

**CHSJ'S
THEORY OF CHANGE
FOR
MOBILISING MEN FOR GENDER
JUSTICE
IN HIGHLY PATRIARCHAL SETTINGS**

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Facilitated and written up by Patrick Welsh

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1. HISTORICAL BACKGROUND TO CHSJ'S WORK TO MOBILISE MEN AND BOYS FOR GENDER JUSTICE

1.1 BEFORE CHSJ

The roots of CHSJ's work with men for gender justice, within a masculinities and gender equality framework, dates to two major events that took place in the year 2000, a few years before CHSJ was founded.

The first of these was a training event, coordinated by the future founders of CHSJ, with male health workers of Mumbai Municipal Corporation in the year 2000, that entailed engaging men from a subordinate cadre who belonged to the lower middle class and who were also unionised. Some participants demonstrated resistance to a gender analysis of health issues, expressing that they too experienced oppression in many ways, including from women, to which the system was not at all sympathetic. This was an early indication of the need to adopt an 'intersectionality' and 'positionality' approach in the context of gender work with men, and remained an important lesson for CHSJ's future work with men.

The second important event occurred a few months later in 2000, when women's groups in UP started a campaign called HISAAB (Hinsa Sahana Band Abhiyaan, or Stop Tolerating Violence Campaign) to raise the visibility of domestic violence. Men, who were later to become founders of CHSJ, were then associated with SAHAYOG, a non-profit organisation working on women's health issues in UP, which had started gender sensitisation workshops with men. Many of SAHAYOG's partner organisations joined in this campaign, mobilising scores of women to attend.

The following year, in 2001, involvement in the above-mentioned campaign prompted several male activists (including those who were later to found CHSJ) to start **Men's Action for Stopping Violence Against Women (MASVAW)** <http://www.chsj.org/masvaw.html>, convinced that VAW was not just a women's issue, but a problem that involved society at large. To focus men's attention on VAW, and to build a larger coalition of concerned and active men, a series of meetings were held and the MASVAW campaign was launched.

MASVAW is an alliance of men and organizations working on gender issues, committed to responding to and reducing violence against women. Through cultural and advocacy campaigns, MASVAW raises awareness and recruits new network members who work for institutional changes in gender relations. MASVAW is primarily active in the state of Uttar Pradesh. Its work towards gender justice and seeking gender equality in society has twin objectives:

1. To increase awareness among men about the different forms of VAW and that VAW is a larger social issue
2. To motivate men to shun violence, protest violence, support survivors and provide new role models

MASVAW works extensively with media and journalists, carries out research and has had collaborative relationships with international NGOs such as Promundo and ICRW.

1.2 CHSJ'S WORK FOR MOBILISING MEN AND BOYS FOR GENDER JUSTICE

CHSJ's work on engaging men and boys for gender justice is rooted in a long and rich journey of grassroots endeavours that have involved men, boys and communities at large in the transformation of gender roles and relations as a prerequisite for gender equality. Similarly, CHSJ's community mobilization work is embedded in a rights-based and participatory approach. Intensive field work over the years has widened the initiatives on men and gender equality taken by CHSJ, from the community to the national level and from the national to the global level. Community interventions and action research have been strengthened through an array of activities that have included: community meetings, direct talks, street theatre, cultural programmes, community marches, trainings, and sensitization with men and boys at individual, family and community level.

At every level, energies and resources have been channelled into transforming the social norms that are responsible for perpetuating harmful masculinities and that reinforce the subordinate the position of women in society. The programmatic community level interventions have yielded many positive outcomes that clearly indicate the emergence of new social norms around masculinities.

In its work on men and masculinities, CHSJ has been working in various communities in Maharashtra, Madhya Pradesh, Uttarakhand, Rajasthan, Jharkhand, West Bengal and Uttar Pradesh, in close coordination with an array of implementing partners and network members.

CHSJ builds the capacities of grassroots' partners and network members to enable them to employ best practices for engaging men for gender justice, for dismantling patriarchy and for achieving balanced, equitable relationships between women and men. This entails working on issues such as GBV/VAW, reproductive sexual health rights, distribution of care and household work and promoting girls' education and valuing girls.

Since its foundation in 2006, CHSJ has implemented a series of projects on men, masculinities and gender justice with national and international partners that are described briefly below.

1.2.1 Training and awareness raising in UP 2009 – 2012

In 2009, CHSJ began the implementation of a collaborative 3-year project with PROMUNDO, the International Centre for Research on Women (ICRW, USA) and others to replicate the MASVAW experience through a more intensive time-bound project that included a robust monitoring and evaluation system. This project was implemented with three partner organisations across three different locations (two locations were considered intervention locations, and the third was considered a control or delayed intervention) in Uttar Pradesh, in areas that did not have any prior MASVAW interventions. The MASVAW experience had underlined the importance of local groups of MASVAW activists as forums for discussion, reflection and value clarification among men as well as a platform for collective action, and the aim was to replicate these groups at the level of each village in this project.

Ten men and ten youth in each of the 20 intervention villages were trained, and supported to form men's 'MASVAW-like' groups in their own villages. They also conducted campaigns and undertook community actions to bring attention to the issue of violence against women. A qualitative assessment of the project, using sequentially analysed process documentation and stories of change and resistance (case studies), revealed that while quantitative methods capture aggregate or 'average' change, the time required for the average change to take place was longer than the project's 3-year duration. The qualitative assessment, however, provided an opportunity to capture less frequent but 'dramatic' changes in individual behaviours, relationships and community responses. These dramatic changes provide inspiration for more widespread changes over longer periods of time but also need constant accompaniment and nurturing.

1.2.2 “Mobilising Men” - Building the capacities of “champions”

The “*Mobilising Men*” project (year 2010), implemented in partnership with the Institute of Development Studies from the UK, had following objectives:

- Build capacity among leaders and activists in some key institutional settings to identify sexual and gender based violence occurring within that specific institutional setting and raise demands for addressing the same within the institutional mechanism.
- Develop a capacity building plan and methodology for doing the same
- Document changes in the perception and response to violence within key stakeholders in each institutional setting, and the processes of demanding changes in institutional mechanisms and the institutional response

During this project, CHSJ focused its activities on three main sectors: university campuses, where SGBV is known to be widespread; local government, which plays a key role in the enforcement of the Domestic Violence Act; and human rights work with Dalit communities (a term meaning oppressed and used for people who were earlier considered untouchable because of their caste), that had hitherto failed to adequately address the gendered nature of violence against them. A total of 18 male activists were recruited from Banaras Hindu University (BHU) and Pune University (both students and faculty), from Panchayats (decentralised local government administration systems) in Uttarakhand as well as political parties in Maharashtra, and from the National Commission on Dalit Human Rights based in Delhi.

In a relatively short space of time some significant changes became evident. Sexual harassment committees were set up in post graduate colleges, an anti-sexual harassment committee was activated in Banaras Hindu University and meetings, workshops, trainings and campaigns were held, at institutional levels, as part of the project's activities.

The results of this project have been written up by Greig and Edström and published as [Mobilising Men in Practice](#) in 2012. This project enabled CHSJ to work with an entirely different set of individuals and institutions and with a 'group' of men with disparate identities, creating an environment of mutual trust and collective learning to support each other to challenge 'patriarchal' practices in different institutions.

1.2.3 Naya Mard ki Nae Soch- Declining Sex Ratio Project

This campaign, called *Naye Mard Ki Nayee Soch* (New Men Think Differently), (Year 2008) aimed at involving men and boys in addressing the declining sex ratio problem by initiating a discussion among men, especially young men, about the decreasing number of girls, the role of patriarchy and hegemonic masculinity in the declining sex ratio in India and the importance of gender equality,

The campaign developed communicational messages aimed at promoting new gender equitable behaviour among men. Community based activities were implemented across 350 villages and 20 districts in the states of UP, Rajasthan and Orissa, involving youth, teachers and media personalities.

The main project activities included meetings at district and block level. Paintings and essay writing were conducted at college and school level to sensitize students and people at large to work on curbing problem of declining sex ratio. Building the capacities for peer monitoring, involving non-NGO stakeholders, was carried out as a strategy to put a further check on the disturbing trends.

1.2.4 Enhancing Male Participation for Improving Gender Equality in Maharashtra State (Samajdar Jodidar)

In 2011, CHSJ launched the initiative "*Enhancing Male Participation for Improving Gender Equality*" (Samajdar Jodidar) in Maharashtra State, based on the belief that men's perceptions of their masculinity and of their roles in society can change through reflection and analysis of how masculinity is socially constructed. Transformations in men's use of power are possible and when they do occur, they contribute to gender equality.

This project, supported by UNFPA, was implemented in 125 villages in 3 districts of Solapur, Pune and Beed in Maharashtra State. The objective was to reduce gender violence and discriminatory behaviours at the family level, to improve knowledge, attitude and behaviour of men and boys on issues of gender equality and VAW, to improve women's participation in decision making and to increase male participation in reproductive health issues.

To date the project has achieved the following results:

- Around 200 groups have been created at the community level, which provide a platform to their members to share their concerns, and take up issues of gender justice.
- Men have started sharing household work, taking care of children and demonstrating more affection.
- Animators (community facilitators) have started analysing their role in domestic violence and started intervening in cases of VAW.
- Men have tried to stop early marriage of daughters and are supporting higher education of girls and even refusing to give dowry.
- A referral mechanism has started for men's sexual and reproductive health services.

The project fosters the promotion of champions/role models (referred to as animators) and the formation of men's groups in the community, who together put into practice new gender equitable behaviours in the home, while supporting each other to do so.

A mid-term review of the project highlighted the fact that that it has uniformly achieved the difficult task of motivating men to take responsibility for domestic work in the home. It has also created public opinion in favour of this change, through the promotion of animators as role models of men who have changed harmful aspects of being men in the family unit and in the wider community. "Walking the talk" has been the most persuasive way of convincing other men to follow suit. At first, some women were suspicious and reluctant to trust in the changes manifested by men, but gradually many have accepted and appreciated the support and respect that men are now giving them.

Using a 'realist evaluation' approach (Sridharan and Nakaima 2011), efforts have been made to capture the processes through which changes unfold in men, families and communities. A significant lesson learned is that while some change is incremental, there can also be dramatic community-level transitions. Thus, while on the one hand men, in the face of resistance by other men and some women, are trying to 'carve a space' for themselves within the home and are slowly taking responsibility for domestic work, on the other hand entire villages are taking pledges against early marriage, challenging the giving and taking of dowry and are making women, with their husbands, joint property-owners.

2. OVERVIEW OF THE GENDER NORMS IN THE RURAL SETTINGS WHERE CHSJ WORKS WITH MEN AND BOYS FOR GENDER JUSTICE¹

CHSJ's efforts to mobilise men for gender justice takes place, mostly, in rural contexts where gender identities, expressions, roles, relations and norms are determined by a rigid patriarchal vision of what it means to be men and women in society. This is reflected in a series of situations described below.

- A strict gender division of labour confines women to the domestic domain, responsible for reproductive work and men to the public/political domain, in control of productive work that guarantees access to and control of economic, social and political opportunities, social mobility and individual autonomy.
- The revered status in rural cultures of the traditional family unit constantly reinforces gender specific roles and responsibilities in relation to motherhood, fatherhood and caregiving, both within the family and externally. Women who transgress established gender norms vis-à-vis the family are perceived of as a threat to family stability and moral values and are treated with criticism, disapproval, ostracism, threats of and use of violence. Men who do the same (by supporting women's rights and opportunities and/or by sharing responsibility for domestic work and child care) are ridiculed and treated with distrust and disdain, but rarely punished in the same way that women are.
- The unequal access by boys and girls to education results in lower literacy rates for women putting them at a disadvantage in the community vis-à-vis access to information, paid employment opportunities and in relation to public and political participation.
- Cultural and religious myths and taboos related to women's sexuality and reproductive cycle brand them as impure or bearers of misfortune, and therefore unworthy to participate in community and political structures, while also limiting their access to health services.
- Men have almost no involvement in the use of contraception, which is seen as the sole responsibility of women.
- The ongoing practice of 'son preference' that leads to the termination of pregnancies when it is known that the foetus is female is reinforced by the cultural belief in boys' superiority over girls and is often carried out contrary to women's wishes, and enforced by men.
- The ownership of property (land, houses, livestock, etc.) is concentrated in the hands of men - legislation exists that facilitates women's opportunities to own property and to inheritance rights, but for cultural and socioeconomic reasons, it is rarely enforced. Culturally, women are seen as an extension of the property of men and women who do own and control resources of their own are invariably treated with disdain.

