07:47.000
, what should happen, right? That

01:07:47.000 --> 01:07:51.000
combination of gender transformative programming as Liz says

01:07:51.000 --> 01:07:53.000
, tied to

01:07:53.000 --> 01:07:56.000
structural intervention. I wanted to pull that out.

01:07:56.000 --> 01:08:01.000
It is definitely something that we absolutely thought about when

01:08:01.000 --> 01:08:04.000
we read the study.

01:08:04.000 --> 01:08:08.000

So Alison, I want to they're again. >> I just want

01:08:08.000 --> 01:08:11.000

to add one thing in there. I think that one thing that we

01:08:11.000 --> 01:08:17.000

talk a lot on PreventConnect, our friends

01:08:17.000 --> 01:08:20.000

at good solution solves multiple problems.

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I think that we need to be able to look at our work. We don't

01:08:23.000 --> 01:08:26.000

measure sexual violence outcomes for job training programs typically

01:08:26.000 --> 01:08:30.000

. And we need to be able to look at those types of way

01:08:30.000 --> 01:08:33.000

s and measure. A lot of times people don't want

01:08:33.000 --> 01:08:36.000

to talk about sexual violence. And that those issues

01:08:36.000 --> 01:08:38.000

, if we can find out ways that we

01:08:38.000 --> 01:08:41.000

are doing it, we are doing it all of the time.

01:08:41.000 --> 01:08:44.000

We have to find the ways that really hone that. And if we do that

01:08:44.000 --> 01:08:48.000

in the context, that these take-aways do

01:08:48.000 --> 01:08:51.000

, then it will strengthen our work that we are moving

01:08:51.000 --> 01:08:54.000

forward with. >> Absolutely

01:08:54.000 --> 01:08:57.000

. Thanks, David for adding that. Great.

01:08:57.000 --> 01:09:01.000

Well I want to now introduce

01:09:01.000 --> 01:09:04.000
you all to Jose Garth and

01:09:04.000 --> 01:09:07.000
Jose, we are really excited

01:09:07.000 --> 01:09:11.000
to hear from you about what it is like to actually

01:09:11.000 --> 01:09:14.000
implement manhood 2.0 and the lessons that you have learned through
that

01:09:14.000 --> 01:09:18.000
process. I will pass it to you

01:09:18.000 --> 01:09:21.000
. >> Yeah, first and fore

01:09:21.000 --> 01:09:25.000
most, you know, through the years of having the pleasure of working

01:09:25.000 --> 01:09:28.000
with all of the great folks that we have partnered with

01:09:28.000 --> 01:09:31.000
, especially the youth, it has

01:09:31.000 --> 01:09:35.000
been such

01:09:35.000 --> 01:09:39.000
a joy. Not just a joy, but fulfilling in so many way

01:09:39.000 --> 01:09:41.000
s watching the growth and change. Alison was saying,

01:09:41.000 --> 01:09:44.000
key take-aways, manhood being a process.

01:09:44.000 --> 01:09:47.000
I think that one of the great things we have seen throughout all of
this, what

01:09:47.000 --> 01:09:50.000
the effectiveness of the safe spaces can be

01:09:50.000 --> 01:09:53.000
. And it can be hard to build programs around these sometime

01:09:53.000 --> 01:09:58.000

s. You know, this being a

01:09:58.000 --> 01:10:01.000

study even within a lot of research projects.

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A certain level of hesitation to center

01:10:04.000 --> 01:10:08.000

relationship building and to

01:10:08.000 --> 01:10:12.000

center that kind of growth and change that could be harder to get to.

01:10:12.000 --> 01:10:17.000

Alison did a great job in

01:10:17.000 --> 01:10:19.000

that qualitative piece, seeing how that comes out in

01:10:19.000 --> 01:10:22.000

these conversations. But through all of the programs

01:10:22.000 --> 01:10:25.000

I run over the year, it is really just been to me, one of

01:10:25.000 --> 01:10:28.000

the most important things, for me, that relationship building

01:10:28.000 --> 01:10:31.000

is so central to anything. Whether you are teaching

01:10:31.000 --> 01:10:35.000

math. Whether you are teaching, you know, healthy

01:10:35.000 --> 01:10:38.000

masculinities or whatever it may be, you need that relationship

01:10:38.000 --> 01:10:41.000

, that way, folks don't feel like they need to retain

01:10:41.000 --> 01:10:44.000

everything in that moment. If they don't remember when they

01:10:44.000 --> 01:10:47.000

leave that space, it is gone. They know that they have that trusted

01:10:47.000 --> 01:10:50.000
adult in the room that they can go back to and rely on

01:10:50.000 --> 01:10:53.000
. So you know, just really seeing the trust

01:10:53.000 --> 01:10:57.000
that is built inside of the room, really seeing

01:10:57.000 --> 01:11:00.000
that vulnerability that is being model

01:11:00.000 --> 01:11:03.000
ed inside the room, between facilitator

01:11:03.000 --> 01:11:06.000
s and students that we don't often see in

01:11:06.000 --> 01:11:10.000
gender, as often, with we don't see that space

01:11:10.000 --> 01:11:13.000
too much. And to be able to

01:11:13.000 --> 01:11:16.000
normalize it and on a regular basis. Once again, so powerful.

