

Narrations Of Abuse Against Men in The Upper Tanudan Communities: Basis for A Gender and Development Program

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Abstract

The Upper Tanudan communities in Northern Philippines are characterized by a deeply entrenched culture of masculinity. In this context, our research aims to illuminate the often-overlooked issue of abuse against men within these communities. Employing a qualitative research approach, specifically utilizing the phenomenological method, we conducted in-depth interviews with 18 participants to unravel the prevalence, nature, and consequences of abuse experienced by men. Our findings shed light on distressing indicators of violence faced by men in these communities, which include forced obedience, economic abuse, controlled emotion, and abusive language. These forms of abuse are compounded by significant barriers to disclosure, such as the societal pressure to maintain a 'macho' image, the absence of supportive legal frameworks, and the pride that often inhibits men from speaking out about their experiences.

Drawing upon the narratives shared by our participants, we put forth the concept of the BERKS Society (Building Equality and Resilience through Kindness and Solidarity). This proposed initiative aims to create a safe space where men can openly express their experiences and find much-needed support. By addressing the root causes of abuse against men, particularly in traditionally masculine communities, the BERKS Society seeks to promote gender equality, human rights, and combat gender bias. This research not only highlights the urgent need to recognize and address abuse against men but also presents a tangible solution in the form of the BERKS Society. Through this initiative, we hope to contribute to a more inclusive and equitable society where all individuals, regardless of gender, can live free from the shackles of abuse and discrimination.

Keywords: *abuse against men, VAWC, human rights, gender equality, gender bias.*

Introduction

In the Philippines, where gender-based violence, underrepresentation of women in politics and decision-making, and gender disparities in employment and education still exist, gender and development (GAD) is an interdisciplinary strategy to advance gender equality and empower women (PCW, 2023; UNDP, 2021; World Bank, 2020).

Domestic violence is not solely an issue for women, according to studies (PCW, 2023; UNDP, 2021; PSA, 2017; MenCare, 2023) because men are also victims who frequently keep quiet due to the stigma associated with being a male victim. In the Philippines, there are laws protecting males from domestic abuse and other forms of discrimination based on gender, but these laws are not widely known or upheld.

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The Kalinga are an ethnolinguistic group in the northern Philippines with their own unique gender roles and orientations. Kalinga culture traditionally defines gender roles by biological sex, with men and women expected to fulfill certain duties and responsibilities. However, Kalinga culture also recognizes the existence of non-binary genders, such as the *binabae* or *bayot*.

This study aims to investigate the experiences of violence experienced by Upper Tanudan men despite the findings where the communities are identified as masculine. The study will address the identification of the types of abuse experienced by Upper Tanudan men, the factors that contribute to their abuse and the barriers that prevent men from reporting abuse and seeking help.

This study is significant because it will provide valuable insights into the experiences of male victims of violence in Upper Tanudan communities. These insights can be used to develop more effective programs and interventions to support male victims of abuse.

One in four men in the Philippines experience physical, emotional, or sexual abuse from a partner or ex-partner, which is a serious problem (PSA, 2017). The machismo culture, which promotes traditional masculine duties and values, is at the basis of this underreported and understudied problem because it makes it difficult for men to acknowledge their vulnerability or ask for assistance.

Devastating repercussions for male victims of assault include physical and mental health issues, social isolation, and financial difficulty.

There is a pressing need to provide support services, confront macho, increase knowledge of the issue, and encourage men to report incidents of violence and seek assistance.

Gender stereotypes often portray men as being strong and independent, which can make it difficult for men to admit that they are victims of violence (Philippine Commission on Women, 2023; United Nations Development Programme, 2021; Liu, 2022). For example, men may feel ashamed or afraid to report violence because they fear being seen as weak or unmanly (World Bank, 2020).

Violence towards men can also be influenced by social standards. For instance, males may be expected by social standards to be capable of solving their own difficulties or to refrain from asking for help (MenCare, 2023). Because of this, it may be challenging for men to seek help when they are subjected to violence (Philippine Statistics Authority, 2017).