¹ This section has been adapted from sections of the Emerge Case Study 4: http://opendocs.ids.ac.uk/opendocs/bitstream/handle/123456789/7058/EMERGE_CaseStudy4.pdf?sequence=5

- The idea prevails that men are superior to women, intellectually, physically and sexually, which negatively affects women's self-esteem, participation and leadership in the community, seen traditionally, in any case, as the prerogative of men.
- The prevalence of fundamentalist religious values and practices, for example purdah, reinforce patriarchal norms and the control and domination of women by men.
- There is widespread practice of physical, psychological, sexual and patrimonial violence by men against women in intimate partner, familial and social relationships and complicity (through silence) of social and political institutions at the community level, that inhibit women's participation and leadership in public and political spaces.

Despite state and national level legislation over the years in favour of equal opportunities and rights for women, the intransigence of patriarchy at the community level continues to favour men and marginalise women. Indeed, even with the establishment of legally binding quotas to ensure women's increased participation in Panchayats, men still tend to dominate public and political leadership at the community level. In many settings, women may be officially elected and registered as Panchayat members, but their participation is minimal and often manipulated by male leaders for the protection of their own interests, power and privileges. Furthermore, insufficient mechanisms exist to gauge continually the dynamics and levels of women's participation as leaders in the community, which is simultaneously hindered by the patriarchal attitudes and practices that continue to reinforce women's place in the home.

Another important cultural dynamic that contributes to determining men's and women's roles, power and participation in the family and community are the class and caste systems. Some argue that men from the elite social classes and castes are more resistant to women's empowerment and leadership than men from poorer ones, because they see them as a direct threat to their power and privileges. Men from poorer classes and castes, however, often identify with the wider, historical quest for social justice, and may find it easier to develop a sense of solidarity with women's rights and gender equality and to support women's public and political participation and leadership.

Furthermore, practical circumstances, especially in contexts of male unemployment and underemployment, often determine the degree to which they have the power to decide whether or not women should seek paid employment. Even when this occurs, however, many of these same men may still pursue other strategies to impose patriarchy in other spheres of their lives, families and communities, reinforcing the many obstacles to public and political participation and leadership that women from poorer castes and classes face.

CHSJ's efforts to mobilise men for gender justice in rural areas seeks to challenge and change the patriarchal attitudes, values and behaviour of men and enable them to become allies of women's empowerment. The fact that many men are concerned about girls and women's welfare and opposed to violence against

women (but often don't know what to do about it) is something that CHSJ sees as an opportunity to promote changes in men. It is seized an entry point to facilitate processes of sensitisation and change with, and within, rural men, to enable them to deconstruct the harmful masculine identities that patriarchy has imposed upon them and which lead to women's subjugation.

CHSJ's approach to mobilising men for gender justice moves men through personal transformation processes that have immediate and long-lasting impact on their intimate partner relationships (ITR) and within the family unit. It also focuses on men's role as agents of change in the community and at the institutional level, in favour of gender equality.

Referred to as "animators" these men become ambassadors within the community of gender justice and close allies of processes of women's empowerment and community and political participation and leadership. This takes place within the framework of existing (but generally poorly applied) progressive legislation on women's rights and political participation, and in collaboration with processes of women's empowerment promoted by CHSJ partner organisations. As knowledge of gender issues and rights increase, men and women work together to monitor the delivery and quality of State services, particularly in relation to women's sexual and reproductive health and rights, gender based violence and to consolidate women's participation as leaders in community structures.

3. ASSUMPTIONS

Assumptions, in the context of this Theory of Change, refer to a series of conditions that CHSJ believes already exist, based on its previous experience of working with men and boys for gender justice (and that of other organisations in different parts of the world) and on its knowledge of the rural communities where this work takes place.

The assumptions included below are divided into three categories: a) assumptions related to the patriarchal nature of masculinities in rural communities, b) assumptions related to change and the transgression of gender norms and c) assumption related to resistance and backlash in the community. These assumptions reflect a reality already in place (in general) and therefore do not need to be brought about by the intervention itself.

3.1 ASSUMPTIONS RELATED TO THE PATRIARCHAL NATURE OF MASCULINITIES IN RURAL COMMUNITIES

The first set of assumptions related to the patriarchal nature of masculinities in rural communities, is linked to widely held societal beliefs that are rooted in religion, culture and traditions and that determine gender inequalities. Not all these beliefs are necessarily interpreted and adhered to in the same way, or to the same degree, by everyone in every setting. The general assumption, however, is that their existence has a normative effect on the attitudes and behaviour of individual men and women of all ages, on relationships, families, communities and societal institutions, on the sexual division of work, and on the unequal access to opportunities and resources by women and men. The following more detailed assumptions, related the patriarchal nature of masculinities in rural communities, are a starting point for implementing this Theory of Change.

- The rural communities in which CHSJ operates and in which this Theory of Change will be implemented are characterised by a highly patriarchal social order.
- The prevalent belief, in these rural communities, that men possess a natural, God-given superiority over women is widespread and deep-rooted. Its expression as intellectual, physical and sexual supremacy reinforces women's inferior condition and position in the community and determines their lesser roles, opportunities and rights.
- The processes of gender socialisation that men experience in rural communities create rigid expectations in relation to how men are supposed to think, feel and act in all spheres of society, reinforcing harmful stereotypes and practices of masculinity, whilst simultaneously demeaning and censoring all that is considered feminine in men. This rejection of the feminine, in turn, lays the foundation for misogyny and homophobia in society.
- The possession of power and the privileges that patriarchy confers on men is a central characteristic of masculinity – without it men feel inadequate and are often ridiculed. Men 'prove' their masculinity by demonstrating their power to others (women and other men) and to themselves, which invariably entails using power over others for individual and collective economic, social and political advantage. To do so, violence in all its many manifestations (physical, psychological, sexual and patrimonial) is often used as a tool of dominance and control.
- The gender equitable socialisation of boys from an early age, promoting their joint responsibility for domestic work and the care of other family members, as well as respect for girls' rights and opportunities, represents a long term 'investment' for gender justice and is a key factor in strategies that seek to prevent VAW and guarantee protection from violence of girls and women.
- The model of 'hegemonic masculinity' has a pervasive and persistent presence in all the four domains that this Theory of Change aspires to address: personal, family, community and structural/institutional. As such, it is necessary to address these in a systemic way, bearing in mind that personal transformations lay the foundations for change in the other three domains and make them easier to achieve and consolidate. Similarly, however, changes in the community and structural/institutional domains reinforce the transformations that some individual men and families are endeavouring to put into place and inspire others to follow suit, which in turn also strengthens the wider community and structural changes.
- Gender discrimination, widespread across all four domains that the theory of Change seeks to address, and expressed both as cultural practices and in institutional policies and programmes, can be challenged and eradicated when enough individuals change their attitudes and behaviour and work together to promote gender equitable practices at all levels.
- Men, in general, don't have much interest in nor knowledge of gender issues, particularly of women's sexual and reproductive health and rights (their partner's

and those of other women); similarly, few men take responsibility for their own sexual and reproductive health nor for their own health and wellbeing in general – a reality that is intimately linked to the socialisation of men as self-sufficient and “indestructible”.

- In general, men's participation in contraception, involvement in parenting and utilisation of Public Health services is low.

3.2 ASSUMPTIONS RELATED TO CHANGE AND THE TRANSGRESSION OF GENDER NORMS

CHSJ's work on gender issues over the years and that of many other organisations like Sonke in South Africa and Promundo in Brazil, clearly shows that many men, when given the opportunity, respond to the call to stand up and defend the rights of women. Some important assumptions related to changes in men and the transgression of gender norms are detailed below.

- Many men who are already involved in other social justice issues (for example land rights, human rights, employment, rural development, access to health an education, local politics, etc.), when given the opportunity to reflect on and analysis gender and power issues, can easily and quickly become agents of change for gender justice.
- Men, too, who have a religious/spiritual conviction and/or leadership role that rejects exploitation and violence and seeks justice and peace, when enabled to understand and deconstruct gender relations, embrace the idea of gender justice and take on the role of advocates and activists for women's rights.
- Many young boys and adolescents, still in the process of developing their identities as men, strive to resist the model of hegemonic masculinity that is imposed on them, especially when they have witnessed violence used by their fathers against their mothers or against themselves. When given the opportunity to break with the patriarchal mould, they can make decisions that reject dominance, control and violence in their relationships and that cultivate mutual respect and rights.
- Many men in the community do not agree with the prevailing violent patriarchal norms and are already concerned about VAW, aware that “other” men are not to be trusted, care particularly about the wellbeing and safety of the women within their own family circle: wives, daughter, sisters, etc. Ironically, this often leads to actions of (over) protection that can manifest themselves in control and violence. Gender awareness and commitment to gender justice can shift their ‘protective’ actions to ones that call on men to desist from VAW, demand accountability and redress, and break with attitudes and practices of complicity between men.
- Men can change (and many want to change) but don't necessarily know how to – many of these are often stifled and demoralised by the negative jibes and criticisms of their peers, the fear of ridicule and of being ostracised. Participatory, transformative training, however, allows these men to examine their own beliefs and behaviours and develop a firm commit to personal change and social action. Such men then become community activists with support for activities

and mentoring and emerge as alternative role models for other men to emulate. When enough men “walk the talk”, others follow and discriminatory norms are challenged and changed.

- The changes that men embark on can take many forms and have many dimensions. A very important change is a shift in the conceptual framework of what constitutes violence and there is a greater acceptance of intentionality and responsibility. This conceptual shift changes the interpretation of the same act from unintended or routine discrimination to intended violence. Men's ability to reflect on their violent and discriminatory actions is a supportive condition to change.
- Changes in men bring benefits for women and children, for men themselves and for familial and community relations. One of the most significant gains is the development of closer relationships with their wife and children. The International Men and Gender Equality Survey (IMAGES) found that “*men who support gender equality or have more equitable attitudes are more likely to report life satisfaction*” and lists the following possible benefits:
 - ✓ Women's increased access to and participation in the labour market results in higher household incomes and less pressure on men to be sole or primary breadwinners;
 - ✓ Men who take on greater caregiving roles experience deeper connections with children and partners and are more likely to have better physical and mental health. Men's increased participation in children's lives also leads to more positive outcomes for children;
 - ✓ Refraining from violence allows men to enjoy more trusting and respectful relations with women, children, and other men;
 - ✓ Men with greater gender equitable beliefs and who more openly communicate with their partners report greater sexual satisfaction;
 - ✓ Men's increased participation in household chores is associated with happier relationships, for the men as well as for their partners.
- While many men respond to the idea of achieving benefits, like the ones mentioned above, their participation in processes of personal transformation also enables them to develop an “*ethical responsibility to change the system that gives them an unjust share of power. Efforts to engage men and boys in gender equality must also seek to evoke men's responsibility and sense of justice as members of a common citizenry and as human beings. Because gender equality benefits all humanity, it should be the aspiration of all humanity—men and women. It is possible to highlight the benefits to men themselves of living gender equality and at the same time to appeal to the fact that gender equality is the right thing to do and support*”.
- Many men who experience gender transformative processes develop an almost missionary zeal and become impassioned social activists to change other men and prevent gender-based violence. Ironically, the time they dedicate to this newly-found ‘mission’ can have detrimental effects on the gains achieved in their relationships with their wives and children. As such, it is imperative that they also dedicate quality time to nurturing those relationships, finding a healthy balance between community activism and the needs of the family.