01:11:16.000 --> 01:11:19.000
Not just for the participants but for the facilitators

01:11:19.000 --> 01:11:22.000
. One of the programs that I did for years was a peer

01:11:22.000 --> 01:11:24.000
education program. And when I started that,

01:11:24.000 --> 01:11:27.000
transformative effect for myself.

01:11:27.000 --> 01:11:30.000
As I started teaching sex Ed

01:11:30.000 --> 01:11:33.000
on my own views of sexuality and sexual through teaching

01:11:33.000 --> 01:11:36.000
that you really see, it comes through. When I see these

01:11:36.000 --> 01:11:40.000
facilitators come through, same thing, through

01:11:40.000 --> 01:11:43.000

a conversation, you really do see them going through that process, right

01:11:43.000 --> 01:11:46.000

? Trying to teach the facilitators that it is

01:11:46.000 --> 01:11:49.000

not about expert in healthy masculinities, necessarily, bringing

01:11:49.000 --> 01:11:53.000

to the room, which is being expert facilitators and allowing

01:11:53.000 --> 01:11:56.000

these young men to witness them and their peer transform

01:11:56.000 --> 01:11:58.000

ation and the transformation of facilitators as we go through

01:11:58.000 --> 01:12:01.000

the conversations. It is so important.

01:12:01.000 --> 01:12:07.000

And just really enlightening. We go to the next slide

01:12:07.000 --> 01:12:10.000

. So I was brought into this work as

01:12:10.000 --> 01:12:13.000

someone who is focused on sexual and reproductive health.

01:12:13.000 --> 01:12:17.000

I work Planned Parenthood

01:12:17.000 --> 01:12:20.000

, nine years, teaching sex Ed. And I just really

01:12:20.000 --> 01:12:23.000

want to take this home with a really,

01:12:23.000 --> 01:12:26.000

hope everyone recognizes this program is sex Ed.

01:12:26.000 --> 01:12:30.000

It is not built as such

01:12:30.000 --> 01:12:33.000

. Built as prevention, outside

01:12:33.000 --> 01:12:36.000
of manhood, 2.0. And as those

01:12:36.000 --> 01:12:39.000
of you who work inside a nonprofit world

01:12:39.000 --> 01:12:43.000
, I'm sure, know when it comes to partnership and funding we

01:12:43.000 --> 01:12:45.000
often get these piecemeal a effects. for different

01:12:45.000 --> 01:12:49.000
reasons. for funding. Right?

01:12:49.000 --> 01:12:52.000
For funders funding for, you know, STI prevention

01:12:52.000 --> 01:12:55.000
. It is hard to slip in violence prevention piece

01:12:55.000 --> 01:12:58.000
s when trying to prevent STIs. But

01:12:58.000 --> 01:13:01.000
I read a lot of grants and

01:13:01.000 --> 01:13:06.000
help launch lots of words. We

01:13:06.000 --> 01:13:09.000
use holistic, hum, safe space for that matter.

01:13:09.000 --> 01:13:13.000
Doom necessarily get to honor it as much. And how

01:13:13.000 --> 01:13:16.000
we present the work or build the work, if you will, or

01:13:16.000 --> 01:13:19.000
even measure the results that work.

01:13:19.000 --> 01:13:22.000
Right? A lot of times doing the studies, so much of

01:13:22.000 --> 01:13:24.000
the pokous is on the more measurable

01:13:24.000 --> 01:13:28.000
outcomes. Like, what kind of attitude

01:13:28.000 --> 01:13:31.000

changes were there? What kind of knowledge gains were there

01:13:31.000 --> 01:13:34.000

? What not. But sorry,

01:13:34.000 --> 01:13:37.000

I'm a drifter. But once again, this is, you know

01:13:37.000 --> 01:13:40.000

, once again, at heart of it, this is

01:13:40.000 --> 01:13:44.000

really sex Ed. I feel we understand that because we

01:13:44.000 --> 01:13:47.000

need more of this inside the cools and afterschool program

01:13:47.000 --> 01:13:49.000

s and comi organizations. We need this as a

01:13:49.000 --> 01:13:52.000

lifelong process. Right?

01:13:52.000 --> 01:13:55.000

We are going to be humansing in the day we die

01:13:55.000 --> 01:13:58.000

. We need to learn Mo how to

01:13:58.000 --> 01:14:01.000

do human things. That means, learning how to

01:14:01.000 --> 01:14:04.000

go with our identity. When talking about our

01:14:04.000 --> 01:14:08.000

intender, that is a part of what it is. We are talking about what

01:14:08.000 --> 01:14:11.000

gender means to us and our communities. How

01:14:11.000 --> 01:14:15.000

we identify. That is sex Ed. That is not just

01:14:15.000 --> 01:14:19.000

the below the

01:14:19.000 --> 01:14:22.000

waist pace. We are going into sexual health.