Violence against men can also be influenced by economic disparity. For instance, males who are underemployed or unemployed may be more likely to encounter abuse from their spouses (United Nations Development Programme, 2021; Philippine Commission on Women, 2023). This is due to the possibility that they are more stressed, irritable, and/or feel less in control of their lives (World Bank, 2020).

It is important to note that there is no single cause of violence against men. It is a complex issue that is influenced by a variety of factors. However, gender stereotypes, social norms, and economic inequality are all important factors to consider when working to prevent violence against men.

The barriers that prevent men from reporting violence and seeking help are complex and multifaceted. One barrier is the stigma associated with being a male victim of violence. Men may be afraid of being judged or ridiculed by their friends, family, and community members. They may also be afraid of losing their jobs or their homes if they report violence.

Another barrier to reporting violence and seeking help is the lack of awareness of available services. Many men are not aware that there are services available to help them, or they may not know where to find these services.

Men who have suffered violence confront particular difficulties, which can be understood using the Muted Group Theory (MGT) (Wall & Gannon-Leary, 1999; Muhammad et al., 2022). According to MGT, underprivileged people are frequently silenced and left out of prevailing discourses. Members of marginalized groups may find it challenging to express their experiences and viewpoints in a way that the dominant group can hear and understand due to this muting.

MGT can assist us in comprehending how the mainstream discourse on abuse, which is frequently presented as a gendered issue that solely impacts women, can silence and marginalize males who have experienced abuse in the context of violence against men.

For example, men who have experienced violence may be reluctant to report their abuse because they fear being ridiculed or shamed. They may also be reluctant to seek help because they fear that they will not be taken seriously.

MGT can also help us to understand how the lack of awareness of male victimization can contribute to the silencing of men who have experienced abuse. Many people are unaware that men can be victims of violence, or they may minimize the impact of violence against men.

This lack of awareness can make it difficult for men who have experienced abuse to find support and resources.

The findings of this study will be used to develop a program focused on violence against men in Upper Tanudan communities. The program will aim to address the following objectives: raise awareness of violence against men and its impact on victims, their families, and the community; challenge harmful gender stereotypes and social norms that contribute to violence against men; promote healthy relationships and communication skills; and improve access to services for male victims of violence.

The program will be implemented in collaboration with local government agencies, non-profit organizations, and community leaders. It will involve a variety of activities, such as educational workshops, support groups, and counseling services.

Methods

a. Research Design

This paper was guided by the principles of qualitative research design elaborated by John Creswell (2014, 4th ed.), specifically employing phenomenological procedures pioneered by Edmund Husserl (1859-1938). Phenomenology is defined by Schramm (2013) as the study of people's conscious experience of their life-world, that is, their "everyday life and social action." Phenomenological interviews were consistent with the framework and best suited for the study's objectives, which focused on the lived experiences and first-hand observations of the participants in this study.

b. Participants of the Study

The study was conducted in the Upper Tanudan communities of the municipality of Tanudan. Participants were chosen through convenient purposive sampling, based on the following criteria:

- Experience or observation of violence: Participants must have experienced or observed violence against men, either as victims, perpetrators, community members, or leaders.
- Relationship status: Participants could be married, single, separated, or in same-sex relationships.

- Geographic location: Participants must be from the Upper Tanudan communities and native to Lubo, Gaang, Taloctoc, Mangali, or Dacalan.

This criteria was designed to select a diverse group of participants who could provide insights into the experiences and perspectives of men who have experienced or observed violence in the Upper Tanudan communities.