- When men do change, they can become catalysts and advocates for women's empowerment, in their families and communities.
- The setting up and consolidation of 'men's groups' in the community is an important and much-needed element of engaging men and boys for gender justice, so that they can reflect continuously on their own attitudes, values and behaviours, support each other in their processes of change and take collective action in the community and in relation to societal structures and institutions. Processes of community education and awareness raising campaigns, using interactive/participatory media, can be a platform for action for such men's groups and a vehicle for larger social messaging for transformation of existing social norms.
- Social transformation needs the support of a new range of community-based services.

3.3 ASSUMPTIONS RELATED TO RESISTANCE AND BACKLASH

The promotion of changes in men's attitudes and behaviour and in women's access to rights, opportunities and resources will not always be met positively by all members of the community. Experience teaches that the following expressions of resistance may occur, leading to backlash that must be dealt with in constructive ways.

- Some men in powerful positions may feel threatened by the promotion of gender justice, especially if they adhere to conservative political ideologies and fundamentalist religious belief systems. Some may experience the idea of equal rights for women and men as abhorrent to their values and principles, others may be afraid of losing power and the privileges that power bestows on them; many may experience a mixture of these. In dealing with the backlash that can result from this resistance, it is important to develop constructive methods of engagement that entails, where possible, dialogue and negotiation. This can be more easily achieved when peers of the those who put up resistance (i.e. men in powerful positions who support gender justice) take a leadership role in the processes of dialogue and negotiation that are established.
- Through the sequential analysis framework that CHSJ has carried out of formation programmes, it has emerged that male participants in training processes can experience dramatic shifts in their consciousness, but often too face resistance from women within the family when they start to carry out domestic work, traditionally seen as women's responsibility. Women themselves, especially when they have not had access to processes of formation in gender, can feel threatened when their husbands or sons (who HAVE been trained on gender issues) begin to promote changes in the way that the family is organised and in the roles and responsibilities that have existed for generations. This can be experienced as an invasion of the domestic, private space (where the women have power of decision and a sense of worth) and as rejection or belittling of the work they carry out for the family's well-being, particularly if the men involved impose abrupt changes from their position of power. Women in these men's families, however, after initially resisting changes, begin to endorse and value

them when they see men's participation in routine household and childcare activities increase and dynamics of control and violence decreases.

Other family members, too, can treat men who are changing with ridicule and often use homophobic mockery to discourage them from carrying out "women's work". To be able to respond to this kind of backlash from within the family unit, men must first know that it is likely to happen and approach the changes gradually, initiating process of dialogue and awareness raising within the family unit, sharing the learnings on the issues they have gained from the training processes.

- For young men, in particular, the resistance they face within the family can be very disappointing and demoralising, especially when they have become impassioned with the commitment to the idea of gender justice. However, when they learn to dialogue and negotiate change in the family and have the support of others (animators, peers in similar processes of change, key women leaders in the community) the backlash invariably diminishes, especially when it is seen to benefit other family members. CHSJ has witnessed unmarried young men emerge as champions for their sister's empowerment, their continuing education and in supporting delay in their marriage. Mothers have also been seen to be more supportive of changes in their unmarried son's behaviours.
- A final group that can manifest resistance to changes in men are their peers - those men who do not take part in the training processes - men who continue to be influenced primarily by the values and practices of patriarchal masculinity - family members, friends and acquaintances. They will use their influence to try and derail the transformations that are taking place, which represent a threat and a challenge to their own ways of being men, their power and privileges. One of the tactics they will often adopt to dissuade the changes they see in those men who endeavour to change is the use of direct and indirect homophobic and misogynist slurs. They will seek to create anxieties and undermine their confidence by insinuating that by changing they are somehow becoming women or homosexuals, (inferior and therefore worthy of derision) and by intimidating them with threats of exclusion (often indirectly) from the community, social, public and political circles where men meet. The formation of men's groups for ongoing reflection and analysis, that meet regularly, is one important way of mitigating this type of backlash, as men can support each other in their change processes and not feel that they are alone. Similarly, as those men in processes of change begin to gain the recognition of the community and the benefits of being gender equitable men (personal, family and community) become visible, the backlash itself will tend to diminish in frequency and intensity.
- Change for men brings with it the risk of loss, caused by the types of resistance and backlash described previously. The most significant loss that men can experience is in relation to their position in their own/natal families. Some married men, for example, can lose the support of their mothers and fathers who fail to understand the reasons for the changes in their sons and see them as an affront to culture and traditions. Not all situations of rejection and ridicule will necessarily be resolved positively and many men in processes of change may experience ruptures in friendships and relationships (especially with male friends) because of

their commitment to gender justice. This loss, however, is compensated by the gains experienced through the establishment of deeper and more trusting relationships and friendships. Similarly, after a period of initial ridicule, men in processes of change also gain social prestige and gradual acceptance by previously sceptical family members and friends, which offsets the initial loss experienced.

4. CHSJ'S "VISION OF CHANGE" FOR HEALTHY, GENDER-EQUITABLE COMMUNITIES

4.1 WHAT GENDER EQUITABLE COMMUNITIES LOOK LIKE

CHSJ's model for mobilising men for gender justice in rural areas, revolves around the 'utopian' visualisation of what gender equitable communities would look like, as a result of the successful implementation of the model in a holistic way:

"Communities in which human relationships in all private, public and political spaces are grounded in principles of mutual respect and equality and where organised, collective processes bring people together to strive for the elimination of all expressions of discrimination and violence against women and children, and the promotion of social justice and human rights".

4.2 THE FOUR DOMAINS OF CHANGE

To move towards attaining this long term, overarching vision of change for healthy, equitable communities, the CHSJ approach to mobilising men focuses on consolidating the specific transformations that are needed within and in relation to each of the following four 'domains':

1. The individual/self-domain
2. The family domain
3. The community domain
4. The structural-institutional domain.

These are expanded and explained below.

4.2.1 The individual/self-domain

"Earlier I used to keep things in my heart. Now I write down "what I should do which I am not able to do" when I get angry. It's on pieces of paper hanging on my wall." - A MASVAW activist

The 'individual/self-domain' refers, initially, to the gender identity that society assigns to a person based on the biological sex depicted by their visible sexual organs at birth. It is a person's sense of self, of being a man or a woman and how s/he expresses that identity. It also integrates other aspects of identity such as ethnicity, caste, class and sexuality.

CHSJ's model for mobilising men for gender equality emphasises the need to procure and consolidate change, in the first instance, in the patriarchal gender identities of men in rural areas. It acknowledges that gender socialisation has entrenched in rural men a highly patriarchal vision of their own masculinity, of femininity and of the roles and responsibilities of men and women and the relationships between them. It seeks to transform how men perceive themselves

and to enable them to develop gender equitable belief systems, attitudes and behaviours as well as the conviction to put into practice new, equitable ways of being men in the face of the ridicule and resistance they may receive from others, both men and women.

4.2.2 The family domain

"I wasn't doing anything before joining MASVAW. When I woke up, [my wife] would fold the bed sheets. When I brushed my teeth, she would bring the water. I thought, "This is my right. Without money, I got a servant. My father purchased this servant for me." I ordered, "Do this, do that.", But after joining MASVAW, I realized actually I'm doing a very wrong thing". – A MASVAW activist

The "family domain" focusses on the gender division of roles and responsibilities within the family unit and the power and violence dynamics that are present between different members of the family, such as husband/wife, father/daughter, father/son, mother/daughter, mother/son as well as children/ elderly people.

CHSJ's model for mobilising men for gender equality emphasises the need to procure and consolidate change in relation to how families are structured and organised, to guarantee shared responsibility for domestic work and equal rights and opportunities for all family members, regardless of their sex, gender, age or other condition. It also promotes the prevention of power abuse and violence in all its manifestations, especially by men against women in Intimate Partner Relationships (IPR). When changes begin to occur within families, these are witnessed in such things as: boy and girl children being treated fairly, with the same access to education and recreation, in greater time being spent by men taking care of others in the family, in women's increased participation in activities outside the home and in ways of using power that benefit all members of the family and that reject the use of violence.

4.2.3 The community domain

"He also encourages me to go out and work. I like the fact that he trusts and respects me. Now my husband asks me not to wear veil (tradition of covering face by women in front of men). When I said that other women in our community still wear veil, he said don't worry about what others would say; we will do what we like. He also doesn't mind my talking and laughing with others." Wife of a MASAW activist

"For example today he has left me alone to sit and talk with you. This was not there earlier. I have the freedom to go wherever I want to go. I can freely talk to anybody." - Wife of a MASAW activist

The "community domain" in CHSJ's model for mobilising men for gender equality, refers to the systems of social norms, cultural traditions and religious beliefs that determine the value of men and women in the community, their roles in society and their respective access to opportunities, resources and services.

Changes in the community domain are related to shifts in the patriarchal attitudes, stereotypes and behaviours that circulate within the community (via culture and religion) and that impose rigid visions of how men and women should think, be, relate and act in the community. Shifts towards gender equality in the community domain entail greater freedom of choice (for women and men), for example, and equity in relation to the education and health of their children and paid employment. In gender-equitable communities, male leaders advocate for the

rights and welfare of women and children and community organisations (for example unions, centres of worship, women's groups, youth groups) actively promote gender equality, take responsibility for the prevention of violence against women and children and for access to justice for those who experience violence.

4.2.4 The structural-institutional domain

The “structural-institutional domain” in CHSJ's model for mobilising men for gender equality highlights the need for the elaboration of gender-equitable policies by governmental authorities and State entities at the local level, (education, health, police, judiciary etc.) and of plans and programmes that operationalise these policies. The kinds of changes needed for this to occur entail the consolidation of women's political leadership and active participation of women, as employees and advocates, in the development of gender-equitable policies, plans and programmes. Changes in the attitudes and practices of men in positions of political power are also key for transforming the structural-institutional domain and creating policies and programmes that actively promote opportunities for women and girls and that guarantee them protection from violence and access to justice.

4.3 DESIRED CHANGES IN THE FOUR DOMAINS OF THE TOC

The following table (see next page) demonstrates the desired changes in MEN that can be attained through the holistic implementation of this model for Mobilising Men for Gender Justice in Highly Patriarchal Settings.

The changes are categorised in relation to the themes/issues that are prioritised by the strategies that the model promotes and impelments. These are:

- Belief/value system
- Productive and reproductive work
- Fatherhood, parenting
- Caregiving
- Power and Privilege
- Violence
- Sexuality
- Sexual and Reproductive Health and Rights
- Interpersonal relationships
- Decision making
- Leadership for gender justice
- Political participation

Table of desired changes by domain/ issue for achieving “gender equitable” communities

	Self Domain	Family Domain	Community Domain	Structural-Institutional Domain
Belief/value system	<ul style="list-style-type: none"> Men are critical of self as superior to women. Men hold positive attitudes to gender equality. Men express belief in and commitment to gender justice. Men value and have respect for women. 	<ul style="list-style-type: none"> Daughters and sons are valued equally within the family. Men question their role as authoritarian heads of family. Women are recognised and valued as leaders/heads of families. Partners/wives no longer seen as 'domestic servant'. 	<ul style="list-style-type: none"> Men and women, in community spaces (formal and informal), question and challenge the idea of men's natural superiority over women. Men and women express belief in and commitment to the idea of equal value, rights and opportunities for men and women 	<ul style="list-style-type: none"> Growing belief that women can be leaders in political positions.
Productive and reproductive work	<ul style="list-style-type: none"> Men question and challenge the cultural notion that domestic work is only for women who are inferior (waste of time, useless) Men no longer believe that a “woman's place is in the home” – more open to women's access to productive work 	<ul style="list-style-type: none"> Men value the domestic work carried out by women Sons (not just daughters) take shared responsibility for domestic work- Daughters and sons have access to the same rights and opportunities (recreation, education, health, work) Men take shared responsibility for domestic work (cooking, cleaning, washing, fetching water, caring for animals etc.) 	<ul style="list-style-type: none"> Women, as well as men take part in productive work/are in paid employment. Men take shared responsibility for taking children to school, health clinics, etc. Community facilitates care services for children of working women. 	<ul style="list-style-type: none"> Authorities adopt practices, policies and plans that acknowledge many women's double/triple work role. Men political leaders support women's right to equal employment opportunities and equal pay. Authorities use equity principle for creating job opportunities for women in community/ village
Fatherhood, parenting caregiving	<ul style="list-style-type: none"> Men's vision of their role as fathers moves from dominant, provider/protector to involved/responsible, caring, hands-on parent. 	<ul style="list-style-type: none"> Men take shared responsibility for parenting/caregiving (nurture, education, health, children's personal development) Men show love and care to their OWN children and not just to the children of other family members Men spends quality time with 	<ul style="list-style-type: none"> Both fathers and mothers take responsibility for children's care in the community Men/fathers take children to health post for immunisation and to Anganwadi centre (child centre for pre-education) for supplementary nutritional food. 	<ul style="list-style-type: none"> Political and other influential community leaders are examples of caring, equitable fathers.