01:14:22.000 --> 01:14:25.000

We don't get to turn ourselves and be silent. And you are

01:14:25.000 --> 01:14:29.000

a whole human being and dealing with whole human beings

01:14:29.000 --> 01:14:32.000

all of the time. When talking about feeling

01:14:32.000 --> 01:14:35.000

s and emotions, that is part of

01:14:35.000 --> 01:14:38.000

being a human being and being a human being, sexual

01:14:38.000 --> 01:14:41.000

beings, it is part of the sexuality. I really feel

01:14:41.000 --> 01:14:45.000

it is important to acknowledge that. And, keep

01:14:45.000 --> 01:14:48.000

pushing that to get rid of the stigma

01:14:48.000 --> 01:14:51.000

and fear anything with S-E

01:14:51.000 --> 01:14:55.000

-X in it. This is sexuality, not

01:14:55.000 --> 01:14:58.000

the push aside, the strange, quote unquote

01:14:58.000 --> 01:15:02.000

, freaks, this is a human thing. A long

01:15:02.000 --> 01:15:04.000

line of folks that are humans, we come from. Who have sex.

01:15:04.000 --> 01:15:07.000

Sexuality. Our parents or grand parents or

01:15:07.000 --> 01:15:10.000

great great grandparents. That is all of our legacy. We don't

01:15:10.000 --> 01:15:13.000

want to shy away from that. We certainly don't in this

01:15:13.000 --> 01:15:18.000
program, I really appreciate. We go to the next slide

01:15:18.000 --> 01:15:21.000
. As part of this safe space

01:15:21.000 --> 01:15:25.000
, we really leave a lot of space for the students

01:15:25.000 --> 01:15:28.000
to, and participants to be their

01:15:28.000 --> 01:15:32.000
true selfs

01:15:32.000 --> 01:15:35.000
and hard to not be in this space, what do the

01:15:35.000 --> 01:15:38.000
adults in the room want to hear? Do I do this the right way in

01:15:38.000 --> 01:15:41.000
we give them the space to be flawed, once

01:15:41.000 --> 01:15:44.000
again, human beings. They come with flaw

01:15:44.000 --> 01:15:48.000
s. All of us do. With that, a lot of.

01:15:48.000 --> 01:15:51.000
of the I

01:15:51.000 --> 01:15:55.000
ISMs

01:15:55.000 --> 01:15:57.000
and phobias, it comes out. Once again, that is part of the

01:15:57.000 --> 01:16:00.000
process. Moving towards healthy

01:16:00.000 --> 01:16:02.000
masculinity. There is no, you know, there is no point to get to ch

01:16:02.000 --> 01:16:05.000
check it off. I'm a great man.

01:16:05.000 --> 01:16:09.000
I did it. No longer have any sexist ideas,

01:16:09.000 --> 01:16:13.000
homophobic ideas, everybody,

01:16:13.000 --> 01:16:20.000
I'm color blind, gender

01:16:20.000 --> 01:16:23.000
blind. It has been a great challenge. But also great reward

01:16:23.000 --> 01:16:26.000
as people start to see what they don't

01:16:26.000 --> 01:16:29.000
often look at as homophobia. One of the

01:16:29.000 --> 01:16:33.000
phrases I hear a lot, I don't care. Can you be gay or whatever.

01:16:33.000 --> 01:16:36.000
I don't hate on anybody. And then they

01:16:36.000 --> 01:16:39.000
put the but, but just don't be gay around me

01:16:39.000 --> 01:16:42.000
. Don't act too gay around me. Have them look

01:16:42.000 --> 01:16:45.000
at that. Okay. You don't want to be homophobic

01:16:45.000 --> 01:16:48.000
but let's look at that statement you made.

01:16:48.000 --> 01:16:52.000
Someone said, I don't hate black people, but

01:16:52.000 --> 01:16:55.000
don't act when they act so black. It is

01:16:55.000 --> 01:16:59.000
the same thing with homophobia and trans phobia as well

01:16:59.000 --> 01:17:02.000
. Great challenge. Like I said, a lot of

01:17:02.000 --> 01:17:05.000
great changes in the room. Through open conversation

01:17:05.000 --> 01:17:08.000

s and truly vulnerable space. We

01:17:08.000 --> 01:17:15.000
can go to the next slide

01:17:15.000 --> 01:17:19.000

.

01:17:19.000 --> 01:17:21.000
Talking about earlier, not look at deficit

01:17:21.000 --> 01:17:24.000
s of different identities. Talking about exisism, not

01:17:24.000 --> 01:17:28.000
looking at how hard it is to be a woman

01:17:28.000 --> 01:17:31.000
look at woman and celebrate womanhood. We can

01:17:31.000 --> 01:17:34.000
talk about the issues of masculinity while celebrating

01:17:34.000 --> 01:17:37.000
masculinity. Talk about racism but also

01:17:37.000 --> 01:17:40.000
positive racial identity. There is exhaustion

01:17:40.000 --> 01:17:43.000
of certain identities. When you are part of the LGBTQ,

01:17:43.000 --> 01:17:46.000
and everyone is talking about all of the issue with that, as

01:17:46.000 --> 01:17:49.000
opposed to celebrating historical figures or current figure

01:17:49.000 --> 01:17:52.000
s or just the culture that comes with being black or whatever,

01:17:52.000 --> 01:17:55.000
you know, like how we can embrace that and that just

01:17:55.000 --> 01:17:58.000
sticks to the whole like, this is hard

01:17:58.000 --> 01:18:02.000
. No, I've been black my whole life

01:18:02.000 --> 01:18:06.000
. I've had a great time with it. Not race issue, racism

01:18:06.000 --> 01:18:09.000
. And assessing that out and giving them space to level

01:18:09.000 --> 01:18:12.000
themselves and level on each over

01:18:12.000 --> 01:18:15.000
to who they are. No matter what the race is. And you can go to

01:18:15.000 --> 01:18:19.000
the next slide. Once again, these relation

01:18:19.000 --> 01:18:22.000
ships are so, so key and so important and I

01:18:22.000 --> 01:18:25.000
really want to push everyone that is listening to this call who is
running

01:18:25.000 --> 01:18:28.000
any sort of program that you are really, if you are

01:18:28.000 --> 01:18:31.000
measuring your programs, you are measuring this piece.

