Series 'Challenging Masculinities and Creating Alternate Realities'

WINDOWS TO
Working with Men and Boys

Compendium of Interventions and Research from the 2nd MenEngage Global Symposium 2014
Men and Boys for Gender Justice, New Delhi
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Foreword

“The 2nd MenEngage Global Symposium brought out the hundreds of initiatives in every corner of the world – from Australia to Bangladesh to Kenya to Mexico and New York – organising and building the collective power of men and boys to question cultures of gender based oppression and homophobia, including their own part in it, and working to transform it.” Srilatha Batliwala, AWID

There was a time not so long ago when we activists working with men on gender issues felt we were pioneers pushing the boundaries of societal understanding and acceptance. Men were the ‘other’, seen from the prism of being perpetrators of discrimination and violence against women and girls. Despite the influential Cairo Conference in 1994 and the Beijing Platform of Action in 1995 recognising the need for men to be equal partners in gender justice, there was hesitation in implementing these farsighted recommendations. Women’s groups were wary about sharing the space created with so much struggle. Not much progress was made in involving men and the activities, policies and programmes of state and civil society remained women centric.

However, in the past decade as men rapidly and inevitably became partners in gender justice laying equal claim as stakeholders in the matter, these fears and doubts appear sepia-tinted. Now, as the 2nd MenEngage Global Symposium 2014, held in New Delhi in November, shines light on hundreds of thousands of initiatives working with men and boys for gender justice in multiple related domains, there is no doubt that the world view has shifted. Windows to Working with Men brings together the work of practitioners in the field and significant research on the issue, as shared at the symposium which brought together 1200 activists, academicians, representatives of donor organisations and policy makers, from 95 countries. Giving insights and direction, these case studies describing methodologies, activities, impacts and applicability, are both purposeful and inspiring.

To give an idea of the globally representative participation and quality of the case studies represented here, more than 500 abstracts were received in multiple languages from all over the world. These abstracts were based on the seven primary themes or tracks related to masculinities and gender that had been collaboratively identified earlier. The tracks were: Violence, Peace, Health, Making of Men, Poverty, Sexualities and Care. A rigorous and impartial process of screening followed. Reputed experts from diverse social development and rights sectors reviewed the abstracts, finally picking less than a hundred for oral and poster presentation at the symposium. Thus, an extensively democratic and collaborative process resulted in ensuring that almost every significant activity or research on working with men and boys has been included. We appreciate the contribution of every one of our abstract selection committee members who willingly contributed their time and effort to select the wealth of information and material that is in this volume.

The Delhi Declaration and Call to Action issued at the end of the symposium advocated how to take the work with men and boys to the next level. It gives concrete examples of how to address the gaps. It is the interventions and research like the ones in this volume that will ensure ground level implementation of the Declaration and gun the momentum for change that will see a gender equitable world in the not too distant future.

Abhijit Das
Director
Centre for Health and Social Justice
NCA: National College of Arts
NCERT: National Council of Educational Research and Training
NCF: National Curriculum Framework
NEEDS: Network for Enterprise Enhancement and Development Support
NESSA: Network of Stepping Stones Approaches
NGO: non-government organisation
NRHM: National Rural Health Mission
OMC: One Man Can
P4P: Partners for Prevention
PDA: personal digital assistants
PEPFAR: U.S. President's Emergency Plan for AIDS Relief
PLR: participatory learning exercises
PNAISH: Brazilian National Policy of Integral Health Attention to Men
PPAZ: Planned Parenthood Association of Zambia
PRA: participatory rural appraisal
PSA: public service announcements
PyD: Paz y Desarrollo
RAMP: Reflection and Action within Most at Risk Populations
RHU: Reproductive Health Uganda
SDJF: Sri Lanka Development Journalists' Forum
SGBV: sexual and gender based violence
SHGs: Self Help Groups
SPSS: Statistical Package for the Social Sciences
SRH: sexual and reproductive health
SRHR: sexual and reproductive health and rights
SSR: security sector reforms
STI: sexually transmitted infection
TJ: Tékponon Jikuagou
UK: United Kingdom
UN Women: United Nations Entity for Gender Equality and the Empowerment of Women
UNDP: United Nations Development Programme
UNFPA: United Nations Population Fund
UP: Uttar Pradesh
VAW: violence against women
VAWG: violence against women and girls
VDC: village development committee
VHSNC: Village Health, Sanitation and Nutrition Committee
VMMC: voluntary medical male circumcision
WEP: Women's Empowerment Principles
violence including gender based violence and discrimination across the life cycle, harmful practices, sexual violence, violence against children, violence among men, suicide

Men’s violence is manifest in private and public spaces and in different forms - gender based violence, sexual violence, child abuse and so on. Men’s acceptance and reinforcement of traditional gender norms not only enhances male ‘privilege’ but also perpetuates and creates new forms of gender discriminatory practices.

Men and boys are both perpetrators and victims of violence in a variety of contexts ranging from bullying and ragging/hazing to organised crime through State repression to war. There has always been a close relationship between violence and normative masculinity in most societies, and this extends all the way from domestic violence in homes, against gay men and transgender people, gang wars in the community, to aggressive militarisation and war between nations.

This track aims at understanding how violence-prone masculine identities are manifested, constructed and disseminated; the role of institutional structures and allied practices; possibilities of reforming and projecting non-violent models of masculinity; and how should the work with men integrate or add value to existing work on violence against women and children, gender discrimination, and the feminist agenda.

Its sessions were 'Working with Perpetrators of Violence', 'Understanding Men's Violence and Vulnerabilities', 'Recognising the Role of Structures and Ideologies in Work with Men', and 'Analysis of Interventions to Address Masculinities and Gender-based Violence'.
Effective Strategies to Heal and Transform Behaviours of Male Perpetrators of Violence

Type: Intervention

Location: Norway

Name of programme: Alternative To Violence (ATV) programme

Undertaken by: ATV Norway

Presented by: Marius Rakil, Clinical Psychologist and Executive Director, ATV, Oslo, Norway (marius@atv-stiftelsen.no)

Keywords: DV, SGBV, violence, treatment, male perpetrators, women, children, parents, ethnic groups, trauma, adolescents, research, socialisation

Framework: ATV, founded in 1987 in Oslo, Norway, as the first European professional treatment programme for men being abusive in intimate relationships, has now expanded to 11 Norwegian cities. It also undertakes separate treatments for men belonging to ethnic minorities, children, women, parents, substance abusers, and violence treatment of men living in high security prison settings with clear methodological and clinical objectives. It weaves a trauma-informed approach into its work, and uses this method a lot to deal with issues of violence among adolescents. Its forays into these areas are based on its underlying belief that all these interventions to treat violence are inter-related and can together address issues of violence in society better. Based on the expertise of its professionals, their deep insights and experience (gathered over the years), and firsthand research findings (that is shared), ATV has developed a multi-layered, nuanced approach to deal with men perpetrators of intimate partner violence (IPV). This intervention gains significance as it is the first professional treatment programme of its kind in Europe. Its spotlight is on the applicability of this approach and its use in developing treatment models for different target groups

Objectives: Establish a multi-tiered treatment intervention for men perpetrators of IPV based within a family/child perspective. Develop treatment models for other specific categories using well developed frames of reference from this programme. Ensure the implications of ATV's research findings are used within designing interventions

Methodology: ATV's intervention model is based on its research findings and takes into cognisance cultural and traditional realities of the country, its gendered power structures, stories of battered women and children and professional psychology

Activities: The ATV model uses a four-pronged methodology. One, it promotes understanding as the most important tool in combating violence as there is need for men to understand where their violence stems from, why it occurs and how it occurs. The reconstruction of episodes of violence aids in assessing the scale and severity of the problem, and danger and safety issues. Two, it fosters in men the acceptance of their violence and responsibility to fix it based on choices and intention. This helps them gain strength and resilience to fight it. Three, it helps men retrace their ‘life learnings’ on masculinity, manhood, and attitudes towards women. This is to forge connections for the men between their past learning and present actions. And, four, it
targets the consequences of violence. Men are encouraged to empathise with their wives and children, see the full import of their actions and how it has adversely affected the lives of their family members.

**Recommendations:** While ATV’s approaches have been hugely successful, there is need for greater investments in treatment models (especially innovative models that address psychological aspects of the use of violence) and research (on what works for whom). More specifically, there is need for development of practical tools/methodologies, increased capacity building among professionals, and better coordinated responses amongst them.

**Applicability:** The methodologies of both ATVs interventions and research could be used across borders as roadmaps for future interventions on DV. Many women and children could escape life-threatening conditions and deep psychological scars as a result. And, an end to the spiral of continuing violence is also possible. ATV’s models could also be tapped for their therapeutic potential to address issues in unrelated fields to similarly transform the lives of thousands.

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**Findings**

Domestic Violence (DV) is a complex multi-dimensional problem. Eliciting changed behaviour from men on this issue – based on their own realisations and willingness to change – will happen only when several issues find redress. Denouncement of violence can happen only with equalisation of power differences between men and women, fundamental changes in men’s understanding of the world around them, and by addressing the feeling of powerlessness in men (by making connections between their past experiences and present behaviour and also by being aware of and addressing processes that socialise men into committing violence).

ATV’s past and ongoing research findings are crucial. They serve as fulcrums for its methodologies within interventions. A major survey with a sample of 179 men who were perpetrators of violence (88% of them Norwegians) showed 60% were exposed to DV in their childhood and 70% suffered from ongoing psychiatric disorders. Another crucial qualitative research points to serious disjoints in men’s self-identity. Men who perpetuate violence struggle with conflicting self-identities of ‘perpetrators of violence’ versus ‘caring caretakers’ of women and children. A study of 600 youths (to shape a trauma-informed approach to violence) showed 90% of them have had experiences of childhood violence. These findings have determined the development of treatment programmes.
Training Counsellors to Ensure Secure Recovery Processes for Perpetrators of Domestic Violence

Type: Intervention

Location: Bosnia-Herzegovina (BiH) and Albania

Name of programme: Development of Perpetrators' Counselling

Undertaken by: IAMANEH Switzerland

Presented by: Roland Reisewitz, Social Worker, IAMANEH Switzerland (roland.reisewitz@agredis.ch)

Keywords: DV, male perpetrators, training, counsellors, treatment, socialisation, conflict, culture, tradition, reflective spaces

Methodology: Two structured counsellor trainings in BiH and Albania for trainee counsellors

Activities: A first-of-its kind, comprehensive, skill development intervention to train counsellors (who deal with men who perpetuate VAW within homes) was started in BiH in 2010. Twenty five counsellors were trained and the focus was on processes to deal with male perpetrators of violence. Four of the trained counsellors took the initiative to open the first Men's Counselling Centre in BiH in the same year. Apart from being mainly directed towards counselling of men who perpetuate violence, the Centre was step by step turned into a platform for men to dialogue and come up with new innovative strategies to work with men on masculinity issues and against violence.

An evaluation in 2013 shows that 24 men had been integrated into the Centre’s treatment programme for perpetrators of DV. The counsellors succeeded in establishing contact with 1,327 men, attending to 325 calls on their info-line, and inducting 302 men into psychological, social and legal counselling.

Similar counsellor skill building exercises were undertaken from 2012-14 in Albania. Spread over three years, these trainings had six modules of three days each. Of the 12 participants, eight qualified as certified counsellors. These efforts resulted in the opening of the Tirana Men’s Counselling Office in 2013 where apart from counselling, the counsellors keep up an intense and ongoing lobbying with the justice system for systematised referrals. A second Counselling Centre for Men who use Violence was opened one year later in northern Shkodra.

First the counsellors were taught how to familiarise men with the scale and severity of DV in their region; and the impact it has on families. Then they were taught how to assist men enhance their emotional, social and cultural wellbeing. Counsellors were also trained to create opportunities for dialogue,
be empathetic, and facilitate open and unhindered communications with men. The idea was to help men handle issues/ideas they had been resisting stridently for so long and simultaneously articulate their own expectations. And, also concurrently attempt to channelise their insecurities and mistrust into opportunities that empowered their capabilities. Cultural competence of counsellors was ensured. This meant that spaces for self-reflection were created so that counsellors could become aware of their own cultural attitudes and beliefs, and juxtapose it with those of the men they were dealing with. This enabled them not only to deal with these men better but simultaneously deal with several groups of men with varying beliefs. These spaces were also created to heighten counsellor self-awareness so that they could reflect and deal with their own emotions and by realizing change within themselves develop conviction and high motivation to do their job.

Recommendations: The effectiveness of counselling increases when the capacities of counsellors are stepped up. It is hoped the development and use of trainings will increase in this region and the standards set will raise awareness among counsellors of the need for training as well as specialist knowledge in this area. Experience shows that standardised training programmes do not work as these predetermine decisions and/or outcomes for men. While there needs to be a practical operational framework, it should be flexible to allow for processes of empowerment according to each man’s situation, capability and pace. Counsellors must immerse themselves in an ongoing process of learning and unlearning so that they find new and sensitive ways of handling masculinities and violence and let go of biases they unknowingly carry within. Considerations of intercultural dynamics and the adoption of a rights-based approach are imperative. Strengthening institutional capacities and coordinated referral systems will help counsellors function effectively.

Applicability: As these intense and immersive trainings have proved to be useful resources for counsellors in the Western Balkans to deal with men perpetuating violence and reduce violence within homes, they could be a useful compass for those attempting to adapt its modules in other countries with similar circumstances.

Findings

Psychological interventions for men who perpetuate DV may appear to be a one-time interface but their positive after effects could be lifelong, if designed and delivered effectively by counsellors. The reasons are plain: the holistic interventions of counsellors are based on a deep sensitivity to the men; they tap into their strengths and lend the required energising spark for attitudinal change.

On the individual level, counsellors enable attitudinal change in men using an integrated, therapeutic approach. They address their vulnerabilities and needs; understand the oppressive effects of gender inequalities; recognise how cultural factors influence the patterns of domestic violence; help them overcome dominant forms of masculinity by extending violence-free alternative behaviours; enable them to deal with crisis situations; and put in place emergency plans. More importantly, they facilitate the process of men taking responsibility for their actions by finding spaces for their change and empowering them to take action. Once an individual embarks on that course, it is then in their interest to raise awareness in others in order to garner support for their own change process. In this way societal norms begin to change slowly but decidedly. These two pioneering trainings have contributed to this change process in the Western Balkans. It is a rare achievement in these areas as men are hugely resistant to their attitudes and practices being challenged. The trainings have also enabled counsellors to work with an understanding of the social, cultural, and historical context in which DV occurs and determine the nature of their counselling using flexible yet integrated approaches.
Research-based, Solution-focussed Therapies to Address Gender Base Violence and Other Concerns

Type: Intervention

Location: North Uganda

Name of programme: Stepping Stones

Undertaken by: Network of Stepping Stones Approaches (NESSA) Uganda

Presented by: Baron Oron, Development Trainer, NESSA, Uganda (baron1968ug@yahoo.com)

Keywords: DV, SGBV, male perpetrators, conflict, training, research, behaviour change

Framework: In 2003, 10 parishes of the Karamoja pastoralist community in North Uganda – vulnerable to instability and violence (particularly sexual and gender based violence) as a consequence of the proliferation of small arms post the Cold War – were adopted by NESSA. The intent was to try out a new Stepping Stone approach to address intimate partner violence (IPV). While use was made of its 25-year tested approach with gendered, inter-generational communication, and relationships skills trainings, there was a twist. The problem-oriented approach was overlaid by a vision-and-solution-focussed approach (that works through an accentuation in self-awareness and future-oriented collaborative processes) to accelerate changes in attitudes and behaviour.

Methodology: Baseline qualitative interviews with 195 people of different genders and ages; and 1,556 quantitative interviews (with a stepped wedge design in four different stages with young men) in seven intervention and three control sites.

Based largely on the model of Dr. Dan Siegel’s triangle of mental health that relies on interpersonal neurobiology, Dr. Elspeth McAdam’s concept of positive thinking, along with contributions from several other research strands, the programme was designed to run with four different peer groups simultaneously. Groups were age-and gender-based, each with a facilitator of their own gender and similar age. The idea of working with four peer groups simultaneously, one of the most fundamental foundation stones of the Stepping Stones programme, is to forge cross-gender and cross-generational understanding.

The programme was organised around 18 sessions, over about nine weeks (with some sessions that brought all participants together to share and compare their learnings). The overall intent was to build bridges of understanding, empathy and support between the four peer groups. The programme used discussions, role-plays, games and drawing, no literacy was needed.

Activities: Developed and pre-tested in 1994 in Buwenda, Uganda, the extraordinary Stepping Stones approach to address gender, human immunodeficiency virus (HIV), communications

Hearing the voices

“The programme changed attitudes completely, [things are] totally different since the coming of Stepping Stones. It has brought cooperation within family members like mothers and fathers. The men used to be lying under trees, today they share ideas together. If it’s cultivating—they all go together; if it’s looking for survival, they share together,” said a group of women surveyed in the evaluation.
and relationships, has since been adapted by over 100 countries. The approaches are designed to meet the communication needs of the voiceless, including young people, women, and people with disabilities, in the areas of sexual and reproductive health, HIV/acquired immune deficiency syndrome (AIDS), and gender relations.

This intervention’s focus was IPV. It started off with exercises based on inter-personal neurobiology, richly inspired by UCLA’s clinical professor of psychiatry Dr. Dan Siegel’s triangle of mental health. It connected the responses of the mind, brain, and relationships into a cohesive whole.

Recent research has confirmed the power of positive thinking. Psychiatrist Dr. Elspeth McAdam’s ability spotting concept was adapted in this intervention. This enabled awakening of participants’ inner strengths and skills by using their own experiences and abilities to overcome past challenges and fears. Participants worked in small groups. Each shared with the others a story of something that s/he felt had challenged them in the past, and which they felt they had managed to overcome. The act of telling a story of something difficult in one’s past – often for the first time – and having it met with support, encouragement and praise was meant to be the first step to overcome past memories of fear and loss into stepping stones of strength and resilience.

Processes of this intervention enabled participants to make use of all their mind, brain/body and relationship-building faculties and skills to learn new ways of feeling, thinking, doing, being and connecting to the world. They infused them with positive feelings, thought and action.

**Recommendations:** Several suggestions have ensued: it would be unrealistic to expect instant change as the process is not linear and does not happen overnight; more support is needed to bring young, uneducated, marginalised men into the purview of this programme; there is need to ensure primary schooling for all children to increase non-violent options; adopting this model to wider political and economic contexts will determine its true efficacy; improvements are needed in livelihoods training and gathering of funds for implementation and research; and the research ambit should be widened to include Sudan, Ethiopia, North Kenya and beyond.

**Applicability:** This research-based intervention has succeeded because of its emphasis on interactive peer group work, unique exercises and discussions that reassemble notions of the self and masculinity, and strong gender-and inter-generational relations that reaffirm these changes. Its progress in addressing people’s most pressing issues and involving people in changing their lives for the better has been phenomenal. It hence has high potential for use in diverse contexts to overcome and move beyond GBV.

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**Findings**

A Tufts evaluation report (2014) revealed improved inter-personal relations within the communities. Respondents of both genders reported a decrease in DV as well as improved relations at the household level. They attributed this change directly to the Stepping Stones programme. Quantitative results supported this finding: 43% respondents at the baseline felt it was acceptable to hit a woman, compared to 23% at the endline in intervention locations. It has also resulted in improved security for women (from 48% to 60%), better behaviours of men (who now contribute to domestic chores and childcare), and greater respect for authority of elders.

The programme has found huge acceptability and is ‘wildly popular’ for its positive, solution-focussed exercises. Its success can be attributed to new research that has validated Stepping Stone’s approach and strengthened it by allowing innovative incorporation of many research findings.
The Connect Between Childhood Experiences of Violence and Perpetration of Intimate Partner Violence in Adulthood

Type: Research

Location: India

Undertaken by: International Center for Research on Women (ICRW) and UN Population Fund (UNFPA)

Presented by: Abhishek Gautam, Technical Specialist, ICRW (agautam@icrw.org)

Keywords: men, women, children, behaviour, attitudes, masculinities, childhood, IPV, survey, reflective learning, survey, school, community

Framework: Viewed through the optic of their childhood experiences – the discrimination and violence in it – men and women’s attitudes and behaviour regarding DV have been explored in seven Indian states (Uttar Pradesh, Rajasthan, Punjab and Haryana, Odisha, Madhya Pradesh, Maharashtra). Punjab and Haryana have been considered as one domain. The study adapts the tools of the effective International Men And Gender Equality Survey (IMAGES) by modifying and translating it to the local context of these states. As a background to IMAGES, the first one was conducted by the ICRW and Promundo in 2011. It was the most comprehensive survey ever carried out on the attitudes and behaviours of men aged 18-49 years. Several IMAGES have followed and addressed issues related to gender equality, including sexual and reproductive health, maternal and child health, GBV, and men’s participation in caregiving and family life.

Objectives: Understand the dimensions, nature and determinants of men and women’s attitudes towards IPV in seven states of India through research findings. Explore men and women’s experience/witnessing inequality during childhood as a causal pathway to their behaviour around IPV. Assess men and women’s current behaviour and attitudes on a wide range of issues relating to gender equality. Attempt to build alternative expressions of masculinity.

Methodology: A representative sample of 1,500 men and 500 women aged 18-49 years in each of the seven states state was fixed. The sample was inflated by 10% to adjust for non-response; 1,650 men and 550 women were approached. The sample was distributed in rural and urban areas in the ratio of 60:40. Multi-stage cluster sampling approach was adopted for the selection of the sample. And, men and women within the sample cluster were independent of each other. Total sample for men in all seven states was 9,205 and for women was 3,158.

Men and women who have or ever had a partner were asked a series of questions to assess prevalence of IPV. These questions covered acts of emotional, economic, physical and sexual violence. Responses on a set of questions for a form of violence were taken into account to create a composite index for each type of violence.

Recommendations: It is of utmost importance to change men and women’s attitudes around gender equality early in their lives. This is because childhood experiences of violence are associated with later adoption of inequitable gender attitudes around decision-making, VAW, and notions of masculinity. School and community-based programmes that engage young boys and
girls, through reflective learning and dialogue, could help transform gender normative attitudes around masculinity, male control and acceptance of violence.

**Applicability:** This study brings together the critical domains of childhood experiences of bias and discrimination, gender equality and IPV. Its findings can be used to implement comprehensive projects that: use reflective learning to foster gender equality in school settings; promote healthy and meaningful dialogues between men and women with a focus on violence within homes; create a mass base of men as change agents; and strategically merge women’s empowerment with men’s engagement.

### Findings

Overall, the prevalence of IPV reported by men in last 12 months was 34% while 31% women reported experiencing IPV. It was highest in Uttar Pradesh (men 49%; women 45%), followed by Odisha (men 46%; women 59%), Madhya Pradesh (men 31%; women 25%), Maharashtra (men 24%, women 14%), Rajasthan (men 23%; women 22%) and Punjab/Haryana (men 22%; women 28%). The state-wide variations in the data are interesting, with reports of men experiencing higher levels of violence, except in Odisha and Uttar Pradesh.

The patterns of childhood inequities and IPV have a strong and significant relationship. In the first variable explored – witnessing/experiencing discrimination/harassment – it was seen that across states, men who have often witnessed discrimination during childhood are more likely to perpetrate violence compared to those who have never witnessed any discrimination. Women who had controlling partners were more likely to experience violence than those who did not. Similarly, women who have experienced discrimination in their childhood are more likely to experience violence, perhaps because of their acceptance of masculine norms and behaviour. A majority of men (80%) and women (88%) were seen to have experienced or witnessed some form of discrimination or harassment in their childhood days.

The second variable explored – witnessing father and mother taking decisions – within their households showed three in five men and half of the women have seen their father as the main decision maker in the family, which cemented their notions of gender roles. This study points to the fact that parents’ educational attainment, fathers’ participation in domestic duties or childcare, and equitable decision making in the childhood home can reduce the likelihood of violence.

The study also clearly shows that notions of masculinity start forming for men right from childhood, and women too learn to accept these norms at an early age. It signals the high prevalence of IPV in the country and points to the fact that while men witness emotional, physical and sexual violence, women are afflicted by physical, emotional and sexual violence. And finally, this study reinforces the IMAGES findings of the strong relationship between masculinities and violence in several countries (the most recent being in Vietnam and Nepal).
Men’s Use and Experiences of Violence in the Asia-Pacific Region

Type: Research

Location: Asia and the Pacific

Undertaken by: Partners for Prevention (a coalition of UNFPA, UNDP, UN Women, and UN Volunteers Regional Joint Programme)

Presented by: James Lang, Research Assistant, UNDP, Thailand (james.lang@undp.org)

Keywords: masculinities, violence, SGBV, IPV, VAW, rape, marital rape, sexuality, study, childhood, child abuse, homes, society, family life, education, food security, policy, programme, data, law, justice

Framework: In 2008, four United Nations agencies – UNDP, UNFPA, UN Women and UN Volunteers Regional Joint Programme – bonded as Partners for Prevention (P4P) to launch this UN multi-country study on men and violence in Asia and the Pacific. It asked men about their use and experiences of violence, gendered attitudes and practices, childhood, sexuality, family life and health. The emphasis was on studying the context (patterns of prevalence and risk factors change across the study sites); analysing data; and attempting to use its findings to formulate gender transformative approaches

Objectives: Identify men’s use of different forms of VAW (specifically, IPV and non-partner rape) in the Asia-Pacific region and their reasons for it through the findings of this survey. Assess men’s own experience of violence as well as their perpetration of violence against other men and its co-relation to the perpetration of VAW

Promote evidence-based policies and programmes to prevent VAW

Methodology: A population based quantitative survey was conducted with more than 10,000 men and 3,000 women in nine sites across six countries in the region (Bangladesh, Cambodia, China, Indonesia, Papua New Guinea and Sri Lanka) from 2010 to 2013. The research sites reflected the diversity of the region, with sites from South Asia, South-East Asia, East Asia and the Pacific, including two post-conflict sites. Some countries were sub-divided into rural and urban. In all sites, a representative sample of men aged 18-49 was obtained using a multi-stage cluster sampling strategy; in four sites, women also were sampled.

The data were collected and analysed from a scientific epidemiological perspective, yet informed by feminist theory. To ensure data comparability across sites, the study used a standardised structured questionnaire. Men’s perpetration of IPV and non-partner rape were measured by asking a series of direct questions about the respondent’s perpetration of specific acts. The study used personal digital assistants (PDAs) for data collection in all sites to address ethical issues and to maximise disclosure.

Recommendations: Ending social acceptance of VAW through community mobilisation programmes and engagement with people who influence culture is possible. It is essential to encourage non-violent and caring ways to be a man through sustained school-based or sports-based education programmes. Addressing child abuse, promoting healthy families through parenting programmes, comprehensive child protection systems, and initiating policies to
end corporal punishment are urgent issues that need prior attention.

Working with young people, with a particular focus on boys and adolescents, to understand consent and healthy sexuality, and to foster respectful relationships is another key area of work.

Ending impunity for men who use VAW, particularly marital rape, through criminalisation of all forms of VAW and promoting legal sector reforms to ensure effective access to justice is important.

Ensuring the full empowerment of women and girls and eliminate gender discrimination is a must.

**Applicability:** Programmes in this region can use the knowledge base of this multi-country study to build interventions. This study can also enhance clarity on cross cutting strategies to better sustain, institutionalise and scale up responses, put in practice game-change innovations, foresee emerging threats, guide future programme design, implementation and monitoring, and aid policy formulation.

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**Findings**

Men’s use of violence against intimate female partners was pervasive across the Asia-Pacific region, but prevalence varied across sites. The proportion of ever-partnered men who reported ever having perpetrated physical and/or sexual IPV in their lifetime varied from 25% in Indonesia-rural to 80% in Papua New Guinea-Bougainville; in most sites, it was 31-57%.

One in five men reported they had committed rape in their lifetime. Rape within relationships is the most common form of rape and gang rape in this region is among the highest in the world. Men’s reports of rape in Cambodia are some of the highest in the region. In Sri Lanka and in urban/rural Bangladesh, almost all the reported partner violence occurred within marriage, and physical violence perpetration was more common than sexual violence perpetration. In Cambodia and urban/rural sites in Indonesia, a larger proportion of men reported perpetrating sexual violence against a partner. Rape begins early. Overall, 53% of the men who reported having raped a woman did so for the first time when they were teenagers. Across all sites in the study, the most common motivation that men reported for rape perpetration was related to sexual entitlement – men’s belief that they have the right to sex, regardless of consent (61% in non-partner rape and 45% in partner rape).

‘Anger’, ‘punishment’, ‘for fun’, ‘was bored’ and ‘drinking’ were cited as other motivations. The study found that the vast majority of men who had perpetrated rape did not experience any legal consequences. Child abuse was a common phenomenon across the region. Around 65% men reported being physically abused as children; 24% witnessed IPV; and 16% were subject to sexual abuse. The risk factor models show child abuse is a significant risk factor for both physical and sexual violence perpetration.

The factors found to be most consistently associated with IPV across multiple countries include: frequent quarrelling, having had a large number of sexual partners, having had transactional sex and depression. At least one form of childhood abuse was associated with IPV in all sites, with emotional abuse or neglect, sexual abuse and witnessing abuse of one’s mother as the most common. Having a low level of education, current experiences of food insecurity, alcohol abuse problems, gender inequitable attitudes and controlling behaviour over a partner were also associated with IPV. Men’s use of VAW stems from a complex interplay of factors at the individual, relationship, community and greater society levels. The underlying gender inequalities and power imbalance between women and men is largely to blame. Simply stopping one factor will not end violence.
Providing Safe Spaces and Caring Relationships for Young Men at Risk

Type: Research

Location: United Kingdom

Undertaken by: Open University Research Project and Action for Research, United Kingdom (UK)

Presented by: Sandy Ruxton, Consultant, Open University Research Project, UK (sandy.ruxton@googlemail.com)

Keywords: young men, masculinities, education, suicide, anti-social behaviour, support services, welfare settings, workers, role models

Framework: Boys and young men have become the subject of public and political worry in the UK due to their educational under-achievement as compared to girls, involvement in unlawful behaviour, high rates of suicide, and poor mental health as a result of changing labour markets/de-industrialisation. Analysts pin these poor outcomes on the absence of positive ‘male role models’ from the lives of many vulnerable boys/young men. This has resulted in initiatives aimed at increasing male involvement in boys' lives and recruiting more men to work in education and welfare settings. The ‘male role model’ discourse, however, is as yet unclear on the meaning, functions of male models and how the operational processes work. There is even less of attention and research on the part played by gender in work with young men in care/welfare settings (for example, youth work, prison, disability services), or what a role model may be able to do for the inmates. This study makes this its focus area

Objectives: Exploit research to improve knowledge and understanding of the experiences and needs of young vulnerable men to shape better programmes, academic debate, and policy on development of young masculinities and also young men’s transitions into adulthood

Explore whether the gender identity of the worker makes a difference to developing good quality relationships between workers and young men

Establish how gender interacts with other aspects of identity (class/ethnicity)

Determine how professional relationships with boys and young men can be improved

Methodology: The research study, which spanned from May 2013 to April 2015, used individual and group interviews with 93 people (50 young men, 14 young women, and 12 male and 17 female staff who worked with them) at Action for Children and other support service centres across UK. The men and women in these support centres included: young offenders; young people with behavioural

Hearing the voices

Very many workers in support centres have shown initiative in shaping young men’s masculinities and aspirations:

“I don’t have any aspirations to be anybody’s role model because I don’t want them to be like me...I want them to be far better than what I’ve ever been in life,” says Jay, a staff worker in a support services centre

Young masculinities are also shaped by class and racial expectations of manhood, place, local identity, and local masculine cultures:

“You can’t shed a tear or talk about your feelings if you are a male...drinking and fighting, aye, that’s what makes you a man,” insists Alex, a young man from Scotland
needs; disabled young men; and young fathers, among others

The research questions probed some of these issues:

- What ideas and assumptions influence practices of boys and young men and in particular what assumptions about gender inform current theory, policy and practice?
- How do boys and young men in contact with services talk about their interactions and relationships with male and female professionals?
- What do they value in their relationships with workers? To what extent is this related to the gender of the worker?
- What do girls say about boys and their relationships with workers?

Literature and policy reviews were also made use of

**Recommendations:** The importance of providing ‘male role models’ for boys and young men, and the apparent benefits of this approach, is rarely questioned. But the concept is often poorly defined and lacks convincing theoretical underpinning. The notion of ‘role model’ should be clearly interpreted.

It is important to pay heed to ideas of masculinities that are shaped by family relationships, local cultures and inequities in young men’s lives to remedy them at this early stage. Attention is also needed on the issue of what kind of masculinity is being proposed as the ‘solution’ to boys’ ‘problems’?

Workers in support services can help these young men transition into being humane men.

The importance of gender and social identities in recruiting staff must be underscored as young men seek to forge identities based on gender, ethnicity and shared social background.

Focus on male role models downplays women’s influence. Evidence that women, including mothers, grandmothers and female friends have a significant impact on boys’ development, and that positive father and mother involvement includes common features, must be kept in mind.

**Applicability:** This research has demonstrated the crucial role that support services can play in offering a safe space for young men at risk and enabling them to build better futures for themselves. It has shown how within these services, workers can help men by fostering relationships that are built on trust and care. Future interventions can strengthen these components.

**Findings**

Young masculinities are shaped not only by class and racial expectations of manhood, but also by place, local identity, local masculine cultures and family relationships (especially those with their fathers, mothers and grandmothers).

Workers and young people are aware of the role model discourse, but data does not support linear male-to-male transmission of values/attitudes/behaviour. The workers in support services are not clear about the definition of ‘role models’ and act like mentors rather than role models.

Gender is important in worker-service user relationships, but young people tend to view other key attributes/values (trust, care, rapport, empathy, reliability, consistency, respecting young people, giving them time) as more significant than gender and other social identities.

Practitioners are aware of the importance of gender and the need to build inclusive ‘third’ spaces at support centres (which can help men transition to safer and more responsible masculinities), but often use stereotypical activities to engage young men.

Shared interests/skills/backgrounds is a way into building relationships with young men.
Prevalence of Sexual Violence among Boys in Haiti, Kenya and Cambodia

**Type:** Research

**Location:** Haiti, Kenya, Cambodia

**Undertaken by:** Centers for Disease Control and Prevention (CDC) as a member of the global public-private partnership Together for Girls

**Presented by:** Steven Alan Sumner, Epidemic Intelligence Service Officer, Division of Violence Prevention of the National Center for Injury Prevention and Control and CDC, USA (hvo5@cdc.gov)

**Keywords:** boys, sexual violence, survey, friends, neighbours, partners, relatives, health risks, sexually transmitted diseases (STI), human immunodeficiency virus (HIV), mental problems, pregnancy, cardiovascular disease, diabetes, law, curriculum, clinicians, police, social workers, teachers, social services

**Framework:** CDC as a member of the global public-private partnership known as Together for Girls, collaborated with the governments of Cambodia, Haiti and Kenya to conduct national household surveys of boys aged 13-24 years to measure the extent of sexual violence against them. Sexual violence against children destroys the foundation they require for leading healthy and productive lives. Global studies show that exposure to violence during childhood can increase vulnerability to a broad range of mental and physical health problems, ranging from depression and unwanted pregnancy to cardiovascular disease, diabetes, and STIs including HIV

**Objectives:** Survey the magnitude, characteristics, circumstances, risk factors and consequences of sexual violence against male children aged 13-24 years in Cambodia, Haiti and Kenya through household surveys that are nationally representative

**Methodology:** In Haiti, Kenya, and Cambodia, 1,459, 1,456, and 1,255 male children/youth respectively aged 13-24 completed face-to-face interviews at their households. Informed consent/assent was obtained from all the participants, special safeguards were incorporated for confidentiality, all participants received a referral list of available services and victims desiring aid were referred for social services

The survey has four limitations. First, recall bias might be present, particularly for remote episodes of abuse. Second, limited disclosure might have occurred because of the sensitive nature of the subject. Third, children not residing in households (namely, street children) were not included. Lastly, data from some countries might no longer be representative of current levels of violence of services because of the year of data collection

Sexual violence included unwanted touching, unwanted attempted sex, pressured/coerced sex and forced sex. Sex was specifically defined as vaginal/anal penetration by the penis, hands, fingers, mouth, or objects, or oral penetration by the penis

**Recommendations:** Accurately quantifying and then addressing sexual violence is integral to achieving steady and demonstrable progress in several major global health aims, including HIV prevention. Health sectors should integrate violence prevention and care into routine programmatic activities. It needs to build clear links to social services to achieve maximal benefit for various health measures as most persons who
reported experiencing it during childhood did not receive services for their abuse. Locally tailored preventive, counselling and service-oriented efforts are as urgent. Work is needed to develop legislation, school-based educational curriculum, public awareness (on the issue through media outreach), service provision strategies, and an increase in the workforce capacity of clinicians, police, social workers and teachers, among others. More countries should work to assess, respond to and prevent childhood sexual violence. When they collaborate, the applied economies of scale can exponentially increase the depth and breadth of sexual violence programmes and its impact. Research could open up many doors to the prevention of sexual violence and the promotion of safe, stable, and nurturing relationships and environments for children.

Applicability: This study signals the need for an international collaboration for further studies of this nature and multi-sectoral approaches for prevention of childhood violence. Countries and programmers need to pay heed to this advice.

### Findings

This survey provides the first internationally comparable estimates of the magnitude, characteristics and consequences of sexual violence against boys in these three diverse countries. The prevalence of experiencing any form of sexual violence ranged from 23.1% in Haiti, to 14.8% in Kenya, and 5.6% in Cambodia. The largest share of perpetrators in Haiti, Kenya and Cambodia respectively, were friends/neighbours (64.7%), romantic partners (37.2%) and relatives (37.0%).

Most episodes of sexual violence took place inside perpetrators’ or victims’ homes in Haiti (60.4%), whereas they happened outside the precincts of the home in Kenya (65.3%) and Cambodia (52.1%). The most common time period for violence in Haiti, Kenya and Cambodia was the afternoon (55.0%), followed by evening (41.3%) and then morning (38.2%).

Health risks associated with violence included a three-fold increase in transactional sex in Haiti as well as an increase in alcohol abuse, STIs, anxiety/depression, suicidal ideation/attempts and violent gender attitudes across nations.

While there was inter-country variability in the burden and circumstances of sexual violence, the social and health consequences of sexual violence against boys were pervasive and enormously worrying.
Men as Partners in the Prevention of Gender Bias and Discrimination

Type: Research

Location: Indonesia

Undertaken by: Nur Hasyim, Social Activist, School of Humanities and Social Inquiry, Faculty of Law, Humanities and the Arts, University of Wollongong, Australia

Presented by: Nur Hasyim, Social Activist, School of Humanities and Social Inquiry, Faculty of Law, Humanities and the Arts, University of Wollongong, Australia (nh692@uowmail.edu.au)

Keywords: men, network, participation, women’s movement, gender equality, VAW, norms, beliefs, structure, ideology, patriarchy, impact

Framework: The New Men Alliance, a national network of pro-feminist men in Indonesia formed in 2009 in Java, Indonesia, has a five-year engagement with the women’s movement. It has a clear buy-in to the women’s movement aims and principles; strongly rejects both bias and VAW; and is willing to engage with its own constituency on the issue of VAW. The frame of reference for this research study is an unresolved question: does the Men’s Alliance strengthen the movement to end VAW in Indonesia?

Objectives: Use three dimensions of research findings (that are based on the activities of Men’s Alliance) to review its contribution – or the lack of it – to the women’s movement in Indonesia. The dimensions are ideology (agreement with feminist values and principles), organisational structure and practices (capacity to incorporate feminist values and principles into the organisation) and impact (ability to generate positive impact for the movement to end VAW)

Methodology: Evaluative research using reviews of several documents, data study, interviews and focussed group discussions (FGDs)

Recommendations: The nature of men’s involvement in the struggle for gender justice remains contentious among gender-equality advocates and the disagreements are largely unresolved. The reasoning is that since feminism is a struggle about women gaining rights, there is no legitimate role for men in that struggle. Yet the idea of gender issues being ‘women’s

Hearing the voices

Women are concerned that male involvement in the movement to end gender bias and discrimination may take away from the gains made by women’s organisations. Here is a voice that captures this disquiet:

“The engagement of men in feminist movement may create an ideological battle within the movement as dominant structures in society are still in favour of the male’s interest; it may make feminists lose the battle,” says an anxious feminist, Siti Ruhaini Dzuhayatin, 2011

A man expresses his scepticism about male involvement in the feminist agenda:

“Having feminist knowledge does not always change personal attitude and behaviour and acquiring feminist perspectives does not always change political stand point of men,” says Farid Muttaqin, 2013
business’ and of no concern to men and boys is a belief that can no longer be held. This is because gender relations are an intertwined and interactive system of connections and distinctions among people. What happens to one group in this system affects the others, and is affected by them. Men’s involvement in issues relating to gender bias and violence can add sustenance and substance to the women’s movement. It also can help create better, more equitable models for future generations of boys and girls.

Yet one must be cautious of the risks involved. Men’s organisations must be able to sustain the core feminist principles within their organisation and its members. There must be equal participation among members in the organisational processes. Care should also be taken not to dominate the women’s movement and take away resources meant for women’s empowerment. Instead, close, constructive and direct relationships with the women’s movement must be established and work areas should be expanded to address a whole range of equity issues.

Applicability: This is the time to open the debate, promote dialogue, build bridges and foster greater solidarity between men’s alliances working for gender justice and the larger women’s movement. By reframing the terms of engagement of men alliances, it is possible to create many more such alliances across the world to engage in the movement for social and gender justice as these efforts will be more effective when working in concert with male feminist allies.

Findings

The compatibility of Men’s Alliance with feminist values has been established through its support for principles and practices on equality and gender justice, anti-discrimination, gender diversity and non-violence. Its beliefs that VAW is a consequence of imbalanced power relations between men and women and that patriarchy constructs male structures of dominance has strengthened its bona fides. Its commitment to feminist principles have been made evident by its wholehearted support to feminist groups, springboarding collectivist and informal organisational structures, advocating for partnership and accountability mechanisms within feminist groups, and putting in place strategies that address violence in personal lives as well as within the organisation as a whole (through structural reforms in norms and policies).

The impact of the Alliance has been noteworthy. More groups from Jakarta, Yogayakarta, Aceh, Bengkulu, Riau and East Nusa Tenggara have joined the movement as a result of its work.
The Role of Social Norms, Social Structure and Law in Shaping Masculinities

Type: Research

Location: Nepal

Undertaken by: UNDP and MenEngage Nepal

Presented by: Sanjeev Uprety, Professor of English, Tribhuvan University, Nepal (upretysanjeev@gmail.com)

Keywords: masculinities, violence, SGBV, violence against women and girls (VAWG), law, socialisation, patriarchy, social norms, social structure, ideology, conflict, behaviours, education, location, gay, lesbian, transgender, culture, caste, age, sexuality, institutions, police, students, teachers, corporal punishment, non-government organisations (NGOs)

Framework: In the setting of an uncertain post-conflict scenario, research has been identified as a key priority to better understand the behaviours and attitudes of Nepali men towards the use of VAWG, with a particular emphasis on SGBV. There is a dire need for a clear understanding of the linkages between gender identities; the underlying reasons for men’s engagement/tolerance of GBV; and the role of socially ingrained norms, social structure and law. This would enable actors working on SGBV to do so from an evidence-based approach and with a better understanding of how to engage men and boys. It would also aid in improving research-driven policy and programmatic responses to SGBV in Nepal

Objectives: Use study revelations to examine three interrelated aspects of masculinities: socially ingrained norms, social structure and law

Analyse changing social perceptions concerning masculinities and its relation to geographical location (the Kathmandu Valley and the Terai); prevalence of violence and SGBV; gendered division of labour; sexuality; caste; age; education and economic class; conflict affected populations; legal process; and access to law (including problems relating to socialisation, social structure and legal process)

Devise prevention policies and programmes concerning SGBV and gender transformational approaches

Methodology: Series of qualitative and quantitative methodologies in 2013, including quantitative questionnaires, life history interviews and consultations – conducted with 100 individuals, 70 in Kathmandu Valley and 30 in the Terai. The Terai was selected for a focus on the conflict dimension, and to see how masculinities are affected by armed conflict, violence and crime. In the Kathmandu valley,

Hearing the voices

Talking about quarrels he has with his wife, a man says it is because of ‘normal’ issues relating to the house, his drinking and extramarital affairs:

“Currently I am thinking of having another affair but I don’t have money for it. If you have an affair you should take the women around. Make them see places. We should not only think of how to get favours from them; we should also give something in return. I cannot give them money. So I try to take them to places they have not visited. You need to feed them well during the trips too. This is my dharma.”
the sample included: men in NGOs, men/women in legal professions, drivers of public transportation vehicles (and their helpers), students, graduate teachers, transgender people, gay and lesbian people, individuals with a past in armed groups, men in police custody for GBV crimes, and people working in the marketplace (e.g. barbers, vegetable sellers etc). The study interviewed both perpetrators of violence as well as men demonstrating a non-violent version of masculinities. Four detailed interviews were devoted to those working as active change agents in NGOs focused on gender programming, as well as in the legal profession and other areas of work. Ten audio interviews were conducted. Of these, six were indepth life history interviews seeking to understand the behaviour of men, whether gender violent or gender equitable

**Recommendations:** GBV prevention programmes by NGOs, UN and other bilateral agencies should integrate components on masculinities and gender transformative approaches. They should tackle the three aspects of patriarchy – social norms, social structure and law – simultaneously.