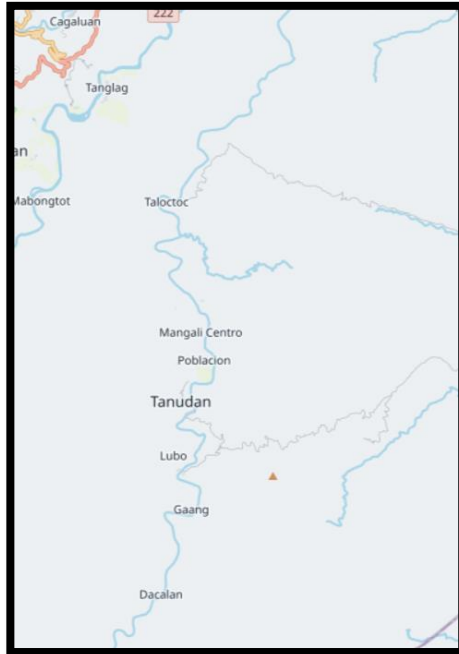


Image 1. Upper Tanudan Communities

Source: *openstreetmap.org*

c. Data Gathering Procedure

To collect primary data, interviews with the participants lasted between 30 and 60 minutes and were audio-recorded and transcribed verbatim. A semi-structured interview format comprising fifteen questions based on the reviewed literature and guided by the study's objectives was facilitated. The interview started with a random, casual conversation about their knowledge on violence against women until items asked led to answers to the research questions.

A focus group discussion that lasted about an hour was also facilitated, audio-recorded, and transcribed verbatim. It aimed to clarify some of the unclear initial findings, verify the codes developed, and validate the generated themes from the shared data.

d. Data Analysis

The collected unstructured interview responses were subjected to a thematic analysis procedure (Braun & Clark, 2006). The process of conducting the thematic analysis involved the following steps: familiarization with the data, initial coding, developing themes, reviewing and refining themes, defining and naming themes and writing up the analysis.

The researchers read and reread the data to gain a thorough understanding of the information. In this study, the shared accounts of the participants were treated as single narrative stories of experience and observations giving each a unique treatment of data.

Initial codes that capture key ideas, concepts, or events in the data were generated. This involved manual coding and reading the narrations line-by-line especially that information that stood out to us related to the objectives of the study.

Then, patterns in the initial codes and develops themes that capture the central ideas or concepts within the data were identified.

The researchers reviewed and refined the themes, ensuring that they accurately reflect the data and that there are no overlaps or gaps between them.

Themes were defined, creating a descriptive and meaningful label for each one before the researcher wrote the analysis, describing the themes and their connections to the research question and relevant literature.

Results and Discussion

In this study, qualitative means of investigation was employed. Through an unstructured interview, an examination of the pulse of the males on violence in the Upper Tanudan communities was done. Shared perspective, insights, and experiences showed their definition of violence based on their observations and first-hand experiences, either as a victim or a handler of a case related to violence against men. The perspective of the males regarding some questions such as *"What indications of abuse do you observe or experience in your household, community or workplace?"* and *"Do these men you observed are abused sharing to you about their experiences?"* maintained the conversations during the interview.

Indicators of Violence against Men

Forced Obedience

The study of Milgram (1906) on obedience and conformity, commonly known as the Milgram experiment led to providing valuable insights into the potential for individuals to act against their own moral judgments under specific social and situational pressures.

In the observations and experiences shared by the participants in this study, it could be concluded that the participants find it uncomfortable doing tasks they are being asked to do. Milgram concluded people obey either out of fear or out of a desire to appear cooperative--even when acting against their own better judgment and desires (Rommel & Fathi, 2022). In this study, forced obedience refers to situations in which the participants are compelled to comply with the will of others against their own wishes or best interests. One observer shared about *'a friend who is forced to do things against his will like being assigned to do the laundry or washing the dishes' (D3Q1)*.

Although sharing these tasks can promote a sense of fairness and help to alleviate the burden on one individual, allowing both partners and family members to contribute to the overall upkeep of the household, these men consider conforming to societal expectations and norms as a way to suppress their own desires, ambitions or personal identities. This is further supported by the narration where a participant stated *'it does not feel comfortable for me to stay at home and be expected to finish house chores' (T4Q1)*. Thus, this can lead to a sense of powerlessness, frustration, and psychological distress as they are unable to decline or exercise their own rights to work only on a task they most see themselves appropriate. Another observer reported that *'at work, men could hardly decline a task assigned to them even when tired or busy because they are expected to work extra harder for being men' (L1Q1)*.