01:18:31.000 --> 01:18:34.000
How do we see how safe student

01:18:34.000 --> 01:18:37.000
s, how safe students felt in the room while having these

01:18:37.000 --> 01:18:38.000
conversations. How connected they felt to the

01:18:38.000 --> 01:18:41.000
facilitators and peers in the room.

01:18:41.000 --> 01:18:44.000
We can measure these things. Not impossible to measure. Just as

01:18:44.000 --> 01:18:48.000
important in my opinion as, you know,

01:18:48.000 --> 01:18:51.000
what kind of knowledge gains there are, and what kind of

01:18:51.000 --> 01:18:54.000

attitude changes there are. We are building a community and

01:18:54.000 --> 01:18:57.000

fellowship. Right? And it is really important that

01:18:57.000 --> 01:19:00.000

we, we do what we can to measure and highlight how

01:19:00.000 --> 01:19:04.000

we change it through these groups. You can go to the next

01:19:04.000 --> 01:19:07.000

slide. As with everything, it has been

01:19:07.000 --> 01:19:10.000

a challenge with the age and stage appropriate.

01:19:10.000 --> 01:19:14.000

We had a wide range of ages involved in the man

01:19:14.000 --> 01:19:17.000

hood program. As much as possible, we tried to make sure that we

01:19:17.000 --> 01:19:20.000

kept people lumped, you know, that the, you know,

01:19:20.000 --> 01:19:22.000

the 15 and 16-year-olds together. And the 18 and

01:19:22.000 --> 01:19:26.000

19-year-olds together. Close together.

01:19:26.000 --> 01:19:31.000

We do know that there is a big difference in aging

01:19:31.000 --> 01:19:35.000

stage development and what we need

01:19:35.000 --> 01:19:39.000

to development. And so younger participants,

01:19:39.000 --> 01:19:43.000

likely aren't involved in romantic relationships.

01:19:43.000 --> 01:19:46.000

Maybe not sticking to that topic as much

01:19:46.000 --> 01:19:49.000

as the older students who are engaged in sexual activity

01:19:49.000 --> 01:19:52.000

. We are talking about below the waist sexual health

01:19:52.000 --> 01:19:55.000

piece. There is a bit of difference, between those

01:19:55.000 --> 01:19:59.000

who are still grossed

01:19:59.000 --> 01:20:02.000

out by that, and holding hands and kissing somebody grossed

01:20:02.000 --> 01:20:05.000

out. Really being conscience of that and doing what we

01:20:05.000 --> 01:20:08.000

can to be taught to the center and inclusive I have as possible to

01:20:08.000 --> 01:20:11.000

all of the ages and stages in the room has been a really

01:20:11.000 --> 01:20:20.000

important piece throughout this. Go to the next slide

01:20:20.000 --> 01:20:23.000

. As folks pointing out,

01:20:23.000 --> 01:20:26.000

one of the beautiful steps of the programming making

01:20:26.000 --> 01:20:29.000

sure taking facilitators to the community. Relationships.

01:20:29.000 --> 01:20:31.000

We don't have the students, relationships with people. Who they don't

01:20:31.000 --> 01:20:34.000

have access to later on. We don't want them coming from

01:20:34.000 --> 01:20:37.000

this one neighborhood and then, you know, there is somebody from a whole

01:20:37.000 --> 01:20:40.000

different city or out of the county who is coming in. When

01:20:40.000 --> 01:20:44.000

they want to reach out, they can't find this person or access to that

01:20:44.000 --> 01:20:47.000
person again. Also just to see it modeled like people

01:20:47.000 --> 01:20:50.000
from my community that look like me

01:20:50.000 --> 01:20:53.000
. Or modeling these things and showing these

01:20:53.000 --> 01:20:56.000
things and having these conversations. Not

01:20:56.000 --> 01:20:59.000
some outside group. Not those people over there do that.

01:20:59.000 --> 01:21:02.000
No, like, people here, where I live, do this. It is

01:21:02.000 --> 01:21:06.000
my coach. It is my school counselor. It is my teacher

01:21:06.000 --> 01:21:09.000
. Or whatever it may be. My mentor or whatever is the one

01:21:09.000 --> 01:21:12.000
that is doing this as well. So it is really great

01:21:12.000 --> 01:21:16.000
. Also, once again, it builds that, it

01:21:16.000 --> 01:21:19.000
builds that fellowship within the community itself. It goes beyond

01:21:19.000 --> 01:21:22.000
what is in the classroom. It is what is

01:21:22.000 --> 01:21:26.000
in the classroom, school room. School house.