	Self Domain	Family Domain	Community Domain	Structural-Institutional Domain
		<p>children (recreation, studies, etc.) and enjoy doing so.</p> <ul style="list-style-type: none"> Children are not afraid of their fathers. 		
Power and Privilege	<ul style="list-style-type: none"> Men believe that power can be used in democratic and constructive ways. Men aware of the privileges conferred on them by patriarchy. 	<ul style="list-style-type: none"> Men use their power to foster opportunities for women and children in the family. Women involved in decision making on family issues. 	<ul style="list-style-type: none"> Men use their power to foster opportunities for women and children in the community. Women involved in decision making on community issues. 	<ul style="list-style-type: none"> Authorities use their power to foster opportunities for women and children in the community. Women involved in decision making on political issues.
Violence	<ul style="list-style-type: none"> Men have a broadened understanding of violence that incorporates physical, psychological, sexual and patrimonial violence. Men reject violence in self and opt for non-violent ways of resolving conflict Men break with male complicity and question and challenge the violence of other men. 	<ul style="list-style-type: none"> Men manage anger and conflict in IPR in constructive, non-violent ways. Men treat women and children with respect. Men listen to the ideas and opinions of women and children. Women can leave the home without fear of reprisals by their husbands/partners. Family relationships are characterised by dynamics of positive, healthy interpersonal communication. Climate within homes free from fear. 	<ul style="list-style-type: none"> Violence is understood as a community (public) matter not a private one Community organisations and members are breaking the silence on violence (speaking out) Community organisations and members are taking collective action against perpetrators of violence. Men dedicate time and resources in actions to support access to justice for women survivors of GBV/VAW. 	<ul style="list-style-type: none"> Authorities adopt practices, policies and plans that acknowledge to need to prevent, punish and eradicate VAW. Institutions create opportunity to increase understanding of GBV/VAW and for sensitization of its members. Institutions seek technical support to address GBV/VAW Institutions support survivors of GBV/VAW for getting justice GBV/VAW is being addressed within constitutional and human rights framework.
Sexuality	<ul style="list-style-type: none"> Men talk about sexuality issues with respect and dignity, not in abusive, derogatory language. Men respect the diverse sexual orientations and gender identities of others. Men have respectful 	<ul style="list-style-type: none"> Men in IPR seek consent from their partners to have sex (no coercive sex). Fathers and mothers provide sexual education for their children. 	<ul style="list-style-type: none"> Community organisations and members respect all expressions of sexuality (for example LGBT, single women) Community organisations and members openly discuss sexuality issues with respect. 	<ul style="list-style-type: none"> Authorities promote knowledge of and healthy attitudes to sexuality internally and externally.

	Self Domain	Family Domain	Community Domain	Structural-Institutional Domain
	attitudes to women's sexuality			
Sexual and Reproductive Health and Rights	<ul style="list-style-type: none"> Men are supportive of women's SRHR Men have responsible attitudes to contraception use. 	<ul style="list-style-type: none"> SRHR are openly discussed within families (breaking with taboos) Men and women share responsibility for contraception use. Families support young women's right to decide when to have children and how many (reduction in early, unwanted pregnancies) Daughters have access to information on SRHR. Sons educated to respect women's SRHR. Fathers and sons take responsibility for their own sexual health. 	<ul style="list-style-type: none"> Community organisations and members challenging and changing discriminatory norms related to SRHR Community organisations and members are challenging homophobia and attitudes that lead to hate crimes. Community organisations and members are breaking the silence on sexual violence (speaking out) Community organisations and members are taking collective action against perpetrators of sexual violence. 	<ul style="list-style-type: none"> Authorities adopt practices, policies and plans that promote and protect women's SRHR. Authorities monitor the quality of SRHR services Institutions acknowledge and felicitate the re-marriage of widows.
Interpersonal relationships	<ul style="list-style-type: none"> Men are committed to developing mature, meaningful and respectful relationships. 	<ul style="list-style-type: none"> Men express their emotions (pain and joy) and feelings to partner, children, family members, friends, without fear of ridicule Interpersonal communication in IPRs is non-authoritarian and respectful. Family members respect qualitative emotional relationships, and practise them. 	<ul style="list-style-type: none"> Community organisations and members promoting healthy interpersonal relationships (IPR and family), making them visible through positive role models. 	<ul style="list-style-type: none"> Authorities and institutions promote healthy relationships internally and externally.
Decision making	<ul style="list-style-type: none"> Men aware that women can and do make good decision-makers Men ask advice from women and other men 	<ul style="list-style-type: none"> Women who make their own decisions have increased autonomy and mobility. Children aware that decision-making by women 	<ul style="list-style-type: none"> Community organisations and members promoting women's decision-making. Men in the community support decision-making by 	<ul style="list-style-type: none"> All decisions taken by authorities and institutions on women's issues, involve women in constructive, meaningful ways.

	Self Domain	Family Domain	Community Domain	Structural-Institutional Domain
	when taking decisions.	is welcome in the family <ul style="list-style-type: none"> • Men support women's decision making in the family, to build confidence. • Decisions are made jointly on issues related to children's education, health, wellbeing. 	women and creating environment where other men are encouraged to do so.	
Leadership for gender justice	<ul style="list-style-type: none"> • Men believe that women can make good leaders for the promotion of women's rights and gender justice. 	<ul style="list-style-type: none"> • Within the family, men promote women's leadership in gender justice issues. • Children (both boys and girls) are encouraged to develop their leadership potential and skills. • Men take responsibility for domestic sphere to support women's leadership role on gender justice issues. 	<ul style="list-style-type: none"> • Community organisations and members actively promote women's leadership role on gender justice issues. 	<ul style="list-style-type: none"> • Institutions and authorities actively promote women's leadership role on gender justice issues.
Political participation	<ul style="list-style-type: none"> • Men believe that women can make good political leaders. 	<ul style="list-style-type: none"> • Family members support women to participate in community structures and local government institutions. • Within the family, men promote women's political leadership. • Children (both boys and girls) are encouraged to develop their political leadership potential and skills. • Men take responsibility for domestic sphere to support women's political in the community. 	<ul style="list-style-type: none"> • Community organisations and members participate in community based actions to support women's political leadership in community structures and local government, • Community organisations and members participate in community based actions to put pressure on institutions and authorities to include women as political leaders in community structures and local government • Community active in monitoring quality of services (health, education, access to justice) 	<ul style="list-style-type: none"> • Institutions create friendly environments where women can participate in political activities and hold political leadership positions.

4.4 THEORY OF CHANGE GRAPHIC ILLUSTRATION

The following illustration is a graphical representation of the ToC. It draws on the “ecological model”

Each of the four domains of change is represented by an ellipse – they are interconnected and change in one influences change in the others.

The yellow boxes are areas where change is needed (detailed in full in the above table of desired changes).

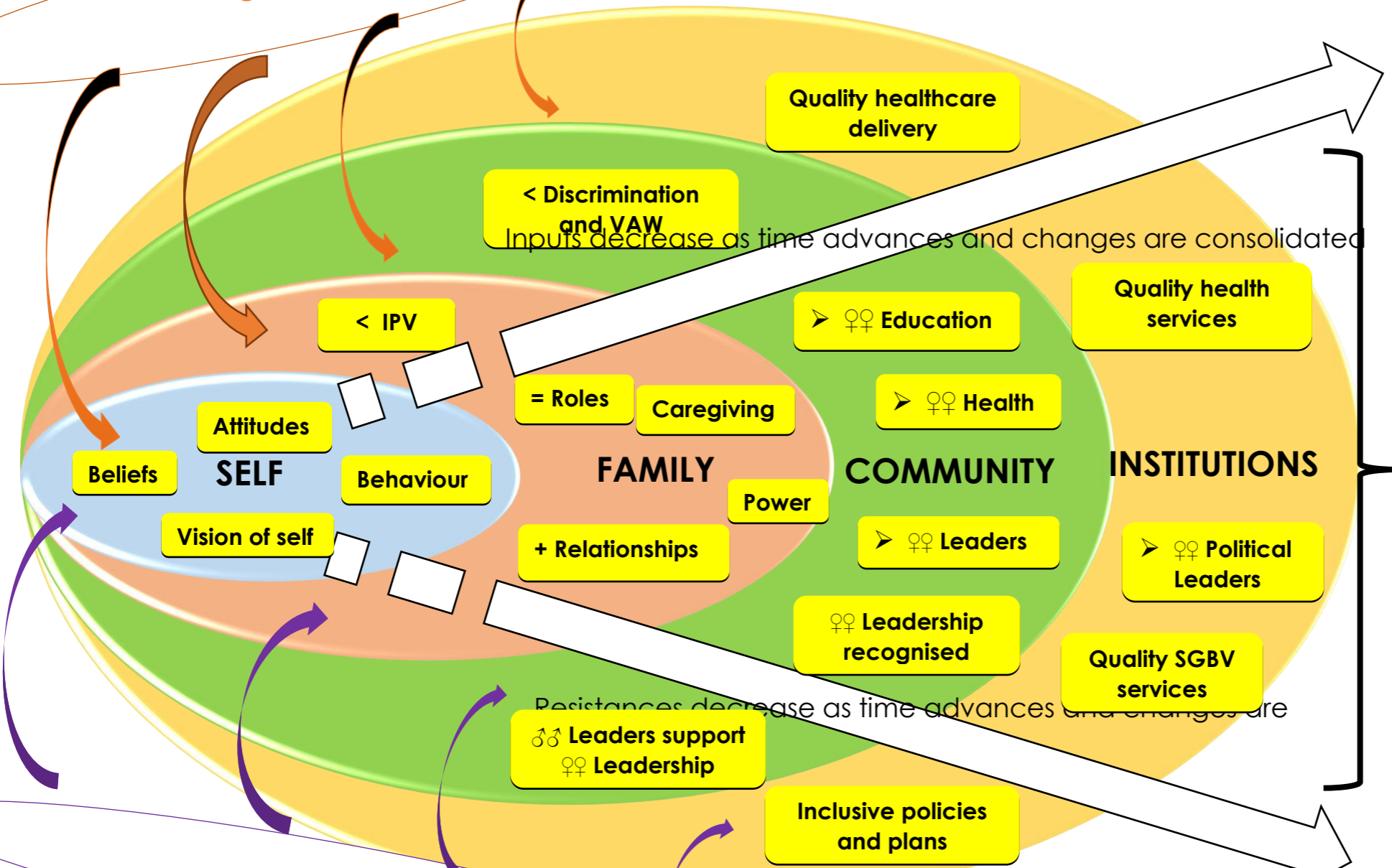
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INPUTS: Training, TA, Resources



VISION OF SUCCESS

“Communities in which human relations in all private, public and political spaces are grounded in principles of mutual respect and equality and where organised, collective processes bring people together to strive for the elimination of all expressions of discrimination and violence against women and children, and the promotion of social justice and human rights”.