**Government Action Plans on addressing VAW and GBV** should recognise the need for engaging men and boys in violence prevention efforts.

**Applicability:** This research has distilled three interrelated aspects of masculinities – socially ingrained norms, social structure and law – as necessary components to devise programmes concerning GBV as well as to formulate effective gender transformational approaches. They are also central to crafting prevention policies. Future programmes and policies can use this as groundwork.

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**Findings**

Two findings predominate. One, socio-cultural and legal institutions are shaped by deeply ingrained social norms and expectations concerning masculinities and femininities – such as men are naturally aggressive, polygamous and rational and with greater bread winning abilities than women. Two, the overwhelming presence of men in the socio-political and legal institutions (90%), including parliaments, courts and police stations, make it challenging to change social norms or belief systems especially when the underlying social structure remains the same.

There are significant differences in social expectations concerning roles at home and in society when it comes to men and women. Traditional gendered division of labour persists, with most men doing paid, breadwinning work outside the house and women performing unpaid household work. Only 18% men in the Kathmandu Valley said that they help their partners in cooking frequently; 60% women and 40% transgender subjects said they cook on a regular basis. Women internalise traditional social norms and expectations concerning masculinities. This shows that social norms and expectations are not limited to a particular gender, and that deeply ingrained social norms can shape the subjectivities of both men and women.

Violence is part of everyday life. Around 63% of the respondents in the Kathmandu Valley said that they and/or their siblings were either beaten frequently (6%) or sometimes (57%) by their fathers. Similarly 81% admitted that their schoolteachers used to beat them either frequently (13%) or sometimes (69%). A significant number of men, women and transgender people witness men perpetrating VAW; both women and transgender people experience a higher incidence of GBV than men. In the Kathmandu Valley 40% of women respondents report that they have been victims of sexual violence and in the case of transgender subjects 60% reported being a victim of sexual violence. In the Terai 57% of women said they had been victims of sexual violence.

There is less knowledge about laws concerning GBV in less educated, poorer and younger age groups, both in the Kathmandu Valley and in the Terai. Many men continue to engage in GBV even when they know that those activities are considered as proof of GBV by state and law.
Enhancing the Roles and Responsibilities of Men within the Women’s Movement

**Type:** Research

**Location:** Universal

**Undertaken by:** Michael Flood, Senior Lecturer, Sociology, University of Wollongong, Australia

**Presented by:** Michael Flood, Senior Lecturer, Sociology, University of Wollongong, Australia (mflood@uow.edu.au)

**Keywords:** men, masculinities, women’s movement, rights, violence, SGBV, socialisation, patriarchy, norms, diversity, transgender, behaviour, structure, ideology

**Framework:** Male involvement with the women’s movement for gender justice is a burgeoning global movement and is organised around multiple issues, yet most of these terrains remain deeply contested. Creating a more inclusive space for men to support the women’s movement has clear benefits: accelerate the pace of change by including more people in the movement; discard outdated paradigms where men and women’s issues are seen as separate; and catalyse the rights, choices, aspirations and capabilities of women effectively. A critical review of the achievements and impediments to men’s involvement is undertaken to provide directions for the future and lend traction to the movement for women’s social justice

**Objectives:** Distil research breakthroughs to understand the concerted efforts needed to transform the women’s movement from one that is largely by and for women into an all-inclusive social movement that involves men

Gain a nuanced perspective of male involvement in the women’s movement by sifting through three issues: relations with feminism (practical and conceptual); firming up knowledge of and nexus between men, gender, violence and social change; and comprehensive/integrated approaches to engage men more effectively

**Methodology:** Qualitative research on participation of men in the women’s movement across the globe

**Recommendations:** Including men as partners in the fight for equal rights for women will significantly expedite the movement and its strength. Engaging men and boys in violence prevention work should adopt far more sophisticated methods. They should be based on rigorous knowledge regarding programme effectiveness, addressing diversities and inequalities among men, transforming inequitable gender relations by reconstructing masculinities and reframing women’s attitudes towards male involvement

**Applicability:** By including men in gender programmes, there is a move towards encouraging them to recognise women’s rights, choices, aspirations and talents, and work with women to achieve this. It minimises resentments and misunderstandings that can occur when they are completely excluded from activities of gender justice. This strategy could be a dramatic game changer and should be used widely and effectively to build investments and momentum to the women’s mission of gender equality
Findings

The women’s movement remains unwilling to bring men into the fold for many reasons. The semantic of a ‘women’s movement’ makes some women believe that men should not be involved. Other women are reluctant to accept men within the movement because they feel women should be given priority (having suffered centuries of marginalisation and exclusion from empowerment activities). Still others are wary of men taking away funding meant for the women’s movement. The fear that once men are allowed to participate they would have the tendency to dominate the group, and push a separate agenda is a major reason for women not relinquishing ownership. As men have a near absolute hold on power throughout society, many women feel men’s involvement could weaken the legitimacy of women-focused strategies and programmes, their theoretical frameworks and current collaborations with the women’s movement. There is also the belief that men receive more recognition for the work they do in this field, as studies on the ‘glass escalator’ effect show, and that leadership continues to remain almost exclusively the domain of men.

Three shortcomings hamper advances in violence prevention issues within the women’s movement. One, their efforts on the ground (keeping realities of the nexus between men, gender, violence and social change in mind) is directed solely to changing individual attitudes and behaviour. While personal change in attitudes and behaviour that transforms later to collective change is important, it alone is insufficient to transform gender relations and prevent and end VAW. Change is possible only when structural and institutional modifications are effected to alter the situation at a fundamental level. Also, there is a need to keep in mind that a change in attitude does not necessarily transform into behaviour change. Two, feminist scholarship takes an intersectional approach (a belief that gender intersects with many forms of social inequalities) to address gender justice issues. As they treat boys and men as a homogenous group and see them to be collectively advantaged they are hostile towards all men. This makes male involvement in the movement difficult. Men who are socially and economically disadvantaged suffer even more as they are not accorded the power within these movements to become change agents. Gay, queer and transgendered people are similarly disregarded. Three, violence is also viewed as homogenous; the subtleties of men’s diverse masculinities, sexualities and experiences of violence perpetration and victimisation remain ignored.

Similar constraints fetter approaches to involve men. First, it is assumed that all efforts within the women’s movement are successful. This is untrue as evaluations show that many programmes are weak conceptually and methodically. While well designed programmes do bring attitudinal and behaviour change, these are few and far between. Of the 65 interventions surveyed, only seven demonstrated impact. Second, while the assumption that all men will benefit from progress towards non-violence and gender equality is true, it is simplistic to assume that one can easily brush away the costs of undermining the patriarchal systems and involvement of men in violence prevention programmes. Third, the belief that the best people to work with men are men further narrows gender binaries and constructions of masculinity. Fourth, while alternative identities for men talk of ‘real’ men being non-violent and mindful of women’s dignity, they must go further than this to challenge gendered identities and boundaries.
Material Feminist Politics: The New Route to Redress Issues of SGBV

Type: Research

Location: India

Undertaken by: David Abud Sturbaum, Researcher, Columbia University, Department of Middle Eastern, South Asian and African Studies, USA

Presented by: David Abud Sturbaum, Researcher, Columbia University, Department of Middle Eastern, South Asian and African Studies, USA (Abud.david@gmail.com)

Keywords: SGBV, masculinities, rape, protests, women’s movement, ideology, legislation, social organising, politics, human rights, governance, women’s movement, State, NGOs, students

Framework: Legalisation and jurisprudence have rarely offered reprieve or solutions to issues that mass anti-violence campaigns raise in India. Yet, the Delhi gang rape of December 16, 2012 set off a people’s movement that had an unprecedented mass following and it chose to rely on these mechanisms. Unravelling the chronology of events, the trajectory of the mass movement, and the State response, this PhD thesis seeks to comprehend why seeking solutions through legislation took centrestage, and what pathways can be adopted in the future

Objectives: Follow the contours of the research to broadly attempt to apprehend the chronology of protests after the December Delhi gang rape, the various organisers of these mass protests and their ideologies, State response mechanisms, and the leftist discourse trajectory
Take into account reasons why the protestors fell back on legislation to redress the issue
Find alternative, workable solutions

Methodology: Qualitative research; interviews, literary review (reviews of published material in newspapers/journals/reports/books); policy review

The chronology of events shows that after the incident of the gang rape, massive protests erupted. They were unprecedented in scale.

Hearing the voices

The horrific violence in the gang rape evoked extreme consternation and anger:

“I cannot think of a country in my lifetime where this has happened, including United States,” said Eve Ensler, the writer of the Vagina Monologues

“As the movement progressed, the slogan of ‘freedom without fear’ (bekhouf aazadi) was embraced by others beyond women. The right of the protestor at the barricades, the Muslim, the Kashmiri, the woman or man from the northeast, the working class slum-dwelling man or woman, the sex worker, came to be asserted with the right of every woman to access the streets and public spaces freely without fearing violence, without being seen as suspicious,” explained Kavita Krishnan, secretary of All India Progressive Women’s Association (AIPWA) and communist feminist activist

“We, the undersigned, demand the following: Greater dignity, equality autonomy, and rights for women and girls from a society that should stop questioning and policing their actions at every step...” excerpt from “Statement by women’s and progressive groups and individuals condemning sexual violence and opposing the death penalty”
They were largely spearheaded by the women’s movements, student groups, NGOs and feminists with a leftist ideology. In response to the protests, under the supervision of the ex-Supreme Court Justice Jagdish Sharan Verma, a committee was established. The Committee Report was submitted to the President of India in 2013. The President of India formulated the Criminal Law (Amendment) Ordinance which was passed by both Houses of Parliament (Rajya Sabha and Lok Sabha). The Criminal Law (Amendment) was signed into law in April 2013. Claiming the Ordinance ignored the majority of Justice Verma Committee’s recommendations, women’s groups and student political parties protested further. But the protests died down soon, forcing many questions: Why was it difficult to sustain the momentum and energy of mass movements around this issue? Why did the Indian women’s movement and feminist groups rely on legislation when they recognised its limits and failure in finding solutions to SGBV?

The reason why legislation was chosen as a means of recompense was because the Indian state offers few other possibilities. In simple terms, it means the State simply does not allow redress of demands outside of legislation. Activists of the rights discourse (that prioritises the rights of individuals), NGOs (who have been effectively de-politicised as none of them can have political affiliations or interests), students’ groups, and the women’s movement representatives were caught in this cleft and had to depend on the law and the State to offer recourse.

The truth is despite the veneer of autonomy that the State extends to the several groups outside its periphery, in reality they do not have identities of their own. They have been absorbed and flattened by the State so effectively that they merely reflect and reproduce power that is Statist in nature. This explains why the mass movement and the several groups retreated and will be the reason why all movements of this nature will be eventually silenced.

The way forward in these shrinking spaces for autonomy is material politics presented by groups like the Gulabi Gang in Uttar Pradesh, the Naxalities in Eastern India, and Zapatista movement in Southern Mexico. By demanding and creating their own material conditions of gender justice (that is actual conditions of freedom rather than just the right to freedom) outside of the State and its static formations, pathways to build effective anti-sexual and gender justice movements are possible.

**Recommendations:** By replacing the framework of legislation with material feminist politics, spaces can be created for a different kind of robust politics that unfurls several new and untried political possibilities. These would be free of the politics of the totalitarian State. Rights-based approaches can be for real here. These systems can confront the State rather than reproduce their power.

**Applicability:** A new way to redress for SGBV has been located. Material feminist politics can lead up to several other exciting, untried pathways for redress. The few examples cited have galvanised fresh approaches with evidence-to-date for the road ahead. Groups, NGOs and movements who feel hemmed in by State politics can take recourse to these refreshingly new approaches and chart out their own solution-seeking trajectories that could have a multiplier effect on the change process.

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**Findings**

It is important to closely follow the developments that occurred post the gang rape to seek redress. This would help discern who were behind these mass protests, what their ideologies are and State response mechanisms. The reason for this is simple: gender justice for the recurring incidents of SGBV will be predicated by this.
Type: Intervention

Location: South Africa

Name of programme: A Safer South Africa for Women and Children: Improved Security and Justice for Women, Girls and Boys

Undertaken by: Sonke Gender Justice, South Africa

Presented by: Justice Mzwakhe Khumalo, Programme Coordinator, Sonke Gender Justice, South Africa (Mzwakhe@genderjustice.org.za)

Keywords: masculinity, violence, intervention, safety, women, children, policy, law, government, schools, institutions, teachers, parents, community

Framework: VAW and children is pronounced in all communities and settings in South Africa. Research reveals a woman is raped every 26 seconds; one in two women might be raped in her lifetime; one in four women is in an abusive relationship; and one in four girls has been sexually abused. In 2008-09, there were 49,000 registered violent crimes against children under 18 years of age. A range of social, cultural and economic factors undermine gender equality. They include high levels of poverty, the socially constructed nature of dominant masculinity that normalises gender bias and violence, and the lack of role models for men. A Safer South Africa for Women and Children: Improved Security and Justice for Women, Girls’ and Boys’ programme was designed in this stressful context to create a protective national environment

Methodology: The programme approach is four-pronged. One, strengthen national response to prevent VAW (through engagement of national policymakers to close gaps in the policy and legal frameworks; extending support to evidence-based advocacy and planning; cooperation on national coordination and leadership against VAW and children; and development of a national communication strategy)

Two, firm up prevention and protection measures in and out of schools (in all nine provinces of the nation, through scaling up of child-friendly schools; increased accountability of schools for violence prevention; and communication and social mobilisation involving teachers, learners, parents/communities)

Three, mobilise social change around VAW and children (using community-based interventions to raise awareness and deepen community empowerment)

Hearing the voices
These voices show how the programme’s cross-sectoral and integrated strategies, which rely on community dialogues, have brought enduring change:

“I have been in a position to confidently help out with laundry at home and also take part in some other duties without fear of being laughed at because in my community, when a man is seen washing or doing domestic chores, they make fun of you accusing you of being bewitched,” says Ntate Reuben Matlakala

“When people see us working and wearing the OMC t-shirts, they think we are paid staff members but our payment is the satisfaction we get from the work we do and the impact that we are making and seeing people change to being better people in the communities,” says Bareng Dikoko
Four, strengthen national surveillance, monitoring and evaluation systems for evidence based prevention of VAW and children (through the analysis of data; the completion of studies on VAW, children and people with disabilities; and the establishment of an information management system to inform the Government’s programming in this area)

**Activities:** The programme is designed around five key principles that include: individual empowerment; community response; establishing safety networks; ensuring credible legislature; and service response

Towards this end, Sonke Gender Justice (using the One Man Can methodology and the UNDP-adopted Community Dialogue methodology) selected five districts in two provinces for the roll-out as part of its three year piloting (2012-2015)

It has in these three years worked to: train partner organisations (scale up mobilisation of men and boys as partners in GBV prevention using the One Man Can toolkit specially designed for this); conduct community dialogues on GBV prevention; develop Local Action Plans (LAPs) on GBV prevention strategies (based on the solutions that community members have come up with); and mobilise men and boys (to increase male involvement in GBV prevention and gender equality)

**Recommendations:** Change occurs at different paces, is influenced by multiple factors, and actors. There is hence need to further strengthen involvement with all the current stakeholders, set up programme implementation committees, build networks between key institutions to increase impact and widen the network to invite more allies through co-ordinated dialogue

Capacity building in institutional processes should be achieved by invigorating the leadership and institutional arrangements of the public administration. On the individual level, community dialogues must be deepened so that people can collectively engage in a learning process to achieve social transformation

**Applicability:** The programme design leverages the skills and resources of all the stakeholders, opens existing opportunities for the generation of quality interventions and evidence to support advocacy efforts, and assists in a genuine sharing of best practices and lessons learnt. All these components must be utilised by interventions who use this model to maximise benefits. There is also a high level of capacity building in this intervention which could be hugely instructive for those who want to take a leaf out of this book

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**Findings**

As a result of programme efforts, 20 community based organisations (CBOs) have been trained in the country; 123 community nationwide dialogues have been initiated; 76 LAPs developed and over 3000 boys and men reached

Using a range of cross-sectoral approaches, this intervention so far has resulted in a decreased tolerance for VAW, reduction in SGBV and improved security and justice for women, girls and boys in South Africa. It strengthened prevention and protection measures, has improved health and wellbeing of women and children and enabled a reduction in the levels of crime

There are several other accomplishments. It has strengthened institutional capacity and leadership, ensured safe and caring child-friendly schools, fostered social mobilisation to contribute to change in social norms, allowed for the development of sustainable national surveillance to support effective monitoring and evaluation, and also the generation of evidence-based approaches on VAW and children (that will support preventative policy and programme development)
Counselling Male Perpetrators of Domestic Violence: Condemning the Act and the Attitudes Behind it

Type: Intervention

Location: Indonesia and South Africa

Name of programme: Toolkit for Men

Undertaken by: MOSAIC Training, Service and Healing Centre (South Africa); Rifka Annisa and Cahaya Perempuan Women Crisis Centre Bengkulu (Indonesia); and Rutgers WPF (that is based in The Netherlands with a field office in Indonesia)

Presented by: Kerryn Rehse, Programme Manager, MOSAIC Training, Service and Healing Centre for Women, South Africa (krehse@mosaic.org.za)

Keywords: SGBV, masculinities, sexuality, DV, intervention, counselling, methodology, toolkit, behaviour change, women’s organisations, counsellors, law, police, fatherhood, culture, religion, substance abuse, religious leaders, courts

Framework: In 2012, figures for Indonesia show a 96% increase in VAW as compared to the year 2003. It exposes the fact that 90% of women abused by their partners choose to remain within their abusive relationships. In South Africa, one out of every two men (48%) admit to being violent towards their intimate partner, and 56% of murders of females are at the hands of their intimate partner. There is increasing insistence that men should be targeted for interventions to stem the violence. The structured male counselling programme described here (taken ahead by women’s organisations in these two countries through trained counsellors with the aid of an array of counselling techniques and a toolkit) answers this need

Objectives: Underscore the importance of interventions for abusive men; and highlight the gravity of counselling (embedded in a set of strategies and tools, particularly the toolkit) to usher attitudinal and behaviour change around the issue of DV

Methodology: Twelve structured counselling sessions

Activities: Undertaken in partnership between four women’s organisations – MOSAIC Training, Service and Healing Centre (South Africa), Rifka Annisa and Cahaya Perempuan Women Crisis Centre Bengkulu (Indonesia) and Rutgers WPF (that is based in The Netherlands with a field office in Indonesia) – the counselling programmes for men (consisting of 12 individual counselling sessions) in these two countries have helped them take a relook at their masculinity, exercise control over violent behaviours, grow self-esteem and confidence, improve relationships with partners and children, and avoid conflicts with the law. The toolkit, developed to take the counselling ahead, has been another forward step, helping men ground their aspirations by changing their perceptions and practices. Comprising a facilitator’s guide, counsellor’s workbook and counsellor’s guide, its focus is on 12 issues addressed in the counselling sessions (assessment and preparation, DV, violence, anger/stress management, communication, intimate partnerships/relationships, engaged fatherhood, sexuality and DV, culture and religion, gender, substance abuse, and evaluation and support). Its efficacy in spurring changes in attitudes and behaviour on the issue of DV has induced its wide use within MenCare’s programmes (that engage
men and women around the world to become active parents, more equitable partners, and agents of positive change in their communities. The toolkit serves as a set of explanatory and operational tools through which key messages and information are distilled, and knowledge, aptitude and skills are built.

In Indonesia, only male counsellors see the men and their partners are assisted by female counsellors. On the other hand in South Africa, the majority of clients (both men and their partners) are counselled by women. Counsellors have lent direction to the programmes and are its nucleus.

**Recommendations:** In Indonesia, it would make eminent sense to engage with the legal sector to ensure that counsellors and male clients have access to correct information pertaining to the laws of DV. Relationships with religious leaders, police, the courts and community stakeholders can help take the movement to end DV forward.

In South Africa, there is need to integrate the toolkit for men within the basket of services for IPV, for example, within the programmes of the National Prosecuting Authority, the defence forces and correctional facilities.

**Applicability:** The counselling programmes have facilitated participation and continuous and collective value-based learning and re-learning for men. More important, it has placed the creating of opportunities and taking control of the future in the hands of men. The toolkit has aided in this process by collating technical information, strategies and actionable learning aids. Other programmes can adapt these to reformulate a non-violent male identity.

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**Findings**

Interventions that bring about attitudinal and behavioural changes around the issue of DV have positive and far-reaching consequences for gender equality. They are of immense urgency in these two countries as research shows a majority of women abused by their partners choose to remain within their abusive relationships. These women have time and again expressed a dire need to women’s organisations to support their husbands. Many men, who experience friction between losing the traditional role of maleness and yet-to-be-defined male identity, also want to deal with their problems but have no recourse to behavioural change programmes.

Counsellors implementing the toolkit for men have become very good at what they do. The efficacy of their sessions in these two countries is evident by the fact that many men are voluntarily enrolling in this intervention, while several others are seeking peer-support from past clients, and a few are turning advocates for the cause of gender justice. This is because the counsellors do not put men on the defensive or name and shame them but condemn the act and the attitudes behind it. It has also been observed that these counsellors have become hugely sensitive to women’s concerns and have taken to counselling women victims with positive consequences.

A comparative analysis of the two countries show that several challenges persist. People need to be sensitised to the need for counselling and be encouraged to seek help along with their partners. Efforts are needed to allow each client the time and space to adapt to the counselling space and to recognise that they need to change. The attrition rates within the counselling programmes need to be attended to. Adaptability of the counsellors is a key element. As clients needs vary, the counsellors must accommodate these variations in their counselling process. The toolkit also needs to be modified accordingly as well. In Indonesia, there is an urgent need to reconfigure masculinities that negatively impact women and put in place strategies that discourage men from getting aggressive in counselling sessions. In South Africa, the focus needs to be on making men understand that change is a process and will not occur in an instant.
Peace including peace building, social justice, inclusion, militarisation and structural violence, peace-keeping and post conflict situations, fundamentalisms, social movements, justice

The world today is characterised by violence and discord at community and international levels. Inequitable social structures based on race, religion, ethnicity and nationalism lead to multiple manifestations of violence. Men are implicated in most such acts of violence. However there are also moves towards peace building and social harmony. There are also many non-violent men who work at building an environment of peace and mutually respectful understanding between people.

While peace building efforts and social movements have been studied extensively, a gendered analysis of men’s participation in such efforts has not received the attention it deserves. There is a need for exploration on issues related to the ideologies, agenda-setting mechanisms, leadership, specific programmes and strategies, and overall impact of both governmental and social initiatives.

This track explores how such efforts address masculinism and patriarchy and create opportunities for social solidarity and emancipatory praxis in the context of globalisation.

Its sessions were 'Cultural Innovations in Contexts of Violence', 'Militarisation and Reconstructing Masculinities' and 'Reconstructing Masculinities in Post Conflict Areas'.
Using Drama to Eliminate the Culture of Violence and Intolerance against Religions

Type: Research

Location: Sri Lanka

Undertaken by: Sri Lanka Development Journalists' Forum (SDJF)

Presented by: Risla Naffas, Project Officer, Gender Justice, Sri Lanka Development Journalists' Forum, Sri Lanka (risla.naffas@gmail.com)

Keywords: conflict, violence, GBV, art, theatre, culture, youth, non-violence, religious tolerance, ethnic tolerance, diversity, behaviour change, tolerance, gender sensitivity, active non-violence, pluralism

Framework: The Sri Lanka Forum Theatre programme that is part of SDJF actively addresses issues of violence by promoting alternative forms of art. Engaging youth in a big way to reject violence in an ongoing and sustained manner, the Forum aims to grapple with post-conflict violence that simmers in the country by using gender-sensitive active non-violent means (GSANV), dialogues, and by enhancing religious and ethnic tolerance.

Objectives: Evaluate the efficacy of forum theatre (an interactive form of art) as a powerful tool to eliminate the culture of violence, intolerance against religions, and to promote respect for diversity in the Eastern Province of Sri Lanka.

Methodology: A programme was organised by the SDJF where 24 young artists (eight representatives each from Hindu, Sinhala and Muslim ethnic backgrounds) were selected from the Eastern province of Sri Lanka. Youth were provided with the skills and knowledge around key thematic concepts such as pluralism, active non-violence, tolerance, diversity, conflict and gender sensitivity, and were trained to explore participatory means to solve ethnic issues. At the end of the training the youth developed 20 story lines. These were very initial drafts under five categories - handling ethnic issues, religious pluralism, exploring non-violence problem solving, respecting diversity and ethnic identities and tolerance. Ten of these forums were in Ampara district and ten others in Batticaloa district. They then performed these scripts on stage. The scripts were designed to encourage participant views and interjections. The idea was to not impose ideas on a passive youth audience but to instead evoke responses, critical thinking and solutions from them. The community youth members were hence actively invited to engage in dialogues to create timely strategies that could be utilised in solving issues related to religious tolerance in Sri Lanka.

The intervention involved a pre-workshop survey, pre- and post-performance evaluations, direct interviews, focus group discussions (FGDs), and field level observations to scientifically bring about conclusions.

Recommendations: The youth highlighted the fact that when promoting religious tolerance and gender sensitive active non-violence, far more attention needs to be paid to developing a united Sri Lankan identity.

Applicability: The idea of using forum theatre (an interactive form of art) as a powerful tool to find solutions to inter-ethnic conflicts, eliminate the culture of violence and promote respect for diversity has proven to be a hugely effective approach. Conflict resolution through theatre (that promotes dialogue and enhances co-existence) should be hugely emulated.
Findings

These forums have enabled SDJF to spearhead gender sensitive active non-violent actions, and promote religious tolerance among more than 15,000 young community members living in the Eastern province through the use of theatre. There were 20 dramas in 20 villages and the audience totalled 8,000 youth from Buddhist, Tamil and Muslim ethnic backgrounds who were able to come together with ease, interact in these extended platforms and hold conversations on how to expand non-violent and peaceful values in Sri Lankan society. The young community members were also given a unique opportunity to engage in dialogues to create timely strategies that could be utilised to solving issues related to religious tolerance in the Eastern province.

Eighty percent of the young participants showed interest in engaging in similar dialogues in the future; 73% of them exhibited keenness to take part in such forum theatres as performers in the future; and 95% of them admitted to gaining wider perspectives on religions other than theirs.

The forum brought to the fore the need to develop a united identity as Sri Lankans while respecting the individuality of each religious identity. While there are huge chasms between the Sinhala, Tamil and Muslim communities, the fact that these divides could be bridged became amply clear. The young people interviewed said that they now could see past their religious identities and be tolerant of other beliefs as there was no dissonance in the core beliefs. Ninety percent participants advocated for strong dialogues and activities based on religious tolerance in the province.

It was also indicated that females should be the primary stakeholders in promoting these concepts. In fact, 85% of the participants of forum theatre programme were females and sometimes this percentage even increased to 95%.

Many youth participants have formed clubs of their own and are actively working to promote harmony between different religious groups.
Inducting Youth as Agents of Social Change

**Type:** Intervention

**Location:** Mexico

**Name of programme:** Collective of New Men of La Laguna

**Undertaken by:** Collective of New Men of La Laguna, Mexico

**Presented by:** Astalo Garcia, Director, Collective of New Men of La Laguna, Mexico (astalohombrenuevo@gmail.com)

**Keywords:** youth, GBV, street violence, political unrest, structural adjustments, crime, unemployment

**Framework:** Current need-based interventions for young people, children and men on gender based violence in the Laguna region of Coahuila and Durango in northern Mexico have emerged from a 15-year journey of this organisation. The Collective’s multi-faceted strategies have been contoured and re-engineered over the years keeping the region’s socio-economic realities in mind. Projects were hence designed to address people’s insecurities about the rapid structural and systemic changes, and issues resulting from it: unemployment, social unrest, increasing crime, violence on the streets and within homes, as well as the serious violations of human rights. In 2008, special interventions were made to reach out to the youth on these issues using the avenue of education. This was because unrest and violence among the youth was on the rise, a worrisome trend as it is estimated that in 2020 the youth population in this region will touch a record high. Between 2009 and 2012, the Collective transitioned into a new phase where there was a critical re-alignment of vision. An endeavour was made to work with sharper delineation of priorities, focus areas and also address the needs of women, children, young people and other marginalised sections of people (particularly those who belonged to ethnic, sexual, religious and political minorities)

**Objectives:** Propel the young population to be lead actors in the region’s development processes and violence prevention programmes, as well as work to impact policy

Use a three-pronged strategy to pull in the young people within the developmental framework: create opportunities to foster their participation and hone their leadership skills; advance their Sexual and Reproductive Health and Rights (SRHRs) (with respect to institutions, systems and processes); and induct them into violence prevention programmes as caregivers (to ensure improved quality of lives for women and themselves)

Allow young men to shape and arrive at alternate masculinities (by re-examining the hidden curriculum of sexism within the education system, and social mandates that predesignate roles for men and women based on their biological difference) to pave way for gender equality and empowerment

**Methodology:** Recognising the youth to be a significant demographic group, their engagement in development processes (and violence prevention in particular) has been ensured by designing creative and participative courses, workshops, discussions, camps, cultural activities, interactive theatre productions, games and films that promote reflective analysis
Activities: Interventions of the Collective have moved from working with daughters and sons of people who attend violence prevention programmes to include youth between seven and 25 years of age. The young people are chosen based on their leadership qualities, interest, ability to work on their own, and influence others to join in. The older youth are trained to be mentors in order to spread ideas and widen the circle of influence. A special child-to-child methodology bands children together to cope with their daily struggles at school (be they issues of studies, health, discrimination or pertaining to their rights). This interactive method aids children to define their problems; recognise how they arise and affect them; find solutions; and finally evaluate their progress.

One of the key areas of work is the identification and modification of risk factors and protection needed for the prevention of urban violence. Youth have been actively sensitised to issues of gender stereotypes, roles, social conditioning and sexism. Their involvement in the project ‘Life without Violence’ has helped them grapple with urban violence.

Interventions for men on domestic violence (DV) comprise five workshops on the issues of: gender violence, masculinity, fatherhood, gender and health and homophobia. Men who abuse their children and wives are encouraged to find alternative and responsible behaviours through the ‘Fathering After Violence’ project. The Collective also lends support to children who live with abuse.

Recommendations: Attention to the needs, constraints, challenges and interests of youth groups are essential to develop their potential and enable them to play a defining role in transforming the inequities in society.

Applicability: The reasons for the wide applicability of this intervention model are many. Youth participation can trigger enormous social, political or economic changes. Involving the youth is also a potent strategy to dismantle violent behaviours and construct an egalitarian society. More significantly, this approach represents an important paradigm shift from the provision of services to the creation of opportunities.

Findings

Without the active participation of youth in the development, implementation and ownership of programmes designed to create social change, efforts to create transformative social change will fail. The efforts of the Collective have succeeded in widening young people’s engagement in the region’s development interventions and violence prevention, as well as changing attitudes and behaviour relating to violence against women (VAW).

Several youth who shared their extreme frustration and angst earlier now feel solutions to their problems are within their reach. Many of the young people interviewed said they felt important as they were included in the decision-making processes and were happy that their opinions counted. Youth belonging to marginalised communities who formed gangs and indulged in criminal activities have disbanded these groups.

Sensitisation methods that revolved around recreational activities and social media proved to be hugely effective in disseminating information among the youth. Trainers and facilitators who steered the workshops and other immersive trainings have played a huge role in building bridges with the youth.

The institutional capacities of partner organisations have been stepped up. Their vigorous efforts to build capacity among young men to prevent violence and improve the quality of their family lives has met with demonstrable success.
Creating a Conducive Environment Within Schools for Primary Prevention of Gender Violence

Type: Intervention
Location: Vietnam

Name of programme: The Love Journey Project
Undertaken by: Paz y Desarrollo (PyD) and the Danang Department of Education and Training (DOET)

Presented by: Benjamin Swanton, Independent Consultant, Gender Justice and Behaviour Change, Vietnam (benswanton@gmail.com)

Keywords: schools, curriculum, GBV, primary violence prevention strategy, relationship skills, culture, visual learning aids, gender stereotypes

Framework: Acts of violence in schools in the Asia Pacific region are justified by the rigid constructs of femininity and masculinity and social expectations that are typically gendered. Girls are expected to be subordinate, obedient and passive, and boys tough and unemotional. Children who do not conform to dominant social, cultural and religious norms including norms of masculinity or femininity can be vulnerable to sexual violence and bullying. The broader acceptance of disciplinary approaches at schools is often part of a wider tolerance towards violence at home or in the community.

The Love Journey is the result of a number of national and international partnerships between civil society, the United Nations and the Vietnamese government. It has been adapted from the Mumbai-based Gender Equity in Schools Movement with technical assistance from the International Center for Research on Women (ICRW), Partners for Prevention (P4P) and the Vietnam Institute for Educational Sciences.

Objectives: Adopt a primary violence prevention strategy: prevent violence before it occurs
Create an enabling environment within schools for gender violence prevention and mitigation through advocacy among students, teachers and policy makers and the creation of mechanisms to deal with violence and provide counselling in schools

Strategy: The Love Journey design draws on multiple approaches: gender and power, cognitive-affective approaches, risk and protective factors and life skills. Combining these theoretical approaches it enhances knowledge, skills and positive attitudes around socially constructed gender norms and beliefs around violence to achieve changes in behaviour.

In this intervention studied, using critical reflection the awareness raising and skills-building curriculum was staggered over two years (grades 6 and 7) in 10 Danang city secondary schools (with an ongoing expansion to 40 schools). The first year (comprising ten 45-minute periods) introduced issues of gender, sex, gender roles, body, personal hygiene and violence. The second year (comprising twelve 45-minute periods) built on the first by further exploring gender and power, healthy relationships, feelings and personal control and responses to violence. The curriculum was designed to target specific risk and protective factors for GBV, specifically women’s experiences of intimate partner violence (IPV), in a Vietnamese setting.

This content was covered in a set of training materials comprising: a teacher’s book with foundational knowledge and activity plans for
lessons, a campaign guide for teachers to facilitate student-led campaigns, a student diary and several interactive communication tools.

**Activities:** The Love Journey implemented a number of activities to create an enabling socio-cultural environment for change: school teachers were involved in capacity building activities to promote gender equity and in creating positive discipline alternatives to corporal punishment, and participatory facilitation skills. A variety of techniques were used: team-building activities, repetition and mental rehearsal, small group work and role-playing. A participatory learning approach was followed. The intervention was universal for mixed groups - all students, male and female, not just high-risk groups. The schools and the Department of Education and Training were also supported to develop gender equity and non-violence rules and policies. Teams of youth artists, musicians, singers and game developers were inducted into the programme to produce creative and interactive teaching aids and communication materials that complemented the curriculum. Children learnt about gender equity through video games, songs, blogs and a huge array of visual materials. The topics covered in the visual displays and blogs included: gender equity in intimate relationships, gender and power, alternative masculinities, gender stereotypes, sexual orientation diversity and VAW.

Formative research was regularly conducted with students to assess the feasibility of the adaptation and informed changes to the game script, visual appearance and experience. This was done for other materials as well. Skill building sessions taught assertive communication, empathetic listening and anger management, and student-led campaigns provided opportunities for students to demonstrate learning and model behaviour, redefine norms and promote positive masculinities, and build support for the programme from school and community.

**Recommendations:** The youth need to be far more involved in designing curricula content to improve social relevance. Curricula adaptation needs to be viewed as an ongoing process and the focus on prevention through messaging strategies must be maintained.

**Applicability:** This new gender synchronised school-based approach to prevention of gender violence through curriculum and campaign activities adapted from the Gender Equity in Schools Movement has already found wide applicability. As the intervention focuses on individual, community and social risk factors for experiences and perpetration of gender violence, and allows young people to build relationship skills that they can take into adult life, many more initiatives of this nature are needed.

**Findings**

Primary prevention, compared with secondary or tertiary prevention and care, is widely recognised for its effectiveness and lasting impact because it stops violence before it occurs by targeting youth and creating safer environments for women and girls. So far, over 8,000 students have been reached.

The Love Journey’s interactive and innovative behaviour change communication materials designed for primary prevention reduces the burden on teachers. They can rely on these rather than designing their own lectures, a huge help considering their overwrought schedules. Based on process monitoring of programme implementation, the on-going Love Journey project constantly updates its materials based on feedback and ensures its materials are context specific, addresses institutional change and moves towards establishing clear policies, procedures and rules to prevent and mitigate violence and gender discrimination.
Integrating a Masculinities Perspective into Peacebuilding

Type: Research

Location: Global

Undertaken by: Saferworld United Kingdom (UK)

Presented by: Hannah Wright, Gender, Peace and Security Adviser, Saferworld, UK (hwright@saferworld.org.uk)

Keywords: conflict, violence, men, boys, masculinities, peacebuilding, behaviour change, gender perspective, militarisation, dominance, armed struggles, political ideology, group education

Framework: Socially constructed notions of masculinity influence conflict, perhaps making the outbreak of violence more or less likely. This fact has been proven by a growing body of evidence and analysis. However, these understandings of the relationship between gender and conflict are yet to find enunciation in interventions that work towards peacebuilding in conflict-affected countries. And, while there has been an increasing volume of work in masculinities and peacebuilding among academics and practitioners in recent years, it has not led up to a policy or programming agenda. Also, even as a number of organisations and activists are implementing projects and programmes to change attitudes towards masculinity, and engage with men and boys and, sometimes, women and girls, very few of these are designed explicitly with a view to addressing or preventing armed conflict.

A gender perspective to all efforts to prevent conflict and build peace is crucial. A ‘gender perspective’ is often misconstrued to mean just narrowly highlighting the roles, needs and rights of women and girls to address persistent gender inequalities in access to power, influence, resources and security. The idea transcends this.

It says in addition to this, critical examination of the roles and experiences of men and boys in conflict prevention and peacebuilding is required. In this study Saferworld has undertaken a review of strategies and practical methods that have been used by 19 organisations and a number of networks across five continents in diverse development and post-conflict settings to change attitudes towards masculinity and transform men’s behaviours to identify promising strategies which could be adapted for use in peacebuilding programmes.

Objectives: Use the findings and recommendations of this research report, ‘Masculinities, Conflict and Peacebuilding: Perspectives on Men through a Gender Lens’ to move forward discussions about integrating a masculinities perspective into peacebuilding policy and practice.

Examine existing programmes that promote non-violent and gender equitable masculinities and pose key questions about how these can be further developed to challenge the gender norms which drive conflict and insecurity.

Methodology: Saferworld conducted desk research on projects and programmes undertaken by 19 organisations or networks across five continents. The concept of ‘thwarted’ masculinities (the experiences of men who are unable to conform to standards of manhood imposed by their societies) showed that men who are not able to achieve the type of masculinity expected of them are more likely to commit violence, whether in the home or as combatants in armed conflicts.
Examples from South Sudan and Somalia demonstrated that women put pressure on men to commit violence, thereby reinforcing dominant conceptions of violent masculinity which complement ideas of passive femininity. The research found that both group education and community outreach strategies have shown evidence of changes in attitudes and behaviour among men and boys, but that strategies which combine the two approaches have been found to have the most impact. Most evaluations demonstrate short-term changes in attitudes and behaviours. Implementing organisations have only just begun to scale up their interventions to achieve change at national level, including by influencing policymaking. This step is crucial—both to achieve sustainability of impacts and to address the structural factors (which can reinforce patriarchal gender norms).

Recommendations: Analysing the social roles, attitudes and behaviours of men and boys from a gender perspective will deepen understandings of conflict and insecurity, and should also be included in any gender analysis. Work is needed to develop effective conflict analysis tools and methodologies which incorporate a gender perspective. This must go beyond identifying the different impacts of conflict on women, men, boys and girls, by also seeking to understand the gendered drivers of conflict, including the role of masculinities and femininities in conflict dynamics. Using these new tools and methodologies, further research is needed to explain how masculinities and femininities interact with conflict dynamics in specific contexts around the world. Donors, multilateral organisations, national governments and civil society organisations should develop pilot projects that begin challenging those gender norms. Where a focus on masculinities is already being integrated into SSR and DDR processes, much could be gained from documenting these approaches and impacts. While persuasive evidence has been produced that group education and community outreach strategies produce some degree of positive change in attitudes and behaviours in the short term, there is little evidence of what the long-term impacts are. This should be looked into.

New avenues for research, policy and programming on masculinities should be pursued in addition to, and not at the expense of, increasing resources and political will to implement commitments under the women, peace and security agenda.

Applicability: Including masculinity issues in peacekeeping analysis, research and interventions can result in better strategies and more productive policy interventions.

Findings
Research from a range of conflict-affected contexts showed how gender roles— and patriarchal notions of masculinity in particular—fuelled conflict and insecurity. Militarised notions of masculinity, which idealise domination and violence, motivated men to participate in violence and provoked women to support them. In some contexts, political and military actors were shown to deliberately promote violent notions of masculinity in order to recruit and train combatants and build support for war. Training and initiation processes often boosted ideas of discipline, group loyalty and willingness to fight and linked the idea of being a soldier to being a ‘real man’. The amount of energy expended in socialising men and boys to use violence underscores that it is not a natural tendency but something which is learned. Men’s reasons for joining armed struggles varied widely, including political ideology and the need for income and protection, while many were also recruited by force.
Promoting Positive Masculinities as a Key Strategy for Peacebuilding

**Type:** Research

**Location:** Europe, Southeast Asia, Latin America and Sub-Saharan Africa

**Undertaken by:** International Alert, UK

**Presented by:** Henri Myrttinen, Senior Researcher, International Alert, UK (henrimyrttinen@gmail.com)

**Keywords:** conflict, violence, men, boys, masculinities, peacebuilding, behaviour change, gender perspective, military, dominance, armed struggles, political ideology, hegemonic masculinity, male vulnerabilities

**Framework:** To successfully implement programmes and advocate on gender, peace and security there is need to understand power relations on the ground that influence gender norms and relations. There is need to take into account the roles played by local masculinities and femininities in conflict and peacebuilding. This ‘gender-relational’ approach is broader in the sense that it moves away from equating gender with women (and girls) and deeper in that it examines the interplay between gender and other identity markers. Such an approach necessarily involves and engages with men, and requires more nuanced and better-researched interventions. Its results are infinitely better as it allows for more effective and sustainable targeting of programming

**Objectives:** Ascertain the potential of the gender-relational approach to work effectively with men in peacebuilding using research findings

**Methodology:** Qualitative research in Europe, Southeast Asia, Latin America and Sub-Saharan Africa

**Recommendations:** Gender identities as well as gendered power dynamics and vulnerabilities are today recognised as key factors in causing violent conflict and hence areas to be worked on for peacebuilding work

Men’s relationships to different forms of violence, both as perpetrators and as victims, needs to be analysed

A gender-lens should also be used to assess how to widen their role in peacebuilding by offering them new societal spaces, roles and opportunities

**Applicability:** Promoting non-violent and gender equitable masculinities that challenge gender norms which drive conflict and insecurity can go a long way in de-escalating violence and contribute to gender justice
Findings
A truly gendered approach to understanding conflict and peace is possible only when ‘men are brought forward as men’

To understand the relevance of this concept we must understand that men are often socially, culturally and politically conditioned to be more liable to engage in public and private physical violence. The relationship between masculinities and violence is firmed up through the social valorisation and privileging of certain types of masculinities over others (e.g. tough ‘warrior’ masculinities over ‘effeminate’ non-militarised masculinities), which is reproduced by women and men alike in society and through its various institutions, from the family to the state. These societal expectations of violent male behaviour are often reproduced among organisations and individuals working on promoting peace and gender equality. Also, more often than not, there is a demonisation and infantilisation of the male identity. There is little recognition of male vulnerabilities or of the broader socio-economic and political issues, and there is the huge risk of creating ‘kinder, gentler patriarchies’

There is hence the need to take a realistic approach to masculinity - see men as men. There needs to be an openness for the complexity and fluidity of their identities and an understanding of their socio-cultural realities

A refreshed masculinities perspective is urgently needed. It could provide the basis for a new peace and security paradigm and change patriarchal institutions and structures. A ‘co-production’ of new gender norms, roles and expectations is key to both gender equality and long-term peacebuilding processes
The Problematic Nature of Women’s Participation in Armed Conflict

Type: Research

Location: South Asia (India, Nepal and Sri Lanka)

Undertaken by: Seema Shekhawat, Independent Researcher, India

Presented by: Seema Shekhawat, Independent Researcher, India (seemashekhawat@gmail)

Keywords: conflict, violence, women, masculinities, behaviour change, gender perspective, military, dominance

Framework: This paper explores the dilemmas of women’s engagement in violence in South Asia. As female combatants pose a challenge to conventional attitudes towards the gendered relationship between violence and peace, this paper seeks to understand the role women play in conflict situations, their experiences of engagement with violence, and their relationship with men combatants and non-state actors who challenge the sovereignty and integrity of states.

Objectives: Examine evidence from interviews to understand the following issues: How do male combatants perceive the involvement of women in violent activities? Is gender equality a by-product of conflict situation? Do male combatants share responsibilities with their female counterparts while fighting a state? How do male combatants perceive the role of women in peace making? Do they share equal space with their female counterparts during peace and the reintegration process?