01:21:26.000 --> 01:21:29.000
Afterschool programs, in the streets or wherever

01:21:29.000 --> 01:21:33.000
it may be to really give this kind

01:21:33.000 --> 01:21:36.000
of form of leadership and facilitation to the whole

01:21:36.000 --> 01:21:39.000

community and not just those who are participating inside this program

01:21:39.000 --> 01:21:48.000

. Okay. Thank you all.

01:21:48.000 --> 01:21:53.000

>> Thank you so much Jose. Before we

01:21:53.000 --> 01:21:55.000

go to our audience, I did just want

01:21:55.000 --> 01:21:58.000

to pull out a couple things from the audience actually

01:21:58.000 --> 01:22:02.000

. Jose, you know, it really resonated whether

01:22:02.000 --> 01:22:05.000

you said that this is sex Ed

01:22:05.000 --> 01:22:08.000

. You know, Cassandra said sexual health pro

01:22:08.000 --> 01:22:11.000

motion is sexual violence prevention. Sarah said, yes

01:22:11.000 --> 01:22:14.000

, violence prevention is sex Ed. Someone asked

01:22:14.000 --> 01:22:17.000

if there was an applause emoji.

01:22:17.000 --> 01:22:21.000

So you know, you were, it was really resonating

01:22:21.000 --> 01:22:24.000

with them the things you were sharing. I also wanted to pull

01:22:24.000 --> 01:22:27.000

out, Beth said that the whole, you know, just

01:22:27.000 --> 01:22:29.000

don't be gay around me real

01:22:29.000 --> 01:22:32.000

really hits home. Mentioned that has been

01:22:32.000 --> 01:22:35.000

highlighted with

01:22:35.000 --> 01:22:39.000
how others have been reacted to. David, underlined the

01:22:39.000 --> 01:22:42.000
fact that community connectiveness is the protective

01:22:42.000 --> 01:22:45.000
factor to prevent violence. The connections

01:22:45.000 --> 01:22:49.000
you were sharing about. And then, Cynthia

01:22:49.000 --> 01:22:52.000
was wondering if you actually have a web site, Jose

01:22:52.000 --> 01:22:55.000
. And you have a web site, feel free to

01:22:55.000 --> 01:22:58.000
drop that in the chat. We have loved to

01:22:58.000 --> 01:23:01.000
know, from you all, you know, what questions do you

01:23:01.000 --> 01:23:06.000
have for Jose? Maybe you have

01:23:06.000 --> 01:23:09.000
questions for Alison or Liz or Gary

01:23:09.000 --> 01:23:13.000
. This is a time that we

01:23:13.000 --> 01:23:16.000
have to be able to explore some of those

01:23:16.000 --> 01:23:20.000
those. And Teresa, asks, how can we

01:23:20.000 --> 01:23:23.000
contact you, Jose? Is sounds like that is a burning

01:23:23.000 --> 01:23:27.000
question on top of people's minds

01:23:27.000 --> 01:23:30.000
. Yeah, Jose, I don't know if

01:23:30.000 --> 01:23:35.000

you want to weigh in on that

01:23:35.000 --> 01:23:37.000

. >> I do see a question. >> I'll put my e-mail in the

01:23:37.000 --> 01:23:40.000

chat. And you all can have it up there.

01:23:40.000 --> 01:23:43.000

I do not have a web site to answer that question. >> Great.

01:23:43.000 --> 01:23:46.000

Thank you. I'm noticing, thank you Jose and Ashleigh.

01:23:46.000 --> 01:23:50.000

I'm seeing there are several questions

01:23:50.000 --> 01:23:54.000

about facilitators. For manhood 2.0, the

01:23:54.000 --> 01:23:57.000

facilitators male? Or if

01:23:57.000 --> 01:24:00.000

you consider it make sure one of them was male and sort of

01:24:00.000 --> 01:24:04.000

a question about, how do

01:24:04.000 --> 01:24:07.000

you train and what is process

01:24:07.000 --> 01:24:10.000

of training facilitators? Gary put

01:24:10.000 --> 01:24:13.000

this out at the begin, well trained facilitator

01:24:13.000 --> 01:24:16.000

s was important lesson learned from the work that pro

01:24:16.000 --> 01:24:20.000

undo has done and learn from here. Insight from any of you,

01:24:20.000 --> 01:24:24.000

how it is being implemented and what is the training mechanism

01:24:24.000 --> 01:24:30.000

?

01:24:30.000 --> 01:24:33.000

>> I can say as far as training, first of all, man

01:24:33.000 --> 01:24:37.000

hood has gone beyond just the study. So it

01:24:37.000 --> 01:24:40.000

has been adopted as billion for a gender

01:24:40.000 --> 01:24:45.000

version for young girls called sisterhood. And

01:24:45.000 --> 01:24:48.000

also through the trainings that we have done,

01:24:48.000 --> 01:24:51.000

I've also tried to stay in contacted with facilitator

01:24:51.000 --> 01:24:55.000

s and support them throughout, by giving other curriculum to build

01:24:55.000 --> 01:24:58.000

on beyond just manhood. So

01:24:58.000 --> 01:25:01.000

they continue to work with the young man, and

01:25:01.000 --> 01:25:04.000

then continue in moonhood 2.0. >> Our, you know

01:25:04.000 --> 01:25:08.000

, our kind of chief recommendation for the training is that the

01:25:08.000 --> 01:25:11.000

facilitators, male identified

01:25:11.000 --> 01:25:14.000

or female identified, it is

01:25:14.000 --> 01:25:17.000

useful to have male identified facilitators

01:25:17.000 --> 01:25:20.000

and not essential. Amazing women

01:25:20.000 --> 01:25:23.000

facilitators to engage with

01:25:23.000 --> 01:25:26.000

these young men. What they tell us on the plane

01:25:26.000 --> 01:25:29.000
, adjust your own mask before you adjust on

01:25:29.000 --> 01:25:31.000
the mask of the person next to you. by going through the material