Economic Deprivation

The participants in this study noted observations and experiences leading to indications of economic abuse. According to (Johnson et al., 2022; Imanuddin et al., 2022), economic abuse is a unique form of intimate partner violence (IPV) and includes behaviors that control a survivor's ability to acquire, use, and maintain resources which can result in someone becoming economically dependent on their partner and may limit their ability to leave the relationship and establish independence.

This intrinsically defines the experience where a participant shared *'an uncle preferred to stay in the farm away from the community because his wife would not include him in the food prepared for the family and would not care for his welfare at all'* (T5Q1). The tactic of denying the victim access to necessities, such as food, clothing, and/or medications is a form of economic control (Anderson et al., 2003; Brewster, 2003; Postmus, Plummer, et al., 2015; Sanders, 2015; Stylianou et al., 2013; VonDeLinde, 2002; Wettersten et al., 2004; Yanrong, 2022). Sharp-Jeffs (2008) added economic abuse also includes restricting access to essential resources such as food, clothing or transport, and denying the means to improve a person's economic status (for example, through employment, education, or training).

In addition, another husband narrated his struggles having a partner who earns more than her and shared *'when men cannot provide much and the women earns more, they are often challenged for an annulment or separation'* (T10Q1). This is a tactic identified by Adams et al. (2008) further described as making fun of your financial contribution and saying it is not worth anything or expecting you to behave in a certain way because you make less money or are not the "breadwinner".

The narration of one participant who observed that in the community, *'those men whose wives are professionals appear as weaker men and are often considered controlled by their partners because they could not provide enough for the family'* (L15Q1). Sharp (2008) 's Power and Control Economic Abuse Wheel classified this situation under the use of intimidation or more specifically, making the other person depend on the more powerful individual by making him ask money, giving an allowance or even monitoring where the finances are spent.

Economic abuse can have severe emotional and psychological consequences. Men who experience economic abuse may feel powerless, humiliated, or diminished by their lack of control over their finances. This can lead to low self-esteem, anxiety, depression, and other mental health issues. This is supported in the findings of Johnson et al. (2022) where it was identified that there are studies that identify mental and physical health problems, financial impacts, poor parent-child interactions, and low quality of life as impact of economic abuse.

Controlled Emotion

The narrated account where men are observed to *'avoid hitting their partners despite being shouted at'* (M3Q1) and also the experience of *'choosing to be silent even when humiliated'* (L11Q1) appear to be indications of controlling emotions.

Weiss (2022) identified two significant issues that impede men from speaking up in relationships with women. The first is shame. Men are particularly reluctant to speak up about their own needs and desires in relationships with women because they have been socialized to be emotionally self-reliant and to feel ashamed of needing anything from anyone. The second problem for men in speaking up is the fear of conflict and, ultimately, the fear of abandonment. Men are hesitant to speak up about their needs in relationships because they worry that speaking up will make things worse, maybe even much worse.

A participant also added the observation of *'women physically attacking men in public while the men stay quiet'* (T12Q1). According to Weiss (2022), men monitor the woman's emotional states constantly and carefully, scanning for any signs of potential conflict, criticism, or disapproval. Staying quiet, instead of automatically responding to the action of the perpetrator, is an indication of controlled emotion.

Abusive Language

While physical violence is often more commonly associated with abuse, it is important to recognize that verbal abuse can be equally damaging and harmful to individuals,

regardless of their gender. In this paper, the following are sub-themes under abusive words: constant criticism, public humiliation, verbal denigration and name-calling.

These themes are similar with the results revealed in the study of Loh et al. (2010) who identified nine categories of verbal abuses namely put downs and shaming, rejection, blaming, fault exaggerating, threat, invoking harm, regrets, unfair comparison, and negative prediction.

A shared account of an observer reveals *'family members insult men over little mistakes or underachievement'* (G5Q1). The municipality of Tanudan is tagged the home of professionals. This has been a label given to the municipality as each family strives to produce professionals among their children. As shared by the participants, this often becomes the cause of challenge posted to every member of the family and not being able to perform leads to labelling or name-calling, frequent emphasis on poor performance, or even repetitive comparison among members of the family or the community.