Methodology: This study is based on interviews with male and female combatants and ex-combatants from conflict ridden areas of South Asia including India, Nepal and Sri Lanka in the years 2011 and 2012.

Men believe that conflict situations will not afford women equality. They will have to wait till the war is over:

“This is not the right time to talk about gender equality...women have to wait until we achieve our goal...they can then fight for equality...,” said a male combatant.

On being questioned as to why women were not present in the decision-making body of the Hurriyat Conference, an amalgamation of separatist organisations in Kashmir:

“It would expose women to unnecessary risk. They would be picked up, manhandled and arrested like other Hurriyat leaders,” said Syed Ali Shah Geelani.

Men prefer women in informal peacemaking but not in formal decision-making processes:

“Women do a good job as ‘healers’ and ‘pacifiers;’ not as decision makers. I do not think involving women in peace negotiations would serve any purpose. Even during conflict they are followers...they do what they are told...fact is men initiate a conflict and men end that, women are just players not captain..... how can you trust them that they will be able to negotiate peace. It is not...

Hearing the voices

Women are aware of the lack of equality for them in conflict situations even though there is a veneer of equality:

“When we are not considered equal by men at home how can we even dream of being equal in public life in terms of recognition of our role in the movement?” asked a woman respondent.
an issue of equality but of ability. Women do not have ability to negotiate formal peace.”

**Recommendations:** Women's role in conflict remains controversial because of its implications for the gendered nature of citizenship. While some endorse the equal citizenship it promises, others dismiss it as a system that is hierarchical and sexist. These debates, however, tend to ignore the perspective of the women combatants themselves. Women combatants and peacekeepers have proven that they can perform the same roles, to the same standards and under the same difficult conditions, as their male counterparts. It is important to push for gender parity and listen to the voices of the women.

**Applicability:** Women peacekeepers can help reduce conflict and confrontation, improve access and support for local women, provide role models for women in the community, and provide a greater sense of security to local populations, including women and children. Their role as peacekeepers must be enhanced.

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**Findings**

In conflict situations women ostensibly enjoy a semblance of parity and power. The ‘masculine’ roles they play contours their gender identities according to the hegemonic masculinity of the combat soldier. Yet men neither acknowledge the valour of women combatants nor recognise the cushion they provide in the anti-state struggle. Their role in peacemaking finds even less recognition. The little glory women receive subsides once violence recedes as demonstrated in the Kashmir conflict. Even the men who they fight alongside with seem to forget their role.

In essence, conflict is ‘a gendered activity’: women and men have different access to resources, power and decision making before, during and after conflicts. The experiences of women and men in situations of war and post-conflict reconstruction are significantly different.

Men view women counterparts as inferior and the space for redefining relations remains contested. This issue gains significance in view of the fact that gender equality was a promise in Nepal. Many men interviewed said women asking for equality while fighting for independence could be imprudent. It would weaken the movement and divide people. Gender equality, they felt, would arrive post the conflict.

Patriarchal ideology hence never ceases to operate even in conflict situations. At best, it gets partially subverted and re-erupts as soon as the transition process commences. This partial collapse of the chauvinistic order in times of conflict is incidental. Even if it is intentional, the aim is certainly not reshaping gender equations but lending sustenance to the rebel movement.

Women’s role in armed conflicts thus reaffirms their marginalisation. Their role is not central to the movement and prohibits them from developing a collective strength that would challenge the gendered structure of citizenship.

Yet some women especially those from Nepal and Sri Lanka, felt life as a combatant was better than the lives they led pre and post-the conflict. Many more respondents however revealed the dark side of their lives as combatants: facing verbal, physical and sexual abuse. Many said that they felt obliged to suffer it as men had their ‘needs’.

Armed movements are projected by movement ideologues to be ones for freedom and dignity of people but they largely fail to bestow the same to their own women. Though it is widely accepted that the peace making process is gender-blind, male centric processes deliberately relegate women to the background. Gender exclusion is justified on the grounds that women are apolitical and that their primary duties as householders take away from a serious commitment to a cause.

In the reintegration process men who generally hold guns are accorded priority over women who are more visible in support roles and male ex-combatants consider it ‘natural’.
Creating Alternative Masculinities and Social Possibilities for Young Men in a Post Conflict Scenario

Type: Research

Location: Balkans and Ireland

Undertaken by: CARE International Balkans and The Centre for Young Men’s Studies, University of Ulster, Ireland

Presented by: John Crownover, Programme Advisor, Gender and Youth Development Programme, CARE International, Balkans (jcrownover@carenwb.org)

Keywords: masculinities, young men, conflict, militarisation, peacebuilding, reconstruction, alternate masculinities, reintegration, breadwinning, contested societies

Framework: Masculinities in the Balkans and Northern Ireland have been shaped by war for over a generation. They are now being reordered by the difficult transition towards peace. There are few people whose lives have not been impacted by the conflict but the young men living in these areas have been among the most impacted by this legacy of conflict. This is because their roles as defenders and protectors have become less significant and they are having to etch out new identities for themselves. While living in a peaceful society provides opportunities for new representations of men and masculinity, these men are at a loss as the shift from their patriarchal, traditional notions of hard men have not so far yielded new identities and roles for them

Objectives: From evidence-based research, draw lessons on evolving masculinities from post conflict reconstruction efforts in the Balkans and Ireland

Provide an informed basis for discussion on the complex issue of renegotiating masculinities in a post conflict scenario, and men’s reintegration into society with new identities after exposure to and participation in combat

Methodology: This paper draws upon years of evidence-informed research to examine transitional processes in the construction of young masculinities in two European regions – the Balkans and Ireland – emerging from conflict

Recommendations: Several structural challenges in post conflict societies need to be addressed. There is need to find more effective ways to involve young men in peacebuilding processes in the creation of a new society; support young men to move away from violent masculinities to other less violent expressions of what it means to be a man; and develop practices where the voice, needs and interests of young men are central to the process

Investments in programmes for youth using a gender lens and gender transformative approach need to look into youth work which has a focus on addressing oppression, social justice and social inclusion. Cross community work is important in addressing intolerance and wider sectarian issues

Applicability: Addressing violent masculinities among young men becomes a key concern when the cultural and political economy of a militarised masculinity comes to an end. This study makes a strong case for opening up spaces for alternative masculinities by replacing learned attitudes and behaviours of these former combatants with a conscious awareness of alternative social
possibilities. This could be explored by those in the area of reconstruction and peacebuilding working with the state, law enforcement authorities and community youth collectives.

Findings

Militarised forms of masculinity tend to be the norm in North Kosovo. Young men continue to adopt the mantle of being protectors of their community and working class young men particularly remain vulnerable to violence.

In this society, representations of alternative forms of masculinity are actively discouraged. Research conducted shows many young men feel pressure to conform to hyper masculine forms of behaviour; sports and martial arts are integral to their lives as a tool of preparedness for possible outbreak of violence between Serbian and Albanian communities; and the belief that violence is permissible to protect one’s community often correlates with attitudes that support gender inequality.

Young men also struggle with expectations of being future breadwinners after they finish secondary school. While a few young men actively resist these hyper masculine labels and identities, they ultimately bow down to community pressure.

In Northern Ireland, even after a 20 year peace process, violence and the fear of violence forms part of young men’s everyday life. This is accentuated by the fact that they are not involved in peacebuilding processes or the creation of a new society. Young men feel a disconnect with their community and have a deep distrust of the law and the police.

Research carried out by the Centre for Young Men’s Studies ‘Taking Boys Seriously’ showed that as young males get older they are more active in constructing new and less violent patterns of masculinity; and that youth work methodologies have been effective in engaging and working with young men.
Using Men as Advocates for Gender Equality, Prevention of Gender Based Violence and to Respond to HIV/AIDS

**Type:** Intervention

**Location:** Sudan

**Name of programme:** One Man Can (OMC)

**Undertaken by:** Sonke Gender Justice and United Nations Development Programme (UNDP)

**Presented by:** Salma Soliman Mohamed, Gender Advisor, UNDP, Demobilisation and Reintegration Unit Khartoum, Sudan (salmasoliman1@gmail.com)

**Keywords:** post conflict, hegemonic hyper-masculinity, VAW, SGBV, community-driven, participatory approach, gender equality, violence prevention, healthy relationships, AIDS/HIV, disarmament

**Framework:** In conflict situations a hegemonic hyper-masculinity plays an enlarged and elevated role in shaping gender identity. A ‘Vulnerability and Capacity Assessment’ conducted by UNDP between 2006 and 2011 confirmed these notions in Sudan. It showed that men were facing challenges while adapting to the change in their social environment after the conflict. Their perceived loss of power due to shift in power relations in the household and within the community resulted in men using violence as a means of domination. Gender roles sharpened further and women on an average were found to spend 14 hours on fetching water, firewood, working to make a living (on the field/family farm), cooking, cleaning, and taking care of the elderly

The post conflict scenario was also seen to weaken the social safety net, social values and solidarity among communities, which increased the vulnerability of minority populations (particularly those afflicted by AIDS/HIV)

The One Man Can campaign was developed by Sonke Gender Justice in South Africa and was adapted for the Sudan context in 2010. Its approach focuses on supporting men and boys to take a stand against domestic and sexual violence, harmful cultural practices and HIV/AIDS, as well as promoting gender equality

**Objectives:** Use a community driven, participatory approach to promote the idea that each one of us can create a better, more equitable and more just world

Target men and boys and encourage them to reflect, discuss and take action on gender inequities in their home and community

Encourage men to work together with other men and women to:

- take action in their communities to speak out against VAW
- teach others the importance of healthy relationships based on a commitment to gender equality

**Hearing the voices**

In Sudan, many men and boys felt left out of the conversation on gender equality and GBV. They wanted to engage but did not know how, and lacked safe spaces to do so. The OMC has been a turning point for them:

“Salma, for the first time I attend a GBV workshop and I did not feel ashamed or blamed or feeling guilty for being a man. This opens for me new space, I didn’t know it exists, that I can be part of the solution... and take pride in being an agent of change,” said Alnair
• support women to achieve their rights to health, happiness and dignity
• support those infected by HIV/AIDS

Methodology: For this on-going intervention, an OMC manual has been developed keeping the social, cultural, religious and political situation in mind. This is used in the training of community facilitators who display leadership skills or the potential to be agents for change. Action plans are developed post the training by the community and rolled out as programmes by community facilitators and NGOs. Refresher trainings discuss challenges and successes and refresh knowledge. Radio dramas, awareness raising materials and culturally appropriate branding for the campaign are used to bolster efforts. This methodology has been identified as a best practice in combating GBV. The uniqueness of OMC lies in its advocacy for positive forms of masculinities that are unrelated to relations of power between men and women; and encouraging men to change their attitude toward women, thereby also reducing the rates of GBV in conflict-affected communities.

Activities: Today, there are national OMC networks where 33 NGOs work together. Over 100,000 individuals have been so far reached by OMC outreach events, and there are over 500 OMC peer educators and trainers throughout Sudan.

The OMC campaign strengthens community mobilisation and conducts public awareness activities to educate communities on prevention and response to GBV and HIV. The activities include: in-depth OMC workshops for community leaders on GBV, training of community facilitators to educate their communities, door to door awareness campaigns, painting murals in communities, theatre workshops, using branding communication materials, conducting mass public events and seminars, and organising tournaments.

Recommendations: It is essential in conflict and post-conflict contexts to tackle issues of SGBV and gender through culturally appropriate and politically sensitive interventions. Working in mixed groups promotes cross gender understanding and dialogues. OMC should not be a stand-alone project, as it is a holistic and inclusive and participatory process. Government ownership and community leadership is critical to success and sustainability.

Applicability: The OMC campaign encourages men to work together with women to take action in their communities. They are aided in promoting relationships based on a commitment to gender equality. And women are supported to achieve their rights to health, happiness and dignity. The OMC methodology has been declared a best practice and should be emulated widely.

Findings

Using One Man Can (OMC) approach has helped transform perceptions of masculinity, reduce GBV and increase family stability.

Evaluations have shown that it has alleviated pressure off men’s shoulders about meet social expectations by instead encouraging positive forms of masculinity. It has encouraged men and boys to take against domestic and sexual violence, harmful cultural practices and HIV/AIDS and promoted healthy relationships based on a commitment to support women achieve their rights to health, happiness and dignity.

It has also aided women in a host of ways: for the first time they are being able to talk and participate in community meetings; access productive land (donated by the community); participate in the Disarmament, Demobilisation and Reintegration programmes; and find inclusion in local decision making mechanisms and policy decisions regarding the Security Council resolution 1325 on women, peace and security.
The Woman Jirga of Swat: Delivering Justice and Extending Rights to Women

**Type:** Intervention

**Location:** Pakistan

**Name of programme:** Khwendo Jirga (Sisters Council)

**Undertaken by:** Khwendo Jirga, Swat Valley, Pakistan

**Presented by:** Ruchira Tabassum Naved, Pakistan (Tabassumadnankhwendojirga@gmail.com)

**Keywords:** jirgas, justice, women, gender equality, swara, nanawatay, rape, acid throwing, physical violence, dowry, trafficking, honour killings, masculinities, police, law, judiciary, elected representatives, pressure groups, education, legal support, voter rights, health, vocational skills

**Framework:** Jirgas are traditional informal tribal judicial councils which enforce retribution laws. The decisions of the elders are socially respected and do often impact the judiciary. This happens in spite of the fact that they are not backed by law and are not intended to replace formal judicial systems or police procedures. The members of the jirgas are always men and the representation of women is not permitted. Decisions are made against women without their consent. Traditionally, women in the region have been used to settle disputes of men, traded in marriage to settle debts and claims of honour, and for retributive justice.

Tabassum Adnan set up the Khwendo Jirga in 2012 after facing immense injustice in her personal life and because there was little help forthcoming from the male jirgas. Her all-female jirga pressures police, the traditional court system and elected representatives to act while providing legal assistance to the women victims. Today, there are 30 groups of woman jirgas under the Khwendo Jirga located across the Swat region.

**Objectives:** Deliver justice to women in the Swat region through an all-female jirga by working with the police, law, judiciary and elected representatives. Provide women a legitimate platform (through the jirga) and help them win their rights without fear or interference of men. Challenge patriarchal norms and practices that devalue women and their rights. Mobilise men, women and youth to campaign for women’s rights and gender equality and ensure they are all part of decision making.

**Methodology:** Set up an all-woman jirga as an informal forum to provide justice for women as jirgas are usually reserved for men. Work with police, law, judiciary and elected representatives to ensure justice and rights for women. Use mass mobilisation efforts and campaigns to bring issues of injustice to the fore and unite men, women and youth to campaign for gender equality.

**Hearing the voices**

*Women’s activism became a necessity in the Swat region of Pakistan:*

“Working in this community made me realise that men never bother about women’s issues and they can’t understand the real issues facing women. That’s why I decided to form a women’s jirga,” explained Tabассum Adnan, the chairperson of Khwendo Jirga, the first ever female jirga in the history of Pukhtoon culture.
Activities: Khwendo Jirga involves the police, law, judiciary to settle domestic disputes; challenge unfair patriarchal norms like swara (where a girl is forcibly married to a man of another clan to settle disputes), nanawatay (where a woman is used as an object of exchange to settle a fall-out) and dowry cases; derive justice for acid and rape survivors; stop trafficking; and aid women who have been brutalised physically and mentally
The jirga also act as a pressure group to ensure a fair trial of cases in courts and at male jirgas, and get elected representatives to accept their demands
In addition, the Khwendo Jirga ensures free education for girls; protection of women and girls’ health; legal support and counselling; training in domestic and non-traditional vocational skills; and women’s voting rights

Applicability: The model of Khwendo Jirga can be replicated as a culturally relevant solution in the region to stop injustice and VAW

Findings
The Swat Valley was under the Pakistani Taliban’s repressive rule till 2009. The militants no longer control the area, but women still face horrific incidents of abuse, from forced marriages, physical brutality, rapes and acid attacks to honour killings. They are all perpetrated by men
Dissatisfaction with mainstream justice is widespread in Pakistan, where it can take years to process a case through the courts. Tribal jirgas present the most viable alternative. But they are typically male and ignore or discriminate against women’s rights
The Khwendo Jirga has emerged as an answer to this. It stemmed out of instances that explicitly revealed the blatant disregard of women’s rights and the lack of support systems for them within their community. Women, for example, continue to be sold in marriage to seek forgiveness for men’s crimes, and their fates decided without consultation. In far too many cases, women have been silenced or wrongly blamed – and such cases were pivotal in the birth of this platform. Today, the Khwendo Jirga is pushing back patriarchal norms and achieving results
It has secured justice for 16-year-old Tahira of Malam Jaba who was married at ten, burnt with acid at the age of 16 and left to die; for Shabnam, another young girl in this region, whose leg was axed by her husband; and for Shahira of Qalagey in tehsil Kabal who was starved to death. These are among some of the girls (among a long list of others) whose cases have gathered national and international attention and outrage through the efforts of Khwendo Jirga
Since its formation, the 25-women Khwendo Jirga has realised many of its other goals: unfair rulings in the traditional jirgas have been challenged; some of them even changed; women have been provided with civil and legal assistance; they have been informed of their rights; their health needs have been attended to; as have their rights to vote and work. This has allowed for the establishment of social scaffoldings for women
Women participating in a jirga was inconceivable in the Pukhtoon worldview. Yet this has been possible as the Khwendo Jirga has doggedly pursued cases, and today women members are ironically even invited to attend male jirgas. Recently, it has even won two seats in the male jirga sittings to fight for women’s rights
Setting a Conceptual Framework for Men to Engage in Gender Equality

Type: Intervention

Location: Nepal

Name of programme: Sakcham Project

Undertaken by: CARE Nepal and Austrian Development Cooperation

Presented by: Bandana Khand, Project Manager, CARE, Nepal (bandanak@np.care.org)

Keywords: conflict, peacekeeping, women’s rights, PRA, economic empowerment, psychosocial wellbeing, men

Framework: Ten years after the conflict in Nepal, as the country is working its way towards normalcy, the Sakcham project is being implemented in Kapilvastu, Chitwan and Makwanpur districts. Using participatory rural appraisal (PRA) techniques that incorporate the knowledge and opinions of rural people in the planning and management of development projects and programmes, it promotes women’s meaningful participation at all levels, their economic empowerment, their psychosocial wellbeing and attempts to change gender norms that foster inequality.

While the focus on engaging boys and men was not initially pronounced, CARE Nepal was aware that it needed to work around five principles (gathered from participation in a Global Learning Project): conscientisation (providing structured spaces for boys and men to reflect on masculinities), intimate dialogues (encouraging conversations with intimate partners to promote communication), building a base (through a mix of individual outreach and regular meetings), capacity building to transform social norms, and building alliances for advocacy. This led to men being an integral part of its programme and a methodology was evolved to involve them which is explained at length here.

Objectives: Use a clear conceptual framework to involve men in ensuring gender equality.

Build capacity to enable them to transform unequal gender norms in a post conflict scenario.

Synchronise the work with men and women’s empowerment work at individual, family and community levels.

Ensure a clear articulation of the benefits to men through engaging in this work.

Hearing the voices

By involving men, the Sakcham project has ushered positive changes in women’s lives:

“My husband used to beat me regularly after getting drunk. I used to come to the group and share my problem. The members in the group used to sympathise with me and encourage me. I also gradually started convincing him at home. One day we had a couple discussion in our group, he has stopped drinking now. We have a peaceful environment at home,” said a member of the group.

Men have also turned their lives around for the better:

“We have made efforts to control the cards and gambling. We have also conducted an orientation programme to stop violence against women in the village. The laying of drinking water pipelines in this village was not complete and we men and women’s group completed it,” explained a man in the group.
Methodology: The involvement of men in this ongoing project begins with the selection of male campaigners by women Sakcham group members. This is followed by a three-day training of trainers for male campaigners; reflection sessions on links between caste, age, class and gender-based oppression; development of personal action plans by men; refresher trainings; and finally a two-day training for men joining supportive men’s groups.

Activities: CARE’s ‘Engaging Men and Boys Global Learning Initiative’ was launched in 2013 to identify lessons learned from its masculinities programming. This work emerged as a result of reports that men were preventing their wives from participating in the women’s groups aimed at empowering poor and lower-caste women in post conflict areas. The initial selection of 35 male campaigners led to 1020 supportive men in the community. After the first male campaigner training, men began sensitising their friends and neighbours on issues relating to gender equality. After the refresher training, male campaigners supported the formation of supportive men’s groups at the village development committee (VDC) level. The supportive men’s groups then received a two-day training to come up with individual action plans and group action plans to flesh out the changes they would make at home and within the community with regard to attitudes and practices relating to gender bias and violence.

Recommendations: To be more broad scoped, the programme must make attempts to involve men from so-called higher classes and castes. Special activities to engage higher-level (district) government officials must be envisioned. Activities for children, adolescents and elderly persons from marginalised communities must be also included. ‘Menstreaming’ men into a women’s empowerment project can be successful while still maintaining women-only spaces. Men’s engagement in women’s advocacy for gender equality is especially successful when using PRA/community mobilisation techniques.

Applicability: This model that finds unique ways to engage men in gender equality as partners can be followed by interventions looking for new ways of engaging men.

Findings
Selection of male campaigners by the poor, vulnerable and socially excluded women erased their hostility and led to commitment towards the movement. The trainings were transformative and helped men understand their privilege, and the intersections of caste, class and gender-based discrimination. The joint discussions in the women’s groups between female group members and their husbands on monthly basis opened up spaces for dialogues on issues of concern to both men and women. Couple’s sessions – using tools such as workload analysis, women and men’s mobility, and gender role analysis – opened by conversations on a more personal level. Men’s personal and group action plans enabled them to make small and big attitudinal changes within homes and the community. Home visits to households facing GBV by male campaigners, usually in collaboration with psychosocial care worker, had a great impact in reducing DV. And, women’s group members and their husbands have been able to jointly develop and implement livelihood improvement plans. Sustainability of the project was ensured through joint action plans implemented by the supportive men’s group with village development committee (VDC)-level women’s network, especially in cases of justice for GBV survivors; efforts at advocacy for effective implementation of government services such as women’s budget, health services, justice for GBV cases; and coordination and collaboration with different governmental and non-governmental agencies.
Health including well being, sexual and reproductive health and rights, HIV and AIDS, maternal, neonatal and child health, non communicable diseases, mental health, health systems, health equity and health seeking behaviours of men

The need to engage with men and boys for addressing issues related to women and girls' reproductive health and rights was articulated at the International Conference on Population and Development in Cairo in 1994. Subsequently working with men became a key strategy within HIV/AIDS intervention programmes. The gendered vulnerability of women has been the subject of concern for some time now, but it is also becoming clear that beyond biology, men’s attitudes and actions influence both their own health and that of women and children.

Masculinities are now also implicated in a range of health related conditions like accidents, chronic diseases, alcohol/drug abuse and mental health issues. Men and women also face the health consequences of witnessing and participating in violence, the range and complexity of which is still not fully understood. Patterns of employment and unemployment are changing leading to new occupational and gendered vulnerabilities in health. Health systems, even in economically developed countries are not yet fully geared to address the health issues of men.

This track explores research and action into understanding and addressing men in different health related domains of women, children and men including men’s well being.

Its session were 'Women's Empowerment vs Engaging Men: Either/Or?', 'Gender Equitable Contraceptive Choices' and 'HIV Prevention through Gender Transformative Interventions'.
Engaging Men as Equal Partners to Ensure Sexual and Reproductive Health & Rights

Type: Research

Location: Uganda

Undertaken by: Sonke Gender Justice and Reproductive Health, Uganda

Presented by: Erin Stern, Honorary Research Associate, School of Public Health, University of Cape Town, South Africa (erin.stern@gmail.com)

Keywords: SRH, SRHR, gender inequality, human immunodeficiency virus (HIV), sexually transmitted infections (STIs), men, masculinities

Framework: A result of placing the burden of Sexual and Reproductive Health on women (and inadequate attention on men’s SRH needs) has been that women bear the majority of the responsibility for their own and their families’ SRH. This exacerbates gender inequality and leads to poor health outcomes. Building male involvement in SRH and gender equality means that men as well as women benefit a great deal from it as SRH is not just a women’s issue.

This study examines the impact of a three-year intervention project (2011-13), called ‘Learning Centre Initiative’ implemented in Hoima district of Uganda, to improve sexual and reproductive health and right outcomes for men, women, girls and boys. It required its users to view gender equality as a critical and non-negotiable element for improving SRH.

Methodology: Three intersecting approaches were used to engage men in sexual and reproductive health and rights (SRHR): men as equal partners (this included addressing gender inequality and unfair gender roles, openness on issues of sexuality and tackling negative features of masculinity); men as clients (this included increasing men’s utilisation of relevant SRH services); and men as agents of change (this included encouraging them to influence other men within their circle to change their health behaviours). Efforts in the area of ‘men as clients’ involved male-only clinic days for Voluntary Medical Male Circumcision (VMMC), and STIs testing/treatment; initiatives within ‘men as equal partners’ took on workshops with men and women to challenge unequal gender roles, GBV and encourage communication/income generating projects; and activities within ‘men

Hearing the voices

Men assume they do not need SRH services till they are sensitised to its components. After this, they approach clinics as clients:

“They assume men are healthy. Men do not need to go to clinics. And then you have a discussion about men and reproductive health issues and they listen and understand the concept.” explained a project coordinator.

When men become partners in the arena of SRH, this is what follows (as revealed by focus group male beneficiaries):

“After testing he got the courage to go and share with his wife. Then when they tested they were happy. Before they tested together they were not actually one, and would not share anything at home.”

A peer educator who talked about the change in his own life and impacting change in the lives of others had this to say:

“Changed our own attitudes, then be role models. Then we shall be the best preachers of the community and walking the talk.”
as advocates of change’ encouraged men to share personal testimonies in community groups, through communication channels. After a year of the intervention, structured surveys assessed knowledge and attitudes of 164 men aged 18-45 and 19 SRH service providers towards various SRH issues in the Hoima district of Uganda. Multivariate analysis was done using Stata and Statistical Package for the Social Sciences (SPSS). Four focus groups were also conducted with project peer educators, and female partners of and male project beneficiaries. And three interviews followed with project staff, which were analysed using a thematic approach.

Objectives: Understand the impact of the integrated model for male involvement in SRHR — men as equal partners; men as clients; and men as agents of change — on men’s SRH attitudes and behaviour in the Hoima district of Uganda. Critically analyse whether this model has acted as a powerful tool to identify the questions to be asked, the practical solutions that need to be found and the types of actions that should be prioritised.

Recommendations: It is important to re-orient ongoing gender transformative SRHR programmes based on evaluations and comparative studies for better and defined outcomes. More ways to engage men centrally must be sought as men’s involvement in SRHR as gatekeepers is critical for its sustainability. Addressing institutional barriers to men’s involvement in SRHR issues (especially within the health systems and at the level of policy) should be accorded high priority. Long-term, large-scale evaluations with pre-and-post indicators to measure men’s behaviour change and gendered power dynamics are required.

Applicability: This model includes a framework, guidance and concrete recommendations to build male involvement in SRHR. Using three intersecting approaches to engage men to achieve this goal — men as clients, men as equal partners and men as agents of change — this model provides organisations looking to building male involvement in SRHR the tools required to envision, assess, plan, develop, implement, monitor and evaluate such programmes. As the model has demonstrably improved SRH outcomes for men and women in Hoima district, as well as promoted gender equality, it awaits wide replication.

Findings

Combined analysis of the data under ‘men as clients’ initiatives suggest that a significantly greater number of men accessed SRH services and gained SRH awareness as a result of the project. Partnerships with clinic allowed the training of staff and the making of SRH services more accessible to men. Community outreaches, male only clinic days, and VMCC have been successful as the number of men availing them have risen four fold.

Both men and women reported that men increasingly supported their partners accessing SRH services, shared domestic duties and contraception decision-making, and had decreased tolerance for DV. The couples counselling/testing ventures within the ‘men as partners’ ambit promoted open communication between married partners, and also enabled the handling of resistant attitudes of some wives who were reluctant to transform their gender roles.

Few men were able to mobilise larger male involvement in SRH. This was largely due to the stigma and reluctance of challenging certain cultural values and rigid gender norms. The findings under the ‘male as change agents’ category unpacked the complex and fluid process of change among men. While personal testimonies of men supported a multiplicity of masculinities and informed about their struggles, very few men were actually able to challenge gender inequality or enable other men to do so. This category had the least notable and measurable change of the three levels.
Fashioning Boys into Responsible Men Using the Positive ‘Third Space’

Type: Intervention

Location: Swaziland

Name of programme: Kwakha Indvodza (The Male Mentoring Project)

Undertaken by: Kwakha Indvodza, Swaziland

Presented by: Thomas David Rolfe Churchyard, Director, Kwakha Indvodza (The Male Mentoring Project), Swaziland (kwakhaindvodza@gmail.com; tdr.churchyard@googlemail.com)

Keywords: adolescence, boys, VAW, HIV, substance abuse, fathers, role models, third space, mentors, life skills, career, behaviour change, health, responsibility, financial independence, gender equality, honour

Framework: Kwakha Indvodza (meaning ‘building a man’), a male mentoring project founded in 2012 for adolescent boys aged between 15 and 25 in the Lobomba and Lomdzala regions of Swaziland, teaches life skills, positive attitudes, the value of hard work, and community service. It has became the lifeline of 85 boys who have also been extended work experience programmes and career guidance.

The import of this first-of-its-kind intervention for boys in this region becomes evident when viewed against three existing realities. One, Swaziland has one of the youngest demographics in the world: nearly 60% of the 1.2 million population is under 25 and the median age is just 20. Two, boys here have lived their lives in the absence of normal family structures and ties (particularly lacking fathers as role models – with a life expectancy of only 49 years, one in 10 children has lost both parents to HIV and tuberculosis (TB), and one in three lives without a male), and with engulfing gender disparities (men make nearly all the important decisions within the domestic, communal, economic, legal and political spheres, and GBV against women and children in the home remains exceptionally common and culturally accepted). Three, the region is overrun by the HIV/AIDS epidemic affecting 48% men aged 35-39 and 54% women aged 30-34

Objectives: Offer adolescent boys a much-needed, positive ‘third space’ away from the constraining atmospheres of the home and school. Guide them with perseverance, with the help of mentors, towards masculinities that focus on financial responsibility (that moves away from splurging incomes on excessive substance abuse), health (in view of the fact that 26% of the total population lives with HIV), and responsible male behaviours (that are respectful of women and men).

Hearing the voices

The ‘third space’ has taught young men to be hopeful and responsible adults of tomorrow:

“The mentors are good people, they have been so good to me ever since I started working with them. They are so humble and down to earth, and they are always giving us the space to feel at home whenever we are with them. They give us love, respect and honour,” recounted David

“Today I am who I am and where I am because of Kwakha Indvodza. Where I come from is a place where I was not sure what my destiny was up to today. I came to Kwakha Indvodza and now I know who I am and I know where I am going,” elaborated Melusi
Methodology: Weekly, focused, activity-based interventions for young boys at the ‘third space’ based on prior research. Attention directed towards sensitising boys towards financial responsibility, health and responsible male behaviours. The philosophy behind the ‘third space’ is a space where boys can just be themselves. The ‘third space’ could be anywhere. In reality, it needs to be created not by the spaces themselves but by its people. It should be safe and free from threats (doctrine, religious/social or otherwise), promote independent, consequence based decision making, create a sense of ownership, achievement and responsibility, challenge patriarchal stereotypes and encourage ideologies of respect, dignity and honour.

Activities: Boys gather every week to partake in fun-filled, activity-based learning that pays attention to financial responsibility, health and responsible male behaviour. Mentors dialogue and teach the boys’ life skills, positive attitudes, the value of hard work and community service.

Recommendations: Strides in women’s health, empowerment, employment and education must be accompanied with an equal focus on the social expectations of masculinity, the role of men’s health and changing masculinities (particularly their effects on HIV and social inequality). In-depth research to investigate the positive effects of the ‘third space’ as an effective tool for behaviour change for different locations and issues should be considered top priority.

Applicability: Kwakha Indvodza has adapted the theory of the ‘third space’ – a place that encourages a sense of belonging between equals and simply ‘allows us to be us’ – into a southern African, semi-rural context to mentor adolescent boys. The creation of this space, and Kwakha Indvodza’s developing of a curriculum of activities within it, is easily replicable and scalable. The model’s tenets can be used to address other issues with different target audiences.

Findings

Homes and schools, where children and adolescents should be the safest, are often sites of discontent and violence. Only 22% of Swazi households have both a mother and father present. A single orphan is three times more likely to be a paternal orphan than a maternal orphan. At homes, where boys do have fathers, they are often subject to violent behaviours of their drunken fathers, who splurge their salaries on alcohol. The idea of responsible, supportive and caring fatherhood is largely absent as fathers rarely contribute to supporting home expenses, household work or caregiving. The absence of nurturing mothers is equally worrying as boys suffer from the lack of an edifying framework. Where mothers are present, boys witness their powerlessness to support them in the face of crisis and violence (on account of their lack of rights and the prevalence of polygamy). Corporal punishment and over-crowding in schools accentuates the threatening environment. Of the 2000 children interviewed, 80% said they were beaten at school.

Boys revel in the weekly meet ups at the ‘third space’ on account of its liberating environment and because it provides food, music and sport, teaches them practical skills, and offers them a diverse range of opportunities.

The third space has opened up a wonderful inlet to reach out to them, address their fears and vulnerabilities, model them into responsible adults who are financially independent, healthy and responsible, and also bring the community together.

In the three years of its existence, the use of the positive ‘third space’ has had a dramatic effect on the engagement and sustainable behaviour change of Swazi young men.
Involving Men to Expand Women’s Reproductive Autonomy and Their Sexual and Reproductive Health Rights

**Type:** Research

**Location:** Zambia and Uganda

**Undertaken by:** Sonke Gender Justice (South Africa), Planned Parenthood Association of Zambia (PPAZ) and Reproductive Health Uganda (RHU)

**Presented by:** Laura Pascoe, Sexual and Reproductive Health and Rights Programme Specialist, Sonke Gender Justice, South Africa (laura@genderjustice.org.za)

**Keywords:** SRHR, reproductive autonomy, men, behaviour change, contraception, family planning (FP), decision making, abortion, unmet need, sterilisation, patriarchy, empowerment

**Framework:** The Learning Centre Initiative (LCI) was a three year project (2011-13) undertaken by Sonke Gender Justice (South Africa), PPAZ and RHU in Zambia (Hoima district) and Uganda (Choma district) to increase male involvement in the SRHR of women. The reasons were several. Evidence pointed to the fact that only 24% couples in Uganda and 41% couples in Zambia used contraception. Men’s resistance to contraception was identified to be a huge hindrance in ensuring women’s SRHRs. This project took into account the fact that men’s beliefs and behaviours contribute to setting the tone not only for their own lives but also for the lives of those around them. Research was conducted on the LCI project at the end of 2012 to assess changes in men’s attitudes towards SRHRs of women. The results of its findings are shared here.

**Objectives:** Use research findings to measure progress in men’s attitudinal and behavioural change on issues relating to joint decision making in the use of contraception, planning families, and extending SRHRs to women in Zambia and Uganda. Identify challenges in working with men and boys on SRHR and reasons for their resistance to change. Contribute to and strengthen the international evidence base on interventions seeking to engage men and boys.

**Methodology:** Qualitative interviews using questionnaires and interviews. The sample population comprising heterosexual men in cohabiting or married relationships aged 18-65 were randomly selected. The sample size in Choma district of Zambia was 140 participants and in Hoima district of Uganda was 164 participants. There were a total of 304 participants.

**Recommendations:** While it’s encouraging to note through gathered evidence that men want to be involved in women’s SRHR, there is need to interrogate their desire for involvement within the context of power dynamics in relationships. It must be recognised that many men are struggling to come to terms with social and cultural changes that have undermined previously-held certainties about male power, authority and roles, and are still seeking new identities in relation to other men and women and children. There is also a need for caution while assessing and ensuring women’s reproductive autonomy: though some men are supportive of this concept, there is a larger group of men who are hostile to it and are opposed to women’s right to abortion based on the women’s own needs and situation.
must also be ensured that women’s reproductive autonomy is not given piecemeal, but is a right that they can enjoy in its totality. It is critical that men be involved as clients, equal partners and advocates of positive change in the area of sexual and reproductive health. Gender transformative interventions must engage with both men and women and projects must not address just men or women in isolation. There is need to target women as well as men and boys when working with men. There is need for men to come forward and clearly articulate their views on the de-criminalisation of abortion and on the right of women to choose to access abortion.

Findings

Participant knowledge of contraceptive methods was promisingly high in both Zambia and Uganda, with slight variations. In Zambia, the awareness of female condoms was 87.9% and in Uganda 61.6%; awareness of IUD/loop was 53.6% in Zambia and 73.2% in Uganda.

While two-third respondents in both Zambia and Uganda reported using at least one contraceptive method regularly, the knowledge around and utilisation of male sterilisation was extremely low in both countries – clearly indicating that the onus of permanent methods lay with the women.

Men’s attitudes suggest that they still want control over women’s reproductive autonomy. In Zambia, 50% male participants agreed that both men and women should jointly take decisions on contraception; 36% said that men and women should bear responsibility for a woman’s pregnancy; and 52% men said in cases of unintended pregnancy, the woman should carry the baby to its full term. In Uganda, the corresponding figures were: 68%, 54% and 76% respectively, indicating that progress in attitudes and behaviour is still a long way in coming.

With regard to opinions on what circumstances justified abortion, male participants said it was okay to terminate the pregnancy if a defect was detected in the baby, it endangered the life of the mother or was the result of rape. Men were unsympathetic to reasons like: women’s choice in the matter, financial constraints in rearing the child and contraceptive failure.

Over and above these restraining factors, the research does point to some encouraging trends. It points to the fact that men’s attitudes and practices are gradually changing. They now know about and are willing to use contraception and participate in pregnancy planning; and many of them are coming forward to support women’s rights to prevent unintended pregnancy.

Applicability: As with any new and emerging research, recognition of its benefits does not come quickly or easily. Yet these research findings add to the existing evidence base showing that interventions with men and boys actually work. The findings also clearly suggest that interventions with men should combine efforts to both challenge and support them in their move to changing attitudes and practices on SRHR. In addition, it underscores the need for sustained attempts to equip men with skills that allow them to make changes to their behaviour as well as to address knowledge and attitudes. Interventions seeking to engage men and boys should therefore seek to adopt these approaches within the LCI and pay heed to its research findings for transformations in male attitudes and behaviours in the area of SRHR.
Engaging Men as Partners in Sexual and Reproductive Health & Rights for Gender Equality

**Type:** Intervention

**Location:** India

**Name of programme:** The Male Engage Programme

**Undertaken by:** Network for Enterprise Enhancement and Development Support (NEEDS), Jharkhand (India) and SIMAVI, Netherlands

**Presented by:** Murari M Choudhury, Executive Director, NEEDS, Jharkhand, India (choudhurym2c@gmail.com)

**Keywords:** contraception, female sterilisation, men, masculinities, decision making, FP, SRHR, gender equality

**Framework:** Indian policies promote gender equality and include several positive anti-discrimination schemes for girls. Yet India ranks 132 out of 148 countries in the gender inequality index 2013. Sex selective abortion is common, resulting in fewer girls. School drop-out rates for girls are high, resulting in low female literacy rates. These realities are glaringly evident in Jharkhand. Female literacy stands at a low 56.2%. More worryingly, more than a third of the girls here are married before the age of 18 years. And, the onus of contraception largely rests with women here. The most known and accepted contraceptive method is female sterilisation.

NEEDS piloted a project under the Male Engage Programme from 2011-13 in Jharkhand to step up male involvement in FP with the help of FHI 360. This programme has now been scaled up to three districts and nine blocks in the state with the support of SIMAVI in Netherlands. The target group of this initiative is men and boys between 15 and 35 years.

**Objectives:** Use a structured programme to remove barriers to men and boys’ involvement in FP and women’s SRHR. Align men and boys as allies to make way for gender equality in the region.

**Methodology:** Baseline study on Family Planning practices and decision making on contraception within homes. Selection of target group from the districts; training of facilitators; implementation of the module; and researching its outcomes.

**Activities:** After the pilot phase, an attempt was made to understand the decision making capacity of women with regard to FP. The intent was also to arrive at data that was quantitative. Practices of men with regard to contraception and couple communication were studied at length for this reason. This baseline study was conducted using focus group discussions (FGDs), in depth interviews with men and women and the collection of case studies. Groups of men were formed in villages. They included married men who had not undergone sterilisation. Forty male facilitators were trained and 90-minute sessions were provided to the men once every week for four weeks covering four modules in all target villages.

The NEEDS module has six components: gender; couple communication (includes story, role play and activities on decision-making); sex and sexuality (with an aim to reduce DV); FP (where men are sensitised to a range of eight contraceptive methods - ‘the basket of choices’); anatomy and reproductive health; and HIV/AIDS (targeted especially at migrant labour). This is the module that was rolled out.
**Recommendations:** There is sufficient documentation to show that men’s general knowledge and attitudes concerning ideal family size, gender preference of children, ideal spacing between child births and contraceptive method use hugely influence women’s preferences and opinions. However, fertility and FP research and programmes have ignored men’s roles in the past, and female sterilisation is still considered the most important family planning method. This must be remedied.

Using men as allies to improve gender equality is essential for successful progress in the movement for women’s rights and empowerment. This calls for greater male involvement, their nuanced understanding of gender perspectives, and improved couple communication (for joint decision-making with regard to sex and reproduction).

Ensuring that all males attend sessions has been a huge challenge within the intervention. This was due to their work schedules and migration of male labour during certain months of the year. It was overcome by conducting sessions early morning, late evening or in the daytime on holidays. Investments into ensuring better attendance are crucial.

**Applicability:** Traditional notions of masculinity impede men’s efforts to seek health information and services leading to unwanted pregnancies, lack of reproductive choices and rights for women and poor maternal health. Enhancing men’s awareness of and support for their partners’ reproductive health (by increasing men’s knowledge, access to and use of FP methods) can pave the way for gender justice. This intervention’s sound model invites wide replication.

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**Findings**

So far over 5000 men have been reached and the impact on them has been transformative. By the end of 2015, it is hoped that 15,000 men in nine blocks will be reached.

At least half of the couples reached through the intervention reported reduced domestic violence. Women who delivered second babies who were girls corroborated this finding in interviews.

Couple communication improved and decisions were taken jointly at home. Women said they found it easier to talk to their husbands about sex, FP methods and also about scheduled visits to the clinic. Communications with in-laws improved as well as a result. Men also were reported to be more caring and respectful of their wives post the initiative.

Male knowledge and use of contraceptive methods saw a perceptible increase, and many men voluntarily opted for vasectomy (records state 900 men came in for this permanent method of contraception).

The success of this particular NEEDS programme was attributed to the fact that the NGO and its work was known, established and appreciated by the people. As engaging men in FP is considered a private issue not warranting public attention or discourse, the longstanding efforts of NEEDS in this area helped break through socio-cultural barriers. The efforts of its well trained peer educators, who were also perceived as role models, needs to be commended.

As the project demonstrated good results, it encouraged other partners of the NEEDS India SRHR alliance to strengthen male engagement within their programmes.

This project has a potential to address other SRHR issues, such as safe motherhood and child marriages.
Promoting the Acceptance and Willingness of Men To Use Family Planning Methods

Type: Intervention

Location: Benin

Name of programme: The Tékponon Jikuagou (TJ) Project

Undertaken by: The Institute for Reproductive Health, CARE International and Plan International

Presented by: Mariam Diakite, Researcher, Institute for Reproductive Health, Georgetown University, USA (mar.diakite@gmail.com)

Keywords: men, FP, social norms, SRH, unmet need, social networks, reflective dialogues, social mapping, behaviour change, radio

Framework: Research has shown deeply embedded gender norms inhibit men from accessing FP methods in Benin (Africa), explaining its low use amongst them. It also well establishes that men are the primary decision makers on family size and their partner’s use of FP methods, and their active participation in SRH decisions promotes better health for families. The six-year TJ project aims to reduce unmet need for FP among men. Started in 2012, it puts them at the nucleus of its intervention design, implementation and monitoring/evaluation.

Objectives: Determine whether increased attention and active engagement with men to reduce their unmet need for FP in Benin has been effective. Analyse whether social networks (family, community members, friends, village savings and loan groups, agriculture associations and religious groups) have had an influence on men’s SRH and hastened the pace of diffusion by providing opportunities for social comparison, support and influence – not only for adopting a method but also for continuation or switching to another method.

Methodology: Formative research (participatory learning activities in four villages: 11 key informant interviews and 8 FGDs); in-depth interviews (25 men/25 women in 12 villages); baseline household survey (1080 men/1080 women in 45 villages); and monitoring, learning and evaluation (data from all the six communes of Couffo; and 15 villages in each commune).

Activities: The TP project first focused on formative research in order to grasp the reasons behind unmet need for FP among men. To bring men within the fold of reproductive health effectively and encourage their contraceptive uptake, the TJ project initiated men from 90 villages into a social mapping exercise. The intent was to aid in the permeation of new, critical ideas on FP (shared with these individuals and groups) within the community to accelerate behaviour.