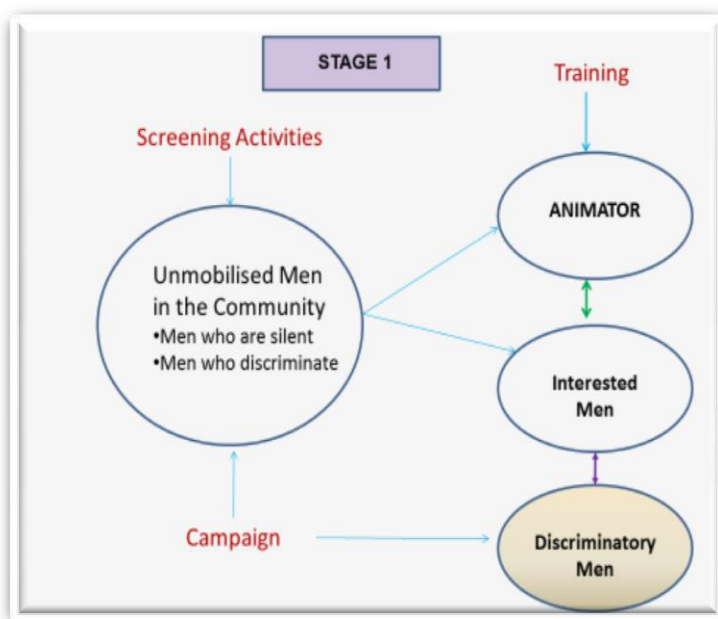
5. PATHWAYS TO CHANGE FOR MOBILISING MEN FOR GENDER JUSTICE IN HIGHLY PATRIARCHAL SETTINGS

5.1 STAGE 1: TRANSFORMATION OF THE SELF AND FAMILY DOMAINS

5.1.1 Formation of 'animators'

The first stage of CHSJ's intervention logic, the transformation of the self and family domains, entails the establishment of a pool of "animators" - men who will be groomed as champions/role models of gender equitable masculinities, and who will then influence other interested men and encourage them to modify their beliefs and behaviour. This involves the identification of men in the community who have a latent potential to respond to the themes and objectives of the intervention model and who are most likely to initiate processes of personal change/transformation.

To do this, screening activities are carried out. These are generally implemented by partner organisations in the community (especially those working on women's rights and empowerment) in coordination with CHSJ project staff who have previous knowledge and work experience in the communities where the model will be implemented, or in similar communities. Partner organisations consult village leaders and explain the broad objectives and expected outcomes of the proposed interventions. At the same time, partners' staff and CHSJ staff meet with potential participants and decide on the final candidates in consultation with the village head.



Men who pass the screening process are selected from the general population of 'unmobilised' men in the community, many of whom at this point will demonstrate patriarchal attitudes and behaviour and silent complicity towards the unjust treatment of women. Focus, however, is put on men who show signs of being willing to break with that silent complicity, and who are already involved in other social issues in the community. Emphasis, too, is put on the selection of young men.

Once these men are selected, they participate in an intensive training process on gender and masculinities whose goal is "to examine their own beliefs and behaviour and commit to personal change and social action". These training processes highlight critical reflection on analysis of personal beliefs, attitudes and practices, where these come from and their consequences for women, for men and for relationships.

These are safe spaces for men where processes of “concientization” take place and within which the participants can share with each other their personal histories and aspirations, acquire new knowledge about gender and related issues (for example power, violence, sexuality), make a real commitment to personal change and to wider community change for gender and social justice.

The training process for **animators**, typically, is divided into the following 11 phases, each of which takes an average of 2 days to implement.

PHASES AND THEMATIC CONTENT OF THE TRAINING FOR ANIMATORS	
1st Phase (2days) Orientation with Animators	<ol style="list-style-type: none"> 1. Introduction 2. Information of implementing agency 3. Orient project; Aim and Objective, Outcome of the project 4. Role and responsibility of animator; importance of animator 5. Dos and don'ts 6. Writing dairy: why write and what to be written
2nd Phase (1 day): Equality	<ol style="list-style-type: none"> 1. Meaning of equality 2. Equality: access, & control over resources, Equal opportunity; 3. Right to equality: within - Family, community, and state, why this inequality 4. Enabling and disabling factor/ forces
3rd Phase (2 days): Gender construction	<ul style="list-style-type: none"> • Sociogramming • Sex and gender • Construction of self gender • Spaces for men and women in domestic and public sphere • Gender as system and its impact • Gender and work • Relationship: gender, power and men • Gender discrimination in life cycle • Individual change plan
4th Phase (2 day) Patriarchy and Power	<ul style="list-style-type: none"> • What is patriarchy? • Institution and structure for control men and women in patriarchy: (Analysis within the relationship- your sister, your mother, your wife on resources, healthcare, nutrition, education, spaces for decision, opportunity to represent family, mobility, sport) Family, Education, Religion • Notions of rights sacrifices, and rewards for men and women in Patriarchy • Patriarchal norms how perpetuated and strengthened family, community, governance and religion • When do men feel humiliated and its links with patriarchy?
5th Phase (2 day) Masculinity	<ul style="list-style-type: none"> • Construction of own masculinity • Notion of Izzat (Honour) • Compulsion of maintaining patriarchal masculinity (performing the role, maintaining the image), its impact on men • Factor effect construction of masculinity • Hegemonic masculinity and Violence, and relation with violence • Men's reaction against aggression,
6th Phase (2 day) Violence	<ul style="list-style-type: none"> • How do you define violence? • Reaction on insecurity, fear, to control women sexuality • Impact of Violence – self and partner, Man and woman • Understanding women's assertion.

PHASES AND THEMATIC CONTENT OF THE TRAINING FOR ANIMATORS	
7th Phase (2 day) Sexuality	<ul style="list-style-type: none"> As a protector, as provider, as sexual being person what kind of masculine expectations you think you have from yourself? How do you define sexuality? How community perceived sexuality (Peer group, family, caste panchayat. Who excluded, How excluded, why excluded) How sexuality connected with masculinity Body literacy, respect of body, Giving and receiving pleasure, diversified sexuality Hierarchy of sexuality, Accepted and unaccepted sexual relationship
8th Phase (2 day) Reconstruction of Masculinity	<ul style="list-style-type: none"> Gender role (House hold work, body language, changing voice culture) Relationship (Decision making, decries discrimination and violence, sexuality) Care giving (child care, care in illness, caring partner and her needs) Health (responsibility of spacing method, gap between marriage and conception,) Creating enabling environment for practice Identity barriers in this roadmap (contextualise local scene) Strategies to overcome these barriers Celebrating changed masculinity
9th Phase (2 day) Women's health	<ul style="list-style-type: none"> Men's role in women's reproductive health Body literacy Pregnancy and care during pregnancy Safe delivery
10th Phase (2 day) Men's health	<ul style="list-style-type: none"> Men's health issues Reproductive and sexual health Contraceptive and men's role in using contraceptive
11th Phase (2 day) Express health care need and advocacy	<ul style="list-style-type: none"> Health Rights and right to health care Gender and Health Care Advocacy at PHC and District health authorities

The training processes for animators are planned, executed, monitored and evaluated by CHSJ staff in collaboration with partner organisations from the communities where the model is being promoted.

Specific skills training for facilitators (from partner organisations) and animators is also provided on the different themes detailed below:

Facilitators	Animators
<ul style="list-style-type: none"> Communication 	<ul style="list-style-type: none"> Communication
<ul style="list-style-type: none"> Networking 	<ul style="list-style-type: none"> Leadership
<ul style="list-style-type: none"> Doing concern research and data (Tanta Mukti, Chemist shop, police station, school, Panchayat, Gram Sabha, PHC, Hospital) 	<ul style="list-style-type: none"> Networking
<ul style="list-style-type: none"> Use of research/ data 	<ul style="list-style-type: none"> Counselling
<ul style="list-style-type: none"> Documentation 	<ul style="list-style-type: none"> Documentation, diary writing
<ul style="list-style-type: none"> Mobilisation 	<ul style="list-style-type: none"> Mobilisation
<ul style="list-style-type: none"> Coordination 	<ul style="list-style-type: none"> Coordination
<ul style="list-style-type: none"> Team building 	<ul style="list-style-type: none"> Organising meeting

• Facilitation	• Facilitation
• Field observation	• Observation
• Advocacy and Lobbying (People centred)	•
• Assessment	•
• Counselling	•

5.1.2 Awareness raising in the community through campaigns

While the training process is taking place, emphasis is also placed upon creating interest and awareness of the issues within the wider community, for which **campaigns** are developed. Typically, these include the use of posters and other materials that are distributed strategically within the community to stimulate reflection and discussion on selected gender issues, especially amongst men, and particularly those considered as “discriminatory men”, understood as those whose behaviour reflects deeply rooted patriarchal attitudes,

Other issues that men's groups can address include campaigning on issues previously considered taboo such as gender, masculinity and sexuality, selective abortions, caste and cultural sanctions and their impact on women's position in society and the joint registration of land and family homes.

5.1.3 Widening the pool of “interested men”

The screening process also detects other “interested men” who, at this point at least, are not selected to be trained as animators. This may be related to the time they have available and/or other commitments that makes it difficult for them to promise to take part in the training process. Similarly, the campaign activities that are implemented can arouse the interest of many men in the community, who begin to rethink some of the things they have taken for granted in relation to being men.

CHSJ, implementing partner organisations and animators maintain contact with this emerging group of “interested men” to maintain and strengthen their interest, many of whom are prime candidates for the organisation of support/reflection groups called “Samajhdar Jodidar” (which means ‘understanding partner’) that will be spearheaded by the animators once their own training is successfully completed and they are consistently putting into practice new, gender equitable behaviours in their intimate partner relationships and with their children and other family members.

During stage 1, informal contacts also establish themselves between the “interested men” and the “discriminatory men”, through for example, discussions that take place on the issues raised by the campaign materials or as a result of the visible changes that are occurring in the animators and that they implement in their homes.

5.1.4 Actions for change in the self and family domains

During the training processes, participants/animators begin to take actions in relation, mainly, to the first 2 change domains described earlier: the self-domain and the family domain. Animators in their own homes establish new internal dynamics

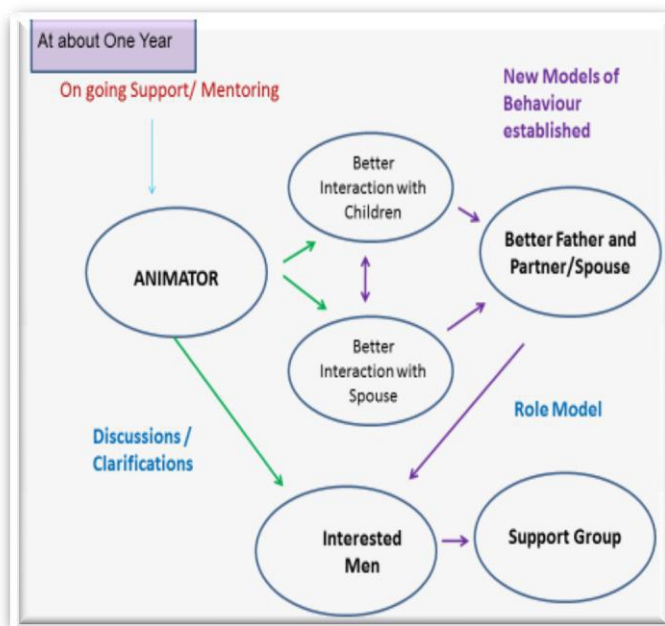
and practices that reflect their process of personal transformation and commitment to gender justice (use of power, domestic work, IPR, sexual and reproductive health role, responsibility for active child care and equal access to education, registration of marriages and joint ownership of property, encouraging women to go out to work, helping their partners set up bank accounts).