The participants also talked about *'humiliating men in a public place'* (T10Q1) further leading to low self-esteem in men. This is also added with a sharing that *'women tend to talk to them louder during an argument in a public place'* noting further that this action affects them emotionally. Yun et al. (2019) defined verbal abuse as an emotional abuse intended to inflict intense humiliation-denigration-fear as perceived by exposed person. Another noted example is *'shouting at husbands in front of the children or other people staying in the house giving him embarrassment'* (M14Q1).

The participants shared the experience of being devalued because it made them think that they are not important to the lives of these abusers and emphasize low morale (Turnbull, 2015). These experiences may lead to anxiety and depression (Cromie, 2007) which may cause to have a more negative self-image (Lambert, 2014; Lykhina, 2013).

Barriers of Expression of Violence

Cultural standards and masculinity stereotypes have been identified as significant obstacles men face. Men are frequently expected to uphold conventional ideals of authority, strength, and emotional control, which might deter men from getting assistance or speaking up about their violent experiences (Promundo and Axe, 2017; Kimmel, 2011; Hines & Douglas, 2016). These are indicated in the shared narratives of the respondents.

The Preservation of the 'Macho' Image

In general, being *'macho'* makes a man. It signifies respect, sexual superiority, and honor, including using force if necessary (The Conversation, 2019). The Philippine version of a *'macho'* man is portrayed by the Former President Rodrigo Roa Duterte. De Chavez, et.al (2020) point out that the attitude showcased by Duterte during his term as Philippine President is an act of preserving the *'macho'* image of Filipinos. His way of dealing the press during conferences is described as *'bastos pero medyo maginoo'* (vulgar who is sometimes gentleman) which inadvertently supports a radicalized and maintained version of Filipino *'macho'* guys.

Not all Filipino men, however, are *'macho'*. Many guys are kind, friendly, and helpful. Some portray the other version of *'macho'* which is described in Filipino as *'maginoo'* (respectful). Unfortunately, the respectful version of *'macho'* does portray signs of weakness.

In an account of a participant, he stated that *'filing a report to any concerned law enforcement agency is a shameful act of a 'macho' man'*. He further expressed that *'reporting violence against men signifies cowardice which lowers the dignity of men'* (D17Q2). This implies that reporting a woman or a wife who harasses a man is an act degrading the *'macho'* image of men. These narrations highlights how societal expectations of masculinity can discourage men from seeking help or speaking out about their experiences of violence as revealed in the study of Hines & Douglas (2013).

Two things follow from this perception. First, it may discourage males from disclosing incidents of violence committed against them by wives or other women. Men may be discouraged from seeking support or justice out of concern that they would be perceived as cowards or weak, which adds to the cycle of inaction and quiet.

Second, this impression feeds into strict ideas of masculinity and affecting gender stereotypes. It implies that men's '*macho*' reputations are damaged by vulnerability, asking for aid, or resisting abuse. These ideas may foster an atmosphere where males are deterred from expressing their emotions or asking for help, endangering their emotional and psychological wellbeing.

The Absence of Laws

Currently, no provisions in the Philippines specifically protect men from domestic violence, intimate partner violence, sexual assault, and other forms of gender-based violence. Republic Act No. 9262, otherwise known as the "Anti-Violence against Women and their Children Act of 2004", the sole statute that covers violence against women and children, excludes males as possible victims. This implies that males who their partners or other family members assault do not have legal protection against violence.

This study's participants claim that no specific laws protect men's rights. A participant argued, "*Unlike women, which has a law to protect them, men don't have the same security or protection they could depend on*" (M31Q2). This means that the absence of laws to protect men hinders male victims from reporting the violence they have experienced. Lalu (2022) concurs that the absence of laws protecting men's rights is currently being tackled in Congress. Hence, an important step is passing laws that protect men from violence.