Hearing the voices

Family Planning programmes in Benin that do not address the deeply embedded patriarchal systems and beliefs and their power structures will fail. True male participation can happen only when views like what is expressed by a man in the community (given below) are challenged and changed:

“God Himself said that the man is the head of the household and that women must submit and obey their husbands.”
change. The project recognises that the presence of a social system that supports men’s use of FP methods could meet several couples’ changing fertility intentions over the life course, and can help women and men fulfill their reproductive intentions. The social mapping effort yielded the selection of 294 influential groups, 297 catalysts and 459 influential individuals. This was followed by regular and intense reflective dialogue sessions.

The intention within the ongoing project is also to create a social environment to enable married couples achieve their fertility desires. Identification of channels of communication and influence was the next step. The purpose was to use these networks to disseminate information on FP methods and activate community dialogue around them. Radio continues to be used extensively and successfully to garner direct community participation and opinions on the issue. Linking these influential circles of people to FP providers completes the project activity circle. A unique ‘Each One Invites Three’ (EO13) scheme encourages men and women to talk about FP methods to three people thereby widening the circle of influence. Incentives are attached to this and FP providers extend them.

**Recommendations:** The limits to male engagement in FP must be addressed by including males and male groups more actively in projects; integrating data on male adoption of FP methods within national health surveys; and changing community norms that preclude men from adopting FP.

**Applicability:** This pioneering approach that pulls in both men and their entire social networks within the FP ambit should find wide applicability in those interventions seeking to centrally engage men.

**Findings**

In Benin, the unmet need of FP – that is, the number of women and men who do not want a pregnancy but are sexually active and not using an effective means of preventing pregnancy – remains high, while sustained FP use remains low. While the met need for women in their reproductive age stands at 13.9%, their unmet need stands at 12.5%, taking away the gains. The figures for men stand at 23.3% and 15.6% respectively.

The deterring factors for men at the individual, social and institutional levels are: lack of information on the FP methods from credible sources, fear of the side effects associated with FP, reluctance to discuss these matters on account of the social stigmas and taboos attached to them, and lack of interest and appreciation for men in government FP initiatives.

Gender norms and stereotypes reinforce gendered identities, constrain the behaviours of women and men in ways that lead to inequality, and impede the equal sharing of decisions about FP and reproductive health responsibilities. Social norms at the community level show that men who have more children stand to gain more respect – 67.7% men and 57.7% women subscribe to this notion; 83.3% women and 90.5% believe men should decide the number of children a couple should have as they are the providers; 96.7% women and 96.9% men are in favour of men having the last word in all decisions; and 95.9% men and 95.2% women believe that women should always obey men.

Diffusion of ideas on FP within group members was significantly higher for women (73%) than men (27%), whereas diffusion of ideas within networks stood at 66% for men and 60% for women. Men influencers were far more active than women influencers as observed over a time span of five months. They took the lead in organising many activities, post orientation. Men’s participation in radio shows by asking questions, contributing opinions and sharing stories was markedly more robust than women’s who still seem reluctant and shy with this medium, and so was their contribution to the EO13 (52% input by men as opposed to 48% input by women).
Enabling Men to Make Joint Decisions on Family Planning and Maternal Health

Type: Intervention

Location: India

Name of programme: Sajhedar

Undertaken by: Centre for Health and Social Justice (CHSJ), India

Presented by: Shreeti Shakya, Development Practitioner, CHSJ, India (shreetishakya@gmail.com)

Keywords: men, maternal health, SRHR, FP, behaviour change, health providers, Accredited Social Health Activists (ASHAs), government health services, entitlements, men’s groups, leadership, monitoring, evaluation, gender equality, child marriage, education

Framework: The Sajhedar initiative, carried out by CHSJ with its partner organisations in the two districts of Sidhi and Morena in Madhya Pradesh, facilitates the accountability of men towards family and maternal health. Its processes at the community level (in 15 villages in Morena and Sidhi) organises men for enhanced accountability to their spouses, and a collective accountability to engage with the public health system to increase women’s access to maternal health entitlements. This intervention in particular attempts to establish links between the Accredited Social Health Activists (ASHAs) - the female local health activists who drive the family planning programme in rural India - and the men in the community. This is because ASHAs mostly work with women in the community and their links with men are tenuous. The result: poor uptake of male contraception from them.

Objectives: Establish links between the frontline health workers ASHAs and men in the community so that their FP needs are met.

Increase knowledge of government health services and maternal health entitlements among men and women in the village who are associated with village level groups like Men’s Groups and Self Help Groups (SHGs).

Step up leadership among men from men’s groups to address and engage with platforms

Hearing the voices

For girls and women to enjoy their rights, an environment where men actively support those rights must be created. Sajhedar has ensured men challenge patriarchal norms and advocate for girls’ education and delayed marriage:

“Although parents knew the importance of education, they were not sending their daughters to senior school in the neighbouring village for fear of their safety. The girls’ education was suffering. Now, some of the group members are upholding their daughters’ right to education and taking up issues of harassment. Also, two groups members have decided to get their daughters married only after the legal age of marriage,” elaborated the animator of Rathol ka Pura village in Morena.

Men have also turned sensitive to women’s discomfort and their role in ensuring safe contraception:

“Instead of my wife, I will undergo sterilisation, because I have understood that sterilisation procedure for males is easier and safer than for women. Also, the women have a lot of health problems after the sterilisation procedure,” said the animator of Bhatari village in Morena.
like the *panchayat*, Village Health, Sanitation and Nutrition Committee (VHSNC) and the *Rogi Kalyan Samitis* around health related entitlements

Increase knowledge and change attitudes of men on gender discrimination and key SRHR issues with a focus on maternal health and within a gender equality framework

**Methodology:** The project relies on public and social accountability frameworks to involve men and improve the maternal health status. It has appointed a community based leader in each project village called the ‘animator’. The animator has been taken through a series of capacity building sessions on gender, masculinity, social determinants that affect maternal health, health rights and accountability. He is the nodal person for this project to mobilise men, form groups of interested men and strengthen their understanding of SRH and gender issues (especially around responsible parenting and partnership). He also informs the men about the health entitlements available within the National Rural Health Mission (NRHM) and counsels them on how to take action on concerned issues

**Activities:** The multi-faceted activities of this project include: building the leadership of the animator as a role model, mobilising the community with a focus on forming men’s groups in villages to act as catalysts of change, instituting village level social and public health charters as community endorsements and initiating community monitoring processes for evidence-based dialogue with the health system

**Recommendations:** While involvement with men has resulted in positive changes, there is need to widen their engagement further by addressing social, cultural and attitudinal constraints. Commitments to investing in wider multi-sectoral approaches that involve several other domains (that impinge and impact on maternal health services) are necessary

To sustain better maternal health outcomes, accountability processes need to continue at multiple levels of the health system. An alliance formed as part of this initiative at the state level – Maternal Health Rights Campaign (MHRC) – has provided the space to link the community level evidence to the state level policy makers. Many more initiatives like this one are needed

**Applicability:** This unique intervention co-opts men to address issues of maternal health by organising them as a group, allowing and promoting their access to frontline health workers, extending information to them on existing government policies, programmes, entitlements and services, tapping into the leadership of men’s groups, and by changing social norms and power dynamics on fertility and FP use. Implementation of projects that have male-involvement in maternal health and FP initiatives can use components of this model to great effect by amending it to their context

**Findings**

The project has made way for the reduction in child marriages, early pregnancy and DV and an increase in age at marriage, attention to girls’ education, overall use of male contraceptive methods, spacing between children and couple communication. There has also been a welcome increase in ante-natal care and post-natal care, immunisation, safe deliveries and referrals and spacing methods

Men were found to be actively engaged with health providers for better services for women, and taking part in the monthly health days organised in the village where they ensure maternal health service delivery. They were also monitoring of services in Primary Health Centres, and taking collective action to attend to emergency cases and to save lives in the villages
Making a Case for Integration of Sexual and Gender Based Violence and HIV Prevention and Response Services

Type: Intervention

Location: Rwanda

Name of programme: US President’s Emergency Plan for AIDS Relief (PEPFAR)

Undertaken by: PEPFAR, Rwanda

Presented by: Eugene Zimulinda, Public Health Specialist, Department PEPFAR, US Embassy, Kigali, Rwanda (ZimulindaER@state.gov)

Keywords: men, SGBV, HIV, DV, VAW, gender equality, health, education, structural inequalities, law, human rights, livelihoods, community mobilisation, awareness raising, safety, police, capacity building, research, monitoring, evaluation

Framework: Physical, sexual and emotional violence is extremely common in women’s lives in Rwanda. Recent findings from Rwanda’s National Institute of Statistics indicate that 31% of women are subjected to DV after the age of 15, generally by a husband or an intimate partner. There is mounting evidence to show that SGBV is both a cause and consequence of HIV infection. Like HIV, SGBV impinges negatively on health and development of women be it in their access to and use of health services to educational attainment, economic empowerment, and full enjoyment of human rights. Women and girls vulnerability to HIV and SGBV are rooted in structural inequalities that are reinforced by cultural beliefs and societal norms and within political and economic systems. Linking SGBV and HIV efforts is necessary to eliminate the structural drivers of each and achieving lasting results in the fight against both

Objectives: Reduce the incidence of SGBV, improve the quality of care provided to survivors and address the fundamental inequalities between men and women through highly visible, mass scale community awareness-raising and mobilisation efforts

Use integrated, well-coordinated, multi-sectoral efforts to address the multiple dimensions in which SGBV and HIV infections affect people’s lives (including their health, education, social interactions, economic opportunities, safety, legal protections and human rights) on a continuous basis throughout the lifecycle to ensure lasting results

Engage in awareness raising activities on SGBV and HIV at the national, district, local, family and individual level

Train senior political leadership within Rwanda to gain a buy-in on gender related issues

Methodology: Comprehensive, multi-sectoral response to SGBV. These include using evidence- and rights-based, gender-sensitive approaches (to foster strong, functional linkages and integration within and between services, programmes and

Hearing the voices

The words of former United Nations Secretary General Kofi Annan serve as a constant reminder for PEPFAR on how much is to be done:

“Violence against women is perhaps the most shameful human rights violation, and is perhaps the most pervasive. It knows no boundaries of geography, culture or wealth. As long as it continues, we cannot claim to be making real progress towards equality, development, and peace.”
sectors); mobilising communities to address harmful gender norms that contribute to violence; building capacity of service providers; and monitoring and evaluating outcomes and impact (to provide holistic services that address the legal, health, education, economic and other needs of survivors, their families and communities)

**Activities:** PEPFAR programme managers address and respond to SGBV within HIV prevention, care and treatment programmes. There is concerted focus on an assortment of activities:
- mobilising and training communities on methods to prevent SGBV
- building the capacity of service providers on the quality of health services offered to survivors of SGBV
- strengthening of referrals from the health facility to other support services
- firming up linkages between clinical services and other stakeholder groups to facilitate survivors’ access to health and legal services
- educating men on women’s rights and gender norms, and
- providing a baseline of the SGBV problem at health facilities

Through legal advocacy and community education efforts, community organisations are enabled to play an important role to challenge the social norms that perpetuate VAW

**Recommendations:** Addressing SGBV within prevention programmes for the general population needs three key actions: community-based actions (mobilising communities on SGBV; HIV, health facility-based actions (raising awareness among all cadres of health care workers about SGBV as a risk factor for HIV infection; training and supporting health care providers to screen for violence where counselling and referral services exist); and structural actions (ensuring protective and enforced laws and policies to prevent SGBV; rolling out public campaigns to challenge harmful gender norms, roles and behaviours, and reduce acceptance of SGBV; supporting girls’ and women’s access to education as it has been linked to increased protection from violence)

**Applicability:** PEPFAR services contribute to a comprehensive response to SGBV relying on direct services for survivors, community mobilisation to address the root causes of violence, capacity building for service providers, policy change, and leadership. Other countries can learn from the comprehensive team experiences of PEPFAR-Rwanda and use its tried-and-tested routes to scale up interventions, and improve/add/make context specific alterations to their behaviour change communication campaign on gender norms

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**Findings**

There is growing consensus that SGBV programmes must not only address the biomedical and behavioural factors involved in transmission, but also the underlying social and structural drivers that increase vulnerability. Social, political and economic inequities that fuel women’s and girls’ vulnerability to SGBV and consequently HIV must find redress

While the evidence base of the efficacy of structural methods to prevent SGBV and HIV are limited, strategies to empower women and girls, and engage men and boys to challenge harmful social norms, show the way forward
Involving the Community and Youth to Promote Sexual and Reproductive Health Rights and Gender Equality

Type: Intervention

Location: Bosnia-Herzegovina (BiH)

Name of programme: Various programmes

Undertaken by: XY - Association for Sexual and Reproductive Health Sarajevo

Presented by: Feda Mehmedovic, Programme Management Unit Leader and Master Trainer, XY-Association for Sexual and Reproductive Health, Sarajevo, Bosnia-Herzegovina (fmehmedovic@associjacijaxy.org)

Keywords: SRHR, gender equality and diversity (GED), conflict, poverty, unemployment, substance abuse, marginalised communities, men having sex with men (MSM), lesbian, gay, bisexual and transgenders (LGBTs), sex workers

Framework: The prevailing social, political and economic conditions of BiH show a country undergoing a stressful post-war transition into a market economy. Deepening poverty and youth unemployment pose severe risks for young men’s health and wellbeing. There is also significant adherence to inflexible, violent and homophobic norms, often overlapping with ethno-centric attitudes, among young men in the region. Marginal groups stand hugely disadvantaged. Members of sub-population groups (men from the Roma community, MSM, LGBTs, sex workers, adolescents, MARA, IDUs and prisoners) are faced with various challenges when practicing their SRHRs. The prevalent neglect to SRHR issues has also meant the lack of curtailment of boys as young as 13 having sex with multiple partners, inattention to the advancement of their promiscuity, their risky sexual behaviours and low use of contraceptives, as well as ignoring the challenges posed by HIV/AIDS and SBGV in the region. This is alarming as sexuality ties in a range of wider issues – health, personal relationships, economic wellbeing, equitable access to resources, and the freedoms to think, speak and act without fear of discrimination

In this challenging scenario, the XY - Association for Sexual and Reproductive Health, Sarajevo (set up in 2001), as a full member of the International Planned Parenthood Federation (IPPF) European Network, works through its programmes and with the government to ensure SRHR and GED

Objectives: Apply the concept of human rights (the principles of justice, equality, non-discrimination and access to rights and services) to sexuality, reproduction and gender in programming as they cannot be addressed in isolation, and work to ensure its acceptability and practice among all populations and groups in BiH

Focus on the intertwined areas of sex education, health, health services and minorities that fall under SRHR

Include within the broad breadth of work the promotion of equal access to SRHR information, education and services, and advocacy at the government level for the adoption of improved SRHR policies

Use GED as the substructure of all SRHR interventions to expand the freedoms of women and also of sexual minorities (and highlight the unfair distinctions faced by those not conforming to sexual and gender norms)

Methodology: Work with the government on community awareness on SRHR and GED, mass mobilisation using high impact outreach
programmes, peer education and counselling, and social media and social marketing campaigns. The idea is to ensure a sense of local ownership and sustainability for all activities by empowering the communities.

**Activities:** A diverse range of activities address the organisation’s focus on SRHR and GED. They involve:

- sensitisation of health personnel to the challenges within the SRHR and GED issues (by readying them to address issues like uptake of contraceptives, safe sex practices, reduction of STIs, and HIV/AIDS, and concerns of people with differing sexual identities)
- creation of youth friendly centres (to help create spaces for adolescents to freely interact and share concerns on gender inequality, sex, and differing sexual identities and preferences; take away forbidding tags of ‘disease’, ‘family planning’, ‘teenage sex’ and ‘abortions’ and replace them with healthy discussions on sex and adoption of safe sexual practices; bust myths about disempowering gender roles; and increase capacities of youth organisations’ staff to deliver non-formal life-skills)
- engaging and shaping a cohort of new opinion leaders among several groups, be they adolescents, health personnel or educators (to become agents of change and responsible contributors toward healthier lives, and to ensure diffusion of critical ideas on SRHR and GED within the larger society to promote acceptability of plurality of opinion, sexual identities and practices)

**Recommendations:** Small scale interventions of the Association have been remarkably effective but these forays have proved expensive. Government involvement is needed to take it to scale, make it cost effective and ensure sustainability.

There is need to integrate issues of SRHR more effectively in policy.

School curricula needs to integrate issues of SRHR and GED to impart information and sensitivity on these issues. Targeting the young when they are at this phase in their lives – a time of formative social experiences, including first intimate relationships – presents a window of opportunity to promote positive attitudes and behaviours about gender roles and relationships.

**Applicability:** Rather than conceptualising afresh, interventions working in the areas of SRHR and GED can take forward this model and build on its strengths. This is because this initiative has successfully boosted civic engagement, bridged divides in a post-conflict scenario by bringing several groups of people together to work unitedly, pushed the interests and rights of the young and minorities forward and spurred government interest and commitment towards scaling up activities.

**Findings**

The efforts of the XY - Association for Sexual and Reproductive Health programmes have resulted in increased knowledge and awareness on SRHR issues.

There have been significant shifts in BiH toward more gender equitable attitudes.

A significant reduction in homofobia among adolescents has been recorded.

There has been an increased usage of contraceptives and medical services among prisoners, men from the Roma community, MSM and LGBTs.

Since 2007, 200,000 men have availed of services provided by the Association.
Using a Narrative Approach for Behaviour Change in Areas of Sexual and Gender Based Violence and Sexual and Reproductive Health & Rights

**Type:** Intervention

**Location:** Mozambique

**Name of programme:** Reflection and Action within Most at Risk Populations (RAMP)

**Undertaken by:** Global Health Communication (GHC)

**Presented by:** Martha Scherzer, Director, GHC, Mozambique (martha@ghcomm.org)

**Keywords:** SBGV, HIV, substance abuse, men, masculinities, gender inequality, norms, behaviour change, risk behaviours, SRHR, narrative, reflective exercises

**Framework:** Epidemiological studies establish that women outnumber men who live with HIV in sub-Saharan Africa, including Mozambique. HIV prevalence in women climbs steeply in the late teens, five years earlier than in men. In Mozambique, 13% women and 9% men are HIV positive, and among the 15-24 age, 11% female and 3.7% male are HIV positive. While biological factors contribute to this grim situation, gender inequities and SGBV add to the statistical variance. GHC has adapted an HIV behaviour change methodology, RAMP, to the contexts of SGBV and SRHR for use with men in Mozambique.

**Objectives:** Use the RAMP approach, with its specialised tools grounded in empirical research and behavioral cognitive theory, to help men take care of their health needs and avoid risks, and address the larger issues of SBGV, HIV and SRHR.

**Methodology:** RAMPs 16-week intervention starts off with small groups of the target population reflecting on specific examples of risk behaviour in a fictional story or film that illustrates barriers and facilitators to change. Each RAMP story is carefully crafted for a specific target population. Fictional characters confront a range of authentic behavioural barriers and facilitators in realistic settings. These stories are then used as a tool in the action phase component to initiate discussion on issues surrounding risk behaviour. Based on reflection, participants identify priority issues and propose solutions. Groups then create a workplan for concrete action. Members of the group then individually meet with the facilitator to discuss individual needs and concerns, and create a personal work plan. The facilitators link them with appropriate services. Participants also undertake individual behavioural contracts, and attend follow up sessions.

**Activities:** RAMP offers a unique opportunity to use indirect means to gain direct learnings about peoples’ lives as they literally tell the facilitators what they need and how they can be helped. In the RAMP conducted with 100 men in two provinces of Mozambique, issues that emerged for redress were: physical VAW; excessive alcohol consumption; reluctance and refusal to take an HIV test; having unprotected sex; and the negative influence of friends. Issues identified as priority were: lack of communication between spouses; the use of psychological violence on women; and help on understanding how to manage emotions and reactions in situations that provoke men. The action plans they came up with included ideas on: creating pleasant conditions within the home and an atmosphere for good communication; leaving the house in a happy, amicable mood to face the day in the outside world; asking the...
spouse how to help at home and seeing the assigned tasks through; choosing an appropriate time to talk about problems; sharing information about their day-to-day life with their wives; having meals together; being present at home (or texting to check on family wellbeing when they cannot be there); and valuing their partner’s opinion.

The men’s groups were called after two weeks after last session and once again after another gap of two weeks to share experiences of change.

Recommendations: There is need to collect qualitative data to better understand the current situation and as baseline for an evaluation of RAMP.

Applicability: The RAMP approach takes the time to discover why people do what they do, and then provides guidance in creating community-owned solutions. Using narrative (story-based) approaches to engage people in structured reflection on behaviour, GHC works with small groups to translate motivation into concrete action. Its belief that both informational and behavioural interventions are required to improve individual and public health needs wide replication.

Findings:

Human behaviour is at the core of many of the world’s most pressing public health challenges. For people to change health behaviours, programmes must go beyond standard information and messaging to provide an authentic framework of support. Behaviour change communication programmes must address the individual and community-level behaviours relevant to the particular population and setting. They must also keep in mind the complexity of behaviour change, especially the multiple levels of influence on human behaviour and develop the cultural competency skills necessary to evolve programmes and work in diverse cultural settings.

RAMP is consciously designed as a people-oriented approach that understands that an individual’s health behaviour is part of a complex web of influences, relationships and outside forces that needs to be daily renewed and negotiated. The RAMP experience in Mozambique shows that socio-cultural traditions smother men, and that breaking out to forge new ideas of masculinity require courage. Traditions, for instance, uphold the right of men to use physical and sexual violence to impose and consolidate their control over women. This understanding allows a contextualised and nuanced understanding of the dynamics, process and meanings of domestic abuse, which is then recognised as a purposeful pattern of behaviours rather than a series of incidents/acts.

The RAMP thus makes way for reflections on these realities through the use of fictionalised stories and films. The drama serves as a backdrop that allows group members to project their own issues and needs onto the characters in the story and permits discussion of highly personal and subjective issues in an externalised, objective manner. The structured use of stories thus creates a safe space for dialogue and critical thinking, allows men to come up with their own solutions to complex problems, and also facilitates the influencing of social norms. When such processes are applied to their personal lives, men understand where and how they are going wrong and how they can themselves find ways to rectify these mistakes. Hence both the process and the outcomes of these activities contribute to individual growth and behaviour change.

Acknowledging the views and struggles that men face is important to validate their perspectives before encouraging them to change. In attempting to understand the worldview of men and the constraints they face, these views came up: men’s justifications for violence was that it was provoked by women’s misbehaviour, their efforts to help at home were not always understood or appreciated by partners, and men felt they should not lower their guard or share their feelings with women as they could lay themselves open to exploitation.
Track: Making of Men
Making of Men  

From Masculinity to Humanity – including socialisation, growing up, influence of education, sports, culture, tradition, religion, ethnicity, media; in harmful masculinities and violence, in developing respect for diversity

Age has been a critical dimension in defining men. Socialisation of boys including the role of violence in the disciplining process at home and in institutions has implications for men’s behaviours in later lives. Mass media is one of the most important means for the transmission, circulation and reception of local and global gender identities. Films and advertisement and other forms of popular media are reaching more people than before and these play an active role in circulating representations of masculinities. We are living in the age of information and communication technology (ICT) which is creating new ways of interaction between people and young people are at the forefront of defining new ways of using this technology for both creative and harmful purposes

This track explores the different ways in which boys are socialised into men and the multiple influences, both traditional and modern, on this process. It also explores the possibilities of change in social norms and standards, through interventions both with young people and with the strong social influencers

Its sessions were 'Socio-political Transformation and Masculinities', 'Working with Men-Conceptual Frameworks, Approaches and Policy', 'Projecting Masculinities' and 'Role of Institutions: Religion/Media'
Masculinities within the Family, Community, Institutions, Markets and the State

Type: Research

Location: Nepal

Undertaken by: Saferworld, The Society Touch, Youth Development Centre, and Equal Access

Presented by: Julie Brethfeld, Country Manager, Saferworld Nepal (jbrethfeld@saferworld.org.uk)

Keywords: adolescence, young men, masculinity, violence, SGBV, gender equality, norms, perceptions, behaviour, conflict, migration, education, preventive strategies, family, community, institutions, market, politics, society, education, work, behaviour change

Framework: Research was carried out in 2013-14 in two selected districts of eastern Nepal – Sansari and Sankhuwasaba – to focus on key aspects of masculinities and gender violence against the background of internal conflicts and migration

Objectives: Synthesise research findings to envisage three inter-related aspects of masculinities of young men between the ages of 16 and 25. They include: perceptions and practices around masculinities (vis-à-vis physical appearance and behaviour; family; education and work; and migration); experiences and attitudes towards violence (physical/non-physical and its impact on women); and young men’s coping mechanisms towards evolving gender roles and norms

Focus especially on the concept of ‘marda’ in the context of a man with a taste to beat his wife as the practice has huge acceptance and currency

Provide young men with an opportunity for reflection and re-learning attitudes and behaviour towards gender(s) and violence using participatory tools

Methodology: Qualitative. Participatory research methods (that use tools to both extract information and provide learning opportunities to young men by extending information on violence/gender tools). A total of 56 interviews, 5 participatory learning exercises exercises, 9 FGDs, 9 pieces of youth research and one validation workshop across five research phases, and outreach activities

Recommendations: There is need to help men deal with the conditions that besiege their sense of self (at the levels of the family, community, institutions, markets and the state) and assist them in finding alternative, non-violent social norms to express their masculinities. This is because there is evidence to show that men understand the need for change and will change if they see positive opportunities and reasons to change

Moving towards a more serious understanding of the male experience, through adequate gender analysis, is important as it can provide a credible framework to respond to the challenges, pressures and expectations societies pose on men

There is also urgent need to align these efforts with initiatives that address recurrent abuse, subordination, exploitation and stigmatisation of women due to SGBV. This will overcome the current shortcomings of interventions (that suffer from inadequate gender analysis and segregated agendas), ensure deeper impact and a long term vision to challenge and reform gendered power structures that deny women their rights

Applicability: This study provides a broad evidence base for planners and practitioners to design well informed multi-sectoral gender based
violence programming using participatory tools – including preventive strategies for engaging men and boys as agents of change – and formulate effective national and international policies

Findings

Masculinity is not unitary or static but has multiple skeins. It underlies all spaces in Nepal – family, public, institutional and state. It varies significantly with the roles men play ... worker, caretaker of their parents, head of the family, husband, father, brother, and also with the multi-hued gendered norms and contexts in which masculinities are practiced (which includes class, ethnicity, institutional roles, location, conflict and socio-political conditions, among other factors)

Dominant forms of masculinities within Nepal’s current social fabric repress the many forms of masculinities. It props up the version associated with domination, aggression and violence. A simple case in point is that ideas on ‘ideal traditional masculinities’ (or being a marda) is associated with attributes like height, physical strength, a muscular body, earning capacity, aggression and fertility. It still holds sway and men aspire to achieve these qualities

Masculinity is a socio-psychological construct (as its messages are learnt from a range of immediate environments and is sustained in homes, communities and institutions). But there are increasing demands on men in Nepal to make room for difference, diversity and nuance, oftentimes in resistance to socially ingrained norms and expectations, creating resentment. Also, their ability to negotiate its pathways is being critically scrutinised at the household, relationship and community level. They are being forced to be conscious of how they behave, how they are looked upon and perceived by others, and find new ways of ascertaining masculinities, which further causes vexation

Two recent social and economic developments have in particular required changes that contradict traditional notions of masculinities: the internal conflicts that besieged Nepal till 2006 and migration (that has become a contemporary way of life in Nepal)

Besides causing enormous political, economic, social and cultural uncertainties, the internal conflicts have caused huge anxieties for men, underpinned by fear and misgivings (especially in the lack of role models). They have been forced to make decisions on situations that are unprecedented. For example, allowing women to work in opposition to their ageing parents/ joining political/criminal groups or migrating. They have increased men’s frustrations on account of huge and sometimes unrealistic social expectations of their masculinity, besides resulting in violence of varying natures

While migration has opened up opportunities to earn money, gain new skills, improve social status and escape societal restrictions, on the flip side it has forced men into roles that have heightened their risk of failure and indebtedness, and led to precarious living conditions, substance abuse, gambling, prostitution and drinking. It has also led to a disintegration of families and the increase of SGBV (as many men perpetuate behaviours that they have been subjected to as migrants on wives and also because they have become wary and suspicious of their wives’ sexual behaviours in their absence)

While the research showed that many men spoken to did not equate masculinity with perpetuating bias and violence, the practice, unfortunately, remains hugely rampant. Gender-based stereotypes and deeply embedded beliefs justify and allow the perpetuation of gender bias and VAW. Since many men internalise such traditional forms of masculinities while growing up, they often display dominance and aggression during their interactions with women

Several men interviewed did actually make these connections lucidly when questioned. And, they did see various forms of violence to be a consequence of certain situations, pressures and expectations from society, which are themselves in part created by ideas of masculinity. They expressed the desire to change but many did not know how
Masculinity and Gender Inclusion within Bangladesh’s Development Paradigms

Type: Research

Location: Bangladesh

Undertaken by: BRAC, Bangladesh

Presented by: Noorie Safa, Sector Specialist, Division of Gender Justice and Diversity, BRAC, Bangladesh (noorie.safa@brac.net)

Keywords: indigenous people, conflict, migration, marginalisation, development paradigms, structural adjustment, entrepreneurship, society, politics, agriculture, forests, employment

Framework: This research is set against the backdrop of intermittent conflicts between the indigenous people and Bengali migrants in the Bandarban Sadar (within the areas of Balaghata, Tigerpara) in the Chittagong Hill Tracts of Bangladesh, and the government’s development interventions through entrepreneurship over three generations. State efforts have replaced the primary occupations of the Marma people who earlier survived on forest resources and agriculture.

Objectives: Employ the results of research to assess the shifting masculine identities over three generations of indigenous Marma men. Use the prism of government’s development projects and discern how they have impacted men’s outlook and practices in the region.

Methodology: Qualitative. 28 in-depth interviews; 10 FGDs with 70 respondents; and sampling methods. Target group – three generations of Marma men; first generation 60 years and above; the second generation between 40 and 59 years; and the third generation between 18 and 39 years.

Recommendations: Issues of marginalisation of indigenous people and the rise in scale and severity of gender inequalities need to be redressed through reconfigured development.

Hearing the voices:

The fact that alternative livelihoods, provided by the government, have not shored up the Marma people’s socio-economic fortunes since their inception is reflected in these stinging words:

“I suggest you to go the main bazaar in Sadar. I can assure you that you will easily conclude who the main beneficiaries of such extensive development initiatives are. They are none other than Bengali settlers who are blessed to occupy 95% of trades. Because of higher social, economic and political condition of Bengali settlers they are more likely to grab development initiatives which are assisting them to be the ultimate beneficiary of development.” Aung Prue Marma, a 72-year-old first generation man.

On the other hand, the third generation of Marma men were optimistic of finding sources of lucrative income; the irony is that their role models are Bengali migrants:

“I am overwhelmed seeing one of my Bengali friend’s father who makes big profit playing the role of mediator. Yesterday I heard from my friend that he had made a big contract with British American Tobacco. Though I have doubt about his honesty but without any hesitation he is my idol.” Yadev Marma, 19-year-old.
models. These models need to invest in people’s engagement and consent if men and women’s expectations and aspirations of a gender-equal framework within society are to be met.

Applicability: Structural readjustment as a key operational area could be looked at by programmes. Yet, as this study cautions, people’s engagement and consent is essential for meaningful and impactful development and gender parity. It anchors the ideas of the capabilities approach (which points to individuals functioning as contributing members of society and reaching their full potential) and gender mainstreaming (a process for promoting gender equality, which in turn can facilitate the achievement of other developmental goals, including economic goals) – both useful pointers for interventions and policy.

Findings

The research showed the first generation Marma men to be tolerant and relatively encouraging of gender equality principles. They were happy to let their wives work alongside and have a say in decision-making at home. Their notions of masculinity were shaped by ideas of men being strongly built, able-bodied, honest, benevolent and with a strong moral compass and cultural identity.

They expressed an unequivocal disregard for development projects of the government. In their opinion these projects distanced them and the younger generations from their forests, land, traditional knowledge systems and beliefs, and their distinct cultural identity. The benefits of development, they argued, were diverted to the migrant Bengali population from mainland Bangladesh while their own economic setbacks have sharpened.

The second generation Marma men were less disparaging of the development efforts by the government. They talked of employment and other social development opportunities that bettered their unprivileged lives. But in their admission, their worsening social life is a matter for concern. They talked with candour of the ‘psychological’ scars they carry as they are unable to fulfill the demanding new societal expectations and roles that has come with their entry into an alien world.

Their notions of masculinity showed a dramatic transition. They expressed discomfort with the idea of their wives and other women stepping out of homes to work. Masculinity for them is about being the protector of women and controlling their mobility in order to fulfill this role effectively.

The third generation Marma men expressed satisfaction with the government schemes and said that the returns on their labour were adequate. They said their parents and grandparents worked double to earn the same money and use terms like ‘profit’ with ease. Dismissing the idea of a strong and able body representing an ideal man, they talked of the power of mind and intellect and about contributing to the work culture using these faculties.

Their ideas of masculinity had, however, traversed even further from their fathers’ disapproving ideas of women’s mobility to actual hostility. When it came to women they were not willing to concede them the use of these abilities or the spaces outside of the home. They dismissed women as dependents who are mostly driven by emotions and riddled with insecurities.

This research study, in its final summation, signals extreme marginalisation of both Marma men and women in work spaces and family lives. Though the third generation Marma men did not envision it like that, the truth is that their work is family ‘unfriendly’ and their achievements are not as shining as they estimate it to be. And, the changes that the development models have attempted (over the three generations) have not progressed in terms of ideational changes to accommodate the principles of gender equality.
Role of Historical, Social and Cultural Forces in the Shaping of Traditional Masculinities

**Type:** Research

**Location:** Bangladesh

**Undertaken by:** Centre for Men and Masculinities Studies (CMMS), Bangladesh

**Presented by:** Shashish Kamal, Research and Communication Assistant, CMMS, Bangladesh (shashish.du@gmail.com)

**Keywords:** masculinity, heterosexuality, dominance, aggression, harassment, violence, SGBV, perception, norms, behaviours, history, society, culture, family, schools, university, education, students, gender equality

**Framework:** A UN Women study of 2013 that says three-fourth (76%) tertiary level female students face sexual harassment during their study period in the universities in Bangladesh. The main perpetrators are tertiary level male students from other classes and male students of the victim’s own class

**Objectives:** Draw out details of the life and sexual narratives of 17 heterosexual young men in Dhaka University to explore the construction of dominant masculinities among young men
Understand the nexus between SGBV and masculinities in the context of boys belonging to middle, lower-middle and poor classes of Dhaka, an urban city with a Muslim-majority
Discern social formulations of the complex and multidimensional hegemonic masculinity – the forces that ‘shape’ men to be what they are
Understand why men accord legitimacy to cultural practices which discriminate against women and ‘behave’ violently towards women, and learn what these behaviours are

**Methodology:** Qualitative. Respondents: 19-25 age group, study in the Dhaka University, and live in dormitories, mess and homes; use of FGDs (separate) for 17 young male students; 15 young female students; and one involving seven male and five female students. In-depth interviews of 15 male students; life history analysis of five students; participant observation; and a small sample survey of 100 male students using purposive, snowballing and stratified random sampling methods. The sample survey has not been used so much to make inferences as to complement the qualitative findings
Utilisation of R.W. Connell’s idea of hegemonic masculinity to conceptualise young men’s social

**Hearing the voices**

Shashon (discipline) for boys and girls differ. Hear the voices to see how:

“I have a younger cousin named Shetu [pseudonym]. She was 16 years old and preparing for her SSC exam. She got into a relationship with a boy. They met in her coaching [private teaching institutions]. Soon, they were caught by their teacher. The teacher complained against Shetu to her mother. Soon, the family, mainly her mother and her elder brother, imposed various restrictions on Shetu. Her phone was seized. Her going to school and coaching was restricted. All the time she was under shashon. She eventually did not give SSC exam that year and instead her family married her to a man who lives in Qatar. But no one ever complained against the boy. His mother and father did not even know about the incident,” elaborate five women who were part of an FGD on 13 August, 2013, at the Arts Building, University of Dhaka.
practices as a way of embodying dominant masculinity as well as to leave space for exercising their own agency and changing the construction of their masculinity.

Review of GBV using national and international operational definitions

Recommendations: Current tensions over male authority and gender equality within contemporary transitional society of Dhaka needs to be understood against a framework of its historical, social and cultural determinants. It is necessary to deconstruct traditional notions of masculinity and male sexuality using this substructure to be able to reconstruct a more balanced male identity.

Sex education is a must for students to make better and informed choices in their sexual and reproductive lives.

Applicability: As different variants of hegemonic masculinity are coalescing to form new masculine identities which respect and accommodate discourses about women’s rights, this study can serve as a knowledge base for programmers and policy makers attempting improved interventions in this area. The study can provide key thought triggers for actions that will result in positive outcomes and also insights into processes in need of change.

Findings

In Bangladesh, traditional constructions of the male identity that require the moulding of boys into masculine roles – visualised to be one of competition, aggressiveness and dominance – draw heavily from historical, social and cultural determinants. These may be viewed as an overarching umbrella that encompass present day socio-economic, cultural, sexual and balance-of-power realities – an arena where the inequality wars on gender are being waged.

Families and schools play a huge role in moulding masculine identities and they govern the behaviour of boys through ideas of achievement, control, punishment, shame and reward that are reinforced with compelling intensity and frequency. Sex education is absent in schools and students gain information mostly from their peers. And, women are considered to be the reward of dominant masculinity.

Student responses show that in a society that is tradition-bound, boys are expected to strictly adhere to notions of ‘shashon’ (discipline) by being hardworking students. All deviations are silenced using ‘shasti’ (use of corporal punishment); 90% students admit to enduring physical forms of punishments and justify its use saying it has made them better at work performance and material attainments. The notion of political power being key to success, wealth and the attainment of impressive wives, and the ignominy of being a ‘bekar chele’ (an unemployed youth) are deeply engrained.

Sexual mores for boys and girls and expectations of them differ. Heterosexuality is the only accepted sexual norm; virility of men is of utmost importance; and the feelings and consent of women is of little importance.

Girls are far more strictly judged for the way they dress, speak, socialise, move about in cities and when they enter into relationships. Deeply entrenched social moorings, allow boys to view girls who dress and conduct them unconventionally, and move to cities for work as ‘ajkalkar meye’ (modern women) and ‘baje maye’ (bad girls) whose moral compass is not to be trusted. Boys were unequivocal about this and maintained that they were only minimally to be blamed for GBV. They opined that girls who conduct themselves in this fashion invite such behaviour and deserve to be punished (shikkha dewa) for their deviations. Control over women’s bodies, mobility and opinions were seen as critical to the male identity.

Men’s social practices of stalking women (piche laga) and having fun with them (moja kora) minus commitment or respect for their opinions were deemed okay. Boy students felt that persistence with girls paid off and if it did not it was okay to exact revenge in whatever form they saw fit.
Expanding the Boundaries of ‘ Honour’: From Female and Male to Collective Community Honour

Type: Research

Location: Pakistan

Undertaken by: All-Pakistan Alliance for Kachi Abadis of the Awami Workers Party, Quaid e Azam University, Pakistan

Presented by: Ammar Rashid, Independent Researcher and Activist, Islamabad, Pakistan (ammar.rashid@gmail.com)

Keywords: Pakhtuns, honour, masculinities, society, class, identity, ethnic, politics, marginalisation, urban, slums, shelter, eviction, gender rights, political participation, social mobilisation, purdah

Framework: Investigations into the intersections of masculinity and class of the Pakhtun slum dwellers in Benazir Colony, on the outskirts of Islamabad, and their social mobilisation (for rights to a decent living) hinge on two issues. One, on inter-ethnic tensions and the deep sense of isolation and self-doubt among these Pakhtuns (as their traditional modes of existence, their Pakhtunwali cultural identity and their strong sense of ‘honour’ (nang) stand threatened by displacement, homelessness, poverty and sometimes ridicule of their clan). Two, on the skewed internal group dynamics that is increasing the powers and privileges of men in the name of honour, while stamping out those of women

Objectives: Understand the efficacy of the medley of high impact approaches and strategies used for the social mobilisation of urban slum dwellers (to fight for decent living conditions and against their eviction) through a review of the research findings

Confirm how the active and frontline participation of women in the community’s social struggle and their work towards collective community honour (to minimise the overriding Pakhtun culture of aggressive masculinity) has afforded them lifelines and new spaces for societal participation

Methodology: Qualitative data on challenges facing the Pakhtun community collected from participant observation, interviews, FGDs and data analysis from surveys on risks and vulnerabilities

Recommendations: In the context of this intervention’s ‘secularised’ class struggle to tackle structural inequality, attempts to reinstate a sense of belonging to the Pakhtuns have gained shape due to multi-pronged, grassroots and synchronised efforts. This intervention’s women-centric mobilisation strategies (that have subverted traditional articulations of masculinity without directly challenging them and undermining the structural equilibrium) have opened spaces for engagement on issues

Hearing the voices

The voices of women were being heard in public spaces for the first time in the Pakhtun community. A resurgence of a few privileges to women has occurred. Change is happening slowly, but surely. It may take time to end GBV but other spaces for women are opening up which in itself is a new beginning:

‘If Aisha (the Prophet’s wife) could enter the battlefield to protect Islam, why can our women not join our struggle to protect our rights?’ asks an Alliance member from the Benazir Colony
of gender. Men have seen the negative effects of perpetuating a gender unequal world as also the potential positive ramifications of gender equality. More such spaces need to be opened up for women

**Applicability:** In this intervention, rigid patriarchal religio-cultural ideas have made way for new ideas of masculinity, collective community honour and the acknowledgement of women’s strength. Its success in redefining popular idioms of traditional identity, without directly challenging patriarchal norms, can be used widely for success by social and political activists grappling with the hierarchical organisation of class and gender in South Asia. Such interventions could socially and politically empower women at scale

**Findings**

When social order is disturbed by fractious political developments, inter-and intra-group dynamics set forces in motion that are hard to control once unleashed. Such a situation has occurred with the Pakhtun community and had led to their feeling of being ‘disenfranchised’. This is because when identified as ‘the other’, their alienation has carried over from social attitudes to political platforms into economic entitlements. Men’s hegemonic masculinities, conservatism and misogyny have been shaped by this divisive political economy and notions of ‘honour’ are closely linked with war, displacement and dispossession. As a result, men have moved from secular, non-violent ‘khudai khidmatgars’ to pervasive religious militancy

Mass awareness drives, social, political and legal education, dialogues on economic, social, political power structures, dissemination of information about government policies, strengthening community organisations working for the enhancement of their rights, and lobbying for their participation in decision-making influence at local and national levels have been part of the Alliance’s efforts for the last 15 years. The Alliance has spoken up for slum dwellers in the drafting of the 2001 National Housing Policy, all of which have been significant contributions

To counter the rising political and religious conservatism, the increase in the observance of ‘purdah’, rise in intra-household conflicts and GBV, and the acute decline in women’s mobility and political participation (despite an increase in their educational levels), the Alliance’s disseminating of information on how gender bias and violence and misplaced notions of honour is detrimental to society has produced results

Its efforts have also brought women into the mainstream. A large scale eviction drive by city authorities in Islamabad in early 2014 allowed the Alliance to facilitate large-scale mobilisation across ethnic, religious lines and draw in the active and frontline participation of women. This was unprecedented in the Pakhtun community as women were seldom allowed out of their homes. For the first time, women’s public participation – and even leadership – was practically and discursively accepted as necessary and even integral to honour
Using Conventional and Non-conventional Mass Media to Make Way for Alternate Masculinities

**Type:** Intervention

**Location:** India

**Name of programme:** Creating Alternate Masculinities and Breaking Stereotypes

**Undertaken by:** Breakthrough India

**Presented by:** Pauline Gomes, Manager, Curriculum and Leadership Development, Breakthrough India (pauline@breakthrough.tv)

**Keywords:** masculinity, sexualities, gender, identities, patriarchy, violence, power, discrimination, multimedia, behaviour change, mass movement, approach

**Framework:** In India, one in every three women faces violence; 48% of all brides are below 18 years and 73% women and girls face sexual aggression in their own neighbourhoods. How can men and boys be co-opted to address these structural gender inequalities through non-violent means, and how can solutions be found at the level of the individual? This is the broad framework within which the intervention has been designed

Breakthrough usually uses five strategies: multimedia campaigns, community mobilisation, strategic partnerships, agenda-setting and leadership training. The focus of this intervention is on using stimulating multimedia

**Objectives:** Use of several leading-edge multimedia campaigns and non-conventional media to equip men and boys to redefine masculinities and power in relationships (within the public, private and intimate spaces) for the realisation of gender equality and women’s rights

Prevent discrimination and violence against women and girls (VAWG) in all its forms, including DV, sexual assault, sexual harassment, street harassment, early marriage and gender-biased sex selection

**Methodology:** Work with a variety of creative, thought-and-action provoking multimedia productions and non-conventional communications (media, arts, pop culture, technology, animations, music videos, video games, social media, songs, dance, puppets, theatre of the oppressed, street magic shows and more) to reach mass audiences (particularly men and boys) where they are, challenge norms and make human rights values and issues real, relevant, urgent and actionable

**Activities:** Among the noteworthy productions within this intervention have been the music album ‘Mann ke Manjeere – An Album of Women’s Dreams’, and the visual campaigns of ‘What Kind of Man Are You?’ ‘Is This Justice?’ and ‘Bell Bajao’ presented as public service announcements (PSA). The predominant idea in

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**Hearing the voices**

FP programmes in Benin that do not address the deeply embedded patriarchal systems and beliefs and their power structures will fail. True male participation can happen only when views like what is expressed by a man in the community (given below) are challenged and changed:

“God Himself said that the man is the head of the household and that women must submit and obey their husbands.”
them has been to use the idea of men as change agents. These visual presentations have often been integrated into community mobilisation programmes. For example, in the state of Uttar Pradesh, a show of shadow puppet theatre was followed by the screening of these PSAs using video vans. The theatre activities, too, were performed by members of the community. Similarly, in Karnataka, the local folkdance form Yakshagana was used to address issues of violence. This popular art form is usually performed by men. Allowing women to perform it opened up conversations on gender equality.