01:25:31.000 --> 01:25:34.000
yourself. David, I think that you

01:25:34.000 --> 01:25:38.000
highlighted this at the beginning, your own journey into

01:25:38.000 --> 01:25:41.000
healthy, connected, just masculinity as

01:25:41.000 --> 01:25:44.000
a pathway of being an educator in the space

01:25:44.000 --> 01:25:47.000
. I think that, you know, I think that was highlighted 0

01:25:47.000 --> 01:25:52.000
clearly in the information that

01:25:52.000 --> 01:25:58.000
Alison presented of, that ability for me

01:25:58.000 --> 01:26:01.000
to think about my space or this work. the key, the topic

01:26:01.000 --> 01:26:02.000
s. Making me available to be, to build a relationship with

01:26:02.000 --> 01:26:06.000
the young people who are participating.

01:26:06.000 --> 01:26:09.000
So, you know, it really is about having

01:26:09.000 --> 01:26:12.000
facilitators them he, not just

01:26:12.000 --> 01:26:15.000
how am I going to talk about this with given people

01:26:15.000 --> 01:26:19.000
but my own journey, thinking about my privilege and how

01:26:19.000 --> 01:26:22.000

I have acted harmful ways to others.

01:26:22.000 --> 01:26:25.000

That self-awareness to be a key piece

01:26:25.000 --> 01:26:28.000

to good facilitator. Liz or

01:26:28.000 --> 01:26:34.000

Alison, if you want to comment on that

01:26:34.000 --> 01:26:37.000

? >> So I will thank you. It

01:26:37.000 --> 01:26:40.000

is, so there are two pieces to this, right? I suspect

01:26:40.000 --> 01:26:44.000

that some of you are like, how do you find these

01:26:44.000 --> 01:26:48.000

facilitators and I will put my contact information in the chat

01:26:48.000 --> 01:26:51.000

. Also we use a process that

01:26:51.000 --> 01:26:55.000

many of you are familiar with,

01:26:55.000 --> 01:26:58.000

call mash that mapping. Asking various community members

01:26:58.000 --> 01:27:01.000

and young people themselves, who are some of the recognized adults

01:27:01.000 --> 01:27:04.000

in your neighborhood. Who are the folks who are

01:27:04.000 --> 01:27:07.000

doing remarkable work with young people.

01:27:07.000 --> 01:27:10.000

Who might be something that something interested. And we have

01:27:10.000 --> 01:27:13.000

continued to future these relationships

01:27:13.000 --> 01:27:16.000

. Jose just led a booster session for

01:27:16.000 --> 01:27:19.000

our facilitators. Just a few weeks ago that

01:27:19.000 --> 01:27:23.000

was just beautiful.

01:27:23.000 --> 01:27:26.000

Alison leads our program called Em pow every

01:27:26.000 --> 01:27:30.000

ing team

01:27:30.000 --> 01:27:33.000

s which is community-based wrap around for young people who

01:27:33.000 --> 01:27:36.000

experienced gun violence. Many of the facilitators

01:27:36.000 --> 01:27:39.000

from manhood 2.0 and sister pood 2.0 are

01:27:39.000 --> 01:27:42.000

now funded to also as

01:27:42.000 --> 01:27:45.000

community mentors for young people.

01:27:45.000 --> 01:27:49.000

This has opinion a very iterative

01:27:49.000 --> 01:27:52.000

processing. >>

01:27:52.000 --> 01:27:57.000

and I think that in terms of the you empower

01:27:57.000 --> 01:28:00.000

ing relationships. >> It is the ongoing

01:28:00.000 --> 01:28:04.000

relationships in the context of ongoing implementation of manhood
and

01:28:04.000 --> 01:28:07.000

sisterhood programming that many times, young people who have

01:28:07.000 --> 01:28:10.000

experienced a lot of challenges sort of those

01:28:10.000 --> 01:28:14.000

who come to the forefront in context of the group based programming

01:28:14.000 --> 01:28:17.000

and now we have the opportunity to kind of continue those

01:28:17.000 --> 01:28:20.000

relationships one on one. In this wrap

01:28:20.000 --> 01:28:23.000

around mentoring program. So there is a lot of synergy

01:28:23.000 --> 01:28:26.000

between kind of participating in the group based, you know,

01:28:26.000 --> 01:28:30.000

gender transformative work and then also working one on one

01:28:30.000 --> 01:28:33.000

. with mentors. Really focused more broadly on

01:28:33.000 --> 01:28:36.000

multiple types of violence. In intersections

01:28:36.000 --> 01:28:40.000

with homicide survivorship, community violence and many

01:28:40.000 --> 01:28:43.000

other forms

01:28:43.000 --> 01:28:46.000

s of structural violence. That created opportunities for

01:28:46.000 --> 01:28:49.000

us to continue to foster and facilitate these relationships.