The training methodology used enables this to occur as participants realise the damage and harm that patriarchal attitudes and behaviour cause and make firm commitments to transforming their behaviour and roles within the family domain. This leads to improved relationships with intimate partners (wives, partners, girlfriends), with children and with other family members.

5.1.5 The formation of men’s groups at the village level

By the end of this first stage of the implementation of the model, which can take up to 12 months, a pool of animators has been formed that comprises of 20 animators at the cluster level and one in each participating village. Also, each village, by the end of Stage 1, typically, has 2 organised groups of interested men and boys (“Samajhdar- Jodidar”) – one of married men and the other of unmarried men, who are prepared to begin sensitisation work with other men in the community, as well as to spearhead actions at the community level in support of women’s rights and participation.

The following diagram represents roles, responsibilities, social interactions and outcomes at roughly **1 year after initiating the implementation of the model**.



As can be seen, at this point in the process, the role of CHSJ and partner organisations has shifted to one of giving on-going support and mentoring to animators, and has become less intensive. The active role of the animators, however, has increased both within the family domain and in relation to the wider community domain. Animators have improved their relationships with their spouses and children and are in the process of becoming responsible fathers, sharing domestic work and playing an active role in caregiving within the family unit.

Animators are also actively engaging “interested men” through formal and informal discussions and inviting them to participate in “support groups” – which are ongoing spaces for men to meet, reflect and propose actions they can take, individually and together, to change themselves and better their relationships with their own partners and children. As role models within the community, the animators advocate

directly and indirectly new, gender equitable models of behaviour that other men begin to want to emulate.

The following table details the topics/issues that animators typically develop with the men's groups at the village level, and the thematic content and methodology implemented.

Issue	Content	Methodology
Gender discrimination (4 days)	• Son preference	• Life cycle exercise of two children, use poster
	• Work load	• Time keeping exercise on work
	• Access & control	• Mapping and group exercise
	• Privilege restriction	• Mapping and group exercise
	• Women in Panchayat	• Case study
	• Control on Mobility	• Musical chair game and discussion
	• Access to education/ right to education	• Case study • Quiz. Information dissemination
	• Equity and equality	• Storytelling and group exercise
VAW (4 days)	• Abusive language	• Game and discussion
	• Typology of violence	• Free listing and discussion • Role play and discussion
	• Violence situation in area	• Collecting data and discussion
	• Dowry	• Role play and discussion
	• Sexual harassment	• Role play and discussion
	• Violence on self	• Sharing
	• Impact of violence	• Sharing and discussion
	Masculinity- (2 days)	• Expression of masculinity
• Exploring alternate masculinity		• Role play/ group discussion/ Using story of Sant Tuka Ram Using communication material
• Anger management		• Sharing exercise
Sexuality- (2 days)	• Sexual identity	• Case story
	• Myth related sexuality	• Quiz and discussion
	• Ideal sexual relation	• Group discussion
	• Body literacy and sexuality	• Body mapping
Health- (6 days)	• Health Rights	• Quiz exercise
	• Men's Health issue	• PRA tools- mapping
	• Caring during pregnancy/ pre-natal care	• Case study
	• Identifying problematic symptoms during pregnancy	• Case study
	• Safe delivery	• Quiz
	• Symptoms of problem during delivery	• Quiz
	• Caring of mother after delivery/ post natal care	• Film/ flash card followed by discussion
	• Contraceptive	• quiz
	• Men's participation in contraceptives	• Group discussion
	• Safe Abortion	• Case study
	• Need of family planning	• Group discussion
	• Risk behaviour- HIV in Youth	• Game and quiz
	• HIV infection and its implications	• Case study

Issue	Content	Methodology
Entitlement and laws (2 days)	<ul style="list-style-type: none"> • Health entitlements and provision 	<ul style="list-style-type: none"> • Quiz and discussion
	<ul style="list-style-type: none"> • Entitlement and provision under PWDVA 	<ul style="list-style-type: none"> • Quiz and discussion
	<ul style="list-style-type: none"> • Laws on equal prosperity in heredity, Right to choose, PWDVA, Dowry provision Act, Sexual Harassment, Right To Information, • Right to Education • Right to employment 	<ul style="list-style-type: none"> • Quiz and reading material

5.2 STAGE 2: TRANSFORMATION IN THE COMMUNITY AND STRUCTURAL-INSTITUTIONAL DOMAINS

5.2.1 Strengthening men's support groups and changes in their families

During the second stage of the implementation of the model, emphasis continues to be placed on the self and family domains and the pool of men involved in these processes widens to integrate more "interested men" and promote their involvement in support groups. To do so, animators engage them through community based activities to promote discussion and dialogue on gender issues and by organising participatory, experiential workshops, both of which are oriented to the formation and strengthening of men's support groups. Simultaneously, CHSJ and partner organisations continue to provide ongoing technical assistance, support and mentoring to animators to consolidate their personal transformation processes and their role as facilitators of processes for other men.

As the support groups develop, their members establish new dynamics in their own families that reflect their process of personal transformation and commitment to gender justice (for example, the constructive use of power, taking part in domestic work, IPR, caring role, sexual and reproductive health role, responsibility for active child care...).

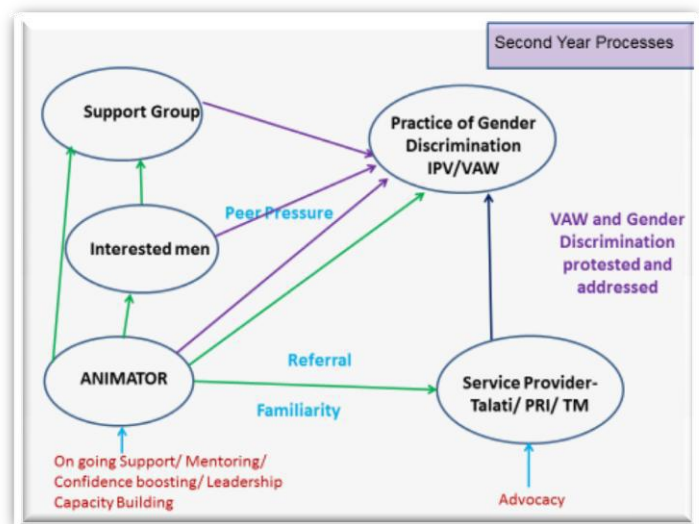
In relation to wider outreach in the community, the second stage of the implementation of the model is broken down into 3 components: a) Violence against Women, b) Women's access to quality health services and c) Women's autonomy, leadership and political participation.

5.2.2 Violence Against Women – Prevention and Service Provision

At this point in the process, animators also begin to play a greater role vis-à-vis promoting changes in the community domain to challenge and transform power relationships that lead to practices of gender discrimination in the community, such as land ownership, marriage registration and violence against women (VAW) in all its manifestations.

This includes identifying cases of Intimate Partner Violence in the community and intervening to provide support to the women being abused, offering them access to psychological/counselling and judicial services and guaranteeing them accompaniment in accessing these services.

Men's support groups, led by animators, also take actions to identify, challenge and change gender discriminatory attitudes and practices and VAW in the community. These can include exerting pressure on peers who use violence against their



spouses/partners/girlfriends and within the family unit to encourage reflection and stop the use of violent behaviour. Members of men's support groups, in collaboration with animators and local partner organisations, also channel cases of IPV to existing services.

To strengthen and consolidate the services offered by different institutions, animators establish relations and alliances with several crucial actors at the local level:

- *Talati* - government revenue official at local level whose duties include maintaining crop and land records (record of rights) of the village, collection of tax revenue, collection of irrigation dues;
- *Panchayat Raj Institutions (PRI)* – local self-governance bodies at village level, elected by the residents of the village;
- *Tanta Mukti (TM)* - a Para- Judiciary system at village level to resolve conflict and violence related cases in the villages, constituted jointly by village and government representatives

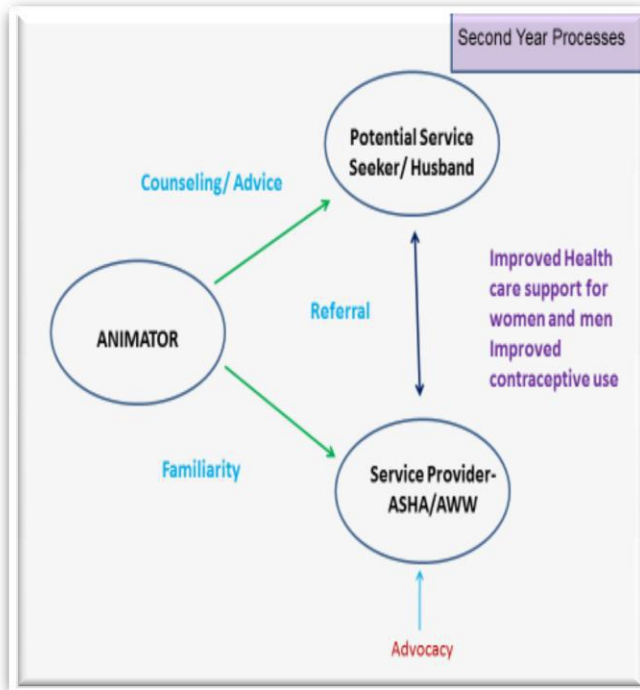
Animators and support groups work with these crucial actors to increase their awareness of gender discrimination and VAW and put pressure on them to improve the quality of their services. They also refer specific cases of IPV/VAW to these services and monitor service delivery to guarantee quality and outcome.

Similarly, CHSJ and partner organisations contribute to strengthening the roles of service providers through advocacy initiatives that bring government officials from various programmes and village groups together. Sometimes this entails helping to organize joint meetings for service providers and village group representatives/animators on relevant issues. An important goal is to create an environment where the service providers feel that the villagers/group members are interested in helping them to fulfil their duties successfully and efficiently, rather than in opposition to them and the services they provide.

Animators continually engage interested men and men's support groups to maintain their interest and to foster their ongoing role on exerting peer pressure on men who use violence to stop doing so and to raise awareness on issues of gender discrimination and measures that can be taken to stamp out discriminatory practices.

5.2.3 Women's access to quality health services

The second component of this second stage of implementation focuses on women's rights and access to health care, in relation particularly to their Sexual and Reproductive Health and Rights.



Animators and men's support groups establish relations with 2 key village level health service providers:

- *ASHA - Accredited Social Health Activists* who are village level health volunteers that work with women for maternal and reproductive health.
- *AWW - Agan Wadi Workers* who are part time women workers under the supervision of the governmental Integrated Child Development Services that run pre-education centres and provide nutritional supplementary food to malnourished children and pregnant women in the villages.

The animators work with the above-mentioned service providers to increase their awareness of gender discrimination issues and encourage them to improve the quality of their services. This entails maintaining continual contact, holding meetings with groups and village populations, and with village health and sanitation committees, running workshops, providing materials and explaining their roles and responsibilities.

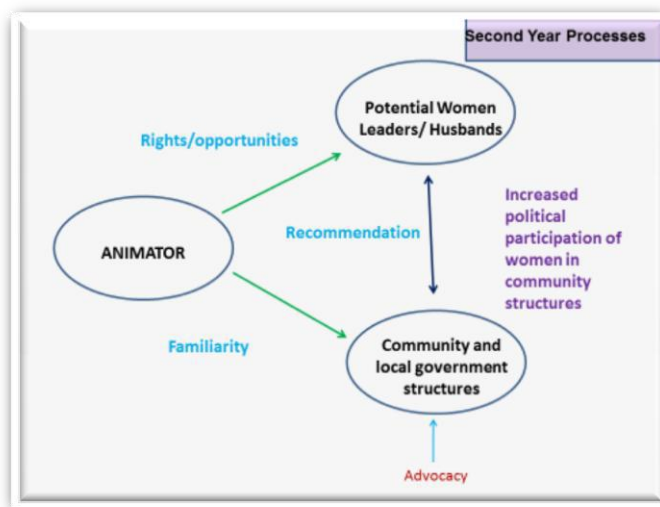
CHSJ and partner organisations also focus attention on advocating for improving the quality of health services and provide technical expertise and resources to do so.