These persuasive visual presentations, be they music albums, videos, puppet shows or dance, challenged dimensions of power strikingly – without the use of violence – in the private intimate space.

**Recommendations:** Mass media is very often a site of complicity for the construction and maintenance of hegemonic masculinity. Yet imaginative interactive multimedia presentations can actively aid in the process of attitudinal change by reconstituting masculinity. Through their mass mobiliser effect, they can raise large scale awareness on the issue, encourage critical thinking, offer solutions and extend information about support services and networks as aids for change.

**Applicability:** As dynamic multimedia creations provide stimulus and encouragement to people to live up to their own moral values and help them embark on the course of change, they can be used to great effect by other interventions as well. While each intervention can respond differently to its unique social, cultural, political and economic environments and focus areas, their underlying messages need to be one of non-violence and personal and collective action. When bound by these tenets, regenerative multimedia presentations can aid in long-term and sustained change in social attitudes on VAW.

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**Findings**

Men and boys and women and girls play expected roles that result in stereotypes. When challenged, it results in violence. Breakthrough’s model of change builds on the belief that men and boys change when they recognise something as their own problem, and feel both that alternate, non-violent solutions to solve the problem exists, and that they themselves are capable of taking it. One person’s self-directed change, based on the belief that the choices they make can improve their lives and those of others, can lead to larger numbers of people to oppose VAW, grow empathy for the issue and explore alternate forms of masculinity. As the circle of men grows, there is mutual enforcement of ideas, actions and a gathering of collective values and strengths. This could lead to a widespread decline in DV and gender inequalities. This is because these altered forms of masculinity are supportive of women, their spaces and rights as the underlying belief is that women are worthy of dignity and respect.

Why work with boys and men? Working on gender equality doesn’t mean working exclusively on women’s empowerment, disregarding boys and men’s rights and needs. It means working with women, girls, boys and men to unleash women’s potential to the benefit of society as a whole. Women’s empowerment can only happen when their and men’s engagement combine to change women’s abilities, and societal norms, institutions, and policies that shape choices and power relationships through which women negotiate their path.

The value of the hugely successful ‘Bell Bajao’ video, that speaks of how to ring the bell and alarm the man who is abusing his wife in the private space of their home, lies in its raising awareness on the issue, offering a simple solution to disrupt the beating, and sparking change in people’s attitudes and behaviour. This and the several other multimedia productions that Breakthrough produces are attempts to change inequitable existing gender relations.
The Need to Dismantle Structures That Hamper Gender Justice

Type: Research

Location: Universal

 Undertaken by: Institute of Development Studies (IDS), United Kingdom

 Presented by: Jerker Edstrom, Research Fellow, IDS, UK (J.Edstrom@ids.ac.uk)

Keywords: masculinity, patriarchy, privilege, supremacy, order, knowledge, power, institutions, gender, gender equality, development, structural inequities, structural adjustments, policy

Framework: To engage men in the movement towards gender equality, the discourse must move beyond generalisations on masculinities, the limiting frames of its current approaches, individualised framings (a study of how an individual constructs or experiences his or her own reality), and even reformed gender roles. The focus should instead be on structures upon which patriarchal systems are situated and draw their sustenance from. It is only in this context and background that masculinities, and the interplay between structure and agency and between context and motivation, can be understood and worked upon, and strategies positioned for the future.

Objectives: Interpret research findings to understand how various social, economic and political structures shape masculinities and male identity and constantly reproduce these shaped identities; and prevent work on violence prevention, women’s economic empowerment and women’s representation and participation in society.

Methodology: This study takes ahead thinking of feminist theorists (Nancy Fraser, Andrea Cornwall and Alan Johnson), thinkers on power analysis (Veneclasaen and Gaventa), and masculinities writers (Connell, Messerschmidt and Greig). The author adds to these theories in this case study by using arguments from his own extensive body of work. In particular, he taps into the theories expounded in two of his preceding presentations. One, titled ‘Politicising Masculinities: Beyond the Personal’, an international symposium linking lessons from HIV, sexuality and reproductive health with other areas for rethinking AIDS, gender and development, Dakar 2007. Two, ‘Undressing Patriarchy: Redressing Inequalities’, presented at the international symposium, Brighton 2013.

Applicability: This analysis, that makes sense of how structures impede men’s involvement in gender equality and distills key areas for future work, can be used as the pivot for future interventions to further consolidate the work with men, masculinities and patriarchy.
Findings

The role of men and boys are crucial to transforming gender relations. Work on women’s equality should be centrally concerned with structures of male power within society. This is because these structures still predominate in most societies and men’s identities are as much determined by them as they are limited and penalised by them. There is need to dig further into the ‘deep structures of constraint’ that incapacitate women’s emancipation and gender equity.

It is also important to recognise patriarchal power systems as multi-dimensional and complex, and working in different symbiotic spheres and sectors. It is essential to explore the intersections and symbiosis between patriarchy and other axes of inequality.

Looking at the issue of ‘male supremacy’ through the prism of SGBV, the study finds that initiatives attempting SGBV prevention recognise men to be both victims and perpetrators. This is encouraging. Yet these initiatives tend to downstream the ‘real’ issue – that is the violence committed – by isolating it. It is blamed either on poverty or to a pathological crisis in men. But violence is rarely viewed as stemming from imbalanced structures and a host of interconnected issues.

While analysing the issue of ‘male privilege’ one needs to pay heed to a slew of complex factors: the ‘crisis of masculinity’ as a result of unemployment, poverty and women’s empowerment; the lack of integrated approaches to deal with women’s and men’s economic empowerment; the skewed global concentration of wealth; the double burden of women and their travails of unpaid work; and the failure of the principle of responsible fatherhood.

Deconstructing ‘male centredness’ should involve appraisals into the shifting fields of men and masculinities, and men’s engagement – or the lack of it – with supporting women’s participation in all spheres of society and contributing to their efforts to climb into positions of real power.

Sorting out issues within the ambit of ‘male order’ is very crucial. The time is here and now. This is because it emboldens men to appropriate knowledge systems and power. This ambit’s focus on issues like ‘control’, ‘order’, ‘expansion’, ‘liner target driven results’ detracts from masculinities turning humane. The male ordered world looks at the world purely with a male gaze, and with evidence that is male centered.

Interveners who aim to re-engineer attitudes and behaviour for gender-equitable development paradigms must re-orient their framework, knowledge, aptitude and skills so that the lens used is gender-just and not male centered or ordered. Also, to work credibly with men and boys for gender justice, new alliances and avenues for activism and action must be sought.
Engendering Emotions

Type: Research

Location: Mexico

Undertaken by: Botello Lonngi Luis Antonio, Professor, University Programme of Gender Studies, PUEG, National University, Mexico

Presented by: Botello Lonngi Luis Antonio, Professor, University Programme of Gender Studies, PUEG, National University, Mexico (lbotellol@hotmail.com)

Keywords: men, emotional repression, pre-reflexive emotional discrimination, conceptual frameworks, VAW, autonomy, empathy, privileges, security, self-concept, silence, responsibility, egalitarian actions

Framework: This study is part of the research on ‘Masculinity and Gender Violence’ conducted in the urban areas of the cities of Mexico. In this study, the author describes a new theoretical perspective that incubates and develops positive emotions in men to address issues of VAW, and situates this fresh perspective within the emerging field of positive psychology.

His theory argues that experiences of positive emotions broaden men’s thought-action repertoires, which in turn serves to enrich their enduring personal resources, ranging from physical and intellectual resources to social and psychological resources.

The theory suggests that the capacity to experience positive emotions may be a fundamental human strength (men in this case), and when encouraged among large numbers of people it could be used productively to tackle issues like VAW.

Objectives: Challenge machismo (a group of attitudes that allows the male to overly assert his presence on women and also around other men) and VAW by positively and collectively channelising men’s emotions.

Methodology: The study used a qualitative methodology based on group discussions with male youth aged between 15 and 24 years.
Findings

Emotions and their expression are regulated by social norms, values, and expectations. These norms and values influence what the appropriate judgement should be at a particular situation. They also determine indicative guidelines for individuals to deal with people and build meaningful relationships. This appraisal process of emotions among individuals may be either conscious or unconscious. But the result is that it sparks responses that are manifested as subjective experiences, cognitive processing and physiological changes.

For example, empathy is primarily an exercise in social interpretation that builds bridges between people. Such positive emotions lead to flourishing relationships and builds positive psychology. Hence building emotional convergence of thought and action among large numbers of people can lead to a positive transformation in attitudes and behaviours and make way for an egalitarian society that is devoid of violence as these thoughts and actions become normative.

Negative emotions, on the other hand, narrow the thought-action sequence and such suppression of feelings can prove explosive. When viewed in the context of gender bias and violence, men's inability to deal with the expectations thrust on them despite the privileges they have leads to suppression of feelings that manifests as violence. But by validating men's caring nature and desire for positive masculinity, their feelings of powerlessness can be positively transformed.
Promoting Equal Relationships: From Adolescence to Adulthood

Type: Intervention

Location: Uganda

Name of programme: Gender Roles, Equality and Transformations (GREAT)

Undertaken by: Save the Children, Pathfinder International, and Institute for Reproductive Health

Presented by: Rebecka Inga Lundgren, Research Director, Institute for Reproductive Health, Georgetown University, Washington USA (lundgrer@georgetown.edu)

Keywords: gender, masculinity, sexuality, adolescence, puberty, violence, conflict, behaviour change, gender equality, reproductive rights, health, life course approach, radio, toolkits

Framework: Field initiative in post-conflict setting of northern Uganda for boys and girls between 10 and 19 years with high exposure to violence and crisis throughout lifetime due to conflict, high rates of GBV, unintended pregnancies and STIs, and breakdown of traditional social structures and health services. Set against the interconnectedness of gender norms, SRH and GBV

Objectives: Help boys and girls – at the formative time of adolescence when gender role differentiation intensifies – to develop equitable gender norms, adopt attitudes and behaviours for positive health outcomes, and reduce GBV

Methodology: Formative research and life course based intervention

Activities: In the first year, formative research consisting of an ethnographic study and a programme review was undertaken to identify opportunities to promote formation of gender equitable norms and attitudes among adolescents. Life histories were collected of 40 boys and girls in four different stages of the life course – puberty, older adolescents, newly married and new parents – to give voice to gendered experiences of puberty, sexuality, reproduction and violence. Also, 35 in-depth interviews were held with individuals nominated by youth as significant in their lives. The focus was on examining how Ugandan boys experience and understand their development and how it relates to forming

Hearing the voices

Societal norms dictate changes in social roles during puberty. Young people recognise they are expected to assume gender-differentiated roles at this point in their lives:

“Until now, my life has not been any different from a girl’s life. When girls are still young they do everything that boys do. Once they are grown, that is when everyone gets to know whatever they are supposed to do,” says 14-year-old Peter

Traditional socially constructed norms encourage violence as a means to control women – be for it their mode of dress, behaviour or movement:

“I once slapped my wife hard because she did not have my food ready but ate hers and went to sleep. This helped as the next day I was served food on time,” says a 27-year-old community leader
gender and sexual norms
In the second year, intervention models were developed based on a life course approach to provide differentiated, yet complementary, interventions at the key transition points of growth. Using the backdrop of the formative research, the project based its processes on recognition of the power of hidden influences and social sanctions for transgressions of gender roles.

The project is three-pronged. One, it encourages youth, starting from the crucial period of puberty when gender norms are formed, to reflect critically on attitudes and behaviours with relation to gender. Through the project boys and girls recognise social norms are gendered and identify mechanisms for ‘learning’ gender such as observation, practice, instruction and advice. Two, it amplifies voices of gender equitable role models. Three, it builds pathways of resistance to hegemonic masculinity.

The model has been designed with scale in mind, using existing platforms and products that require minimal training and facilitation. Key initiatives include radio drama (to catalyse discussion and change at scale), toolkits (of scalable products to promote reflection and dialogue), a community action cycle (to mobilise key community leaders to promote and sustain change), and training of Village Health Teams (to improve access and quality of youth-friendly reproductive health services). The project is working closely with representatives from government, civil society, youth networks and committees, and religious groups as key stakeholders.

Recommendations: Strategically planned, evidence-based interventions implemented at specific and crucial junctures in people’s lives turn into opportunities for transformation to build health, equitable relationships and overall well-being. Interventions using a life course approach should be multi-layered and nuanced. Starting with personal change, the individual change needs to be built into collective consciousness through a people’s movement where a shift in social attitudes that support VAW is achieved.

Applicability: Designed to prevent gender based violence and improve the sexual and reproductive health of 10-18 year olds in northern Uganda, the initiative’s universal life course approach can be adopted by being made context-specific. It can also be customised to suit other age groups within the life approach, as the principles informing it would hold and be relevant.

Findings
Young people grow to adulthood within a complex web of family, peer, community, societal and cultural influences that affect their health and well-being. Puberty concerns of boys and girls in Uganda differ, but the enduring influence is of hegemonic masculinity. It defines boys and men as providers and predators (with an identity forged by sexual prowess) and gives a lower societal status to girls and women. The latter then inevitably compromise on education, health, rights, choices and power within the family and at work, and also live in constant fear of violence, especially sexual violence.

The life stories and interviews underscore how a combination of historical and economic factors in the region leave girls and women vulnerable to community-sanctioned violence. And, how there is no recognition of its impact on them. Social settings on which learnings on gender are done – families, educational institutions, religious institutions and communities – further entrench and institutionalise violence against women (VAW).
Constructing Ways of Being Male in Schools

Type: Research

Location: India

Undertaken by: Padmini Iyer, School of Education and Social Work, University of Sussex, United Kingdom

Presented by: Padmini Iyer, School of Education and Social Work, University of Sussex, United Kingdom (pi34@sussex.ac.uk)

Keywords: boys, masculinity, norms, behaviour, gender, sexuality, violence, schools, teachers, counsellors, corporal punishment, media, popular culture, counter-socialising, behaviour change

Framework: This study aims to ascertain young people’s experiences of gender and sexuality in secondary schools of Delhi. Intersections of class and caste with gender were reviewed. The focus on schools ensued from their being one of the most formative arenas where young people learn norms and behaviour and contribute to their reproduction. Undertaken in 2013 (as part of PhD research), students of three senior secondary schools (one private, one central government and one state government) were interviewed over five months

Objectives: Interpret data to determine perceptions and practices of negotiating masculinities through which boy students learn to ‘become men’ through formal schooling processes and non-school (informal) processes of popular culture and media
Seek potential of schools to be ‘counter socialisers’ and transformative spaces embedding gender equality in their precincts and in larger society as a result, which in turn lowers risk for violence in and out of school

Methodology: Qualitative. Questionnaires from 176 male and female students between 15 and 17 years in Class XI; 12 focus group discussions (FGDs) (mixed, single-sex); 30 individual semi-structured interviews with students; 25 individual semi-structured interviews with teachers of Class XI; and participant observation

Recommendations: There is need for sensitivity towards young boys coping with the complexities of learning ‘to be a man’ at school, besieged as they are by gender stereotypes, societal expectancies and attributions of the school Schools can be

Hearing the voices

Students appreciated schoolmates' who bore beatings with fortitude and an uncaring attitude. They also admired those who could bully and beat their classmates, and befriend many girls to prove their masculine prowess, indicating the enormous impact of gender stereotypes on schoolchildren:

“Ma’am, it’s alright. Boys do not even cry when they get slapped, it’s a regular thing for them. They get slapped at home, and they get slapped at school too, so this is not at all bad for them.” Rani, Class XI a state government school

“No one can ever forget this boy in my school. He was something else! Even someone from 12th Class couldn’t touch him. He was a strong guy. He was involved in fights. In Class 10, he was in a relationship with the head girl who was in Class 12!” Rapper, Class XI, a central government school
free spaces to allow children to engage in critical thinking (through lectures, debates and other conventional and non-conventional modes of communication); appoint counsellors to listen to and help children striving to define their identities; urge teachers to build the self-confidence of boys and girls through impactful approaches that relinquish violence; and bring about a change in disciplinary methods being followed. Schools can, in addition, provide alternate views of masculinity that demonstrate more equal role models, behaviours and values. A shared journey within schools – a journey of its teachers, counselors and students where they together discover, dialogue, introspect, understand and implement changes – can lay the foundation for positive, equitable and respectful behaviours and relationships at school, and so also within families, communities and society.

**Applicability:** This study opens the possibility of using schools across the globe to breathe a new consciousness in young boys navigating their way towards adulthood by showing them the way to a safer world – one without violence. Schools can nurture young minds to become responsible citizens using a range of measures: promote respectful, gender-sensitive attitudes amongst students that do not violate a person’s dignity; negate the social acceptance of violence through powerful messaging and policies; listen to and encourage children striving to define their identities; help them arrive at this by freeing spaces to engage in critical thinking (through lectures, debates and other conventional and non-conventional modes of communication); enable them to make their own choices and find their own solutions without the use of violence; and empower them to carry the changes forward at a pace they determine.

### Findings
Three distinct pathways allow for understandings of masculinity for boys within schools. The first is through the school’s institutional processes and approaches that produce and reproduce a certain version of masculinity. The widespread acceptance and practice of violent disciplinary methods for boys in particular (rather than for girls) is among the most noticeable. This method not only ‘normalises’ and embeds aggression but also reinforces the association of masculinity with violence. The second area of learning stems from the students themselves. Peer cultures play a vital role in the construction of the male identity. For instance, appreciation by schoolmates of boys who fight or harass girls leads to the entrenching of dominant masculinity paradigms. The third site of learning is through the visually-potent popular culture/media imagery that students are exposed to outside school and one which evokes intense discussion amongst them. Bollywood’s (Hindi films) predominant and repeated projection of its heroes as lovers and fighters greatly influences students’ understanding of what is to be a man. Prominently covered events by the media, like the December 2012 gang rape in Delhi, have had a huge impact in defining gender consciousness in students.

The study, thus, clearly establishes the role of schooling systems in linking violence and young men’s masculinities. Inattention by schools to overt and covert violent practices used by boys to settle scores amongst themselves and in interactions with the opposite sex leads to the continuance of a singular and reductionist image of the masculine identity (that promotes aggression). It is one of the reason for persisting gender inequities.

In this prevailing culture of dominant masculinity paradigms, some girls and boys did show signs of challenging the need for boys to exhibit strength and dominance in school. Several boys were struggling to distance themselves from portrayals of male sexual violence in ongoing media coverage and to define positive masculine sexual identities in men. However, they lacked critical spaces in school to question gender and sexuality norms.
**Textbooks, Curricula, Nationalism and Gender Equality**

**Type:** Research

**Location:** India

**Undertaken by:** Madhu Kushwaha, Assistant Professor, Department of Education, Banaras Hindu University, Varanasi, India

**Presented by:** Madhu Kushwaha, Assistant Professor, Department of Education, Banaras Hindu University, Varanasi, India (mts.kushwaha@gmail.com)

**Keywords:** masculinity, nationalism, patriotism, State, gender equality, textbooks, schools, socialisation, war

**Framework:** Review of how discourses on nationalism and masculinity are inlaid within school textbooks of class six in India and used as sites for interaction between the State and future generations. Textbooks of class six were chosen for two reasons. One, there is evidence to show that students at this age (between 12 and 13 years) are hugely impressionable. Two, the messages on masculinity are more pervasive and explicit in the textbooks for this age

**Objectives:** Enlist the help of research to broaden understanding on messages relating to masculinities (in terms of class, caste and religion) in school textbooks of class six in India
Consider the differences in messages among textbooks at the national and regional level
Examine how discourses of nationalism and masculinity are inter-woven and inseparable in textbooks
Reflect how the State’s political ideology affects the representation of messages on masculinities

**Methodology:** Qualitative. Discourse analysis within a social constructivist framework (to comprehend the production and construction of social realities and truths through the study of the role of language, both conceptually and empirically); and task-based interviews of students (to weigh their reactions to messages within textbooks)

For the purpose of this study, 13 textbooks of class six were chosen (based on the maximum messages on the subjects). Three sets of textbooks formed part of this study (the first two sets of

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**Hearing the voices**

In the reviewed school textbooks, symbolism and myths of masculinities are used to stoke nationalistic ideas about the survival of the state:

“History of freedom struggle can’t be written by ink, for this we need blood. He raised his hand, and asked, “give me your blood... in return I will give you freedom”. A poem ‘Khooni Hastakshar’ (Blood Soaked Signature) dedicated to Subhash Chandra Bose, freedom fighter, in the Hindi textbook of Set 2, invokes such images

Ideas on women’s roles are similarly manipulated to fit traditional assumptions. Their role in nation building is controlled within duties of motherhood:

“Mother, I believe that you will patiently understand that your son has sacrificed his life for the supreme mother - Mother India - and he didn’t betray the family name and kept his promise.” The mother of revolutionary freedom fighter Ramprasad Bismil is extolled in this manner

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100 | Windows to Working with Men and Boys
textbooks were selected to study the effects of political ideology on masculinity
Set 1 - National Council of Educational Research and Training (NCERT) textbooks based on the National Curriculum Framework (NCF) 2005 and currently being used in the Central Board of Secondary Education (CBSE) schools
Set 2 - NCERT textbooks based on previous curriculum framework of 2000 and currently not in use
Set 3 - Madhaymik Shiksha Parishad Uttar Pradesh (UP) textbooks based on NCF 2005 currently being used in all the UP Board schools
The textbooks were coded, themes were identified and thematic analysis in terms of research questions was undertaken. The themes included: war heroes, militant nationalism and patriotism, women in nationalist projects, nationalism, male achievers, hegemonic masculinity and gentlemanly masculinity (benevolence and kindness)

Recommendations: As textbooks carry core knowledge on gender identities and nationhood and shape assumptions, a rethink on its ideas, language and visual representation could help erase gender assumptions that restrict women’s identity and roles

Applicability: Reworked textbooks where individuals come across with distinctive personalities irrespective of their occupations, are gender-free and where achievements are not reviewed on the basis of gender can ingrain values of gender equality in schools and later in adulthood

Findings
Organised schooling, seen to be a prime site for learning and legitimising knowledge, is widely used by nation states across the world to edify their notions of nationhood. Textbooks are ideal, advantageous vehicles to ground these ideas

In India, patriarchal social systems define nationalist ideologies and notions of patriotism. The concerns of the nation inevitably become exclusive male prerogatives, sheathed within the cover of patriotism and nationalistic demands. Males are shown to adopt the mantle of ‘protectors’ and warders off ‘enemies’. In the war zone, they protect the nation while in the private spheres they are custodians of women in their families. The idea of protection from the ‘enemy’ in both cases involves the idea of conflict and militaristic masculinity

War is a predominant theme in the textbooks surveyed. War heroes are shown to be mostly males who are strong, virile and sacrificing, and mostly without any weakness or failings. Textbooks actively incubate ideas of aggressive hegemonic masculinity and pronounce it to be the idealised form of male identity

Textbooks do pay heed to the shifting fields of men and masculinities. Mutations within masculinities in differing social contexts are acknowledged and notions of class, caste and religious identity also find implicit reference. Yet there is an overall bias towards hegemonic masculinities. The end result is that men of lower classes are constantly ‘feminised’ whereas women belonging to upper classes (Rani of Jhansi, for instance) are ‘masculinised’.

The roles of women in textbooks are confined to mothers and producers of future citizens; images of ‘brave’ ‘stoic’ mothers sending their sons to war pervade. Like the nation (who is also perceived as a woman), they are presented to be in need of protection

In essence, textbooks concretise ideas of a masculine state and prepare boys to become aggressive men to accomplish nationalistic goals. Regional textbooks are far more strident and polemical in tone. They also contribute to rigid ideas of gender identity, roles and expectations. Male students uniformly justified the use of violence to protect one’s nation and women folk and girl students agreed to this and saw men as duty bound protectors
Keeping the Faith: Moving Towards Gender Justice through Religious Institutions

Type: Intervention

Location: Pakistan

Name of programme: Gender Justice Programme

Undertaken by: Norwegian Church Aid, Pakistan

Presented by: Rabia Waqar, Senior Programme Officer, Gender and Justice, National College of Arts (NCA), Pakistan (Rabia.waqar@nca.no)

Keywords: gender, rights, justice, equality, rights-based approach, GBV, religion, religious leaders, religious institutions, inter-faith harmony, behaviour change, jirgas, panchayat, law, media

Framework: In the Pakistani context, religion has the power to redefine women and girls as rights holders rather than as carriers of culture (which renders them vulnerable to gender bias and violence). The central principle behind the mobilisation of religious leaders was to tap into this latent power and invite change rather than demand it. Its messages were positive and focussed on harnessing social and collective action on women’s rights to inheritance and choice in marriage. A conscious restraint to avoid controversial issues was maintained

Objectives: Use a rights-based approach to build shared understanding and social cohesion around the concept of gender equality and instil behavioural change
Work with male and female religious leaders belonging to Muslim (both the Shia and Sunni denominations), Hindu and Christian faiths to facilitate women to obtain their inheritance, stop marriages that are performed without the consent of women, prevent forced marriages, and gather wide acceptability for actions against GBV
Use media to generate dialogue and bring issues of gender rights, equality and violence into public discourse and attention

Methodology: Programme implementers and partner civil organisations targeted two constituencies. They worked with religious leaders to sensitle them on gender inequality issues (looking at law, religious scriptures and human rights mandates), and they worked with students, women and men (to sensitle them on their legal and religious rights). Large numbers of young men and selected ‘male gender justice champions’ – many of whom had witnessed VAW firsthand – were engaged to work as allies in implementation

Activities: When the leaders recognised the problem for themselves and saw alternatives, they acted. Over 700 male and over 35 female religious leaders of Muslim, Hindu and Christian faiths delivered 8,500 sermons, with messages on gender equality, VAW, women’s right to inherit property, on the need to obtain their consent

Hearing the voices

Listening to leaders elucidate with conviction on issues of masculinities and gender equality, made even the older men within the communities reorient their beliefs:

“In case of giving property and other rights to women, justice not only listens to the rich, it also assures that only the males get the benefit,” says a male supporter, whose words reverberate
when marrying, and the need for behavioural change. Between 2001 and 2013, they prevented over 60% forced marriages and enabled over 65% women seeking assistance to obtain their inheritance share. More than 65% of these cases related to jirgas, panchayats and alternate dispute resolution which were decided in favour of women. Free legal support was provided to nearly 500 women. The programme reached out to 1.3 million individuals and 650 civil organisations were established to handle issues of gender inequality.

In the final year of programme implementation, a research study examined notions of justice, culture and masculinity among the men the programme intervention reached out to in order to understand what enabled them to take up problems relating to women’s rights and encourage male involvement.

**Recommendations:** The best practices of this project must be deepened for efficacy. For example, so convinced were the leaders of the programme’s tenets that many led by example. One leader first gave his sister her share of inheritance before preaching about it. The preaching’s of other leaders had a multiplier effect with many other preachers taking up the cause voluntarily. This enterprise also promoted inter-faith harmony as leaders from across faiths spoke with one voice and vision.

This intervention has also succeeded in disproving the reservations of feminist organisations in Pakistan. They have so far been reluctant to work with religious leaders fearing that their perspectives and practices would be discounted. It is hence necessary for them to work with these leaders in the future and develop synergies between themselves and faith actors to develop principles for collaboration. There is need to understand that not all male religious leaders are misogynistic or perpetrators of violence and approach them with an open mind and give them space to reflect and time to change.

The analysis on men who were involved in the campaign could serve to develop a preliminary gendered analysis of men’s participation in this gender justice effort.

**Applicability:** As this programme has demonstrated affirmative changes in social norms and perceptible changes in behaviour with regard to women’s rights (that too under different cultural and rural/urban contexts), its model of using religion to propagate change and build a new framework of faith in human rights could be replicated in other countries. Suitable alterations would be needed, as also building of capacities to deal with faith based institutions in terms of doctrines and practices. Feminist groups can play a role to ensure checks and balances.

### Findings

This intervention proves that efforts to counter violence-prone masculine identities can be strengthened through links with religious narratives, institutions and leaders. This is exceptional given the fact that such efforts to challenge existing community attitudes are usually perceived by such leaders as contradictory to conventional wisdom and culture.

Oral testimonies are proof that behaviour change has occurred as a result of this intervention. When it was explained how the threat of forced marriages encouraged elopements, this practice was halted in a few instances. In one district, a 25% increase in girls’ enrolment in schools was observed. As public discussions involved people of different faiths it promoted inter-faith harmony. And, calendars in mosques with a list of the rights of girls and women actually brought happy changes within homes.

Change also rode on radio waves as this programme competently used interactive radio programmes to draw these issues centrestage and into sharp public attention and discourse.
Elevating the Role of the Church to Reduce Domestic and Sexual Gender Based Violence

**Type:** Research

**Location:** Burundi, Democratic Republic of Congo (DRC) and Rwanda

**Undertaken by:** Tearfund, United Kingdom

**Presented by:** Emmanuel Prabahar Thavaraja Deepan, Technical Advisor, HIV and SV Unit, Tearfund, United Kingdom (Prabu.deepan@tearfund.org)

**Keywords:** DV, VAW, SGBV, conflict, masculinities, Church, norms, behaviour change, institutions, culture

**Framework:** The Great Lakes Region of Africa (GLR) – particularly the regions of Burundi, Democratic Republic of Congo (DRC) and Rwanda – has been shaken by years of conflict and political instability and the resultant dissolution of law and order, increasing violence and SGBV and alarming levels of impunity. Estimates say 46% women experience physical and sexual violence. Findings of the research titled ‘Men, Faith and Masculinities’ (2013-14) – based on the experiences of women and men of these three countries within GLR – are targeted to arrive at strategic approaches to end VAW by co-opting the Church and its teachings as a powerful ally. This is because 90% of the GLR population has faith in the Church as an institution and its methods which puts it in a position to take the lead in shaping transformative and positive masculinities. The research inputs into a broader strategy to end sexual violence in 150 communities within 15 countries, including South Africa, Rwanda, Burundi, DRC, Liberia and Tanzania

**Objectives:** Analyse findings of the ‘Men, Faith and Masculinities’ research to
- gain understanding into male roles and vulnerabilities
- foster the development of tools to address harmful traditional values and behaviours
- encourage the Church to adapt, integrate and transform its response to addressing these crucial issues

**Methodology:** The study that included 1,233 people: 610 men and 623 women, used interviews and FGDs, and was carried out in Burundi, DRC, and Rwanda

**Recommendations:** The narratives of VAW must expand beyond war in the GLR to focus on the core beliefs that undervalue women’s rights. These must be challenged and changed by altering perceptions and practices, and creating safe spaces where these can be discussed. Engaging men in the capacity of caregiver roles may create a space for them to be role models in their homes, churches and communities

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**Hearing the voices**

Women are keen that their husbands be actively involved at home but feel changing the ‘status quo’ is not worth the trouble:

“The men in the house will milk the cow, and the women/girls will clean up after them,” one woman noted

Violence and sexual violence is condoned because men believe that:

“Marital rape is not possible, because the woman’s body doesn’t belong to her according to the scriptures.”
The Church can be an exceptional, powerful and trend-setting ally in developing positive relationships among men and women. As it has the power to influence norms, it can play a huge role in SGBV by breaking the silence and stigma on this issue and rejecting sexual violence. It can build awareness and understanding within its own ranks by introducing sound theologically-based education to transform harmful understanding of the scriptures. Pre- and post-marriage counselling that includes teaching on IPV, marital rape and equitable relationships could be offered. This could be accompanied by awareness around existing laws, policies and services related to SGBV. Safe spaces for men where they can discuss the concept of positive masculinities, and also share their frustrations, challenges and traumatic experiences with peers and church leaders could be facilitated. Positive leadership models to challenge dominant, controlling and violent leadership, and interfaith dialogues in an effort to end SGBV could also fostered. And, the Church can play a persuasive role in getting the international community to build capacity of governments to address SGBV

Applicability: As opinion leaders on social issues and norms, the awakening of Churches and other faith-based organisations (to tackle DV and SGBV with authority, love and compassion) can be a valid and vibrant interventionist approach across the globe. Religious leaders, when strengthened with tools and capacities, can play an influential role in raising awareness, and validating and promoting best practices for preventing DV and SGBV

Findings
Both men and women hold on to their defined gender roles and expectations despite frustrations of living up to them and awareness of changing cultural norms and practices in the outside world. In Rwanda, such strong beliefs stirred frustration within homes and the community. In Burundi, 94% women agreed that their primary role is to take care of the home and cook for their family. And, in DRC norms within their communities controlled the behaviour of men and women. Many participants supported their cultural norms by citing passages from Biblical scriptures. There is strong agreement in all three countries that men should provide economically for the family and that a woman should obey her husband. This is ironical as in all the countries, women are increasingly earning and men in Rwanda and Burundi openly admit to feeling frustrated as they are unable to fulfill the role of provider in their family. In the DRC, men who were unable to provide incomes for their families even seemed to question their identities. Despite such blurring of gender roles, men in these countries continue to arrogate sole rights over decision-making on issues relating to the family, from health issues and schooling to financial expenditure. Survey findings show the notion ‘men have to be tough’ to be strong in DRC as it is linked to their ideas of ‘superiority’ and on how ‘it is the way God intended it to be.’ In Burundi and Rwanda, while people agreed to this concept in survey findings, they contradicted it in FGDs.

Control over women’s bodies using physical and sexual force is seen to be a man’s privilege. In DRC and Burundi approximately two-third of men and women agreed that a woman should tolerate violence for the sake of her family. This is in stark contrast with the majority belief in Rwanda where men and women felt that DV should not be tolerated.

The burden of responsibility for sexual violence is placed on the victim by almost all men and women, across all three countries, rather than on the man’s wrong-doing. In Burundi, 89% of men and 93% of women said that if a victim did not physically fight back, it was not rape. In DRC only 22% of men and 43% of women agreed with this statement, whilst in Rwanda only 14% of men and no women agreed
Track: Poverty
Poverty including work, care work, livelihood, unemployment, migration, globalisation, trade union and movements

Social and economic changes are compelling men to change their roles in the family and in society. Gender relations are being altered as women are working out of homes, and many more men and boys are now engaged in care giving roles, both in the family and outside. Fathering is being redefined with gay couples and stay at home fathers.

Globalisation has led to reduction and removal of barriers between national borders in order to facilitate the flow of goods, capital, services and labour and that has led to a new set of economic values where older rules of economic and social security and solidarity are being challenged. Patterns of employment and unemployment are changing, as sources of work and jobs are dependent on the shifts in the global economy.

Traditional sources of work and employment are drying up; men are moving in large numbers to seek work in places far removed from their homes. This track examines the intersection of these changes on men’s self concept, relationships with women and with other men and their actions.

Its sessions were 'Recalibrating Masculinities and Socio-Economic Change', 'Class Disadvantages and Masculinities' and 'Shifting Intra-Household Gender Roles'
CARE’s Pathway Programme: Lessons on Male Engagement and Women’s Empowerment in Agriculture

Type: Research

Location: Malawi, Mali, Ghana, Tanzania, Bangladesh and India

Undertaken by: CARE International

Presented by: Emily Hillenbrand, Technical Advisor, Gender and Livelihoods, CARE USA (ehillenbrand@care.org)

Keywords: women, agriculture, livelihoods, productivity, markets, technology, investment, gender transformative approaches, building capacity, access, productivity, decision making

Framework: Despite women playing a central role in agricultural growth in developing countries, they are not recognised as farmers. CARE’s five-year Pathways programme being implemented in six countries (Bangladesh, India, Malawi, Tanzania, Mali and Ghana) builds on the productive and profitable roles that women play in smallholder agriculture by engaging with men to create an enabling environment for gender transformative approaches

Methodology: This model works across five dimensions of empowerment: building capacity, access, productivity, strengthening roles in decision making in the household, and creating an enabling environment in homes and communities

A common gender-indicator framework to measure, monitor and encourage processes of gender-related behaviour change among men and women was used. Its processes (initiated during a qualitative mid-term review (MTR) of the Pathways programme) focused on understanding behaviour changes related to intra-household relations and men’s engagement with the programme

The idea is that if the right people are brought together and guided through a process of critical reflection, debate, validation and negotiation, the group is able to collectively agree on (and provide evidence) the progress that has been made toward the behaviour changes

Hearing the voices

Women had this to say of the positive developments in their lives:

“It’s no longer taboo for men and women to sit down together” (Mali)

“He shouts at me less and talks to me more” (Malawi)

Men’s opinions were similar:

“I took part in dialogues about women’s land access, decision-making, etc. Now we understand that domestic tasks like sweeping, cooking, bathing the children, washing the dishes etc can also be done by men,” said a 43-year-old spouse in Mali

Taking about the hurdles in being real partners to each other, men and women said:

“Due to the abusive language from our community, we are often discouraged from helping our wives to perform domestic chores; it affects our trust of one another and makes changes difficult,” explained a 51-year-old man, in Tanzania

“Some are saying a husband has been bewitched when he is actively collaborating with his wife in different aspects of the household,” said a 33-year-old woman from Tanzania
Objectives: Use programme analysis findings to:
- understand how the involvement of men (using gender-synchronised approaches of advocacy, conscientisation, relationship-building and role modelling) has contributed to the productive engagement of 52,000 poor women in sustainable agriculture in the six countries, and to their empowerment
- contribute to the global discourse that surrounds women and agriculture

Recommendations: To realise the Pathways theory of change, all project activities must place increased focus on raising gender awareness among men, women and communities.

Findings

Gender is an organising principle in almost every farming system, with women and men frequently taking on distinct responsibilities for particular tasks. Yet productivity and profitability are intimately linked to the empowerment of women smallholders, and contribute to women’s intra-household influence and bargaining power. Supporting an enabling structural environment – by involving men to address social norms and institutional and market challenges – is the foundation for lasting transformation.

The programme’s men-centric approaches of advocacy (with community leaders for land access and with landlords for wage equality); conscientisation (staff personal awareness, gender dialogues, community leaders training and the process of critical reflection); relationship-building (with service providers, between couples, and couples’ dialogues) and role modelling (creating male champions of change) have enabled perceptible behaviour changes among them.

Men’s contribution to agricultural work and housework has undergone a remarkable transformation. Their inputs into collecting firewood and water; cultivating together with their wives (thatching, mowing and gardening); supporting heavy farm chores; weeding (with mechanical weeder); cooking, and washing clothes (as a routine and especially when wife was sick) have gone up. They however been less enthusiastic about taking care of children and household duties (cleaning the house).

One of the more conspicuous changes has been a difference in communication between men and women, attributed to gender dialogues within the programme. Men valued improvements in the quality of the relationship and intimacy and this improved intra-household negotiation, communication and decision making among women. Their wives reported better relationships with them (Mali), being able to walk out with them (Malawi) and sitting together to solve problems (Tanzania). Sessions on role modelling helped men recognise and vocalise women’s rights and their value as human beings and equal partners, and in some cases men supported women to control their own income and assets (economic empowerment).

A case study of one of Pathways country office illustrated how a ‘personal performance tracker’ supported male and female staff to initiate gender behaviour changes in their own households, translating to greater social norm influence at the community level.

Several hurdles restricted men’s engagement. Many faced ridicule when they helped their wives; in Tanzania, they were called ‘bushoke’ or incomplete men. Many men were not keen to publicly support their wives, fearing social ostracisation.

Improving gender strategies and programming is an urgent priority.

Ongoing investments in monitoring and evaluations are needed to understand impact outcomes better.

Applicability: Organisations could use The Pathways programme’s tools and strategies to understand the change process towards equitable gender relations in the field of agriculture; adjust their programme strategies and interventions according to the learnings of the study; and work towards more gender-equitable smallholder systems at scale. This study could contribute to the global discourse that surrounds women and agriculture.
Collectivisation of Informal Women Workers and its Impact on Gender Relations within Homes

Type: Research

Location: India

Undertaken by: Neha Kagal, Department of Development Studies, School of Oriental and African Studies (SOAS), London, United Kingdom

Presented by: Neha Kagal, Department of Development Studies, SOAS, London, UK (Nehakagal1@gmail)

Keywords: Dalit women, wastepickers, unorganised sector, Union, collectivisation, masculinities, gender relations, behaviour change, division of labour, household chores, child rearing, VAW, DV, decision making, loans, bank accounts, health insurance, life insurance

Framework: Both men and women working within the unorganised sector face marginalisation and exploitation. They have no access to social and legal protection, and suffer from working long hours in poor infrastructures and with poor remuneration. Women are further disadvantaged by particular kinds of socio-economic vulnerabilities, unsafe working conditions, sexual harassment and comparatively lower wages than men.

This research study looks at Dalit women workers associated with the Kagad Kach Patra Kashtakari Panchayat (KKPKP - The Trade Union of Wastepickers) in Pune to determine whether working within a labour organisation has helped them negotiate decision making within homes.

Methodology: Qualitative research. A survey of demographic details of the area; 70 in-depth interviews and 10 FGD’s with men and women.

The age group of interviewed women was between 25 and 40 years, and their husbands were in the age group between 36 and 50 years.

Objectives: Disassemble research findings to understand how working women’s affiliation to a labour organisation has impacted gender relationships within the home. Explore the circumstances that can spur men’s response to women’s empowerment and also those that hamper their involvement.

Recommendations: As Unions enhance women’s rights, wages, health benefits, safer working conditions, standard of living and boost their sense of self, this route to women’s empowerment must be strengthened.

Applicability: The collective bargaining power of Unions must be tapped into address the needs of women, brighten their economic future and add momentum to the movement of social justice so that they get their deserved position and respect within homes and society.

Hearing the voices

With the help of the Union women were able to arrive at a new sense of self:

"I feel strong- I feel that I am 'bhaari'/amazing. If I am looking after four children then I must be really strong. I don't need my husband anymore. Whether he stays or he doesn't, it doesn't make a difference to me now. I don't need you anymore, I tell my husband. If it's in my naseeb maybe I'll meet another man, who can live off me," said a woman wastepicker.
Findings

Most women interviewed were married early. They were married into homes where the father-in-law was the head. They remained subordinate to men and elders, and their position within homes was tied to their ability to produce male offsprings. Socio-cultural norms made men feel obliged to ‘provide for’ women. They were not expected to help with intra household chores, and masculinity was associated with control over women, violence and sexual domination.

Stepping out to work as wastepickers put these women in peril. They had to work long hours away from home and in unsafe and unhygienic conditions. This was unfamiliar terrain for the women and the majority of them were distressed and uncomfortable.

But being part of the Union helped women in three ways. One, it allowed them regular access to work and higher wages. It also provided women avenues to loans, savings groups, bank accounts, health insurance and life insurance. In addition the Union was always present in times of need like when floods destroyed homes or if a wastepicker was picked up by a policeman. In addition the Union helped with children’s education. Two, the Union provided women courage and confidence to stand up for themselves, extend their spheres of interaction and expand their roles beyond being a mother, wife and daughter-in-law. Almost all active unionised women felt profound changes in their sense of self. Three, women reported a reciprocity in friendships within the Union, which was different from friendships in their bastis. Friendships within the Union were different because women felt that their Union friends were genuinely concerned about their wellbeing.

This research showed that active women members of KKPKP benefited significantly from the material, cognitive and relational resources that the Union offered. In addition to access to paid work and control over income, it gave women a support system to carry this change through their lives and become role models to demonstrate this change. The ‘active’ women began standing up against violence when they began recognising the harm it was causing to them personally and the costs they had to pay for it. In general, active women union members reported a reduced tolerance for DV and an increased ability to assert themselves and ask their husbands to help in domestic chores and child rearing.

Most husbands, the research showed, were still reluctant to share in household work. But the benefits that women accrued for their families in the public sphere (because of membership to the Union) clearly seemed to be one reason why men gradually made peace and eventually encouraged women’s participation in the Union. Many men did report feeling a sense of pride in their wives' involvement with the Union. The fact that their wives were engaging in public speaking, and their being part of ‘meetings’ with influential people contributed to their sense of pride.

The increased income from their wives’ earnings was used in almost all cases to pay for children, school and other day to day expenses.
Generating Support from Men for Gender Equality and Minorities in Estonia: Challenges and Opportunities

Type: Research

Location: Estonia

Undertaken by: Kadri Aavik, PhD Student, Institute of International and Social Studies, Tallinn University, Estonia

Presented by: Kadri Aavik, PhD Student, Institute of International and Social Studies, Tallinn University, Estonia (kadria@tlu.ee)

Keywords: men, masculinity, gender equality, marginalised communities, workplace, gender roles, pay inequities, managerial positions, behaviour change, structural inequalities, socio-economic change

Framework: The issue of men and gender equality continues to create unease. For a long time gender equality initiatives and policies were contextualised mainly as a ‘women’s issue’ – as women have been the driving force behind gender equality strategies and have been seen as the only ones who benefit from a more equal society. In Europe, there has been debate from the last decade on how to engage more men in gender equality initiatives and on how gender inequality affects different groups of men. Numerous men’s initiatives (mostly from civil society organisations) that support gender equality have been set up. In Estonia too such efforts have gathered steam. But they encounter resistance. Men are reluctant to allow economic and social spaces and liberties to women. They are also not tolerant of minority communities, like the Russians who form a quarter of the population. The World Economic Forum Gender Equality Index 2014 puts Estonia at the 62nd place and highlights growing gender and ethnic disparities within the Estonian labour market. It has the highest gender pay gap in the European Union (30%) and the workforce largely comprises elite Estonian men.