In another participant's narration, he claims that '*the absence of law protecting men's rights is an upfront discrimination*' (M20Q2). This is concurred by the observation of another participant expressing his disdain for the "*bias treatment*" of the government, which shows clear gender stereotyping (G14Q2). Johnson (2010) explains that the government worldwide has a long history of discrimination against men in terms of violence. Discrimination against male victims of violence can take various forms, including underfunding programs for male victims, blaming males for their victimization, and silencing male victims of violence. For males, prejudice and stereotyping have a lot of harmful implications. It can make it difficult for males to receive needed assistance, deter them from reporting assault, and lead to feelings of isolation and humiliation.

Therefore, the absence of laws protecting men is a big factor of unreported violence against men.

The Inevitable Pride

Men are frequently raised and trained to be proud and powerful and never to exhibit signs of weakness. As a result, men may feel ashamed or embarrassed to admit they have been the victim of violence. They may also fear that they will not be believed or that they will be seen as weak or less of a man.

A participant said a man should exude dignity and pride; *when the community learns you are a victim of violence, everything (the world) will crumble to pieces* (D10Q2). Another participant concurs that *a man who does household chores is unbecoming of a man and is a manifestation that a woman is in authority* (T12Q2). Thus, the man is labeled '*Ander de Saya*' or a henpecked man/husband (G18Q2). The participant's statement about dignity, pride, and the fear of the community's judgment reveals the societal pressure to conform to traditional gender roles. Men may feel compelled to prioritize their pride and ego over their well-being, perpetuating harmful notions of masculinity that hinder their ability to seek help, express vulnerability, or challenge gender stereotypes. This means that a man has to stay quiet when he becomes a victim of violence to protect his pride and ego.

Another participant quipped '*people think that men can handle all things and in that way men wants to look strong in front of people even though they are suffering*' (T15Q2). This is further related on the belief that reporting violence is a sign of weakness or failure and that doing so will make them look less strong because men who are proud of their masculinity may be less likely to do so (Hines & Douglas, 2013; Messner, 2009; Tilbrook et al., 2015).

The Pressure and Expectation of Society

A man is an embodiment of strength and confidence. Any deviation is a sign of weakness. Society does not accept any sign of weakness from a man since he symbolizes the family's foundation. However, Johnson (2010) argued that societal expectations could hinder getting help for men who have experienced violence. Men may be reluctant to seek help from friends, family, or professionals because they don't want to be seen as weak or less of a man. They may also be afraid that they will be judged or blamed for their victimization.

Men have weaknesses too. Participants affirm that society's expectation is full of pressure on men. He said, "*One barrier is that people think men can handle all things, and that way, men want to look strong in front of us even though they are suffering*" (L15Q2). This implies that societal expectation is a triggering factor that can lead a man to experience anxiety and depression.

Further, society expects men can handle anything. Participants claim that one barrier that stops some from expressing their need for help is that they do not want women to think that they are weak and capable of handling many storms that come their way (T13Q2). It means that the notion of the society towards men is not always true. Hence, men have the authority to express weakness and the community has no right to question that.

In their 2015 study, Tilbrook, Humphreys, and Houghton found that traditional masculine norms can inhibit male victims of intimate partner violence (IPV) from seeking help as also revealed in the present study. The study, moreover, found that participants felt that seeking help would be seen as a sign of weakness and would damage their masculinity. Additionally, participants reported feeling pressure from society to "tough it out" and handle the situation on their own.

Inputs for GAD programs and activities

Continuous Education on Violence and Human Rights

Raising awareness of violence and human rights provides individuals with the information and skills needed to prevent and respond to violence (Yuming et al., 2022). It can also serve to modify people's attitudes and ideas regarding violence, resulting in a more just and equal society. One participant suggested the '*continuous education on RA 9262 or the VAWC*' (G4Q3).