In recent years, this has entailed the development of a methodology to monitor the National Rural Health Mission's (NRHM) efforts to improve access to quality healthcare services for the rural poor, especially women and children, and the involvement of animators in its execution.

Animators also give counsel/advise to potential seekers of health services (women) and to their husbands and refer them to the appropriate health services where provision of care to women and men is in the process of being improved (gender sensitive, qualitative services).

5.2.4 Women's autonomy, leadership and political participation

In this component, animators and support groups members actively promote the rights, opportunities and participation of their own partners/wives and other women to take on more public and political leadership roles in the community (including working with and supporting other women). This also entails engaging with these women's husband/partners to mitigate resistance and interference and rally support for them.



The processes of promoting women's political participation and leadership also requires using existing legislation, in collaboration with women to claim their rights to representation (for example in the gram panchayat) and to hold local and block-level government accountable to this.

This often means promoting community wide gender awareness raising campaigns to spread knowledge of women's rights to participation in community structures and to sensitise established men leaders and male dominated community and local government structures.

The changes that have previously taken place in the self and family domains play an important role in ensuring that more and more women feel willing and able to take part in community structures. When men share equal responsibility for domestic work, women have more time to be able to participate in public and political spaces. Also, women's independence and autonomy are strengthened when they are not being controlled by men and facing the threat of violence and when changes have been made that address economic power within the relationship (for example women having their own bank accounts, joint ownership of property, inheritance rights).

5.2.5 Ongoing processes to establish gender equitable norms in the community

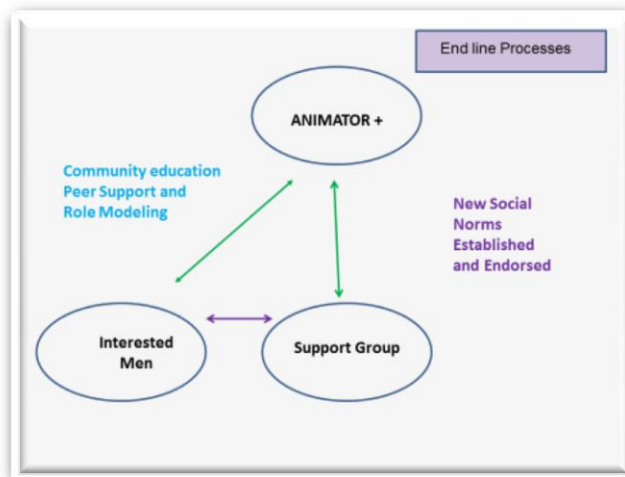
Ongoing processes of Community Education, Peer Support and Role Modelling enable a move towards the establishment of new community norms vis-à-vis men's and women's gender identities, roles, attitudes and behaviour

Men who have received training directly from CHSJ and/or animators manifest their changes within the formal and informal social networks they are part of (family, peers, work, etc.) and by

doing so encourage other men to adopt similar changes. As more and more men implement gender equitable practices, attitudes and behaviour within the community related to men's gender roles, identities and relationships begin to change and norms begin to shift.

A similar, parallel process occurs when women begin to challenge and transform the traditional gender norms they have been subject to. They become role models for other women to follow suit and emulate.

Through ongoing processes of community education (workshops, campaigns etc.), peer support activities and role modelling, changes for gender equality are constantly reinforced and gradually themselves begin to become the "new norms" that others aspire to achieve, given that most people desire the approval and acceptance of their peers and of the wider community.



6. MAPPING OF ACTORS AND THEIR ROLES

The diverse actors that are involved in the implementation of this model of intervention and their major roles and responsibilities are detailed in the following table.

Actor	Role and responsibilities
CHSJ	<ul style="list-style-type: none"> • Negotiation with donors to assure funding • Financial administration • Overall coordination of processes • Formation and training of local partner organisations and animators • Technical and methodological support to local organisations and animators (including manuals, materials, etc.). • Conceptualisation of campaigns and elaboration of resources/materials. • Liaison with local government bodies and community decision makers/opinion formers.
Local partner organisations	<ul style="list-style-type: none"> • Formation and training of animators and service providers. • Technical and methodological support to animators and service providers. • Collaboration for conceptualisation of campaigns and elaboration of resources/material. • Implementation of campaigns at local level. • Promotion of women's leadership in community structures. • Support women to denounce violence and seek justice. • Liaison with local government bodies, service providers and community decision makers/opinion formers
Animators	<ul style="list-style-type: none"> • Training of men at the community level • Coordination of men's groups • Role model in the community of gender equitable attitudes and behaviour • Implementation of campaigns at local level. • Promotion of women's leadership in community structures. • Establish equitable relationships with wife/partner and children, promoting equal rights and access to opportunities and resources • Support women to denounce violence and seek justice. • Liaison with local government bodies, service providers and community decision makers/opinion formers
Men's support groups	<ul style="list-style-type: none"> • Participate in men's groups • Implements changes in their own homes and workplaces

Actor	Role and responsibilities
	<ul style="list-style-type: none"> • Support implementation of campaigns at the local level. • Establish equitable relationships with wife/partner and children, promoting equal rights and access to opportunities and resources • Influence attitudes and behaviour of other men in their families, work places and social circles.
Interested Men	<ul style="list-style-type: none"> • Participate in men's groups • Implements changes in their own homes and workplaces • Support implementation of campaigns at the local level. • Establish equitable relationships with wife/partner and children, promoting equal rights and access to opportunities and resources
Women from the community	<ul style="list-style-type: none"> • Take up salaried work in the community • Participate in local government bodies and community organisations. • Support other women to denounce violence and seek justice.
Service providers	<ul style="list-style-type: none"> • Provide gender sensitive services. • Create referral systems • Provide special attention for women who denounce violence and seek support. • Collaborate with local campaigns • Provide gender training for staff that provide services.
Local government bodies	<ul style="list-style-type: none"> • Develop gender sensitive policies, programmes and projects. • Collaborate with local campaigns • Provide gender training for staff that provide services.
Community decision makers/opinion formers	<ul style="list-style-type: none"> • Make decisions based on principles of gender justice • Use their power and influence to disseminate the idea of gender equitable men and women, families and communities. • Promote gender awareness in their institutions/organisations and provide gender training for key influencers/staff members.

7. STRATEGIES AND TOOLS

7.1 STRATEGY 1: TRAINING PROCESSES USING TRANSFORMATIONAL CHANGE METHODOLOGIES

7.1.1 Developing a “South Asian Consciousness”

‘Gender’, for CHSJ, is an important but perhaps not sufficiently comprehensive analytical framework to understand how men think and behave or what motivates them. CHSJ believes that our history and cultural context determine how men think about themselves. While the idea of accumulation of power and domination is intrinsic to the notion of ‘hegemonic masculinity’, not all men are in such positions. This creates insecurities among men. These insecurities, in turn, generate the desire to imbibe and reinforce the affirming ‘identities’ – which could be those of caste, religious, linguistic or nationalistic affiliations. As such, the idea of ‘gender equality’ for men must be located within a wider social justice framework, because contestations and violence are situated in many domains, both within and outside the home. An intersectional approach to gender helps men to become sensitive to communal and caste-based violence as well as sexual diversities and rights.

CHSJ considers that the hard and violent patina that men are socialised to adopt, is also very fragile, and once it breaks it leaves men vulnerable and defeated. Men’s socialisation is all about celebrating success and men, in general, have few resources to cope with failures. Our contact over the years with other South Asian practitioners and academics has enabled us to comprehend how in South Asia the common experiences of history, culture and colonisation has been destroyed by divisions based on religion and nationalism, making it one of the most violent, militant and militarised regions in the world. Currently, South Asia provides the backdrop for one of the most culturally conservative gender regimes. *Izzat* (honour) sanctifies honour killings, son preference has practically universalised sex-selective practices and spurned men consider it their ‘right’ to commit acid attacks to stigmatise woman for all time. Our exploration of South Asian history and culture, taking strength from the profusion of alternate traditions in the region which have always challenged dominant cultural paradigms, has allowed us to develop a ‘South Asian Consciousness’ and build relationships with many activists in the region. Today this understanding of cultural traditions forms a bedrock for our contextual analysis that subsequently informs our community-level interventions.

7.1.2 Implementing *critical pedagogy* to promote personal and cultural transformations

When CHSJ started working with men, we were convinced that such work was important. Initially we wanted men to become sympathetic to women’s subordinate situation and encourage their empowerment, now our focus is to enable men to work on their own power and privileges, to challenge their assumptions and change their own behaviours so that space will open for women to express themselves, reclaim their rights and have access to equal opportunities.

Consequently, in the development of our training strategies and methodologies for working with men, Paulo Freire’s *critical pedagogy* that promotes processes of “concientization” is a key conceptual framework and one that is central to the implementation of this model for *Mobilising Men for Gender Justice in Highly*

Patriarchal Setting. When used to promote processes of awareness raising and gender training with men, the guiding principles of this methodology, generally referred to as *popular education*, are:

- Men's own life experiences and contexts (past and present) is the starting point for reflection and analysis.
- Participatory, interactive and dynamic methods are adopted to enable individual and collective processes of sharing, reflection and critical analysis on attitudes, values, beliefs, behaviour, relations, etc.
- New knowledge is generated by the collective processes of critical reflection and analysis and through synthesis and inputs by the training teams.
- Proposals for concrete change, from patriarchal attitudes, values and behaviour to gender equitable ones, are developed by participants throughout the different stages of the formation processes and are put into practice in relationships, family and community.
- The continuous monitoring of the new gender equitable practices (implementation of changes) creates new opportunities for critical reflection and analysis.

In coherence with CHSJ's advancement of "South Asian Consciousness", the processes of critical reflection that it promotes integrate the analysis of the effects of class, caste, age and levels of education, as well as gender, on a person's autonomy at different stages in life. These categories of analysis are conceptual frameworks within which the formation processes are implemented and of which greater knowledge and understanding are acquired as the educational processes progress. Analysis of the distribution of power is a central facet of the methodology, to allow participants to develop an alternative, egalitarian conception of power and comprehend how they themselves employ it.

The educational processes prioritise the transformation of attitudes and behaviour, enabling participants to review their own personal histories, within the context of culture, religion and social norms, and to propose alternative, gender equitable ways of expressing and living masculinity that are not based on power dynamics that seek to control and dominate others, especially women, and which resort to violence.

The popular education learning cycle described above, is also influenced by the Experiential Learning Model developed by David Kolb in the USA in the 1970s, that enables participants to move from empathy to introspection to the adoption of an alternate value system and then planning for action based on this alternative value system. Consequently, participants in the formation processes promoted by this model for *Mobilising Men for Gender Justice in Highly Patriarchal Setting* are encouraged to develop personal change plans at the family and professional levels and to mobilise more men to attend similar workshops and form local groups. The later highlights the organisational dimension necessary for social change that characterises the Freirean application of critical pedagogy.

7.2 DESCRIPTION OF TOOLS DEVELOPED FOR THE IMPLEMENTATION OF STRATEGY 1

The training of animators and men's support groups is a key component of the implementation of CHSJ's *Mobilising Men for Gender Justice in Highly Patriarchal Settings*. This section describes the tools that have been developed for doing so. Hyperlinks have been provided to facilitate access to the tools.

7.2.1 Sensitive Man Responsible Citizen-A Training Manual for work with Men on Gender Equality and Leadership Development

This training manual "[Sensitive Man Responsible Citizen-A Training Manual for work with Men on Gender Equality and Leadership Development](#)" is a valuable resource for individuals and organisations that seek to engage boys and men for gender equality and wider social justice.