Objectives: Use research to explore the lack of efforts by men to initiate and be incorporated in gender equality initiatives in Estonia. Demonstrate their resistance towards the idea of gender equality in the context of work. Expose how the privileged group of Estonian men frame notions of gender and gender equality.

Hearing the voices

Men continue to legitimise traditional perceptions and practices of gender, and their repeated iteration has rendered them as common sense:

“Women are great and they cope well, we should have more of them, but only in some jobs. They should be dealing with softer things […]. A woman is a mother after all.”

“Applying the gender quota automatically means the harassment of the other party. Or, to be more precise, reducing their options […]. As soon as you set up the quota, this means that a man will have lower chances of applying for a job […]. One thing is that there are few women in management, we should think how to encourage women to want to manage. And you don’t do this with a quota, right?”

“I think all this gender equality is a bluff […]. We can never be all equal, that’s how life is, there are men and women and we are different. And who does what job depends on where one feels oneself comfortable, so there are men’s jobs and women’s jobs.”
**Methodology:** In-depth study of the working lives of 15 Estonian male managers working in public and private sector establishments

**Recommendations:** Change is required at various levels. While the legal framework protects the rights of women, behavioural and attitudinal changes are required to put these ideas into action. There is a need for awareness among employers and the general population on the legal obligations of employers. This is essential to ensure equal treatment of men and women in workplaces, a currently neglected area. Privileged male workers must be sensitised to the needs and aspirations of women and ethnic minorities. There must be attempts to work with them on issues of gender equality and diversity. There is need to also work alongside the management to elevate women to positions of responsibility and power. For such initiatives to come from men, positive role models are necessary. Men who speak up, and liberal men in the private sector who set roadmaps for women to rise in corporate ladders, could serve as such role models.

**Applicability:** This study offers insights into how to open up the understanding of concepts of masculinity in contemporary societies and how to promote alternative roles among men in which they would also feel comfortable. The suggestions outlined here could be implemented to pave way for gender equality within programming and policy.

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**Findings**

The privileged group of working Estonian men held on to the ideal of hegemonic masculinity and ensured that it remained the norm. Guided by self-interest, implicit male norms were steadfastly kept by them as a point of reference and left unquestioned. Women found it difficult to break through this barrier. An important source of self-validation for many Estonian men lay in the successful participation in paid work. They considered it to be central to their lives. Differentiating ‘men’s work’ from ‘women’s work’ was part of the Estonian male work culture. The distinction was constructed on the basis of perceived biological differences. This explained the lack of a women’s workforce, particularly in the technical sectors. While there was articulation for the need of a larger and more vibrant women’s workforce, and the necessity of elevating them to managerial positions and other positions of authority, many Estonian men undermined this belief by arguing that these women will find it difficult to balance their arduous schedules with work responsibilities at home. This clearly placed the responsibility of home on the women and socially prioritised this work over their tasks in office.

Men interviewed saw the strengths of women to be qualities such as ‘empathy’ and ‘gentleness’, clearly demarcating women as nurturers rather than people who can deliver on tasks. They also ruled out certain jobs as risky and unsuitable for women – arrogating the powers to determine suitability of jobs without consulting with women on the issue.

Men workers defended inequities in pay packages between women and men. They attributed this inequality to the lack of managerial acumen among women and their inability to work longer hours. The men were also opposed to reservation of jobs for women. They argued that this would shrink opportunities for men. They also contended that if women are to be managers they should get to these positions based on merit rather than through a quota system.

Estonian men have repeatedly shown distrust towards immigrant minorities both within the workplace and in community life. While immigrant men fare better, the women suffer double discrimination – of being migrants and women.

In essence, the framework of gender and gender equality in Estonian society essentialises gender differences, dismisses structural inequalities and distances organisations from concerns of gender equality.
Upheavals in Masculinities and Gender Dynamics
Among the Maasai People

**Type:** Research

**Location:** Kenya

**Undertaken by:** Thomas Njuguna Kibutu, Senior Lecturer, School of Humanities and Social Sciences, Kenyatta University, Kenya

**Presented by:** Thomas Njuguna Kibutu, Senior Lecturer, School of Humanities and Social Sciences, Kenyatta University, Kenya (nkibutu@yahoo.com)

**Keywords:** Maasai, identity, pastoral, subsistence strategies, lifestyle, masculinity, colonial rule, behaviour change, development, marginalisation, gender equality, livestock, polygamy, education, VAW

**Framework:** The advent of British colonial rule in Kenya radically altered Maasai masculine identities and the dynamics gender. Rationalising it as a ‘civilising mission’, the colonial state saw itself as ‘trustee’ of the Maasai people’s interests and justified their subjugation and the changes they made in the existing Maasai social order as essential and progressive. As a result of their mechanisations, the Maasai precolonial nomadic pastoral way of life, their adaptation and livelihood strategies, and their lifestyles no longer exist. Their pastoral subsistence strategies have made way for rigid socio-economic stratification and distinct hierarchies of masculinities that have curtailed the availability of alternatives roles for men in families and the wider community, leading to escalating tension and violence

**Methodology:** Use has been made of qualitative and quantitative methods in this PhD thesis. Reviews of relevant literature on development, post colonialism and masculinity have provided the theoretical foundation. Field studies were undertaken for seven months between 2003 and 2004. Qualitative interviews with 20 informants, both men and women, were undertaken. Qualitative research also involved undertaking personal life histories, in-depth open-ended interviews with groups or individuals, and participant observations

Quantitative data was collected using a brief questionnaire (a short household survey) to solicit basic socio-economic information about the household heads. Pre-testing was done to test various questionnaire items for readability, comprehension, order effect, and response variation. Data from the structured questionnaires was analysed quantitatively by use of the Statistical Package for the Social Sciences (SPSS) computer software and results were generated in the form of descriptive statistics

**Objectives:** Use findings to broaden understanding of the impact of ‘development’ on the gender dynamics among the Maasai people of Kenya in general and Ngong in particular

Uncover the driving forces that have shaped and continue to shape masculine identities of Maasai

Inspect postcolonial approaches to bring to the fore marginalised voices of Kenyan Maasai men in discourses and practices of development

Interweave perspectives from the theory of hegemonic masculinity to explore the power dynamics in gender relations

**Recommendations:** There is need to recognise the presence of larger forces (regional and global) that impact masculinities and gender
inequalities. It is within this context that the roles of activists and interventionists must be defined. Care must be taken to balance social welfare with development. While it is important to bring men into the centre of development interventions, this does not mean replacing a focus on women with a focus on men. Instead, interventionists should encourage a genuinely integrated and relational approach that locates gender within broader dimensions of power and social difference, and recognizes its symbolic as well as material aspects.

Applicability: More research is needed on the legacies of colonialism on the lived experiences of the people of Africa, current approaches to development, and men and masculinities utilizing postcolonial perspectives. This is needed to firm up evidence for programming and policy.

Findings

Gender relations and masculine identities among the Maasai have been affected in varied and complex ways post the colonial rule in Kenya. While earlier, men conceived their age-sets as passing through three main stages of male life cycle (boyhood, adulthood and elderhood), today masculinities have turned multiple, fluid and contradictory. They are determined by the social categories of race, class, age, generation, gender, religion and educational attainment and availability of social networks, among others.

Maasai men are finding it hard to cope with this changed social order and with the ever-increasing challenges of development/modernisation. Their challenges include: dispossession, alienation from familiar livelihoods and lifestyles, commoditisation of social and economic relations, powerlessness within their society and homes, and coping with the resultant changes in gender relations. Such destabilised masculinities have resulted in men expressing their feelings of emasculation in violent ways.

Also, an elaborate system of livestock transactions was a part of a pastoral ethos of solidarity and sharing among men that helped solidify their collective masculine identity. Exchanges of livestock in marriages were mainly between men (in-laws) as men would marry-off their daughters to fellow men. Also, the masculine power of the elders was to an extent derived from their control of the younger men, women and children in the livestock production relationships. This power has been eroded and their field of control limited by colonial policies and practices on land and livestock, making the performance of traditional Maasai masculinities increasingly difficult.

Women’s alienation from their pastoral lives (they earlier had a share in their land and livestock, and on products of their own labour) has been as gruelling. The breakdown of traditional social institutions have left them with increased burdens and responsibilities, poor health and vulnerability to violence.

The warrior archetype emphasized in European accounts represents an exaggerated reinforcement of one mode of Maasai masculinity. They fail to report the emphasis placed on ‘sharing and solidarity’ amongst age-equal men, or how village/camps where young men spent most of their times were valued as basic educational institutions where these men learnt the traditions and expectations of social life in their society under the instructions of elders, or how elders constituted the decision-making body for the locality and fulfilled managerial roles.

The curtailment of polygamous practices in post-colonial times had more to do with disapproval of this practice rather than serve the interests of women.

This initial reluctance to send children to government Maasai schools has deepened as it became clear that their educational participation had very little to offer graduates in the way of improved job opportunities.
The Implications of Food Price Volatility on Gender Dynamics

**Type:** Research

**Location:** Burkina Faso, Ethiopia, Kenya, Bangladesh, Guatemala, Zambia, Bolivia, Indonesia, Pakistan and Vietnam

**Undertaken by:** Oxfam and Institute of Development Studies (IDS), Sussex, United Kingdom (UK)

**Presented by:** Alexandra Wanjiku Kelbert, Women’s Rights Researcher, IDS, Sussex, UK (aw.kelbert@gmail.com)

**Keywords:** food security, price volatilities, marginalised communities, women, men, masculinities, food habits, nutrition, family life, social relations, gender dynamics, State response, policy, migration, gender justice, unemployment

**Framework:** ‘Life in a Time of Food Price Volatility’ is a four-year study (2012-15) that monitors the impacts of and responses to volatile food prices in poor communities from 23 locations in 10 developing countries.
The first set of results from the study (based on research in its first year) focused on how food price volatility affected the wellbeing of people on low/precarious incomes in 2012; on local evidence about how people and societies, especially women, responded on a day-to-day basis of keeping families fed and cared for; how well the support systems (state or non-state) helped people copy with sharp price rise; and on the alterations in the quality of food/changing food habits.
The findings (presented here) were set against the background of what had been happening with global and national food security over the past five years.

**Methodology:** Mixed research methods (generating evidence through integrated in-depth qualitative and innovative quantitative research) and multi-level analyses (to track the effect of global price volatilities in the everyday lives of 23 local communities across 10 low-and lower-middle-income countries with both ‘severely’ (over 25%) and ‘moderately’ (less than 25%) undernourished populations) were used.
The research was longitudinal to understand the dynamics of these impacts and responses: how they change over time, and against a backdrop of changing prices.

**Objectives:** Peruse study findings to investigate the impacts of food price volatility on the wellbeing (specifically work, caregiving, family life, social relations, gender dynamics and support systems) of poor communities in 10 countries.
Help policy makers respond to food price volatility by directing attention to how people and societies are adapting to food price changes; what action could usefully be taken now; what

**Hearing the voices**

Testimonies of men and women record the painful daily life struggles in the wake of price rise:

“The main purpose of getting a job or having sex with strangers is so that I can eat. Food is very important. If I do not eat I am sure I will not survive for long,” said a woman at a focus group discussion, Nairobi, Kenya.

“Well I more often do the shopping than my wife, its normal. My wife has to work. Doing it later in the day... I wait until the shop gets empty... I am rather embarrassed,” said Cianjur of Indonesia.
aspects of adaptation need better monitoring; and what needs to be better understood about these complex changes

**Recommendations:** Ensuring that the poorest and most vulnerable people have social protection is key. Global and national policymakers need to do more to measure the social costs of adjustments to food prices, make efforts to mitigate price spikes through food reserves management, raise resources to implement or strengthen universal social protection, and prepare for the next food price spike.

Social protection programmes need to be care-sensitive, taking into account the unpaid work women already do and the value this has for families, societies and nations.

Policymakers need to consider the prices that people are actually paying for food baskets and other basic living costs, rather than just staple food item prices.

**Applicability:** The sharing of these research results can contribute to public debate and invite feedback on development and humanitarian policy and practice.

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**Findings**

Following five years of volatile and rising prices, world food prices rose and remained high throughout 2012. The spike was mainly in maize and soybean (reflected in the spot prices of the major food staples, with the exception of rice), wheat (as the harvest of European Union and Australia were particularly affected), and sugarcane (as Brazil was hit by rains during the harvest which drove up the world price of sugar).

Local experiences in these 10 countries revealed that most food prices rose again for most people; although the rises were not always steep the cumulative effects of five years of rises meant that they still hurt.

Food shopping baskets surveyed in 2102 of families in Kalyanpur, Dhaka; in a village in Dadu, rural Pakistan; and Lusaka, Zambia, for instance, showed a decline from previous years. In Ethiopia, the crisis affected people’s ability to contribute to social or religious events like holidays or celebrations, and their ability to invite friends and neighbours around for coffee. In Kenya, where unemployment is a big issue and notably youth unemployment, many respondents and in particular the male youth, mentioned idleness in the course of the interviews.

Many women had to migrate in search of work, leaving their families behind. In Ethiopia, women in villages had to migrate to cities or to the Middle East; in Bolivia they had to go to Spain or Italy; in Bangladesh they were forced to shift to India.

Men struggled equally with their masculinities as the pressure of being a breadwinner and having to provide for the family turned overwhelming. They had to perforce step in to help with chores (like shopping for food in the markets) and these changing roles has led to increased substance abuse and VAW. The majority of men – men on low and precarious incomes – expressed the fact that their patriarchal privileges declined while their burdens increased.

The costs of coping are hidden as of now and will only emerge over the longer term. Policy makers need to pay heed to questions like: how central is unpaid care work (mainly women’s) to keeping people fed and cared for during times of shock or economic volatility?; what do poor men have to gain from patriarchy as we have known it?; and can the impoverishment of everyday patriarchy spur cross-gender coalitions for more emancipatory social justice?
The Impact of Migration on Masculinities, Health and Gender Justice

**Type:** Research

**Location:** Brazil

**Undertaken by:** Federal University of Pernambuco, PAPAI Institute, and Cabo Centre for Women, Brazil

**Presented by:** Benedito Medrado, Professor, Federal University of Pernambuco, Brazil (beneditomedrado@gmail.com)

**Keywords:** social development, migrants, industrialisation, men, masculinities, gender equality, norms, behaviour change, VAW

**Framework:** This project is part of a larger research programme initiated in 2009 in Brazil entitled ‘Dialogue for Social Development in Suape’

The objective of this project is to contribute to the promotion of social intervention strategies through analysis of an integrated health promotion programme undertaken in two Brazilian cities (Cabo de Santo Agostinho and Ipojuca). This comprehensive programme addressed five issues: health and self-care; the use and abuse of alcohol and other drugs; parenting and care; prevention of violence; and the accommodation of sexual diversity amongst the men in these cities.

The programme gains relevance when viewed against the fact that spurring economic growth in this region has meant the influx of 50,000 men to work in the construction sector, following the installation of a petroleum refinery, a petrochemical plant and a shipyard in the region. This has increased the population by 20% in cities/towns of the Suape region, and the majority of migrants are young, black men.

**Methodology:** The action plan included quantitative, qualitative research, and community intervention activities. Focused mainly on the male population, the five issues mentioned were studied using a methodology that relied on research action and a ‘methodological triangulation’ model (that integrated different methods in the process of production, systematisation and analysis of information generated)

Information gathering was through interviews, analysis of documents and epidemiological information. It allowed: the mapping of social indicators of the health of the male population residing in the region (migrants and locals); identification of local health services networks attending to this population; analysis of local initiatives and actions directed towards promotion of male health; and an understanding of the demands, needs and health practices of male workers residing in the Suape.

**Objectives:** Utilise research techniques to evaluate the impact of the integrated programme (that worked on migrant men’s health, sexual diversity, fatherhood and gender based violence) on the attitudes and practices on men and women in the two Brazilian cities of Cabo de Santo Agostinho and Ipojuca.

**Applicability:** Evidence has shown that this integrated programme for young men and women can promote attitude and behaviour changes through the simultaneous and coordinated use of a medley of approaches -- youth-led campaigns, activism, community actions, workshops and events, initiatives of gender equity in workplaces, and efforts at gender diversity. It could be adopted by other interventions as a model.
Findings

Changing rigid, inequitable, homophobic and violent versions of masculinity are key to achieving men’s health and women’s and girls’ empowerment. The integrated health programme that was among the first of its kind in this region worked towards these goals. It did so by associating with local health services networks, youth and groups of men and women (at the individual, institutional and cultural level). At the individual level, workshops and several interactive activities were conducted with the migrant men. At the level of the institution, meetings with senior level management members of companies were held and followed up by workshops to train mobilisers to create a multiplying effect. Dialogues on security formed part of the activities at the cultural level. Each of the programme’s four themes consisted of six months of activities, which took the programme two years to reach completion.

Impact evaluations show that collective community-based efforts do indeed work as when men, women, schools, parents, teachers, health personnel, gender activists and religious leaders work as a team remarkable turnarounds in attitudes and practices are possible.

Using this approach, the programme managed to shift attitudes and behaviours in each of these areas: men’s health (promoting self care, adopting harm reduction strategies with regard to alcohol, drugs and STDs/AIDS); sexual diversity (talking about homophobia and engaging in other dialogues around sexual diversity); fatherhood (discussing the importance of fatherhood and encouraging FP and women’s reproductive rights); and GBV (addressing VAW and sexual exploitation of children).

Critical reflection and dialogues with the migrant men also enabled the facilitation of the attitudinal change process. Positive changes in attitudes and self-reported behaviours (couple communication, GBV, condom use and caregiving) were seen in all settings. Underpinning this success was dissemination of knowledge on ways in which boys and young men are socialised (as this holds profound implications for the health, wellbeing and security of men and boys, and for women and girls). Men were sensitised to these issues, and special attention was devoted to how violence is used in intimate relationships. Men were encouraged to envision and identify intimate relationships based on respect.

Women were engaged in similar critical reflection processes about gender norms and empowerment. It helped young women explore social constructions of gender and the effects of these on health, and in addition promoted their ability to develop skills to more confidently make decisions in different spheres of their lives.

Promoting gender equitable norms (that aided young men and women think about equal division of care work, and their future potential roles as parents) helped open up fresh understandings for both men and women. It encouraged young women and men to question the dichotomy that women/girls care and men/boys are careless/carefree, especially regarding pregnancy, motherhood and fatherhood.

Specific activities that promoted respect for sexual diversity and tolerance sensitised people to differences in sexual orientation, race, ethnicity, age, socio-economic status and marital status, and also to disability. It enabled them to understand the rights of people to live out their sexuality and their individual lives openly without fear, shame, false beliefs and other impediments to the free exercise of desire. Open ended questions allowed them to think about these issues and using their newly gained perspectives they were able to reorient their views.
Gender Norms and Migration: A Continuing Resistance to Gender Equality

Type: Research
Location: Bangladesh
Undertaken by: World Bank
Presented by: Piotr Pawlak, Institute of Human Rights and Peace Studies, Mahidol, Thailand (mpho@genderjustice)

Keywords: poverty, migration, gender roles, behaviour change, masculinities, division of labour, household work, childcare, decision making, garment workers, GBV

Framework: This study is part of a wider series of initiatives ‘Masculinity and Gender Equality Study South Asia’ undertaken by the World Bank to expand research on male gender roles. Migration is a major feature of Bangladesh’s recent history and successive studies have documented large movements both within and outside the country. Trends show 97% migrants to be men, and the proportion of migration from rural areas to be higher (over 82%). While a larger proportion of men migrated internationally (67.5%), women generally migrated internally (60.17%). The links between gender justice, migration and poverty reduction are complex, and there is an immense paucity of information, data and analysis on all three and their links. This paper attempts to fill these gaps and also understand the scope for redefining conceptions of masculinity (and femininity) within this scenario.

Methodology: The data collection period was between December 2013 and January 2014. Primary research areas were Kalyanpur slum at Mirpur, Comfort Housing Society slum at Mohammadpur, and Dohar in Dhaka (peri-urban). In-depth interviews were conducted with 24 male respondents of two age groups (16 to 35 and 36 to 55); 11 women (related to the men interviewed); and 11 key informants. The respondent profiles included international migration returnees (from urban and peri-urban areas), husbands of female international migrants (from urban and peri-urban areas), migrants from rural to urban areas married to garment workers (from urban slums), husbands of home-based workers (from urban slums and also mainly migrants), and students/job-seekers (from urban and peri-urban areas).

Objectives: Scan data to explore the dynamics of gender norms and masculinity in the midst of changes in the labour markets and migration in different urban and peri-urban locations of Bangladesh.

Hearing the voices

While some husbands were supportive of their wives’ new roles:

“Now my wife is working in the garments, so if she could not cook I don’t say anything to her because I know and understand that she is tired after coming back home from office. Previously my wife was bathing, feeding and everything for my son but now she is working so I am doing it willingly,” said a 30-year-old husband of garment worker, who is a rickshaw puller.

There are other husbands who felt pressured:

“Household work is for women, not for men, but I have done it because she gets late coming home from work,” complained another 20-year-old husband of garment worker, who is a rickshaw puller.
Bangladesh
Gain a more nuanced understanding of gender relations in migrant communities and how they impact constructions of both ‘masculinity’ and ‘femininity’ in diverse cultural and socio-economic contexts

**Recommendations:** Gender permeates every aspect of migration, from the decision to migrate to the process of migration and its eventual consequences. A gender perspective is hence essential for understanding both the causes and consequences of national and international migration.

Areas that need to be looked upon as potential drivers of change within the context of migration to attain gender equality are:

- highlighting women’s economic contribution to family income and working towards its societal acceptance (as greater valuing of their contribution results in some level of willingness among men to take on additional family roles and responsibilities), and
- ensuring sensitisation of children to gender equality (as this study has proven that having ‘earning’ mothers, or helping in household during childhood was a contributing factor to having ‘working’ wives and sharing household responsibilities)

**Applicability:** If women and men are to benefit from the empowering and development potential of migration, a shift is needed to a gendered human rights approach to migration. Interventions and policy can look into this aspect.

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**Findings**

Poverty, which has led to rural to urban migration, and led to women taking up paid employment (garment factories, housemaids, home-based work) outside the country and to men taking on whatever work was available (mainly informal and rickshaw driving), has re-engineered traditional gender roles in Bangladesh.

The feminisation of migration has altered the position of men in families: they now receive remittances from female partners living away from homes or abroad and have attained new family and household functions. Men have taken on more traditionally female-dominated household responsibilities (men washing clothes, carrying a child are not a rare sight any more); and women have entered male-dominated spheres (income-earning, saving and asset building). While paid work was the defining aspect of masculinity, it is now becoming equally important to women’s identities, even as supplementary or secondary providers for their families.

Changing the conceptions of gender roles and norms is complex and a very long-term process and while practices may change faster to allow women and men to adjust to their immediate circumstances, norms are much more resilient to change.

Respondents’ opinions showed that despite decisions on migration and entry into paid work being taken by both men and women, and the resulting opportunities and economic benefits, the immediate community found it difficult to accept women’s employment in countries abroad. And, while husbands of migrants did take on various family and household responsibilities, they refused to recognise or value household or care work and did it only for practical reasons. The assumption that greater exposure of men (to concepts of women’s employment, equal division of work at home and shared responsibilities within childcare) would translate into more equitable gender roles within society has been contradicted by this study.

This study found that “men do not regard actual harassment or spousal violence to be as high as women do.” One-third of women believe that it is usual in their communities for women to be beaten if they neglect home and family.
Aiding Global Businesses with Their Corporate Social Responsibility and Efforts to End Violence Against Women

Type: Research

Location: Canada and diverse global settings (Asia-Pacific, Africa, North America)

Undertaken by: White Ribbon Campaign, Canada

Presented by: Suhail Abual Sameed, Project Manager, White Ribbon Campaign, Canada (suhail@orangehabitat.com)

Keywords: VAW, business, corporate social responsibility, human rights, gender equality, labour, awareness raising, mass mobilisation, training, partnerships, campaigns, men, masculinities, agents of change

Framework: The activities of transnational businesses often shadow the feminisation of their workforce, where women disproportionately shoulder the burden of increased casualisation of labour, unpaid work within the household, and heightening health risks. Where wealth distribution is not gender-equitable or balanced, and where men hold the right to employment and control over income, there is increased vulnerability of women to GBV. Money becomes a tool for control, abuse and a source of dispute among spouses and family members, all of which can contribute to violence. It is imperative that business enterprises end the occurrence of such GBV, respect human rights, address infringements, and have in place policies and processes appropriate to their size and circumstances

Methodology: Multi-faceted approaches are used in Canada and across the world by White Ribbon to raise the bar and change the social norms to end GBV within non-profits, NGOs and among activists, governments, communities and businesses across diverse settings and countries. They involve education, awareness-raising initiatives, trainings, creative campaigns, preventative programmes and partnerships, and mass mobilisation movements. The idea is to use innovative approaches to engage men in primary prevention and to encourage many more men to become positive influencers in this social change space

Case studies from Zambia, Uganda, Papua New Guinea and northern Canada are used to illustrate White Ribbon's methods and successes

Objectives: Understand the legitimacy of shifting hostile relationships between business and communities by building community social responsibility practices within businesses, with a clear gender lens to directly benefit women

Scrutinise the efficacy of awareness raising initiatives that necessitate men within businesses and communities to critically examine their own roles in an inequitable society

Peruse the impact of the range of creative campaigns to end VAW in societies

Recommendations: While working with communities to enable them to challenge businesses who do not adhere to corporate social responsibility, it is necessary to have a clear overarching strategy that will withstand backlash and protect the interests of the communities, especially its women

Creating a world free from VAW will involve engaging the next generation of leaders, parents and role models in prevention initiatives

Applicability: This model pushes for an understanding of both cultural and structural
factors which underlie and contribute to VAW. It demonstrates how these factors are deeply engrained in our culture and businesses, to degree to which they are sometimes not immediately obvious. Its efforts to enable workplaces comply with business ethics, and allow them to appreciate that violence may also impact negatively on the organisation’s reputation, capacity to do business and levels of productivity can serve as a roadmap for organisations wishing to align social and financial interests. And, also for projects wishing to embark on this area of work.

Findings

Investing in meaningful, male-led, collaborative, community-driven and relevant prevention projects shows real commitment to end GBV. Different models for different countries are essential, and White Ribbon is careful about customising its interventions to specific local conditions and cultural realities.

Preventing VAW means stopping the violence before it happens. White Ribbon works to address the social conditions which lead to VAW by creating a culture where such violence is completely unacceptable. For example, youth sensitisation trainings at schools and universities across countries have allowed for behavioural changes among the young and prevented VAW from occurring. The approach used is one of facilitating and enhancing respectful relationships within the school/university culture, filtering down to classroom activities, and engaging students in learning and experiencing respectful relationships. School engagement at this level empowers leaders of the school, children and their communities to act as change agents and stop VAW before it occurs.

Transnational companies have policies, rules and regulations that are sometimes not fair to the people in whose countries they work in. Efforts to work with communities to ensure that these companies adopt fair and gender-equal practices has involved building bridges with communities in these areas. It has also meant inspiring workplaces to build on existing initiatives that address respectful relationships by incorporating primary prevention and early intervention approaches that drive culture change, accrediting companies that are gender-equal work places (to increase their credibility and prompt other companies to accommodate gender-equal work policies and practices), and advocating for the weaving in of Women’s Empowerment Principles (WEP) within company workings. These have reaped progress in socio-economic indicators for women in workplaces. Recent efforts in Papua New Guinea to sensitise communities on socially responsible business practices have begun to yield results.

White Ribbon also forge partnerships with organisations, as it views this as fundamental in the prevention of VAW, through engagement with staff, stakeholders and clients.

Financial mismanagement was identified as a primary cause for the increase of GBV in mining communities in Zambia. Most young male mining workers (18-19 years of age) had little education and life experience to equip them to manage incomes that were considerably higher than most people in their community. Financial literacy trainings for them that addressed structural deficiencies as well as gender inequities resulted in a drop in GBV among these miners.

Mass mobilisation of communities to address gender bias and violence in Uganda drew heavily from learnings in the history and local traditions of the native communities. They revolved around respect for women and more equitable gender roles. Talking to people (by using a framework that they were familiar with) and bringing in the elders in the community (as leaders in the campaign to stop VAW) prompted significant changes in community attitudes and practices towards GBV.

A provocative campaign ‘Walk a Mile in her Shoes’ in the rural settings of northern Canada where traditional masculinities still hold sway, had men walking on high heels to draw attention to VAW. It warranted public attention and dialogue.
Interpreting how Poverty and Corporal Punishment Affect Children’s Wellbeing and Future

Type: Research

Location: India

Undertaken by: Young Lives

Presented by: Renu Singh, Country Director, Young Lives, India (renusab@gmail.com)

Keywords: children, childhood, poverty, corporal violence, homes, schools, primary school, secondary school, teachers, laws, masculinities, caste, boys, girls, urban, rural

Framework: The case study presented here is part of a larger Young Lives International longitudinal study of childhood poverty that follows the changing lives of 12,000 children over 15 years in four countries - Ethiopia, India (the states of Andhra Pradesh and Telangana), Peru and Vietnam. Started in 2000, it is led by a team in the Department of International Development at the University of Oxford in association with research and policy partners in the four countries. The children are tracked from infancy to their mid-teens and the older children through into adulthood, when some will become parents themselves. The idea is to match this to the information gathered about their parents so that it is possible to understand the inter-generational transmission of poverty, how families on the margins move in and out of poverty, and the policies that can make a real difference to their lives. The study is unique in that it directly links the evidence-base of research to policymakers and planners, both in the study countries and internationally.

Objectives: Use findings to improve understanding of the causes and consequences of childhood poverty
Inform the development and implementation of future policy and practice to reduce childhood poverty
Analyse the extent and severity of corporal punishment among children and its after effects

Methodology: In Andhra Pradesh and Telangana, the methodology involved following the lives of 3,000 children and young people and their families living in 20 communities in six districts and the capital Hyderabad. The children in the Young Lives study came from two age groups: 2,000 children born in 2001-02 (the younger cohort) and 1,000 children born in 1994-95 (the older cohort). The entire sample was a pro-poor sample. The longitudinal nature of the study provides opportunities to gain insights into transitions across various phases of childhood. In 2013, India completed round four of the survey, in which the younger cohort was 12 years of age and the older cohort was 19 years old. Using panel data from four rounds of survey, this paper highlights ‘changing’ and ‘stagnant’ notions of masculinity that exist in 98 communities that Young Lives children are growing up in.

Hearing the voices
This is what some of the children interviewed have to say:

“If we are not naughty and listen to what the sirs are saying ...then they don't beat us. Some children keep staring outside the windows then they beat us.”

“We fear that madam very much... When a boy was making noise... he was kept standing outside the classroom after removing his dress... so, we fear the teacher very much.”
Recommendations: Schools are uniquely placed to break the patterns of violence by giving children, their parents and communities the knowledge and skills to communicate, negotiate and resolve conflicts in more constructive ways. Based on their findings, Young Lives has identified the following areas for further work during the second half of their research programme: education, nutrition, wellbeing, risk, vulnerability and resilience, and transitions and trajectories to pull children out of poverty and ensure education that is free of bias and violence.

Applicability: The strength of Young Lives lies in the knowledge, expertise, skills and diversity of the international team. It draws together experts in the field of childhood poverty across a wide range of disciplines. This can serve as an example to other research interventions seeking to inform programmes and policy.

Findings

A Government of India study of 12,447 children (aged five to 18 years) across 13 states in 2007, reported that 69% children suffered physical abuse; the percentage of boys reporting abuse was 73% and girls 65%. The research of Young Lives like the previous study showed that 92.8% children of the older cohort and 68.1% of the younger cohort witnessed violence, while 77.2% of the older cohort of children and 34% of the younger cohort experienced violence. In round three, 50.8% eight years olds reported being hit once while 26.4% students admitted to being hit several times. In primary schools, 17.9% boys and 28.2% girls said they had never been hit whereas 28.7% boys and 24% girls admitted to being hit all the time. In secondary schools the corresponding figures were 59.4% and 72.9% and 9.2% and 5.8% respectively.

Inequalities existed between children of different groups and caste distinctions determined corporal punishments. Children from lower castes admitted to being beaten more often: 35.4% children from Scheduled Castes, 20.48% children from Scheduled Tribes, 26.6% children from Backward Castes and 22.99% children from Other Castes said they were beaten at least once.

Children from poor backgrounds were far more vulnerable to corporal violence in schools. Randeep admitted to being beaten at school. The reason: he missed a month of school to work in cotton fields. He also was witness to abuse at home as his father regularly beat his mother. Many other children interviewed had similar narratives. The lesson that emerged is that the use of punishment at home legitimates its use in schools and vice versa and children who were poor suffered more beatings.

Corporal punishment is yet to be framed and understood within gendered terms in India. Constructions of ‘masculinity’ forward the idea that boys are supposed to be more able to accept physical punishment and to withstand pain. Male students themselves interpret beatings by male teachers as the dominant male asserting authority over the younger male. They see it as a toughening process – a rite of passage into male adulthood – and these beatings are strongly linked to concepts of aggressive masculinity. The links between masculinity and violence are hence formed at this stage on account of this. Girls rationalise the force on them as necessary to socialising them to become obedient mothers and wives.

But the underlying reality is that if children discontinue school because of their experience, or fear, of corporal punishment, and if children learn that violence is the solution to behaviour that is out of line, then formal schooling may inadvertently be reinforcing both cycles of poverty and the use of violence.

There is evidence to show that the children of Young Lives households have become better off over the four years of the survey. Yet the persisting inequalities in wealth, castes, ethnic groups and between urban and rural areas need to be bridged for children to be able to access education that is equitable and free of violence.
Grappling with Malnutrition and Intra-household Gender Inequalities Using an Integrated Curriculum

**Type:** Intervention

**Location:** Bangladesh

**Name of programme:** Nurturing Connections

**Undertaken by:** Helen Keller International (HKI), Bangladesh

**Presented by:** Ramona Ridolfi, Gender Manager, HKI, Bangladesh (ridolfi@hki.org)

**Keywords:** child marriage, malnutrition, malnourishment, food security, women, child marriage, men, masculinities, norms, behaviour change, gender equality, household, decision making, household work, division of labour

**Framework:** Bangladesh has the third highest rate of child marriage in the world and concurrently high rates of adolescent childbearing. This accentuates female disempowerment, and the unequal allocation of resources within households contributes to the crisis in nutrition for women and their children.

HKI’s experience over more than 35 years of implementing programmes in Bangladesh has been that nutrition programming must involve men as 43% women depend on their husbands for information on their dietary needs, and 44% women rely on them for information on what to feed their infants. Picking up the thread from its earlier projects – REAL Project (2008-2010) Nobo Jibon (‘New Life’, 2010) and Building Equity in Agriculture and Markets (BEAM) (2011-2103) this intervention carried forward the recognition that malnutrition cannot be addressed without involving men and boys

**Objectives:** Use a participatory approach to challenge gender norms, build equality, and evolve constructive communications skills with every member of a community (especially men and boys) to create the best environment for improving nutrition

Create a safe space for discussion and structured activities where men and women directly discuss and challenge existing household inequalities that contribute to health and economic problems at home and in communities

Build skills in communication, assertiveness, and problem-solving by providing people opportunities to discuss nutrition and gender-related problems among their peer groups, and then to share their perspectives in a mediated, community-group setting

Empower women to make the decisions needed

**Hearing the voices**

Oral testimonies gathered under the umbrella of ‘The Most Critical 1000 Days Programme’ on the Nurturing Connections curriculum revealed this:

“With Nurturing Connections I learned that my wife is often very busy with the kids and all the domestic work, therefore now I help her with these tasks so that she can prepare the food. In these sessions I also learned that it is important that my wife and the children get enough good food to eat,” said one husband

“I have learned that everyone needs appropriate nutrition, especially pregnant women, otherwise the babies will suffer from malnutrition, and this may affect our future generations. Now all my family members try to take our meal equally at least once in a day,” declared a mother-in-law
to improve nutrition for themselves and their children.

Methodology: Inspired by the peer based ‘Stepping Stones’ approach to address HIV/AIDS and sexual health in Africa, the Nurturing Connections curriculum drew sustenance from HKI’s previous interventions to include materials on nutrition and gender related activities to empower women and improve their health and that of their children. It targeted all the main decision-makers of the household, especially men and fathers in law (FiLo) and mothers in law (MiLo), not just women. The intervention was followed by an impact assessment to gauge its effectiveness.

Activities: HKI pilot-tested Nurturing Connections in 40 communities in the Nilphamari district of North West Bangladesh as part of the BEAM project in 2012-13. The aim was to challenge intra-household inequalities through an integrated gender and nutrition packaged curriculum that built skills in communication, assertiveness and problem solving while discussing nutrition and food security.

Its content consisted of four blocks, each of which was divided in several sessions of approximately two hours each. Block one was titled ‘Let’s Communicate’, block two ‘Understanding Perceptions and Gender’, block three ‘Negotiating Power’ and block four ‘Acting for Change’. Sessions were run once a week, on the same day and at the same time for each stakeholder group. One block took about six weeks to be completed. Sessions were facilitated separately: one group of women participants (beneficiaries), one with their husbands, and one with their MiLos.

At the end of each block, husbands, FiLos, wives and MiLos were brought together to discuss the main learnings in each block in a mediated community setting, and it was followed by a reflection, learning and action process where decisions on nutrition were made collectively based on new understandings.

Recommendations: A singular focus on intra-household power disparities is inefficient for optimal nutrition and food security. For this to happen, strategic interests for women need to be included.

Facilitators have their own gender biases that need to be addressed.

Transforming habits and preference around food and care takes effort, research, resources and time. Monitoring the programme until the end and also after (up to two years) is crucial.

Applicability: Nurturing Connections is an integrated gender and nutrition package, new in its approach to Bangladesh. This innovative model can be adapted for use in different contexts, and re-used with language adaptations and minor adjustments to activities depending on the context.

Findings

Evaluations found that a much greater proportion of husbands assisted their wives in all household activities, allowing women to have more time for their own care and that of infants and for participating in homestead food production. Nutrition-related indicators such as household dietary diversity also improved and episodes of DV decreased. And, the proportion of women who had a voice in family decisions around child health care and visiting family or relatives increased dramatically.

Implementation of activities around a sensitive topic like gender poses the risk of backlash, particularly within conservative communities; however, in HKI’s experience, engaging the wider community, such as local leaders, has been an effective method of reducing this risk.
Acknowledging the Crucial Role of Men in Building Gender Equality

Type: Intervention

Location: India

Name of programme: Samajdar Jodidar

Undertaken by: Centre for Health and Social Justice (CHSJ) and United Nations Population Fund (UNFPA)

Presented by: Daiwashala Giri, Social Activist, Mentor, Savitri Bai Phule Mahila Mandal, district Beed, and Yuva Gram Vikas Mandal, district Kaj, Maharashtra (daiwashalag@gmail.com)

Keywords: gender equality, VAW, men, violence prevention, decision making, child marriage, education, reproductive health issues, patriarchy, FP, animators, capacity building, community mobilisation, awareness generation, adolescents groups, community structures, men’s groups, sex selective abortions, DV, property rights, household work, economic opportunities, Mahila Gram Sabha, Gram Sabha

Framework: ‘Enhancing Male Participation for Improving Gender Equality - An Intervention with Men in Maharashtra, India’ (referred to as Samajdar Jodidar) was initiated in 2010 to address a range of issues from gender discrimination to GBV by enhancing and increasing men’s participation for gender equality. The project is active in 125 villages of Maharashtra and is implemented by five partner organisations in the three districts of Beed, Pune and Solapur

Samajdar Jodidar (a Marathi phrase meaning an ‘understanding partner’) is based on the belief that gender equality is possible if men’s perceptions of their masculinity and roles in society are changed and if they are given opportunities and spaces to reflect and analyse their situation in the larger context of power and relationships

Objectives: Advocate for interventions on violence prevention and crisis support programmes with men and boys at the state level with NGOs and government agencies as implementing partners

Work to reduce gender discriminatory behaviours at the family level (with a focus on parenting, partner responsibilities and decision making)

Improve knowledge, attitude and behaviour of men and boys on issues related to gender equality and VAW in selected communities in Maharashtra

Increase the number of women in decision making by building capacity

Galvanise male participation in reproductive health issues

Attempt to prevent and end DV

Methodology: Community mobilisation and awareness generation, interventions with village-level men and adolescent groups, capacity building, supporting community actions, and campaigns and advocacy are the main strategies of this project

Activities: In the 125 villages two platforms have been formed, one is the men’s group and the other is an adolescent group. Both groups have received intensive capacity building

Animators (village level community volunteers) lead at the village level. Their primary responsibility is the formation of men and boy adolescents groups, strengthening community groups comprising men, adolescents, as well as community structures (Panchayati Raj Institutions, Mahila Gram Sabha, self-help
groups, health workers and service providers). The focus is on creating an understanding on men and women’s reproductive health, patriarchy, FP, VAW, adolescent health, education, early marriage, early pregnancy, gender equality and social justice.

**Applicability:** Men, who attuned to the changes that this unique programme has demanded, count several gains. The most significant being they are closer to their wives and children and they are no longer supportive of violence and do not perpetuate it. The changing dynamics of men’s behaviour to prevent violence and promote gender equality have achieved two goals — improved women’s status without negatively compromising the ‘masculinity’ of men involved. This is a model that can be adapted to different contexts with huge effect.

### Findings

Around 240 groups have been created at the community level. They provide a platform to their members to share common concerns, and raise issues of gender justice.

The men’s groups have started dialogues on the issue of DV in the village and have addressed it in many families. They have also raised the issues of: sex selective abortions, girls’ education, fallouts of child/early marriages, equal property rights, VAW, and men’s role in promoting gender equality.

Men have also started examining issues of gender, masculinity and sexuality. These issues were regarded as taboo and discussions on them in public spaces were frowned upon.

A referral mechanism has been started for men’s sexual and reproductive health services.

Men have started sharing household work, taking care of children and demonstrating more affection.

Women have greater mobility and many avenues of economic opportunities have opened up to them. Many have bank accounts in their names, a huge and an unprecedented achievement. In households where petty shops or small business have been set up, wives are now running the shops independently.

The men’s groups have started petitioning the government for services to single women – widows and women whose husbands have left them.

Animators have started analysing their role in DV and started intervening.

The Mahila Gram Sabha (Village Women’s Council) now functions in a transparent manner. The Gram Sabha (Village Council) has also started functioning in 70 villages and five women have been elected to the Gram Panchayat and two of them have been elected as the Sarpanch.
Track: Sexualities
The politics of LGBTQ identities is a significant aspect of our times and invites critical discussion. There is a demand for the opening up of cultural, social and political spaces for the articulation and practice of non-heterosexual identities. In many countries around the world same sex relationships are being legalised while at the same time there is an increasing conservative ‘backlash’ in others, with the death sentence being in force in some countries. All men do not enjoy male privileges equally, leading to different forms of subordinated masculinities, faced with unequal challenges in a globalising world.

Many argue that masculinities are not only embodied in the biological male, but men too face the toxic effects of masculinities. Further, idealisation and aspirations around these identities are changing and these are being defined and reinforced by our market based globalised environment. At the same time there are many 'men' who do not conform to the traditional masculine ideals and yet have become powerful icons of peace, inclusion and social justice.

This track explores the diversities that exist in the world of men and masculinities and how a better understanding of these diversities may lead to changes in gender power relations and greater social inclusion and solidarity.

Its sessions were "Seeing’ Sexualities’, 'Sexual Role and Identity Among Men Who Have Sex with Men' and 'Sex Work - Pleasure, Performance and Expression'
Women’s Sexuality in Cambodia: Culturally Regulated

**Type:** Research

**Location:** Cambodia

**Undertaken by:** Kasumi Nakagawa, Professor, Pannasastra University of Cambodia, Cambodia

**Presented by:** Kasumi Nakagawa, Professor, Pannasastra University of Cambodia, Cambodia (Kasumi611@online.com.kh)

**Keywords:** sexuality, virginity, women, men, male privilege, breadwinning, social norms, patriarchy, GBV, VAW, rape, SRHR, paid sex, human rights

**Framework:** In Cambodia, social and gender injustice, and GBV are rooted in the continuing pattern of unequal relations between women and men, patriarchal beliefs, systems and institutions. Women and girls are denied equality with men in the areas of political, economic and social life, and ideologies around sexuality in particular work to control women. Virginity is hugely prized and used to contain women’s rights. And, transgressions in this area is viewed as the breaking of social norms and expectations relating to the ‘ideal’ woman.