01:28:49.000 --> 01:28:53.000

And I saw a question, in the chat too, in terms of

01:28:53.000 --> 01:28:56.000

the vulnerability and kind of creating spaces,

01:28:56.000 --> 01:28:59.000

within interviews. to do this.

01:28:59.000 --> 01:29:02.000

I did not conduct the interviews myself but

01:29:02.000 --> 01:29:05.000

many of the facilitators and

01:29:05.000 --> 01:29:08.000
research team who are embedded in this programming,

01:29:08.000 --> 01:29:11.000
from day one, and who had the chance to really build these

01:29:11.000 --> 01:29:14.000
relationships, with participants

01:29:14.000 --> 01:29:17.000
, were teenly involved in the interview

01:29:17.000 --> 01:29:21.000
piece. And realhy sort of setting the stage

01:29:21.000 --> 01:29:24.000
for meaningful discussion and insuring that

01:29:24.000 --> 01:29:27.000
everything was really creating

01:29:27.000 --> 01:29:30.000
anonymous spaces for young people too. to share their experiences.

01:29:30.000 --> 01:29:34.000
That was true on sort of surveys that people completed

01:29:34.000 --> 01:29:37.000
as well as interview process. In us making sure

01:29:37.000 --> 01:29:40.000
that as we are working with the narrative

01:29:40.000 --> 01:29:43.000
s and data, not inadvertent

01:29:43.000 --> 01:29:47.000
ly, kind of exposing the

01:29:47.000 --> 01:29:51.000
identity of anyone. Experiences with us

01:29:51.000 --> 01:29:54.000
. I think that all of those are key pieces.

01:29:54.000 --> 01:29:57.000
I think that many of the participants really reflected on

01:29:57.000 --> 01:30:01.000
the opportunity to have a changes to really set down and

01:30:01.000 --> 01:30:04.000
share their experiences and perspectives

01:30:04.000 --> 01:30:07.000
. Then to be able to see those perspectives folded

01:30:07.000 --> 01:30:10.000
into subsequent iterations of the work.

01:30:10.000 --> 01:30:13.000
I think that is the other really key piece. Not only listening, but

01:30:13.000 --> 01:30:16.000
actually doing something about what you are hearing and

01:30:16.000 --> 01:30:19.000
so I think that piece has been really, sort of

01:30:19.000 --> 01:30:22.000
instrumental in kind of moving and iterating this

01:30:22.000 --> 01:30:28.000
work

01:30:28.000 --> 01:30:36.000
.

01:30:36.000 --> 01:30:39.000
>> Thanks, Alison. I'm sorry, I'm wading

01:30:39.000 --> 01:30:43.000
through the questions. I appreciate you

01:30:43.000 --> 01:30:46.000
for also sharing your contact information Liz

01:30:46.000 --> 01:30:49.000
, because we do only have five minutes left. So we will not get

01:30:49.000 --> 01:30:53.000
to all of these. So I'm just kind

01:30:53.000 --> 01:31:00.000
of looking at what is coming across

01:31:00.000 --> 01:31:03.000
. Let's see, David, did you see a

01:31:03.000 --> 01:31:06.000

question, sorry, I'm getting a little bit stuck in my

01:31:06.000 --> 01:31:08.000
text chat

01:31:08.000 --> 01:31:12.000
chat. I'm looking at the conversation

01:31:12.000 --> 01:31:15.000
that is happening too. Appreciate you all for

01:31:15.000 --> 01:31:20.000
sharing with each other

01:31:20.000 --> 01:31:24.000
. >> So I think that one theme, so many questions here

01:31:24.000 --> 01:31:27.000
, about doing this, so a lot of people

01:31:27.000 --> 01:31:29.000
are asking about different settings to be doing it

01:31:29.000 --> 01:31:33.000
. Whether different ages. Whether other types of

01:31:33.000 --> 01:31:36.000
interviews. And it is about how to apply this, the

01:31:36.000 --> 01:31:39.000
lessons learned from manhood 2.0 and to different setting

01:31:39.000 --> 01:31:42.000
s, whether it is going to be working in community colleges,

01:31:42.000 --> 01:31:45.000
whether it is looking at people who are doing, in

01:31:45.000 --> 01:31:49.000
providing healthcare services. So I know that somebody

01:31:49.000 --> 01:31:52.000
got Liz cares about passionately.

01:31:52.000 --> 01:31:55.000
Actually I know all of them do. I know that Liz, we have

01:31:55.000 --> 01:31:58.000
talked quite a bit about this work. I'm talking

01:31:58.000 --> 01:32:05.000

about how you would be adapting some of the resource

01:32:05.000 --> 01:32:08.000

resource. >> I can definitely speak a to,

01:32:08.000 --> 01:32:11.000

you know, personally, I have done a lot of balancing program

01:32:11.000 --> 01:32:14.000

, outside of manhood 2.0.