However, the law only recognizes women and children as victims of abuse. It does not recognize men being victims, but as perpetrators of abuse. Judging from most of the laws and reports in the Philippines, domestic violence is clearly targeted to women and children victims. Although there are leeway for battered men when it comes to some laws, the primary law of the Philippines on domestic violence only deems women and children as the ones in need of protection (Junio, et al., 2014). Interestingly, one respondent suggested the following:

'There should also be an awareness campaign about violence against men. And provide some video documentaries about those men who experience it to let it be known that it is not normal to be verbally or physically abuse and not being able to speak up is not making you a real man' (L12Q3).

Raising awareness of violence and human rights can provide men with information about the different types of violence, the signs of violence, and the resources available to help victims of violence. This information can help individuals to identify and respond to violence in their own lives, and to support others who are experiencing violence. As the respondents shared, *'educate all men about the causes and consequences of violence' (T3Q3)* so that *'all of us will be knowledgeable enough to know what to do when abused and who are the people we can seek for help or advice' (G3Q3)*.

Presence of a Help Desk for Men

The Philippine National Police established women's desk to cater complaints on violence against women and their children. This is manifestation of a clear intent to protect women and their children against abusive men/husbands/fathers. However, the intent of government protection only focuses to women and their children, and not including men when assaulted by women. Social institutions such as hospitals, police, and local government institutions, tend to focus more on providing protection to women and children victims of domestic violence.

With these in reality, the respondents suggested that *'there should be a help desk or hotline which men who are experiencing violence may reach out to' (L9Q3)*.

According to Flood (2016) and Kimmel (2022), the lack of resources for male victims of violence can have a number of negative consequences and those who are victims of violence may not seek help, which can lead to serious health and psychological problems; hence, it is important to address the issue of violence against men, and to provide them with the same resources as women. They, along with the Centers for Disease Control and Prevention (2011), further suggested that these can be done by establishing a help desk or hotline specifically for men who are experiencing violence because this would provide men with a safe and confidential space to talk about their experiences, and to get the help they need.

Proposed GAD Program

The recorded accounts shared by the men in the Upper Tanudan communities directed the researchers towards proposing a program intended to address the revealed concerns and needs. Specifically, it is suggested to be called as the BERKS Society- a society that is geared towards finding resilience in encounters of nonviolence and discrimination. The table presents the details of the program.

Program Title		
B uilding E quality and R esilience through K indness and S olidarity (BERKS) Society		
Rationale		
Men's relationships, health, and well-being are all significantly impacted by violence and discrimination against them. Men who are afflicted by these problems may feel humiliated or embarrassed to seek help because these problems are frequently hidden or disregarded.		
The BERKS Society will be established to deal with this problem. The group offers men a secure and encouraging environment where they may discuss their encounters with violence and discrimination and receive the support they require. The BERKS Society will also seek to dispel the preconceptions that fuel these problems and to increase public awareness of them.		
Project Areas	Objectives	Specific Activities
Brotherhood	To provide a safe space for men to share their experiences, to offer support to each other, and to learn from each other's experiences	Organization of a support group
Rehabilitation and	To offer comprehensive rehabilitation and	Individual and group therapy

Counseling	counseling activities that address the physical, emotional, and psychological needs of males	Anger management Trauma-focused interventions
Awareness and Education	To implement educational campaigns to raise awareness about violence against men, its impact, and the available support services	Public service announcements Workshops Community Extension/Outreach
Dialogue	To provide an avenue where men could share their experiences, to learn from each other, and to develop coping strategies.	Barkada Talk Sessions Recollection Meetings

Conclusion

This study has revealed the prevalence, nature, and consequences of abuse against men in the Upper Tanudan communities characterized by indications of forced obedience, economic deprivation, controlled emotion and abusive language which are not expressed due to preservation of the macho image, absence of a law to support claims of violence, and pride. These lead to a proposed program on gender and development, specifically addressing violence against men which may be adopted by the Gender and Development Unit to provide a safe space for men in addressing their experiences and provide these with solutions. An extension program may be proposed to widen the reach of information dissemination on violence against men and the results of this paper may be presented to the gender units in various agencies for the possibility of further or parallel studies. Researchers may conduct parallel studies with focus on a different group of participants, locale and nature.

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