**Objectives:** Use research to deepen understanding of masculinities, patriarchy, gendered power relations, sexuality and their links with sociocultural structures and systems. See how patriarchal ideologies around sexuality, virginity and rape are used to control women. Foster critical consciousness and collective understanding around gender unequal norms and practices to transform the concept of gender equality into effective action.

**Methodology:** The current trends on gender equality, sexuality, virginity, rape, masculinities, patriarchy and male privilege in the Cambodian society have been determined by interviewing 500 young people in urban areas.

**Recommendations:** A commitment to gender justice and human rights for all is a priority. This can happen through social as well as personal transformation. There is need to develop knowledge, skills and tools needed for policy and institutional reform, social norm-change as well as transformations in attitudes and behaviours at the individual level. There needs to be an emphasis on the right of a woman over her life, body and the elimination of GBV. Egalitarian learning processes in educational institutions are essential to instill principles of gender equality.

**Applicability:** Using this evidence, future interventions can build on strengthening the

**Hearing the voices**

Gender role stereotypes in Cambodia serve to reinforce the patriarchal system and set clear rules on what constitutes deviance:

“It is generally accepted that men were born superior and to control women,” said an urban man, who has been married for more than five years (cited from the Gender and Development for Cambodia study, 2010)

“A woman needs to do the housework such as cleaning and decorating the house, preparing the food, washing clothes, feeding the animals etc. If she did not she would not be a good woman,” said a male citizen, Sambour village, Siem Reap (cited in Banteay Srei, 2008)
capacity of institutions and individual advocates in the area of gender justice and gender transformative activism

**Findings**

Men and women in Cambodia continue to perceive their societal and family roles as conventionally linked to gender. Breadwinning still constitutes a large part of the male identity and the tasks of housekeeping and childrearing are assigned to women. A study on masculinities and GBV, conducted as a baseline for the Good Men Campaign, a national campaign to end VAW using effective violence preventive measures, showed that of 1519 men, 88% adhered to conventional masculine notions that men need to be tough; 40% men said they would defend traditional notions of masculinity if they felt they were being violated, and 63% said they would be ashamed to have a homosexual son.

Sexuality is a powerful weapon that is used to control women. Virginity is highly prized in the Cambodian society and is linked to a family’s ability to arrange a marriage and maintain social status. Because of the strong norms that encourage women to remain virgins until they are married, those who violate this code are seen to step outside of the norms of femininity. A study by the author on ‘Gender, Virginity and Rape’ (June 2014) that surveyed 67 male students and 60 female students at the Pannasastra University of Cambodia (foundation year students) revealed that 80% male students and 58% female students were of the belief that men sought virgin brides for themselves.

The Cambodian culture is also tolerant of men having multiple sexual partners outside of a legal marriage, including having multiple wives. Women (7%) in this study expressed the view that it is essential to be ‘patient’ with the husband’s affairs as their belief in male sexual entitlement is strong. However, only 3% of the male students agreed to this. National statistics (2010) revealed that one in ten men (11%) aged 15-49 have paid to purchase sexual services; the price of sexual services can be as low as US$3. And, that the first sexual experience of boys is as teenagers.

Social constructions of masculinities in contemporary Cambodian society further allow men to produce and maintain their authority using violence. Girls and women are socialised to accept male violence. The Cambodian Demographic and Household Survey (CDHS) 2010 showed that 46% women believe that a husband is justified in beating his wife.

Rape is another form of violence used to exert male power and social control over women. The fear of rape is used to control women, their mobility and limit their lives. In the survey 35% men believed that rape was the woman’s fault whereas only 23% women supported this theory; 41% men were of the opinion that men had no control over their sexual desires and 25% women said the same; and 43% women believed that sex workers cannot claim to be raped while 39% men supported this opinion.

It is not uncommon for a victim of rape to marry the perpetrator. Parents of a rape survivor often pressure their daughters to marry the rapist to escape social ostracisation. Ironically, even married women have limited power in asserting their reproductive health rights with their male counterparts such as in matters of safe sex and contraception.
Low Tolerance and Acceptance of Homosexuality in Latin America

**Type:** Research

**Location:** Brazil, Chile and Mexico

**Undertaken by:** Instituto Promundo (USA and Brazil) and the International Center for Research on Women (USA)

**Presented by:** Marcos Nascimento, Latin American Center on Sexuality and Human Rights, Rio de Janeiro, Brazil (m2nascimento@gmail.com)

**Keywords:** men, sexuality, diversity, homophobia, lesbian, LGBTQ, awareness, GBV, health, gender equality, division of labour, caregiving research, policy, advocacy, education, family, community, schools

**Framework:** The Men and Gender Equality Policy Project (MGEPP), undertaken by Instituto Promundo and the International Center for Research on Women, is a multi-year, multi-country effort to improve the evidence base on how to involve men in health, development and gender equality issues. The larger goal is to work towards changing public institutions and policies to better foster gender equality. This case study segregates the findings on acceptance of sexual diversity and LGBTQ rights in Brazil, Chile and Mexico from the larger study.

**Objectives:**
Understand the representations, attitudes and tolerance about male homosexuality and the larger issue of LGBTQ in Brazil, Chile and Mexico through IMAGES

Determine the awareness levels on different initiatives and policies in the promotion of LGBTQ rights in the three Latin American countries

Allow these findings to contribute to the formulation of comprehensive policies that accommodate sexual diversity and human rights

**Methodology:**
Under the aegis of MGEPP, household surveys were administered to more than 10,000 men and 3,500 women aged 18-59 in Brazil, Chile, Croatia, India, Mexico and Rwanda from 2009 to 2010 under the International Men and Gender Equality Survey or IMAGES

Topics in the questionnaire included: GBV; health and health related practices; household division of labour; men’s participation in caregiving and as fathers; men’s and women’s attitudes about gender and gender related policies; transactional sex; men’s reports of criminal behavior; and quality of life. It was followed by a ‘Men Who Care’ study consisting of in-depth qualitative life history interviews with men in five countries

This study sifts the findings on acceptance of sexual diversity and LGBTQ rights in Brazil, Chile and Mexico. The sample size in Brazil was 750, in Chile 1102, and 1004 in Mexico. A comprehensive definition of homophobia has been used to understand this social phenomenon: it refers to any manifestation of prejudice, discrimination and violence based on sexual orientation and/or gender identity

**Recommendations:**
Liberal democracies are distinguished by their tolerance for minorities. Creating an atmosphere of tolerance for LGBTQ minorities is one of the key challenges in constructing and deepening democracy in Latin American countries. Much of the impetus for future advances in democratic consolidation will emerge from youth. A focus on initiatives for them is a must

Sensitisation to sexual diversity and basic human rights among the male population is an urgent
Education has an important impact on producing greater levels of tolerance. A continued progress in expanding education in the region will allow for an increase in tolerance towards LGBTQs over time. Community mobilisation around LGBTQ rights and ending violence against them is also important.

Findings

Under international law, states are obligated to protect their citizens from violence and ensure their right to equality under the law. Yet there remain many serious and widespread human rights violations perpetrated across Latin America.

Gay and LGBTQ rights are especially problematic in Brazil, Chile and Mexico. This despite the fact that same-sex relations are not criminalised in these countries and many programmes exist to address the issues of violence and discrimination toward LGBTQ persons. The persistence of the culture of machismo is one reason for the slow shift in public opinion.

Survey results showed that the embedded traditional notions of masculinity have sustained violent homophobic practices against LGBTQ people. Family, school and community are unsafe spaces for LGBTQs.

Findings of this survey showed that 20% of the respondents interviewed in Brazil said they were uncomfortable being around gay people; in Chile over 50% respondents expressed discomfort and in Mexico over 30% expressed distaste. The percentage of persons who said they would never have a gay friend in Brazil was 20, in Chile 50 and in Mexico 30. In Mexico, 25% people said they would be ashamed to have a gay child; and in Brazil and Chile the percentage exceeded 50.

Many respondents felt the adoption of children by gay people should be forbidden by law – the resistance to such legislation was largely because these people felt such a move would undermine family structures – the percentage was 40% in Brazil, 60% in Mexico and 70% in Chile.

While LGBTQ parades in Brazil, Chile and Mexico are regular, and the issues of LGBTQ communities have been articulated in public fora over the last 20 years, the reasons for low acceptance of sexual diversity among most men in these three regions are many. The larger factor accounting for intolerance is the overall low level of education in Latin America. Education has consistently been found to be the most important factor associated with a more tolerant society among several studies. This fact is corroborated in this survey as well by two factors: one, young people with higher educational levels are more accepting of LGBTQ rights, and two, almost 90% of respondents are unaware of public policies that protect the rights of LGBTQ people in their countries.

These findings, taken as a whole, are troubling. Respect for minority rights is essential for the functioning of any consolidated democracy, yet in Latin America, tolerance for gays is far from ubiquitous.

Applicability: Despite the recent surge of legal protection for gays, same sex relationships and LGBTQ rights remain problematic in Latin America. Surveys such as these make a compelling case for more social movements to address LGBTQ rights within the human rights framework.
Health and HIV Risks in Men Who Have Sex with Men

Type: Research

Location: South Africa

Undertaken by: Triangle Project

Presented by: Mabuti Mkangeli, Senior fieldworker, Triangle Project, Mowbray, South Africa (community3@triangle.org.za)

Keywords: MSM, gay, bisexual, LGBT, masculinities, privilege, health, unprotected sex, HIV, multiple partners

Framework: Gay and bisexual men and other MSM construct their identities in contexts of existing masculinities. Typically one partner preserves (heterosexual) male power and is the dominant one in the relationship. There are several studies to show that the dominant men in MSM communities have multiple partners. This leaves the vulnerable partner open to being exploited, to SGBV, to unprotected sex and hence HIV/AIDS. At the same time, men adhering to a normative masculinity also face health hazards due to their risky sexual behaviours. Yet, very few studies have considered how gay and bisexual men and MSM navigate, resist, or enact dominant masculinities. This paper attempts to understand these issues, as well as the health risks (especially risks to HIV) and health seeking behaviours of MSM

Objectives: Explore how gay and bisexual men and MSM navigate, resist, or enact dominant masculinities
Understand the health risks (especially risks to HIV) and health seeking behaviours of MSM

Methodology: Qualitative research based on group interviews with MSM, including self-identified gay and bisexual men, who form part of ‘safe spaces’ created by local community-based LGBTQ groups in townships in and around Cape Town, South Africa

Recommendations: There is need for national surveillance of HIV prevalence and behavioural risks among MSM; removing barriers to existing HIV programmes that target MSM; highlighting the available appropriate MSM services (especially in areas where MSM do not disclose their sexual behaviours and remain hidden to the health care system); scaling up existing interventions to reach out to more MSM; ensuring quality health and support services; and training public sector health workers to be sensitive towards sexual minorities

Applicability: This evidence-based research should be viewed as a gap analysis in the area of MSM needs, health and health seeking behaviour. It should be made use of to better health interventions and HIV prevention programmes for MSM
Findings

Many couples in the LGBTQ community often formulate their relationships along the lines of heterosexual prototypes. The relationship is generally assumed to be male-female, and implicitly alpha-beta, and dominant-submissive. The one in control assumes the masculine role.

In MSM relationships, masculine men are afforded the most power and clout and ‘feminine’ men are seen as ‘weak’. They fall prey to unprotected sex as their negotiating powers for the use of contraception is poor. Yet the men who emulate dominant masculinities and indulge in risky sexual behaviours are equally at risk.

While an understanding of power dynamics within MSM relationships is crucial for understanding health seeking behaviours of both partners, a deeper understanding of the vulnerabilities of MSM is also essential. This is because there are deep connections between vulnerability to violence, discrimination and susceptibility to HIV.

Stigma and discrimination hamper MSM from accessing health. Almost all MSM populations are marginalised and underserved. Until homophobia is confronted and combined structural strategies, including cultural mobilisation that question traditional norms, health hurdles will continue for MSM.

Worrying impediments to comprehensive and effective healthcare for MSM include: the lack of awareness among MSM about health risks, fear of confidentiality issues related to both their HIV status and sexual behaviour, reluctance to be identified as MSM, fear of approaching health clinics, the lack of health services tailored to their needs, and the presence of unsupportive health staff.
Identifying and Addressing HIV Risks and Sexual Health Needs of MSM

**Type:** Research

**Location:** Republic of Macedonia

**Undertaken by:** Health Education and Research Association (HERA), Republic of Macedonia

**Presented by:** Drashko Kostovski, Researcher, Social Activist, HERA, Republic of Macedonia (Drasko.kostovski@herorg.mk)

**Keywords:** MSM, LGBTQ, masculinities, healthcare, unprotected sex, HIV, multiple partners, STIs, policy, structural barriers

**Framework:** Macedonia has the lowest HIV prevalence in south east Europe. Yet HIV has a disproportionate impact on MSM. The high levels of homophobia and societal and cultural conventions are barriers to advocating for HIV/AIDS awareness and outreach to the populations of MSM. This contributes to the growing HIV prevalence.

Over the past few years, LGBTQ people (MSM included) have been also subjected to repeated homophobic attacks. And, the Macedonian Parliament’s approval of a constitutional amendment banning same-sex marriage has further entrenched discrimination against MSM in the country.

**Objectives:** Use the findings of this study to assess the needs of MSM in Macedonia in relation to risk-taking behaviours that impact their health and wellbeing.

Identify both barriers and facilitators that affect access to prevention and treatment services for MSM.

Collect information on MSM experiences at individual, community and structural level.

**Methodology:** Qualitative research: FGDs with 28 respondents and 39 in-depth interviews. The ethnicity of men were Macedonian, Albanian.

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**Hearing the voices**

As the distrust towards MSM is widespread among men in Macedonia, one man interviewed in this survey said this is because people associate MSM with men who are feminine. This is not always the truth, he clarified:

“Why should we parade together? I never liked that identification when gay people speak of themselves in feminine gender. It’s quite different when they joke. But people from the gay population, a large group of them like to address themselves in the feminine, and this creates repulsion, the humour quickly disappears and what remains is a strange atmosphere, which is not funny, especially when there are men who aren’t effeminate at all in this company.”

MSM undertake risky sexual behaviours which is detrimental to their health, even though they are aware of the need to protect themselves from HIV and STIs. Here is how one man rationalised his behaviour:

“I don’t use condoms with regular partners, only with the occasional ones. With my regular partners I don’t use a condom because I trust them, I know them. I know what they do and I am convinced that they aren’t infected. I use condoms with strangers because they are not safe.”
and Roma; their ages 30 and above; and they belonged to poor and middle income families.

**Recommendations:** The impact of legal and structural barriers has filtered down to the interpersonal and individual level, leading to social alienation, poor health outcomes, and further decline in access to services and health-seeking behaviours for MSM. This needs to be urgently remedied.

There needs to be safe spaces for MSM to receive services. The importance of local community based organisations as venues for MSM to meet other men like themselves and to receive health services from knowledgeable, non-judgmental service providers who understand health needs is important.

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**Findings**

The high levels of stigma, discrimination and homophobia preclude social acceptance of MSM and impede their access to healthcare. Structural barriers at the policy and institutional level add to their exclusion, and MSM are forced to hide their sexual behaviour from their community and health care providers. The result: MSM continue to shoulder a disproportionate HIV disease burden and suffer from unacceptably poor access to the most essential HIV prevention services and tools.

Though MSM have adequate knowledge of the need for protection from HIV and STIs, they undertake risky sexual behaviours. Many MSM interviewed said they did this because they were confident of their partner’s good health and safe sex habits. Several studies have identified the most-at-risk of HIV transmission in Macedonia to be men who have unprotected sex with men.

The survey further reveals that MSM were wary of using any health or prevention services, out of a reluctance to reveal MSM behaviour, a huge cause for concern.

While societal non-acceptance has undermined the ability of MSM to develop close personal relationships and contributed to reduced trust, communication and social support between men and their familial, social and health networks in many cases, in other cases MSM have formed close bonds.

They have succeeded in creating micro-environments where their sexual orientation is accepted and recognised as part of their identity; and evolving social and friendship networks that become a valuable source for information related to sexual health, risk assessment and protection. Many MSM are engaged in relationships in which both partners are equal, especially in the achievement of sexual pleasure and negotiating different aspects of the relationship. They also stay away from risky sexual behaviours even if they trust the partner and take care of their sexual health in a comprehensive manner.
Towards Eliminating Sexism and Prejudice in the Use of Language

Type: Research

Location: The Caribbean

Undertaken by: Tyrone Ali, PhD Student, University of the West Indies, St. Augustine Campus, Trinidad and Tobago

Presented by: Tyrone Ali, PhD Student, University of the West Indies, St. Augustine Campus, Trinidad and Tobago (Tyrone. Ali@stuwi.edu)

Keywords: gendered language, gender roles, gender stereotypes, sexuality, power, powerlessness, male privileges and gender equality, masculinity, patriarchy, socialisation, education, curricula, homes, corporate, government, policy

Framework: This study—underpinned by a qualitative-based inquiry of Caribbean boys and men—attempts to unravel the beliefs, assumptions and attitudes of Caribbean men (be they of African, Indian or mixed ethnicities) on sexuality, power and powerlessness, male privileges and gender equality based on their use of gendered language.

The idea is to understand its impact on women, gender relations and social (in) equality and contribute to re-orienting curricula and educational methodologies as well as prevailing norms and attitudes on gender.

This study accepts the following definitions on key issues within its purview to arrive at conclusions:

- Gendered language – the spoken and written forms of communication which distinguish men and women in their verbal behaviour. This study is concerned with male gendered language use

- Masculinity – The behaviours, attitudes and values associated with maleness. In Western society, masculinity is often associated with strength, power, hardness and control (Reddick, 2002)

- Sexuality – the social process which creates, organises, expresses and directs erotic desire (Reddock, 2002)

- Patriarchy – The overarching structure of male dominance and privilege which is reflected in Caribbean social systems, e.g. political, judicial, legal, religious and economic (Reddock, 2002)

Objectives: Examine the use of gendered language by men to discern their perceptions and behaviours towards sexuality; issues of power and powerlessness; male privileges; and gender equality.

Through their use of gendered language, gain informed and nuanced insights into the male gender socialisation practices and the pressures towards eliminating sexism and prejudice in the use of language.

Hearing the voices

The uncritical use of sexist language in everyday lives has systematically skewed theories and practices relating to gender and sexuality in the Caribbean region:

The use of phrases by men like “there is the need to penetrate the market”, “being impotent to stop the takeover”, “they lack testicular fortitude”, “he doesn’t have the balls to act” and “how they screwed up a deal” has added to existing gender unfair notions and practices and fueled gender stereotyping. This makes the breaking away attitudes and practices with social sanctions very difficult as they are viewed as deviant behaviour.
they face while conforming to traditional expectations of their masculinities
Evaluate how the gendered use of language by men reinforces male privileges while devaluing women
Utilise the insights gained to contribute to reorienting curricula and educational methodologies that is gender-just

Methodology: Extensive literature review. In depth interviews with: 15 male university students (in the age group of 17-23); 15 fathers/male figures of the university students (in the age group of 40 – 62). Those interviewed belonged to five ethnic groups, four Caribbean nationalities, and three social classes. One person interviewed was bisexual; three others were homosexual and there were 26 heterosexual men. Data collection involved structured and unstructured elements. Data analysis involved content analysis; identifying major themes; coding; and classifying responses under the themes

Recommendations: To address the fallouts of the use of such sexist language (that include weakened gender relations, diminished gender sensitivity, and gender injustice), there is need for an action plan that involves various sectors as well as conscious attempts to influence and change linguistic behaviour
Changes in the use of language – by using words differently and in a way that is gender-just to bring alterations in the prevailing male centric worldview – must be embedded with families (homes), curricula (within the education sector), workspaces (be they governmental organisations or corporates), and within the workings of NGOs as they have a wide community outreach

Applicability: Working to make language gender-just in society and within its institutions is one way of moving towards gender equality. This is because the use of non-sexist language is a conscious choice to be inclusive and fair to people and not hinder their self-image or opportunities. It must be encouraged widely

Findings
The use of gender specific words, titles, pronouns and phrases (which is pronounced among the Caribbean men) has contributed to reinforcing gender roles, and appropriate occupations and goals for the sexes. It has over time subtly deepened gender inequalities by supporting the idea of male superiority and female inferiority
The repetitive use of gendered language with a male bias has normalised its use and the associations it brings along with it. Men and women unconsciously produce sexist language where men are the norm and women the ‘other’. This has strengthened androcentricism, firmed up the stronghold of the masculine point of view at the center of the Caribbean world view, and its culture and history, while effectively excluding women
The constant highlighting of the linguistic dichotomy between the ‘penetrator’ and the ‘penetratee’ in discourses of sexuality has further elevated the position of the former (males) and lowered the position of women, homosexuals and bisexuals. Such value-laden perspectives in the use of language has discriminated against women and homosexuals and bisexuals and promoted unfair distinctions
Track: Care
Care including relationships and emotions, changes in roles and relationships at home and in the world, roles in and in response to social, economic and environmental transformations

Girls and women in the global south carry out two to ten times more of the unpaid care work than men and boys. In some global north countries, men are slowly taking on more care work as women enter the paid work force in increasing numbers. This separation of the domestic-public (reproduction-production) continues to be a core driver of the gender binary and gender inequalities. It shapes unequal gender regimes, systems of child rearing, cycles of violence and cycles of poverty.

Feminist scholars have long argued that men’s distance from care giving is associated with the fact that violence of nearly all forms – homicide and war in particular – are more likely to be men’s violence. Persistent structures that separate boys and men from the nurture and care of others also creates emotionally detached boys and men. It creates men and boys who show limited care for their own bodies and the needs of others. According to the gendered world view the production of goods and income is more important than the creation of solidarity and reciprocity. Recent research also indicates significant differences in the consumption and emission patterns of women and men even in the global north leading to differential impact on the nurture and degradation of the environment.

This track looks at new research, policy approaches and activism that seeks to increase men and boys’ care giving, caring and emotional connections, for gender equality but also with benefits for children’s well being and men’s own health and well being, as well as societal benefits.

Its sessions were 'Mobilising Fathers for Gender Justice and Social Change', 'New Dynamics in Addressing Gender', 'Changing Roles, Responsibilities and Identities of Men' and 'Men's Role in Maternal Health, Childbirth and Caregiving'.
Challenges to Fathering in the Context of Unemployment and Poverty

Type: Research

Location: South Africa

Undertaken by: Yandisa Msimelelo Sikweyiya, Researcher/Social Scientist, Gender and Health Research Unit, South African Medical Research Council, South Africa

Presented by: Yandisa Msimelelo Sikweyiya, Researcher/Social Scientist, Gender and Health Research Unit, South African Medical Research Council, South Africa

Keywords: men, masculinities, fatherhood, housework, caregiving, unemployment, poverty, substance abuse, violence, division of labour

Framework: Involved fatherhood spurs many benefits for children, mothers and fathers – greater emotional attachment, increased health and well-being of families, the demolishing of gender stereotypes and promotion of gender equality. Yet within the informal settlements studied, the prevalence of high levels of unemployment, poverty, poor health, HIV and violence has detracted from the evolution of this new fatherhood. Narratives of young men in informal settlements in Durban, South Africa, are used to explore how fatherhood is conceptualised and practiced, and the types of masculinities that are associated with ideal/successful fatherhood

Methodology: Out-of-school youths–living in two urban informal settlement in Durban, South Africa–aged between 18 and 27 years were interviewed. Data was drawn from three focus group discussions (FGDs) of 44 men and 19 in-depth interviews (IDIs). Convenience (FGDs) and random (IDIs) sampling techniques were made use of and they were digitally recorded. Data was collected at baseline for formative evaluation

Hearing the voices

At home, men who cannot provide for children lose their position as the head of the family as they are perceived as worthless fathers:

“...and they [children] come asking for money when you don’t have it, then they end up going to their mother for it. After that you as man don’t feel comfortable being in that situation of not being able to help your child because you are not working, then you end up consuming alcohol just so that you can take the stress away,” explains Bheka, one of the young men interviewed.

When questioned whether a father should be involved in all aspects of childcare and child-rearing activities to meet the current expectations in society, the men in the study agreed that fathers need to adopt multi-dimensional roles:

“You become a good example in my community if you do that, people say this man is doing the right thing looking after his child, dress the child and all that, and you become a positive influence to others.”

Yet data suggests fears of social consequences deter fathers from engaging in emotionally caring for their children:

These include being ‘perceived as fools’, ‘ridiculed for being weaklings’, ‘losing a social standing as a man’, and ‘being controlled by his wife/girlfriend’ and thus ‘not worthy to be a man’
of behavioural and structural interventions (Stepping Stones and Creating Futures) and a thematic analysis of content followed.

Objectives: Use data to examine how young black men who are economically and politically marginalised construct social identities in the context of Durban. Examine the extent of father’s involvement in their children’s lives in this region, and the developmental outcomes of this involvement or lack of involvement on children; the values and aspirations attached to fathering; and development of fathers themselves.

Recommendations: Gender-transformative interventions alone will not transform harmful notions of masculinity or promote the concept of involved fatherhood in resource-limited settings (like informal settlements studied here). These interventions need to be intertwined with attempts at economic inclusion of the poor, unemployed or under-employed men as men face huge despondency due to the lack of livelihood opportunities. Alternate ideas of masculinity that acknowledge women’s economic contributions can take the pressure off men being perceived and idealised as sole providers. There is an urgent need to also address the issue of alcoholism that is rampant in such settings.

Applicability: Evidence in this study suggests that children benefit significantly when their fathers are actively involved in their care and upbringing. The lack of father’s involvement, on the other hand, leads to detrimental outcomes for children and young people that manifests itself in anti-social behaviour and bad parenting on their part. This study accompanies a growing body of research evidence endorsing the benefits of ‘good parenting’, and can serve in designing effective programmes and policy.

Findings
Interpretations of fatherhood in the study area continue to be influenced by cultural and socio-economic circumstances. Cultural values and socio-economic pressures ascertain that children remain in the care of their mothers.

Economic provision still defines the father’s role and conceptions of ‘good fathering’. Fathers are also viewed as having a key role in discipline. The acceptance of their use of violent forms of disciplining stems from this belief.

A father’s role in day-to-day childcare activities or one that actively involves establishing deep emotional attachments is not considered crucial; more value is attached to a man ‘having a wife’, ‘owning a house’ and ‘providing for the family’. The men interviewed aspired to all these traditional ideas of masculinity.

The interviews also yielded information on the disparity between ideas and practices on fatherhood. While there was consensus on the need for fathers to be involved in a broader range of child responsibilities, the actual behaviours showed that fathers were mostly missing from childcare.

Prevailing notions that fathers’ participation in childcare are the consequence of men being ‘unemployed while their female partners work’, or the result of ‘being controlled by their wives’ kept many men away from being involved with their children. Some men interviewed said that children were kept away from fathers as ‘they drank heavily, beat their wives and children, and snatched money meant for expenses at home in their drunken stupor.’ Yet others were of the opinion that men were reluctant to be nurturing fathers ‘as their own fathers were disengaged with them’.

Speaking from the other end of the spectrum, a number of young men (who were fathers) in this study shared their extreme frustrations of being unemployed and trying to provide for their children. The strongly held notion of fathers as providers, they said, had undermined their physical and mental health.
Making Gender Equality Real for Children by Involving Fathers

Type: Research

Location: Canada

Undertaken by: Ian DeGeer (PhD) Canada, in collaboration with White Ribbon and Dad Central Ontario

Presented by: Clay Place Jones, White Ribbon Campaign, Canada (cjones@whiteribbon.ca)

Keywords: fatherhood, gender equality, VAW, child development, aborigines, gay, transgender, father-specific programmes, needs assessment, language, heteronormative discourse

Framework: ‘The Involved Father and Gender Equity Project’ was a collaborative effort between the White Ribbon Campaign and Dad Central Ontario. The study explored the positive roles that fathers, and organisations working with diverse fathers can play in promoting gender equality, healthy, equal relationships and ending VAW in all its forms. While previous research focused on impact of neglectful, absent and abusive fathers, this study consciously sought to study the impact of fathers who are dedicated, present, active and involved in the lives of their children and partners. Its results are shared here

Methodology: The data for the study drew information from focus groups, surveys of fathers who participated in the focus groups, interviews with stakeholders and professionals working on engaging fathers, and a preliminary environmental scan of the services available to fathers in Ontario. 53 fathers took part in nine focus groups in communities across Ontario

Objectives: Research the links between the activities of involved fathers, gender equality and the positive impact of involved fathering on families and communities

Explore the experiences of involved fathers from different cultural and geographic communities from across Ontario

Understand how organisations, communities and those working in the fatherhood sector in Ontario might better comprehend father involvement as a method for promoting gender equality

Recommendations: Early engagement of fathers in their children’s lives is crucial. Fathers in this study indicated that they often felt removed from pre-natal processes and identified a lack of father-specific services as a possible impediment to engagement for other fathers

Father-specific programmes are not easily located and do not exist in every community. In order to promote father involvement, communities across Ontario would benefit from undertaking a needs assessment for fathers. This may assist in determining the kinds of services that would

Hearing the voices

Fathers actively involved in the lives of their children said this role was exciting and fulfilling for them:

“What I learned is an involved father is somebody that actually sits down, listens to their partner, listens to the needs of the family and works with the family, not independently.”

“You can’t really explain the emotional benefits of having a kid, imbuing you with unconditional love. You can’t fake that. The benefits of that are priceless, to feel that and have that in your life.”
promote engagement and service-use by fathers. Those working with fathers who commit VAW are encouraged to begin to understand the importance of fathering for these men. Involved fatherhood is part of a strategy to end VAW. Those involved in ending VAW would benefit from including involved fatherhood as part of their communications strategy. In an effort to promote these new positive roles for fathers, those working within the field must incorporate these positive messages within public education campaigns and communications with families. Further, it is important that communities continue these dialogues in an effort to continually support involved fatherhood and promote positive and healthy masculinities.

Applicability: Fatherhood as a social construct is changing, as many fathers are today actively engaged in the parenting process. The benefits of involved fatherhood have been highlighted by this study. Though preliminary in nature, its findings suggest the possibility of new ways of considering and promoting gender equality and ending VAW. Involved fathers could be active participants in the creation of gender equality by teaching future generations about its basic tenets. This method could perhaps lead to longer lasting change than the tried and tested ones.

Findings

Involved fatherhood positively changes men and their relationship with their children and partners, as it is a continuum that allows fathers to actively participate in the lives of their children at every stage in their lives.

Fathers in this study underlined the importance of parental leave benefits to bond with their families. They said it led to an increased attachment between them and their children, and increased empathy towards the child rearing process. In the long-term, use of parental leave by fathers could affect a turnaround in current social norms that limit men’s caring and nurturing roles.

Fathers in this study suggested that despite the gains in parental leave policies, this approach is limiting especially as it has not gained social acceptance as yet. Father-specific programmes were described as a way to connect with other fathers, share experiences and build informal support networks regarding their parenting.

Involved fatherhood has huge benefits for children, mothers and fathers. Fathers indicated they felt more emotionally connected to their children and now prioritise their children and family needs. They also said that being involved in parenting has resulted in greater co-parenting and heightened emotional attachment with their wives.

Many fathers explained their role in countering traditional gender stereotypes. This, they felt, would liberate their children from the confines of gender roles and allow them to make choices that are free of gender constraints.

Aboriginal fathers who participated in this study indicated that apart from participating in the daily lives of their children, they also actively taught them about aboriginal culture and history and strengthened ties with their community.

The use of language is an important part of the parenting process and was found to be salient within conversations with Gay/Bi/transgender fathers. These fathers greatly and creatively relied on language to challenge the heteronormative discourse that often exists regarding fathers. It was used to define parenting experiences beyond the traditional gender binary.

Fathers in this study indicated that their involvement with their children promoted gender equality. As they became role models for gender equality, they were confident that the gender divide would be reduced in the coming generations. They said that they also regularly conversed on the issue.
Men and Boys: Central to Efforts Aimed at Ending Child Marriage

**Type:** Research

**Location:** Bangladesh

**Undertaken by:** BRAC Bangladesh

**Presented by:** Shejuti Hayat, Senior Sector Specialist, BRAC, Bangladesh (shejuti.hayat@brac.net)

**Keywords:** child marriage, malnutrition, DV, education, health, men, boys, fathers, brothers, religious leaders, marriage registrars, community leaders, household, community, hegemonic masculinity

**Framework:** Bangladesh has the highest rate of marriage involving girls under the age of 15. One-third of women aged 20-24 in Bangladesh are married by the age of 15 and 64% of women in the 20-24 age groups are married before 18 years of age. Early marriages end girls’ childhood effectively. Their disempowerment that is lifelong often continues into the next generation especially for any daughter the child bride may have.

Studies show that girls from economically and socially disadvantaged families, and those with less education, marry early. Early marriages push girls into an early initiation into sex and pregnancy, repeated pregnancies, malnutrition, DV and declining health.

Several laws and schemes exist to curtail this practice, and the government is currently providing substantial subsidies to create a demand for education among poor girls to prevent them from dropping out of schools and getting married. Yet these are of little avail. Laws alone will not end child marriage. Unless men and women end the social acceptance of the practice of child marriage, young girls will continue to be disempowered through early marriages.

**Methodology:** Literature and policy review, and programmatic experience

**Objectives:**
- Explore the benefits of involving men and boys as powerful gatekeepers to end child marriage, and challenge and change social norms that perpetuate this practice.
- Examine how the support of a range of male actors – fathers, brothers, kazis (marriage registrars), religious leaders and community leaders (especially men) who can openly question social constructions of sexuality that force girls to marry young – can prevent and end the practice of child marriage.
- Understand how reaching out to boys at a young age and encouraging equitable gender attitudes and norms among them will enable them to play a role in resisting and rejecting child marriage within their homes and communities.

**Recommendations:**
Several innovative projects across the globe have reached out to men and addressed them in their roles as sons, fathers, husbands, sexual partners, elders, educators, health providers, journalists and policymakers in a bid to end child marriages. Use has been made of comic books and rap music, internet sites and hotlines, peer educators and group counsellors, games and theatre productions, and radio and talk shows. Several countries are also increasingly addressing men’s parenting role. These models must be expanded across Bangladesh.

Because men are more likely to listen to other men, many projects that aim to shift the existing balance of power and address the issue of child marriages have enlisted respected community leaders.
figures from high-ranking political officials to religious leaders. Clerics in Saudi Arabia have been brought into the movement and they now ban fathers from forcing marriage on their daughters. Traditional monks in Cambodia have spoken out on HIV prevention, and national and state officials in Brazil have encouraged men to help end VAW. In 2005, UNFPA organised a regional conference of Islamic associations from 17 African countries. Imams and other religious leaders adopted a declaration urging the promotion of women’s rights and reproductive health as ‘indispensable to saving the lives of our sisters and daughter and to reducing poverty in Africa.’ There are many lessons to be learnt from these experiences.

**Applicability:** The engagement of men and boys as family members, community members, traditional and religious leaders in the global movement to end child marriage offers an excellent opportunity. It could systemically challenge the inequality and discrimination faced by girls and young women who marry as children, and improve a host of health and development outcomes.

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**Findings**

Child marriages regulate girls’ and women’s sexuality and reproduction. Young girls are married to ‘keep them protected’, ‘control their promiscuity’, ‘preserve family honour’, and ‘eliminate premarital sex and pregnancy’, among other reasons.

While attempting to end the practice of child marriage in Bangladesh and its lifelong limitations, men and boys, as wielders of power both in the home and the community, must be a central and integral part of the efforts to change social norms. Only then will they be enabled to challenge the existing status quo in existing power relations, traditional gender roles and notions of manhood that support child marriage, and be transformed as leaders to promote the rights of women and girls.

It is vital that boys be reached out to at a young age to encourage equitable gender attitudes and norms. Their understanding of what it means to be a man, and of the roles embedded within that understanding – brother, husband, father, partner – need to shift from using control tactics to being caring, respectful, supportive, and non-violent. Then as young agents of change who grow into mature adults, they can contribute to prevent child marriage in their communities and the inequitable relationships they foster.

There is now mounting evidence to demonstrate a strong correlation between the perceptions and practices within hegemonic masculinity and child marriage. Hegemonic masculinities shape the identity and behaviours of young men and adults by relying on notions that perpetuate inequitable practices. As 75.8% fathers in Bangladesh make the decisions around early marriage in the household level, based on values based on hegemonic masculinities, it is important to involve them while challenging the harmful practice of child marriage. Their roles in preventing marriages could be enhanced by enabling them to play a decisive role in discouraging girls’ marriages.

Along with fathers, the wider community of brothers, kazis (marriage registrar), religious leaders and community leaders (especially men), who are hugely influential within homes and societies, must be drawn into the movement to promote norms that are equitable and fair, and also be mobilised to end child marriage. Religious leaders can directly influence community opinion with their views and actions and also refuse to officiate marriages that may involve children. Male community members, who reflect the peer context for individual and family decisions, can discourage child marriage-related decisions. This is a promising route of action to enlist wide community support and create an enabling environment to end child marriage.
Engaging Fathers to Fortify Wellbeing of Children and Advance Gender Justice

**Type:** Intervention

**Location:** Turkey

**Name of programme:** Father Support Programme (FSP)

**Undertaken by:** Mother Child Education Foundation (ACEV), Turkey

**Presented by:** H. Pinar Arslan, Developmental Psychologist, ACEV, Turkey (pinar.arslan@acev.org)

**Keywords:** fatherhood, childcare, training, gender justice, policy

**Framework:** AÇEV has a presence in 81 provinces in Turkey and works in 12 European and Middle Eastern countries. It conducts research, develops and implements programmes (on early childhood, adult education and parenting) and also contributes to policy.

Despite robust evidence on the positive impacts of fathers involvement in parenthood (on children and mothers), engaging with fathers is one of the least explored and articulated aspects of parenting interventions. This paper is an attempt to highlight ACEV’s ongoing efforts within the FSP, a 15-week structured training programme that aims to create awareness among fathers about their role in their child’s development, and foster their active involvement in their children’s transition into adulthood by giving them the best start possible. Started in 1996, it is active in 55 provinces, has 2,192 groups, and has reached over 54,000 fathers and children.

**Objectives:** Use face-to-face education techniques to encourage fathers to communicate with their children, support their development, have reciprocity and closeness in their relationship, and co-parent their children along with their wives by sharing responsibilities in their household.

Sensitise fathers to the importance of their role in their child’s life, and equip them with the skills and attitudes necessary to foster the healthy development of their young children (to enable their transition into adulthood as responsible, caring citizens).

**Methodology:** The 15-week FSP is split in two. One is meant for fathers with children aged 3-6 years, the other for fathers with children aged 7-11 years. There are a total of 15 sessions in each category, one per week and each of a duration of two and half hours. Of the 15 sessions, two require the attendance of mothers. The focus is on father’s roles and attitudes; communication and child rearing methods; and fostering an enabling environment for child development.

**Activities:** Induction of fathers into the FSP happens through introductory meetings where the fathers of pre-school and primary school children are targeted. Fathers are invited to the introduction meeting through invitation letters sent home through their children. Fathers keen to be part of FSP then decide the subsequent meeting dates and the hours which are most convenient for them. The participation in the programme is free and voluntary. In the first three weeks, the group leaders remind the fathers of the meetings through telephone calls. The calls are made a day prior to the session.

The FSP extends information on child development, and builds the skills of fathers to improve relations and communication with their children. Use is made of dialogue, story
books, presentations, videos, games, interactive meetings, and group discussions. Individual files for fathers are maintained. The group leaders remain sensitive to the values and beliefs of the fathers and try to understand why some fathers remain absent by questioning them gently. Feedback from trainers, participants and experts, and impact evaluations (undertaken using reliable, valid and multi-rater measures) are used to make revisions in the design and implementation of the programme to enhance its effectiveness. Apart from FSP, ACEV has several interventions to involve people in sensitive and responsible child rearing: there is the campaign ‘You are My Father’, community information seminars, (with participation of teachers and school administrators), and several panels and workshops (where academicians, representatives of NGOs and public institutions are invited).

Recommendations: It is important to distill the ingredients that matter when engaging and retaining fathers in parenting intervention programmes in order to best promote social, physical and mental wellbeing of children. There is also need to disseminate evidence, segregate problematic issues and encourage best practices to refine the effectiveness of parenting interventions. Policies pertaining to men as fathers are narrowly focused on specific social or health outcomes, rather than being synergistically geared to improving family level caregiving environments. This needs to be addressed as well as the fact that gendering biases in parenting policies tend to reproduce a ‘mothering’ rather than ‘fathering’ cultural model of childrearing.

Applicability: As this father-focused intervention encompasses competent trainings (to improve the quality of fathers’ involvement with their children and focus on their role as caregivers for overall child development) and has demonstrated considerable impact it can be widely replicated as a model. This is especially so as there are very few interventions of this nature in the developing world.

Findings

The FSP has had extremely positive outcomes: enriched child development, gender equality, better familial relationships, and non-violent attitudes towards women and children. The FSP’s efficacy depends on a host of factors: knowing the target group well, understanding their needs, using effective education tools, inducting structured, user-friendly training, selection of the right trainers and training them effectively, encouraging participation of the fathers, collaborating with long term partners for programme sustainability, conducting regular monitoring and evaluation exercises, and ensuring personal and collective behaviour and attitude change that propels policy change.

Despite having the distinction of being the only programme of its kind in the region and reaching out to a huge number of fathers, FSP is riddled with many challenges. Social pressures are such that many fathers are still reluctant to be part of the training. Retaining fathers who join and ensuring that they attend all 15 sessions remains a challenge. Maintaining quality and sustainability of the programme are other hurdles, especially in view of the fact longterm funding is required to keep the programme afloat.
‘Gender-synchronised Approach’: A Strategy with Systems in Place for Social Change

Type: Research

Location: Sri Lanka

Undertaken by: CARE International, Sri Lanka

Presented by: Zainab Ibrahim, Project Advisor, Knowledge Management and Research, CARE International, Sri Lanka (zibrahim@co.care.org)

Keywords: men, boys, women, girls, norms, patriarchy, behaviour change, parenting, decision-making, household, social change, gender justice, gender-synchronised approach, couples

Framework: CARE Sri Lanka has been deeply engaged in an ongoing pilot gender equality project from 2010 that involves women and also boys and men as active participants. What distinguishes it is the use of a ‘gender-synchronised’ approach (it refers to working with men and women, and boys and girls to challenge gender norms in ways that reinforce each other). Synchronisation also involves a focus on changing social norms, which requires separate as well as mixed gender spaces.

The programme worked for a year with couples who were married. Structured spaces were created for couples to challenge gendered roles and resolve conflicts at a household level. Couples participated in at least two training sessions that involved discussions on gender, masculinity, patriarchal social norms, gendered roles and stereotypes, GBV, positive parenting, shared decision-making, and SRH. The follow-up sessions encouraged couples to challenge gender and the gendered roles that men and women play, taking care to consider ways in which conflicts are resolved between partners, and how decisions are made at household level. Regular follow-ups (post the trainings) provided opportunities for couples to repeatedly reflect on the positive and negative consequences of trying to change these restrictive gender roles; supported them when they attempted to change these inequitable norms; and linked them to a vital network of peers. CARE has worked with 347 couples till date across three districts of Sri Lanka.

A research study was subsequently commissioned in four districts of the country to capture the knowledge, attitudes and perceptions of men and boys, as well as understand the views of women participants, with regard to gender equality and GBV in its varied forms. This paper underlines the major findings of this study.

Methodology: The study surveyed 1,658 male participants and 653 female participants between the ages of 18-49 years.

Objectives: Use research findings to survey the progress of a new frontier approach – the ‘gender-synchronised approach’ – that has worked with men and boys as well as women and girls towards gender equality.

Explain the rationale of using this approach in the Sri Lankan context.

Undertake an appraisal of its processes.

Critically evaluate the validity of this approach.

Recommendations: While all partners and staff involved with this programme have been trained in concepts of men and masculinities, and how to challenge hegemonic practices of masculinity, and communicate this to others, messages to challenge dominant constructions of masculinity need refinement. A simple case in point is when counsellors emphasise the need to respect...
women as mother, wife or daughter they need to be conscious that several women do not fall neatly into these rigid categories. A more nuanced approach in messaging and communications strategy is needed. Attention needs to be directed to the issue of conflict resolution. If resolving conflict is an important focus, does this sometimes happen at the cost of reinforcing men’s dominance or submissive roles of women within families? This is a question that needs to be carefully considered.

**Applicability:** CARE’s experience demonstrates that achieving real and lasting progress toward gender equality requires proactive work with men and boys alongside work with women and girls. Each element of CARE’s work on engaging men and boys for gender equality functions, through its ‘gender-synchronised’ approach, as a unique value that must be leveraged. Interventions working in the area of gender justice and VAW could adapt CARE’s approach, and add to it by evolving their own understanding of what it takes to work effectively with men and boys for gender equality.

### Findings

A strong internalisation of rigid, gender unequal social norms by both men and women persists. These social constructs are embedded far more deeply in women. While 57% men believed that a woman’s prime responsibility is to take care of her home and cook for her family, 70% women corroborated this; 26% men believed there are times when a woman deserves to be beaten, whereas 37% women held the same opinion; and while 40% men believed that a woman should tolerate violence in order to keep her family together, 58% women supported this belief. These jointly held negative attitudes actively hinder the quality of life for women and girls and affect the power dynamics in their families and outside. These findings (and the specific socio-cultural contexts of the communities CARE Sri Lanka works with) made the adoption of the ‘gender-synchronised approach’ necessary to maximise outcomes.