01:32:14.000 --> 01:32:18.000

Adapted it for drug rehab centers,

01:32:18.000 --> 01:32:22.000

for parent groups,

01:32:22.000 --> 01:32:25.000

for my favorite type of project for K-

01:32:25.000 --> 01:32:29.000

5 which is, as I told folks the other day, I

01:32:29.000 --> 01:32:36.000

call sex Ed for K-5. But people call

01:32:36.000 --> 01:32:39.000

get scared of that

01:32:39.000 --> 01:32:42.000

. Important when we are doing the adaptations, we are

01:32:42.000 --> 01:32:45.000

careful about who is in the room. When targeting LGBTQ, we

01:32:45.000 --> 01:32:48.000

need folks from that community helping adapt it.

01:32:48.000 --> 01:32:51.000

Black communities, we need black folks in the room to help with that.

01:32:51.000 --> 01:32:54.000

That is one of the most important things, not adapting for other people.

01:32:54.000 --> 01:32:57.000

We are adapting with people that we are serving.

01:32:57.000 --> 01:33:00.000

This kind of conversation works in,

01:33:00.000 --> 01:33:04.000

I can't imagine a setting it would not work in

01:33:04.000 --> 01:33:07.000

. Not related to. What the right partner

01:33:07.000 --> 01:33:13.000

ships and the right folks

01:33:13.000 --> 01:33:17.000

. >> Okay. >> Thank you, Jose

01:33:17.000 --> 01:33:20.000

. Sorry David. So

01:33:20.000 --> 01:33:28.000

Tori, if you would go [INAUDIBLE]

01:33:28.000 --> 01:33:31.000

. I apologize. My computer is freezing.

01:33:31.000 --> 01:33:34.000

But I know that our presenters wanted to

01:33:34.000 --> 01:33:38.000

just appreciate some folks. And then we really

01:33:38.000 --> 01:33:42.000

love to hear from you all as we close out this session

01:33:42.000 --> 01:33:47.000

. And Tori, if you would go to the final slide

01:33:47.000 --> 01:33:51.000

. We would love to hear from you about something you plan

01:33:51.000 --> 01:33:53.000

to incorporate following in conversation in the violence

01:33:53.000 --> 01:33:56.000

prevention work that you are doing.

01:33:56.000 --> 01:33:59.000

And let's see if I can put this in the text chat.

01:33:59.000 --> 01:34:03.000

We will be come piling

01:34:03.000 --> 01:34:05.000

compiling all of the links that we shared

01:34:05.000 --> 01:34:08.000

throughout the session today. to share that with you.

01:34:08.000 --> 01:34:11.000

If you have not read the study yet, encourage you to

01:34:11.000 --> 01:34:14.000

do so. And you can also find some of the

01:34:14.000 --> 01:34:18.000

highlights on your BL

01:34:18.000 --> 01:34:21.000

OG. This was a rich conversation that our

01:34:21.000 --> 01:34:24.000

preventers provided us with

01:34:24.000 --> 01:34:27.000

good information and food for thought. We would love, as we get ready

01:34:27.000 --> 01:34:30.000

to close the session out, just know, what is something that you

01:34:30.000 --> 01:34:34.000

claim to incorporate after this conversation.

01:34:34.000 --> 01:34:37.000

We would love to hear from you. And

01:34:37.000 --> 01:34:40.000

I just want to

01:34:40.000 --> 01:34:42.000

appreciate and thank our guests today for everything that you brought

01:34:42.000 --> 01:34:45.000

to this conversation. All of the wisdom that you

01:34:45.000 --> 01:34:49.000

shared with us. I wanted to thank everyone in our audience

01:34:49.000 --> 01:34:53.000

for the great engagement and

01:34:53.000 --> 01:34:56.000
questions. Really appreciate you all

01:34:56.000 --> 01:34:59.000
and we did record this session

01:34:59.000 --> 01:35:03.000
. We'll send an e-mail when the recording

01:35:03.000 --> 01:35:06.000
is available to view. We'll let you know when our link

01:35:06.000 --> 01:35:10.000
links are available

01:35:10.000 --> 01:35:13.000
. And also, you'll receive a survey link for

01:35:13.000 --> 01:35:16.000
a quick post evaluation

01:35:16.000 --> 01:35:19.000
survey and at the completion of that, download a

01:35:19.000 --> 01:35:22.000
certificate of attendance. David I want to toss it back to

01:35:22.000 --> 01:35:25.000
you, for any closing thoughts or comments. >> Okay.

01:35:25.000 --> 01:35:28.000
I thank Ashleigh took my

01:35:28.000 --> 01:35:32.000
usual thanking at the end. Thank you,

01:35:32.000 --> 01:35:35.000
Alison, Liz, Gary and Jose for

01:35:35.000 --> 01:35:38.000
your feedback. Thanks to our audience. We

01:35:38.000 --> 01:35:41.000
will continue this conversation. We'll talk more about

01:35:41.000 --> 01:35:44.000
depender transformative approaches and along with

01:35:44.000 --> 01:35:48.000

other approaches of prevent. This is on

01:35:48.000 --> 01:35:51.000

going conversation where we will learn from each

01:35:51.000 --> 01:35:54.000

other and learn ways to improve our practice, our

01:35:54.000 --> 01:35:58.000

research

01:35:58.000 --> 01:36:00.000

and really make changes in

01:36:00.000 --> 01:36:04.000

the community. We'll leave the chat open for a

01:36:04.000 --> 01:36:07.000

couple minutes for people to do thank yous and last

01:36:07.000 --> 01:36:08.000

minute comments. This concludes today's web