While paying heed to processes, CARE was conscious of the fact that its purview included only (heterosexual) married couples, thereby excluding many groups. It also implicitly laid emphasis on family structures that could perhaps undermine the work done to create an environment for women to abandon abusive relationships and family units. But as this was among the few accepted spaces within which CARE could work with men, it was chosen. Also, in several focus groups at the start of the project, women said they preferred to have their husbands included in the programme to overcome objections to their participation, and to be on the same page when trying to challenge gendered behaviours.

With regard to DV, CARE addressed this by building into the initiative clear and specific information on the laws relating to it, and information on how women could access support services in their areas. Exclusive women and men spaces were also created to allow for discussions on issues that they did not want to discuss in each other’s presence.

How has the adoption of the ‘gender-synchronised approach’ been beneficial? One, women have reported increased self-confidence, resolution of conflicts through non-violent means, improved communication between spouses, regular sharing of household roles, awareness of rights as individuals, and decreased violence on children. Two, the approach has fostered wide community involvement as men were an integral part of the participatory programme. Three, both men and women have confirmed that working in a mixed gender space and reflecting together, has helped them learn the other’s perspective, see how violence affects them and members of their family, and aided them to work together on addressing it. Four, it has built a strong community base for both sexes to work together towards gender equality outcomes.
Gender Perceptions, Norms and Socialisation Practices in Early Childhood: Determinants of Gender Equality

Type: Research

Location: Uganda

Undertaken by: Plan International, Finland and Australia

Presented by: Di Kilsby, Independent Consultant, Gender and Social Inclusion, Australia (dikilsby@gmail.com)

Keywords: childhood, socialisation, norms, boys, girls, parents, homes, community, schools, education, teachers, caregivers

Framework: In 2012, Plan Internationals national offices in Australia and Finland commissioned a study on gender in Plan Uganda’s Early Childhood Care and Development (ECCD) project. It was deemed important to explore gender perceptions in the programme as the foundations of gender equality or inequality are laid in early childhood. This research study explores the ways in which gender socialisation occurs in the context of Plan ECCD programme, named the Community Led Action for Children (CLAC) programme, in order to initiate gender-responsive transformations within the model. It is accompanied by a toolkit and a guide to address gender inequality, both of which have been developed on the basis of learnings from the research. This study is part of a larger enterprise to conduct similar studies in Bolivia, Ethiopia, Kenya, Mozambique and Pakistan

Objectives: Investigate gender perceptions, norms, and socialisation practices with regard to four components within the CLAC programme: parenting and caregiving; community-based early learning; transitions to primary school; and advocacy, partnerships and collective action. Delineate entry-points and opportunities for ‘gender-responsive’ and ‘gender-transformative’ ECCD programming

Recommendations: There are several entry points to address gender inequities in early childhood:

Hearing the voices

A story of hope. One caregiver changed his gender-biased views after seeing a student:

“There are boys who normally prefer playing with dolls and carrying them on their backs. When I sought to give one boy advice not to do that, he said that his father carries babies for the mother. This was a lesson to me that the father had taken responsibility for carrying a baby for the mother. I admired this and hope to carry my own baby. If I see another boy doing this, I will just encourage him”
communities and parents must be sensitised not to undermine their daughters by their attitudes; caregivers must be enabled to make ECCDs places where girls and boys are treated and tutored equally; and the Centres themselves could represent interesting counterpoints to the gender norms of the wider communities. The employment of men in the Centres provides an opportunity for higher-than-normal levels of male engagement in early childhood

**Applicability:** Young children will grow up to fulfil their potential only when their rights to survival, protection, development, education and participation are guaranteed. These findings from the ECCD programme will be of interest to other countries/contexts where early child marriage, a preference for boy children, discrimination against girls, patriarchal societal structures and gender socialisation are common manifestations of gender inequality

**Findings**

The research study found young girls and boys being immensely socialised into traditional gender roles and unequal gender relations by parents, community members, and within ECCD Centres in CLAC contexts. Children aged between five and six had clear self-identities and recognised gender boundaries. Boys learnt to associate masculinity with violence (as a result of having violence inflicted upon them at home and school, seeing fathers beat mothers, and being asked to discipline their sisters), control and breadwinning abilities. They were jealous of sisters and girls at school as they felt they got favoured treatment. Girls on the other hand were tutored to be docile and prepare themselves to be wives and mothers.

Fathers played a minimal role in day to day care for children and in their daily learnings at home and school. They were keen to be seen by their children as protectors and providers and anxious that mother did not take all credit for childrearing. While the mothers did not contest the pervasive traditional ideal of the man being the provider and the protector, they expressed unhappiness about men not living up to this ideal and taking their responsibilities seriously. They also expressed discontent with their lack of power in their relationships with husbands, and making decisions about the children and family. While mothers’ and fathers’ aspirations for their girls’ differed, both were unable to envision a future for them beyond marriage.

Caregivers at the ECCD Centres had clear ideas on appropriate behaviour and activities for girls and boys, as well as on their ‘natural’ and differentiated abilities. They adhered to gender-neutral curricula within the structured classes but allowed this to waver in unstructured slots. They allowed boys to focus on football and outdoor games, and using building blocks when playing inside while being uncritical of girls’ focus on simulating cooking activities. Children were rarely encouraged to engage with materials in a way that expanded or dissolved gender boundaries. Forty caregivers said boys need to learn separate things from girls as they are meant to lead later in life; while only four said they need to be taught similarly. A few caregivers did veer from the path while teaching but mostly they tended to operate on the assumption that girls will ultimately derive their primary identities from being mothers and wives. 

The advent of puberty, early marriage, and parents’ inability or lack of desire to continue supporting girls’ education were some substantial issues (within the primary school environment and within the broader community environment) that increasingly and disproportionately impinged on girls’ ability to perform, to attend, and to stay in school.

Clear and strong directions for action and advocacy from real-life learning emerged from these findings. There is need for Plan to develop or join a cohort of concerned stakeholders to advocate for specific policies at national level, and for better policy implementation at local level.
Overtaking the Stereotype that Men Do Not Belong in Kitchens

**Type:** Intervention

**Location:** Mozambique

**Name of programme:** Men in the Kitchen

**Undertaken by:** Men for Change Network (HOPEM) Mozambique

**Presented by:** Julio Albino Langa, Social Activist, Men for Change Network (HOPEM) Mozambique (Julioalanga27@yahoo.com.br)

**Keywords:** masculinity, violence, SGBV, labour, division of labour, housework, kitchen, cooking, cleaning, childcare, nutrition, hygiene

**Framework:** The HOPEM Men for Change Network, made up of 25 civil society organisations and human rights activists in Mozambique, engages with men and boys between 15 and 49 years to modify harmful masculine behaviours. The purpose of its Men in the Kitchen (MK) programme, started in 2012, is to promote gender equality and address VAWG by stepping up men’s participation in domestic activities. This gains relevance when viewed against the fact that wife-beating is a generally accepted form of DV in one third of Mozambican households. And, the reality that men are typically protected from most domestic responsibilities because sexual division of labour, and other socially constructed hierarchies that inherently separate male and female duties, valuing the former’s work over the latter’s.

**Objectives:** Increase male engagement in housework by strengthening their skills and knowledge about cooking, nutrition, agro processing, and hygiene

Contribute to the prevention of gender bias and VAW as a result of unequal division of labour within the society

Promote alternative models of masculinity

**Methodology:** The training sessions for men in the mobile kitchens could last between eight and 16 hours or stretch anywhere from 30 to 40 hours, depending on the location and nature of the village and the number of participants. Men are taught to cook nutritious recipes based on local resources in mobile kitchens and coached on issues of hygiene. These have follow up sessions to them

**Activities:** The MK programme covers three provinces in southern Mozambique and

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**Hearing the voices**

A new generation of boys and men are taking a stand against masculinities that are unheeding of women’s dignity. By coming into the kitchens, considered exclusive spaces for women, they are affirming their solidarity with them:

“The course “Men in the Kitchen” awakened in me interest and skills to share the kitchen with my sisters and my mother without any prejudice. I learned that the real man is one who respects women as equal to men,” says Adão Paia

“The “Man in the Kitchen” course is a good initiative. Despite being 50 years old, the course helped me to see the world differently. Now I know how to cook for myself, my wife and kids and that washing dishes don’t take anything away from my “being a man” it only makes me grow!” says Felisberto Langa
participants are mostly young adults under the age of 35. The training is combined with highly visible media and outreach campaigns that publicise the concept and activities of the MK programme. Extensive use is made of radio spots, TV discussions, printed publicity materials, monthly theme based exhibitions, visual arts, and the social media. The topics discussed are gender roles and power relations, masculinities, GBV, equal sharing of responsibilities and decision making, household work, health, hygiene, nutrition and agroprocessing.

Apart from dialogue and reflection on gender-related topics in these fora, there are workshops (on nutrition, education, agro-processing), and highly visible public events (in public places, bars,nightclubs and other entertainment venues) to arouse curiosity and interest in the programme.

Recommendations: The programme should actively seek ways to broaden engagement with boys and men and identify more role models for men and boys to look up to and emulate.

While its focus on cost effectiveness and strategic partnerships to sustain the programme admit cultural diversity and structural inequalities is admirable, it must innovate to keep up the enthusiasm of the beneficiaries and ensure their long term engagement. Extended use of easily replicable activities, and the stepping up of discussions/outreach and media activities would help.

Applicability: HOPEM is still building on information to gauge the true impact of this programme in terms of men sharing responsibilities at home with women, the transformation power in personal relationships, and male attitudes towards GBV and discrimination. But there is confidence that the matrix of this programme – that balances learn-by-doing approaches with dialogue and discussion – has led to positive change in perceptions and practices on gender roles and power relations. It could be widely emulated.

Findings

The MK programme has so far reached out to 1,410 young men, sensitising them to women’s unacknowledged, unpaid work and allowing them to challenge the gendered division of labour both within homes and within society. Another 20,000 men and boys have been reached indirectly through outreach activities. The value of this programme lies in the noticeable personal transformation it fosters in boys and men through a series of tipping points based on awareness, discovery, and ownership of actions relating to the concept of equal relationships and work responsibilities.

Post their affiliation to the programme, 89% participants agree that housework should be equally shared between women and men; 95% demonstrate better understanding of DV and give top priority to dialogue when dealing with conflicts within relationships and 56% report increased engagement in household chores.

Exhaustive media coverage has shaped public discourse, opinion and action on the issue resulting in an increased sharing of responsibilities within homes. Documentaries, by the Mozambican Film Makers Association as well as, the Norwegian Film School – that have recorded powerful oral testimonies of men involved in the programme – capture the acceptability of MK’s concepts among them. They have also been used as a means to provide additional understanding and knowledge on the issue, explain why people have changed as a result of MK, and how these changes have transformed their lives.

The inclusion of this programme profile in the curricula of four secondary schools has boosted its acceptance and popularity among the young.
Galvanising Improvements in Maternal and Child Health through Close Collaborations with Men

Type: Intervention

Location: India

Name of programme: Join My Village

Undertaken by: CARE India

Presented by: Suniti Neogy, Programme Coordinator, CARE India (sneogy@careindia.org)

Keywords: masculinity, violence, SGBV, behaviour change, health, maternal health, child health, breastfeeding, reproductive health, family planning, menstrual health, ante-natal care

Framework: CARE India implements Join My Village Maternal Health Programme in 1,000 villages of Barabanki district of Uttar Pradesh. Reducing social barriers through close collaboration with communities can, in fact, help improve the health of the community in a significant and sustainable manner. And, addressing certain cultural norms related to gender and sexuality (such as early marriage, women’s limited mobility, communications with husbands on family planning and maternal health, and household violence) can dramatically influence health outcomes. This is the cornerstone of this programme’s design and as men form the bulk of decision-makers within the communities in these villages, its focus has been on them

Objectives: Catalyse sustainable improvements in maternal, newborn, adolescent health and family planning status by addressing socio-cultural determinants of poor health, and through effective community actions where men take the lead

Methodology: Factors identified for technical interventions within the target population of 1,166,535: ante-natal care, post-natal care, newborn care, cord care, thermal care, immediate and exclusive breastfeeding, family planning and menstrual health

Broad scoped interactions with men are several and include one to one interfaces, discussions and games. The idea is to impress on them the need for change and how this change will serve them

For purposes of monitoring, evaluation and learning, a knowledge, attitude and practice (KAP) survey with women and front-line service providers was conducted in 2012, both in intervention and control sites using multi-stage sampling. The survey population included 815 recently delivered women aged 15-45 and 562 frontline service providers. A mid-term study around male engagement was undertaken in May 2014 by a partner SAHAYOG to assess effects of the male involvement component with 400 men through scheduled interviews – 15 in-depth and four FGDs – and the most significant change stories were recorded quarterly

Activities: As peer pressure and social expectations play a large role in how people behave, this programme attempted several things simultaneously. It included the induction of individual behaviour change models as well as social change models. And, it linked work at the community level with the strengthening of health service capacity, so the health service sector can contribute to the reduction of discrimination, stigma and other barriers that keep women and newborns from achieving their full potential

The activity spiral for programme implementation
was based on a continuum of five strategically connected activities. It involved building staff capacity, reflections with community, plans for action, implementing plans and evaluation actions. The underlying belief is that transformation in one sector influences changes in others. For the staff, the focus was on gender training and reflective practice. For frontline service providers, the component of practice sessions was added. For mothers and adolescent girls, there were reflective monthly sessions on dreams and aspirations, reproductive health issues, leadership development for adolescent girls, civic action and sports. For young and newly married men, there were monthly reflections, sessions on gender and sexuality, workload sharing, reproductive health, GBV and partner violence. And for new parents, there were couple meetings and fathers’/mothers’ day celebrations. Reflective practices were used for repeated periodic reflection and critical thinking, among individuals and the group. The facilitator used the exercises to help the participants focus on what, why and how they are doing things, and to seek alternative options for action when necessary. It helped the group consider consequences, both good and bad, and synthesise and test new ideas.  

Recommendations: As men have complained that health services never reach them and that the frontline health workers were all women, there is a need to add many more male service providers at the grassroots as role models. There is also need to: actively seek ways to scale up the programme; work harder on social interventions that establish alternative notions of masculinities; and build greater community acceptance for changing gender power relations and emerging roles for women.  

Applicability: As this programme places the community at its nucleus and involves men centrally in sustainable solutions around health and VAW issues, it would make for excellent replication. Its other merits lie in addressing a multiplicity of issues (social, cultural and health-related) together and at various levels of implementation (household, community, within the health sector services, and at the community and district levels); placing emphasis on an enabling environment (to create a model of sustainable social change, rather than simply individual behaviour change), and the effective employment of reflective thinking – all of which can be used purposively by other programmes to sharpen outcomes.

Findings
The baseline survey revealed that 32% women experienced forced sex, of which 89% of the perpetrators were husbands; and 44% of the women interviewed reported that they had faced violence in the past six months.  
The mid-term evaluation study with men showed definite changes in their behaviour and understanding of gender issues as a result of their involvement in the project. The changes were noticed in the areas of reproductive health, child care, gender roles, power relations, VAW, and masculinities. It showed men to have information of maternal and child health, about different methods of contraception, and protection from STIs. They displayed value for their wives’ consent, did not force sex, and used contraception. Men were also able to recognise different types of violence and locate this violence within the public and private spheres. And, there was a great shift in health behaviours (involvement in maternal and neonatal care, and sharing household chores, especially during pregnancy), and recognition on how to find alternate solutions to violence.
Shifting Masculinities: Implications for Gender and Racial Equality

**Type:** Research

**Location:** The Netherlands

**Undertaken by:** eMANcipator, The Netherlands

**Presented by:** Jens van Tricht, Director, eMANcipator, The Netherlands (contact@jensvantricht.nl)

**Keywords:** boys, men, girls, women, fathers, masculinity, norms, gender equality, behaviour change, culture, social justice, school, minorities, diversity, discrimination, violence, fatherhood

**Framework:** Rapid changes in Dutch society, especially post 1990s, has activated distinctive alterations in the socio-cultural interpretations of maleness and masculinity. While it has allowed for considerations of alternative masculinities, men still struggle to define what it means to be male in a Dutch society today. The Dutch phenomenon of the Zwarte Piet or Black Pete (image of a black person being the servant of Sinterklass, the Santa Claus figure in the Netherlands) is evoked. As a reflection of old fashioned, colonial and racist perceptions, Zwarte Piet today is an outstanding symbol of struggle for social, economic and political emancipation of minorities and women. Just as treating Zwarte Piet like a servant and an inferior was once acceptable but stands repudiated today, there are many practices today that need to be relinquished.

**Objectives:** Critically examine the relevance of ‘fixed’ identities for boys and girls, and men and women (derived from past practices) in today’s fluid social context in the Netherlands, one that is undergoing radical transformations. Understand the processes of change in gender relations and their inevitability, and how men have a choice and the ability to evolve an empowering framework of masculinity.

**Methodology:** This study uses the author’s personal insights and experiences of living in the Netherlands, the findings and conclusions of three interventions undertaken in the last seven years – ‘Nice Guys’ (to redefine masculinities), ‘Proud Sons Proud Fathers’ (to strengthen father-son relationships by involving fathers to reflect on notions of fatherhood and engage with their sons more actively), and ‘Boys, what’s going on’ (to address underachievement of boys in schools) – as well as summations derived from interviews with several sets of people – to arrive at an interpretation of masculinities in today’s world. The interventions used reflective methods (including conversations, dialogues and videos) to recode masculinities, and physical exercises to channel emotional energies. The exercises simulated real life situations where the boys and men had to deal with issues of pressure, emotions, vulnerabilities and leadership. This enabled them to learn and use the newly acquired skills of self-awareness, emotional self-regulation and communication. It also allowed them to reflect and readjust their internal and external ideas about masculinities as they impinge and impact on their feelings and behaviour. Qualitative interviews, held with men and women, professionals, lay people and activists, young and old, straight and gay, from many ethnic and cultural backgrounds, are used to arrive at conclusions. And, the author’s own personal experiences of living as a Dutch man (with a Danish mother) are...
similarly applied to understand the sequence of cause and consequences

**Recommendations:** Social change and change within gender relations must not be resisted as they are inevitable. It is important to move towards a world without race and gender difference as these will be the accepted realities soon.

There is need to pay tribute to the many men in the Dutch society today who are living out these realities in a ‘humane’ manner, with a clear understanding of what it is to be a ‘man’ in today’s world.

**Applicability:** As this paper posits a truly liberating version of masculinity that dismantles constructs like dominance, violence, coercion and invulnerability as well as the existing skewed gender power dynamics and racial discrimination, its progressive arguments can be used in the manifesto for the new male identity across cultures. This is especially so as the identities are carved by the men themselves who think about their practice and ideas, step back and examine them (delving into the past, looking at the present, and speculating about the future) and then formulate their beliefs and values.

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**Findings**

Dealing squarely with the twin aspects of social change and changing gender relations lies at the heart of working with boys and men.

While attempting to work with boys and men to reframe masculinities, it must be borne in mind that notions of social justice are fluid, contextual and relational. There is hence need to urgently and objectively assess the fault lines within the context of social justice. This will determine whether we are unknowingly reproducing injustices that will be defamed as backward and unjust in the future. While dealing with the realities of living in a society with many ethnicities, it is important to respect and accommodate plurality of beliefs. The belief that Zwarte Piet is inferior was accepted once but stands discarded today. It is a clear reason why we should reorient our beliefs.

Fixed and idealised images of masculinity and femininity are misplaced and irrelevant in today’s context. In fact, they do great disservice to both men and women. In particular, narrowly defined male identities based on historical and cultural constructs which are linked to control and assertion of power are no longer valid. It must be replaced by a more organically evolved one, an identity that embodies the complex realities of today’s pluralistic and ever-changing culture to accommodate a humane outlook based on equality.

Boys and men must derive their identities on their own. Their empowerment will emerge from the realisation that they have the power to choose what kind of men they wish to be. The definition of masculinity for such boys and men will not be derived from the past but from their present circumstances and experiences, and these identities will be determined solely by them.

While there is resistance to change among men in the Dutch society, and fiercely so in some cases, the truth is that men are capable of change and are happy to change. This malleability to change is because this newly found freedom allows them the liberty of choosing who they want to be and how they want to arrive at a definition of themselves, thereby renewing their identity in today’s world. Boys who are facing challenges at schools (where processes and curricula favour girls’ competencies over boys'); and men who are grappling with feelings of inferiority and inadequacy (when they fail to adhere to socially constructed notions of masculinities) are especially revelling in this freedom to choose what kind of people they wish to be.
Men Sharing in Housework, Fathering and Caregiving: A Gendered Social Change Yet To Happen

**Type:** Research

**Location:** Bosnia-Herzegovina (BiH)

**Undertaken by:** Perpetuum Mobile, Centre for Youth and Community Development, CARE (North West Balkan), and Instituto Promundo

**Presented by:** Dr. Srdjan Dusanic, Associate Professor, Faculty of Philosophy, University Banja Luka, Bosnia-Herzegovina (Luka.dusanic@teol.net)

**Keywords:** men, fatherhood, shared parenting, housework, caregiving, children, division of labour, gender equality, behaviour change, culture, social justice, early childhood experiences, policy, structural strategies, institutionalising change

**Framework:** This study is part of the Men and Gender Equality Policy Project (MGEPP), a multi-year, multi-country attempt to gather evidence and raise awareness among policymakers and programme planners of the need to involve men in health and development agendas.

A key component of the project is the International Men and Gender Equality Survey (IMAGES), one of the most comprehensive efforts of its kind to gather household survey data on men’s attitudes and practices – along with women’s opinions about and experiences of men’s practices – on a wide variety of topics related to gender equality. Its focus here is on results around household division of labour and men’s role as fathers and caregivers.

This paper pays particular attention to the consequences of profile of ‘the Balkanian’ (a man from the Balkans). Ideas of domineering, aggressive, controlling and violent men continue to be upheld in this region as notions of masculinity are tightly coupled with men’s roles in breadwinning and outside work.

**Objectives:** Use household survey data to assess whether men’s contributions to household work and their practices towards becoming nurturing, caregiving fathers have gained root in BiH. Ascertain whether a recalibration towards gender equality has occurred.

**Methodology:** Quantitative research using a representative and random sample in BiH of 1,684 men and 687 women, aged 18-59, from 56 municipalities, followed by 20 interviews.

**Recommendations:** The lack of cultural change is the reason for the persistent discrimination against women and the slow pace of change within homes with regard to household duties and childcare. Efforts should be made to support a change in norms grounded in knowledge of conditions that will facilitate and encourage more care by men.

Supportive policy (to protect men’s role in household work and caregiving) and corrective

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**Hearing the voices**

A man who contributed actively to housework had this to say:

“I work more since I live with my wife, but I did house chores before too. Now it is the most natural thing. She decided on everything about children, and included me as much as it was needed. I am still being introduced to housework. I like to be told what needs to be done, without grumbling. In fact I have not worked this much before marriage.”
structural strategies (to better facilitate the balance of work and family, and encourage the idea of a ‘new father’ who is as engaged in childcare as the mother) are critical. It is important to work with boys and young men, instil gender equitable attitudes among them, and develop their foundational capability for care. When stereotypical ideas of masculinity are altered, the number of men who will come forward to care for children will be expanded. Institutionalising of change (through norms and rules at workplaces, hospitals, schools and daycare centres) that recognise both men’s and women’s roles as providers and caregivers is vital.

This is especially pertinent in light of the fact that many women are today breadwinners and perform home and childcare in conjunction with breadwinning.

Applicability: As co-parenting is not about hierarchy but rather about sharing and equally valuing a role, this approach can go a long way to change skewed gender power relationships. As a revolution in fatherhood promises greater wellbeing to children, men and women, it should be promoted widely in all interventions working towards gender equality and child welfare.

Findings

Shifts in men’s contribution to household work and childcare are slow in the making

The gendered nature of household work was apparent from virtually all data. Men’s and women’s attitudes towards men’s role within homes showed men to be predominantly occupied with repairs (m: 94.6%; w: 92.3%), paying bills (m: 83%; w: 78.8%) and buying food (m: 72.8%; w: 66.1%). Both sexes saw men’s roles to be less contributory towards laundering (m: 21.6%; w: 11.5%), house cleaning (m: 35.7%; w: 21.4%) and cooking (m: 72.8%; w: 27.2%). While 61% of men said they did an equal amount or more housework, only 46.5% women agreed with this opinion; and while 95.2% of men were happy with their contribution at home only 78.1% expressed satisfaction with men’s efforts to help out at home.

Analyses showed that those men whose fathers did more housework helped out more at home, while men who saw their fathers being inattentive to duties at home followed in their footsteps.

The unremarkable pace of change in the support of men to their wives (prior to and during the birth of their children) was evident by the fact that while 80% men claimed to have visited the gynaecologist together with their wives, 39% of the wives denied this. Also, only 7.1% males were present in delivery rooms and 58.4% in waiting rooms. The percentage of men not present in hospital was 41.5% and 76% men did not avail of paternity leave: sure signs of disengagement.

Co-equal, shared parenting is also not a reality as yet: men’s contribution to playing with children daily stood at 68%; changing diapers at 31% and cooking for them at 21.4%. Lending credence and acceptability to the asymmetric pattern of childcare were beliefs held by men that a woman’s primary role is to take care of her home and cook for her family (51.9%); changing diapers, giving children bath, and feeding (53.1%); and that they should have the final word in all decisions (49%). In this grim scenario, a promising trend has emerged: the involvement of younger and more educated men in activities related to children, and their display of greater sensitivity and gender-equal attitudes.

In essence, five factors influenced men’s involvement with housework and childcare: early childhood experiences (relationship with their mothers and involvement of their fathers in child rearing and nurturing and household activities); men’s relationship and proximity with their wives; the need to be actively and emotionally involved in their children’s daily childcare activities; the belief that nurturing fathers contribute to family well-being; and the desire to preserve the sanctity of the home.
Male Migrants: Handling Displacement, Household Work and Childcare Activities

**Type**: Research

**Location**: Australia

**Undertaken by**: Valentina Utari, Researcher, The SMERU Research Institute, Indonesia

**Presented by**: Valentina Utari, Researcher, The SMERU Research Institute, Indonesia (vutari@smeru.or.id)

**Keywords**: men, masculinities, migration, housework, caregiving, division of labour, gender equality, behaviour change, breadwinning, culture, social justice, benevolent patriarchy

**Framework**: A study of how four migrant men from Indonesia negotiate and deal with demands and changes required of them and their masculinities while living in Canberra and Melbourne in Australia. This becomes especially pertinent as the men have accompanied their wives (who have been invited by the Australian government to do their PhD) as dependents. They have had to migrate with no jobs at hand or the accompanying family structures and material realities of cheap domestic labour infrastructure that are an integral part of their lives at home.

As migrant men do not arrive in their new destinations bereft of notions about their own masculinities but carry with them the baggage of firm beliefs and established practices about gender relations, it is important to understand their background.

Gender assumptions run deep in Indonesia. No matter how wealthy and powerful a man is his identity gains credence and acceptability only within the framework of the family and marriage. An ideal man is perceived as one who is monogamous and a responsible breadwinner for the family. His role as a father earns him more respect. Male roles within household tasks and childrearing are minimal and their participation in them provokes social ridicule and disdain. Similarly a meek, passive, obedient, modest and sexually constrained woman is deemed ideal.

**Hearing the voices**

While introspecting on their new lives, social networks, and masculinities, the four men in the study largely felt that they have been kind and accommodating (benevolent patriarchs) as they have borne up to displacement and dislocation and taken on household and childrearing activities:

“It was a big struggle [for me to move], even when I was about to board [the plane]. ... Between career and family. ... That was an extraordinary struggle. It was such one since when we arrived in a certain place, a new place, where we had no one that we knew. No friends, no families, no networking. ... It was like being in a zero”, said 37-year-old Indrawan.

“Well, I knew she had the potential, and I believed that she was capable (to continue her education overseas). I have never forbidden her (from continuing her education). Actually I told her to study,” explained 40-year-old Aminuddin.

“I told her, ‘What can I do to ease your burden?’ Then, I agreed to do all the chores except the cooking,” elaborated 40-year-old Budianto.

“I took our son to the day care while my wife went to university for her classes,” said 40-year-old Suryahadi.
Methodology: Interviews with 12 people - eight female students and four husbands. Interviews with husbands (with varying religions, ethnicity, and jobs) conducted after their wives consent. The male participants of this study include Aminuddin (40), a Muslim consultant from Minang, with a daughter who is 12 years of age and living for the last four years in Canberra; Budianto (40), a Muslim businessman, Balinese in nationality, with children who are 17 and 8 years old respectively and living for the last four years in Melbourne; Indrawan (37), a Catholic consultant, with a mix of Chinese-Manadonese-Sundanese origins and a two and a half year old son and living in Melbourne for the last two years; and Suryahadi (40), Muslim Javanese consultant with a five year old son and living for the last two years in Canberra.

Objectives: View the extent to which migrant men have renegotiated their embedded hegemonic masculine identities, ideologies and practices (especially their deep seated notions of ‘men being the breadwinner’ and ‘women handling housework and caregiving for the children’) by examining their roles and experiences in Australia. Understand how the migrant men’s conceptions of themselves have altered. Analyse whether their sense of hegemonic masculinity will be eroded or fortified when they return home.

Recommendations: Apart from dealing with ethnic and racial distinctiveness, migrant women who go as students and are accompanied by their husbands have to handle reshaped identities and roles – both theirs and that of their spouses. Institutes extending scholarships must anticipate socio-cultural tensions among women. Research and policy initiatives for displaced populations should consider gender.

Applicability: Men’s experiences of migration (and the extent to which they impact on men’s patriarchal attitudes and their gendered behaviour and identity) can be used to formulate better and focused gender-specific interventions.

Findings
Migrant men’s contributions to household activities and their caregiving roles with children have dramatically increased. While they are being supportive of their wives at their new homes in Australia, this has occurred largely because their spouses have repeatedly asked for it and have encouraged them to break stereotypes. The men mostly adopt the mantle of benevolent patriarchy rather than redefined masculinities with an inherent belief in equality. Hence, there is no major shift in the expectations associated with the hegemonic masculinity.

Invisible and ingrained social pressures on migrant men (to be the sole breadwinners for their family and enact their gendered responsibility within families) are strong. Despite having to manage home and children, migrant men have striven to retain their role as the breadwinner (as it has been central to their lives in their country) by taking up part-time jobs or consultancies (they are not entitled to take on full time jobs as their visas prohibit them from doing so).

Given the significance of regular work in their lives, performing consultancy work has had a significant effect on migrant men’s identities. They feel inadequate, under-utilised, disempowered and unhappy. While the male migrants have gained a new respect for what women do, such changes may be only temporary. When the pressure to reconfigure masculinities declines with their return home, these men may quickly revert to the gender ideologies and conventions of their home place.
Greater Inclusion of Men as Fathers for the Wellbeing of Children, Women and Men Themselves

Type: Intervention

Location: Brazil

Name of programme: Fatherhood, Desire and Commitment to Law

Undertaken by: Instituto PAPAI Brazil and Gema/UFPE Brazil

Presented by: Jorge Lyra, Researcher, PAPAI Institute and Gema/UFPE, Brazil (jorglyra@gmail.com)

Keywords: fatherhood, pregnancy, birth, childhood, gender equality, maternal health, care giving, child rights, campaign, law, policy, advocacy, communications, research, public hearings, dossiers

Framework: The Instituto PAPAI Brazil and Gema/UFPE in Brazil have been working from 1998 in a sustained manner on campaigns to promote the roles and responsibilities of men as fathers (with their active presence during pregnancy, birth and childhood) as a means to contribute to gender equality and child rights

Their campaigns focus on the fact that a father’s involvement in childcare should not be seen as a question of individual choice but rather one of rights; rights that are aligned with public policies on gender equality and child rights. All their campaigns, especially ‘Fatherhood, Desire and Commitment to Law’, work to create opportunities for men to develop skills, abilities and competencies to become involved in childcare

Objectives: Adopt a four-pronged campaign strategy using political action, research, communications and advocacy to establish the rights of men as fathers and their involvement in the birth and development of their children and family, and develop their competencies to fulfil their roles

Methodology: The motivation behind this ongoing campaign is to lower barriers to men’s participation as fathers and increase their incentives to be active participants in pregnancy, childbirth and child development. It uses four mechanisms to affect change in attitudes and behaviours and call for action: political action, research, communications and advocacy. The campaign follows the sequence of awareness, alignment, engagement and action

Activities: The campaign strategy establishes the rights of fathers’ involvement in birth and development of their children by pushing for political articulation and action and accountability through policy. It promotes the right of fathers to be allowed to enjoy the birth and development of their children, and to be able to share these experiences with mothers, upheld by Brazilian law 11108, by networking, leveraging their influence on more powerful political bodies and firming up the legislative framework by ensuring its implementation. According to federal law, the SUS (the Brazilian public health service) is obliged to allow the presence of a partner together with the mother during and after labour. The partner must be indicated by the mother

It uses research as a tool to assess progress in the area. It also highlights these findings to ensure maternity hospitals implement the law that allows the presence of fathers in the maternity ward. Many fathers till date are denied entry into the labour ward despite the law clearly laying...
down the right of the father to be present during delivery
Regular public hearings are organised in conjunction with the health ministry to sensitise the hospitals to the existing laws and underline to them that not adhering to them is a punishable offence
Dossiers of fathers who have been forbidden to be part of childbirth are prepared to highlight the violations to law. The campaign sees this as important, as the family is a social system, responsible for the transmission of values, beliefs, ideas and meanings, and has a strong influence in children's behaviour and their social and emotional development. The absence of a father can be detrimental to this process
The campaign also uses highly visible, high impact communications to sensitise the people to the need for father's involvement in their children's lives. One of the compelling messages that is repeatedly communicate is the role of a father as a birth partner. The tag line used is ‘Dad is not a visitor’

Recommendations: The roles of men in children's birth, health, development and well-being continue to be overlooked or dismissed. Sexual and reproductive health issues must become the concern of both men and women
Policy must pay heed to the concept of men as fathers and include in its framework men's participation as fathers, as co-parents and as partners with women in domestic chores and childcare and childrearing
Project interventions that lead to measurable changes in men's participation in families and in the lives of their children are necessary

Applicability: This campaign offers valid evidence of the actual and potential benefits that can result when men are more involved with their families. Programmes should use its research findings and methodologies to promote the involvement of men as fathers

Findings
Brazil's evolution in SRHR since the 1990s has been shaped by international agreements and discourse. The Platforms of Action of the Cairo Conference (1994) and the Beijing Conference (1995) have had a huge influence on laws on SRHR and maternal health. Yet one of the glaring inequalities' that persists is the lack of father's involvement in pregnancy, childbirth and child development that impedes gender equality and child rights. Men's roles in the families and as fathers continue to be hindered by normative ideas of what men should do

There are several major reasons for focusing on men's participation as fathers. The issue of gender equity is primary. Women continue to provide a disproportionate amount of childcare, even as they have entered the workplace outside the home in rates approaching those of men. Promoting men's greater and more equitable participation as fathers can therefore help to broaden women's economic and employment opportunities. Further, studies show that fathers who play an active role in housework and childcare are less prone to using violence towards women and children. And, the positive engagement of men as fathers and caregivers is a powerful, often overlooked, motivation for men to become more positively involved in the lives of their families
Induction of Men into Primary Healthcare, Fatherhood and Household Work

**Type:** Intervention

**Location:** Brazil

**Name of programme:** Brazilian National Policy of Integral Health Attention to Men (PNAISH)

**Undertaken by:** National Coordination of Men’s Health, Wing of the Brazilian Ministry of Health

**Presented by:** Eduardo Schwarz, Men’s Health Policy Coordinator, Brazilian Ministry of Health, Brazil (eduardo.chakora@saude.gov.br)

**Keywords:** men, primary health, SRH, fatherhood, pregnancy, childcare, household work, gender equality, homicide, accidents, violence

**Framework:** PNAISH launched in Brazil in 2009 for its 44 million adult male population (20 to 59 years old) materialised years after policies for women’s and adolescent health. As male mortality rates are way higher than female mortality rates, its inception heralded a first time official recognition of the need for expanded health care networks for men, and their integration into the Family Health Programme. The implementation of PNAISH within varying socio-cultural contexts has been possible by working with local Men’s Health Coordination units in the 26 Brazilian states. Currently 700 of the 5,500 cities have adopted PNAISH and others are in the process of adopting it

**Objectives:** Promote men’s access to primary health through PNAISH as mounting evidence supports the fact that its neglect leads to complex and costly later-life interventions that drain family and country finances

Incorporate men’s involvement with SRH, with fatherhood acting as a ‘positive entrance door’ to the issue

Step up men’s involvement in all stages of pregnancy – pre-natal, birth and post-natal – and in the overall care of their children, and the sharing of domestic responsibilities with their partners

Prevent and reduce different types of violence and the resultant deaths (focus on urban/community violence), and traffic related accidents among the male population, especially among young men, as the scale and severity of these problems are on the rise

Improve women’s and children’s health, and gender equity through men’s engagement with issues of SRH and SGBV

**Methodology:** To achieve PNAISH objectives, the Men’s Health Coordination units work towards specific goals with the help of several partners – access of men to primary health services; prevention of prevalent diseases; SRHR; fatherhood and care; and violence and accidents prevention

**Activities:** There is an emphatic focus on policy making and advocacy towards men’s health and gender equity. These efforts are envisioned and developed by different secretariats (in coordination with the Ministry of Health and other related Ministries) and shepherded by the Brazilian Senate and Congress. Their most recent attempts have been to advocate for the increase of paternity leave, from the current five days to at least one month, and safeguarding the right of women to have a person of their choice in the delivery room

Training and campaigns to tackle different forms of violence – urban/community violence, GBV
SGBV, and homophobia – are also undertaken with unfailing regularity. Regular interfaces are organised with different groups of men – for example, with truck drivers and port area workers – to dialogue with them on their concerns and health priorities, understand their views and reasons for the alarming rise of motor accidents, seek and incorporate their opinions on interventions meant for them, and elicit their views on gender equality and responsible parenthood.

**Recommendations:** Fatherhood is a great opportunity to introduce men to primary health services as well as to the arenas of childcare and gender equity. Since one of the greatest challenges remains getting men to come to hospitals, consultations with them can be scheduled when they come with their wives for a pregnancy test or for a prenatal consultation. This can be the time when health professionals make them realise that this space is also theirs. The manner in which this issue is approached is significant as it can decide whether men will begin to see the importance of what primary health can do for them, and will also decide their level of engagement with their partner’s pregnancy. This opportunity should also be used to talk to them about adhering to healthy habits (reducing or ceasing the use of tobacco, alcohol and drugs; adopting balanced diets and a regular exercise regimen); offer them some routine tests (VDRL test for syphilis detection and antibody screenings like Anti-HIV-1 and HIV-2); extend glucose, blood pressure measurements; ensure weight and body mass index (BMI) calculations, and check to see their vaccination cards need updation.

**Applicability:** By developing and implementing PNAISH with several partners, the National Coordination of Men’s Health aims to improve the health and wellbeing of adult Brazilian men. In addition, the attempt is also to improve the existing capacities of health centres to provide universal and equitable healthcare to all Brazilians, improve the efficiency of the Family Health Programme, and contribute to the construction of a more gender equitable society by having men as crucial allies in this process. As this intervention has been successful in working with multiple levels of the government and healthcare systems, several health and gender concerns, and a variety of people while also at the same time ably aligning the processes into a harmonious whole, it is worthy of simulation by other countries at scale.

**Espousing the Findings**

Despite apparent advances of the PNAISH in the last six years, a glaring shortcoming is the continued structuring of health services – both public and private – around the biomedical perspective. Undertakings are oriented towards administering heavy and expensive doses of medicines to address prevalent diseases through a rigid, hierarchy-based medical cadre. There is disregard for men’s primary health that has the power to nip health problems in their early stages (as they are deemed to be feminine issues). An inconsideration to accommodate gender constructs with an eye on social determinants of health also prevails.

There is also negligence in accommodating masculinities that are plural and complex in nature within the health system. Patriarchy, hegemonic masculinity, heteronormativity and machismo have a strong influence on men’s behaviours and hence their health. But this goes unrecognised by health professionals.
Importance of Male Midwives in Maternal Health and Well Being

Type: Research

Location: India

Undertaken by: Jeeva Project, New Delhi

Presented by: Sneha Baldeo Makkad, Research Associate, The Jeeva Study, New Delhi, India (snehamakkad@gmail.com)

Keywords: men, maternal health, midwife, childbirth, caregiving, dais

Framework: The Jeeva Study (2011-15) is a multi-centric, multi-disciplinary research project surveying the role of dais (traditional midwives) in four sites in India -- Jharkhand, Karnataka, Maharashtra and Himachal Pradesh. The focus of this study is on dais in the Dhadgaon block of Nandurbar district, Maharashtra, a steep hilly terrain next to the river Narmada, inhabited largely by Pavra and Bhil tribals. What particularises the study and sets it apart is the fact that other than women midwives (huarki) in this region there are male midwives (huarku) here; a highly unusual occurrence

Objectives: Review the work of male and female dais (huarku and huarki) within their community contexts; document their traditional practices in normal and complicated childbirth; investigate their role, especially among the poor and disadvantaged communities; and explore their existing linkages with other providers of childbirth care (formal/informal)

Work towards building bridges between the indigenous community-based health worldviews (held by male and female dais) and the public health approaches to childbirth (based on modern biomedicine and management systems used by those within the government healthcare systems)

Hearing the voices

The huarks are bound by their community’s social perceptions and practices that preclude them from doing certain things. The words of one huarku chronicles this:

“The woman who sits below at the legs has to be smart. She needs to tell me if what is coming out is the placenta (saatardo) or something else. A person of ‘male caste’ (maatin jaat) shouldn’t sit there. If anything happens it will be blamed on his sinful eye (paapi nazar). Sometimes, no matter if she is daughter-in-law or anyone else, we have to see that place (jaagu). But I don’t put my hand inside,” recounts Makya Pavra, Khutavda (Patil Pada)

Childbearing women in this community are more comfortable with the traditional huarkus and it is they who transport them to the hospital and even assist them in delivery if women get into labour while being transported:

“People always call the Huarkari first before going to the davakhana (dispensary). We go to their house and then only they go. The ASHA comes along for the money. The nurses and doctors don’t allow us to touch the woman, but they need us during transport. Because, if her birth happens on the way, who will take care? These ANMs and ASHAs are not aware of how to do it,” opines Fulya Pavra, Bilgaon (Khutalali)
Use field-based evidence to recommend how dais can strengthen childbirth practices

Methodology: The study population was 10,121 (it included 11 villages and 92 padas or hamlets). A total of 569 households were interviewed (comprising one third population). The communities in the study were primarily Adivasis (Pavra 70% and Bhil 29%) and Dalits (Parmar 1%) and their main occupations were farming and working as contractual labour by migrating. There were two functional primary health centres in this area. There were a total of 215 dais of whom 140 (65%) were female and 75 (35%) were male

The research team spent two years collecting data

Recommendations: For communities who live in the socially, economically and geographically underserved communities, dais are the mainstream providers of services of childbirth. Their techniques are a blend of traditional knowledge, skills, experienced insights and culturally significant rituals. Many women choose the services of dais over hospitals as they share common social and cultural perceptions with them. There is hence a need to push for the integration of this parallel health service (provided by the dais with the aid of dai traditions) into the health services system

In view of this, the skills of these important practitioners must be strengthened. Steps must include: instructing them on better birth techniques and management (the men midwives, for example, have been seen to press the belly too hard when the placenta is being removed, something that needs to be corrected); training them to recognise risk factors and referring the childbearing women to hospitals; integrating their traditional knowledge, skills and practices of medicine with modern systems (especially as there are extremely valuable practices that dais use based on traditional knowledge); and promoting research (towards creating a new knowledge base with reference to both indigenous and biomedical frameworks)

Applicability: Sustaining a dynamic parallel health care system within the existing public health system by keeping alive the dais body of knowledge is difficult. Yet given the rich potential and inputs of the dais and their indigenous systems, there is a lot of room for experimentation and innovation. Their best practices can be employed sustainably and appropriately in diverse community contexts and within the mainstream health system

Findings

The huarkus learn midwifery skills from either a senior huarki or a senior huarku. Often, but not always, a huarku works in a jodi (pair) with a huarki and vice versa

The huarkus have indeed broken many stereotypes as it is exceedingly uncommon in villages for men to be present during delivery, let alone assist in the process. Surveys showed them to be far more able to reach childbearing women living in intractable, difficult-to-reach terrains and especially during monsoons when these areas get waterlogged and marooned. They also displayed more knowledge about the use of herbal and other indigenous remedies to help the birth process. And, they often played pivotal roles in local decision making bodies at the hamlet and village level

Yet in retrospect they were found to play roles and express styles of caregiving that were gender-influenced. While the huarkus are hugely committed (they consider helping women in childbirth as their moral duty) and often are completely selfless in the work they do, they are in many ways bound by social traditions. As compared to the huarki their role, for example, is limited to holding the belly during contractions, massaging the woman’s belly, ensuring that the baby’s position is correct and holding discussions with the woman midwife on the progress of the delivery. On the other hand, the huarki is actively involved in the delivery – encouraging, massaging, delivering, cutting the cord, and post-delivery cleaning
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