It is intended to be used primarily with groups of men, to:

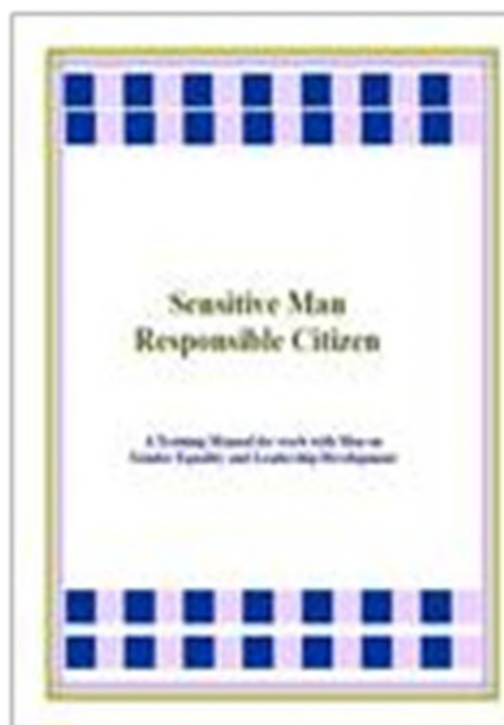
- a) promote processes of critical reflection in relation to what it means to be a man in society;
- b) facilitate personal transformation and enable participants to become more sensitive and accountable to equal opportunities and rights for all, especially women;
- c) consolidate the conviction and commitment of "animators" who go on to promote changes in gender and social norms through the actions they take at the personal, family, community and institutional levels.

The manual covers the following major themes: 1) Gender, 2) Masculinity, 3) Social Relationships and Power, 4) Violence, 5) Health, 6) Man: Someone Who Shares, Cares and Nurtures, 7) Sexuality and 8) Leadership Development Training.

Each theme consists of a series of practical, interactive training sessions that include the objectives of the session and the suggested procedures for its execution. The sessions themselves are written in clear, accessible language, to facilitate their application.

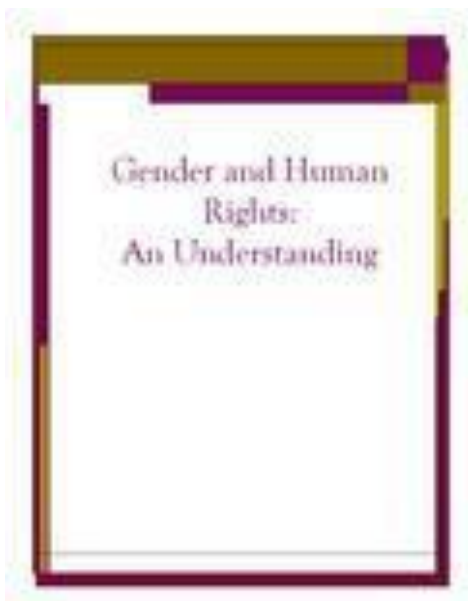
Similarly, the participatory, interactive approach adopted in the manual means that it can be easily adapted for use with men of different age groups, in diverse social, cultural and economic settings.

The development of this manual has built upon multiple processes of training over many years and at various levels that CHSJ and other organisations have carried



out, and through the systematic analysis of what works best to achieve positive changes in men's attitudes and behaviour.

7.2.2 Gender and Human Rights - An Understanding



[Gender and Human Rights - An Understanding](#) is a resource material that contains a series of readings on key themes that are organised as follows: 1) Gender, 2) Human Rights and Eradication of Violence, 3) Power, 4) Masculinity, 5) Sexuality and 6) Violence and Gender Based Violence.

This resource is designed to be used in combination with the "*Sensitive Man Responsible Citizen-A Training Manual for work with Men on Gender Equality and Leadership Development*" training manual. It can be used by trainers to refresh their understanding of the core training themes and to reinforce the knowledge based learning that takes place in the training sessions. This can be done by distributing photocopied hand-outs of selected sections to participants during or after training

sessions or by giving a copy of the complete reader to each participant at the beginning of the training process.

Simple language is used to explain the meaning of basic concepts linked to each theme and to demystify many of the myths and misinformation that justify gender inequalities.

Some of the information included in this resource material has been taken from other books and manuals published by JAGORI, SUTRA, Naz Foundation and SAHAYOG. The source has been indicated in places where it was used.

7.2.3 Guidebook for Community Mobilisers

This "[Guidebook for Community Mobilisers](#)" is a tool kit for gender/social activists to organise activities and actions for the promotion of knowledge and awareness of gender related issues, and collective activism around these, at community and institutional levels.

It is divided into 3 sections:

- a) Guidelines for Meetings and Sessions
- b) Guidelines for Campaign
- c) Guidelines for Using Posters and Games



Section 1: Guidelines for Meetings and Sessions

The first section of the tool kit contains guidelines for carrying out community based dialogues/discussions on the following social/gender issues:

- Single women
- Gender discriminatory system
- Equal opportunities for women
- Violence against women and role of men
- Positive masculinity and being a role model
- Laws for protection of women from domestic violence
- Right to Information Act
- Partnership of women in processes of the panchayat
- Various incidents of violence and discrimination against women published by media
- Contacting and building connections with other organizations and individuals
- Various government programmes and schemes

These dialogues/discussions can be organised as meetings or sessions at regular intervals (weekly, fortnightly, monthly) at the village and institutional levels. Similarly, they can bring together different sectors of the community to help deepen their understanding of different social and political issues, how they are affected by them and to agree on actions they can take together to tackle issues of mutual concern, particularly in relation to discrimination and violence.

When community dialogues/discussions are organised in parallel with the promotion of gender awareness training processes for men, they can become platforms for these men to share the efforts that they are making to put personal and family change into practice, and to learn from others who are endeavouring to do the same. They are also an opportunity to address scepticism, resistance and ignorance that challenging entrenched gender norms invariably generates in some sectors of the community and to reaffirm and strengthen the transformational change processes that are occurring.

Section 2: Guidelines for Campaigns

The second section of the tool kit contains a series of campaigning activities that can be carried out at low cost in the community to raise awareness on gender and social justice issues and generate individual and collective activism. These can be linked to a more formal campaign developed and executed, for example, by an NGO or can be carried out by community "animators" with other interested parties in the community. The activities included, with instructions on how to carry them out, are:

1. A **Candle March** to inspire people to raise voices against violence and personally not commit violence against women.
2. A **Cycle Rally** to promote awareness and prevention of GBV and foster commitment to not using violence.
3. A **Gender Fair** to stimulate interest and commitment to gender equality issues through the promotion of recreational and cultural activities, like competitions, sports/games, public forums, exhibitions, etc.

Section 3: Guidelines for Using Posters and Games

The third and final section of the tool kit offers guidance on how to organise awareness raising activities that are engaging and fun. These can be implemented with diverse target populations (young people, community organisations, local authority institutions, etc.) as one off actions (during a visit to a school, for example) or integrated into encounters, meetings and workshops, and consist of:

1. The use of **posters**, like the ones described below, as tools for reflection and analysis. Instead of just placing them on walls and in schools and other public buildings, this activity gives clear instructions on how to use them as didactic tools to encourage deeper understanding of the causes and consequences of inequalities in families and communities and how to resolve these.
2. The use of **flash cards**, in a similar way to posters, to raise awareness on issues of unequal opportunities, rights and on social and gender justice. The tool kit refers to flash cards that, using images of situations/relationships, highlight the different kinds of discrimination and violence done throughout the entire life cycle of girls and women, but the method can be used to address other issues of concern in specific settings.
3. The use of **ice-breakers and energisers** (games) to create a conducive atmosphere for participatory, experiential learning to take place, to boost energy levels when mental and physical tiredness sets in and to challenge gender discrimination and violence. Several "games", that can be used in multiple settings, are detailed.

7.2.4 Understanding Reproductive Health: A Resource Pack

This Resource Pack on Sexual and Reproductive Health and Rights (SRHR) was originally developed in 1999 with the support of the MacArthur Foundation and revised and updated in 2005.

It provides basic information for people who have little or no knowledge about SRHR

The Resource Pack comprises of fourteen booklets including, An Introduction to Reproductive Health (booklet 1) and a Data Digest (booklet 14). Each of the other 12 booklets (2 – 13) focuses on a sub theme of SRHR, as can be seen below. This makes it easy for readers to access immediately, issues of her/his interest.

- [BOOKLET 1 - An Introduction to Reproductive Health](#)
- [BOOKLET 2- Understanding Numbers: Population and Demography](#)
- [BOOKLET 3-Changing Paradigms: RH Policy and Advocacy](#)
- [BOOKLET 4 - Exploring New Frontiers: Reproductive and Sexual Rights](#)
- [BOOKLET 5- Maternal health is still important](#)
- [BOOKLET 6- The Promise of better health: Women's Health](#)
- [BOOKLET 7- Beyond Family Planning: Contraception](#)
- [BOOKLET 8- The Emerging Agenda: Adolescents](#)
- [BOOKLET 9 - Forging new partnerships: Men's Health and Responsibility](#)
- [BOOKLET 10- Coming to terms with reality: HIV/AIDS and STDs](#)

- [BOOKLET 11- Acknowledging ourselves: Sex and Sexuality](#)
- [BOOKLET 12- Women have Minds Too!: Exploring the interface between Reproductive Health and Mental health](#)
- [BOOKLET 13 - Taking a stand: Violence, Women and Health](#)
- [BOOKLET 14 - Data Digest](#)

Each of the twelve thematic booklets is divided into four sections, as follows:

- The first section lays down the ideas, concepts and definitions which are associated with the theme of the booklet.
- The second section deals with perspectives and includes discussions and debates around the subject, especially regarding India.
- The third section deals with operational aspects and includes both tips and guidelines for working on the issue as well as brief introductions to some organisations which are currently involved in working on it.
- The final section is the Resource Section and has a select bibliography (primarily of books which were useful in preparing this Resource Pack). This reading list is not exhaustive. There are also names of journals, or documentation centres or training centres or resource organisations wherever relevant.
- The final booklet Data Digest contains state-wise summaries of important demographic and health related data which have been compiled from Government sources.

7.3 STRATEGY 2: COMMUNITY-WIDE AWARENESS RAISING CAMPAIGNS

CHSJ's long term vision of creating gender equitable communities, through the transformation of harmful gender and social norms (particularly those related to masculinities), is enhanced when large numbers of community members are given the opportunity to reflect, analyse and make changes in their own values, attitudes, behaviour and relationships. This vision becomes further embedded in the community when individuals and groups positively influence other people in their families and communities and when local government bodies and services adopt policies and implement plans that are rooted in the principles of gender equality and social justice.

The number of men and families, however, that can be reached directly through Strategy 1 is limited and dependent on the existence of financial and human resources and on CHSJ's capacity to access funding for specific projects and programmes. Consequently, the second strategy adopted by CHSJ's *Mobilising Men for Gender Justice in Highly Patriarchal Settings* focuses on raising awareness of gender issues in the wider community through the organisation and execution of local campaigns that reach diverse sectors of the community in different but complimentary ways.

In accordance with the principles of *critical pedagogy*, the bedrock of Strategy 1, the campaigning activities envisaged in this second strategy are intended not only to provide information, but also to stimulate critical reflection and analysis and contribute to individual and collective transformation. This is done, principally, through the development of public campaigns on the prevention of violence against women, whose design is coordinated by CHSJ. The men reached directly through strategy 1 (animators, men's groups) and local partner organisations play a key role in the execution of the campaigns at the local level.

The types of IEC campaign materials that are developed for local campaigns include posters, stickers, games, information pamphlets and workbooks that are widely disseminated in public spaces like schools, educational institutions, places of worship, local government installations and public service utilities. The creative use of mass media, especially social media, local radio and smart phone technology, to transmit messages and positive stories of change are also important ways of challenging harmful, patriarchal gender and social norms and of circulating widely new notions of being men and women based on equality and justice. When used strategically, and accompanied by the training of key, sympathetic media professionals, these are economical and sustainable platforms for incubating the new learning, for the knowledge transmission process and for nurturing changes in attitudes and behaviour in individuals, families, the community and at the structural-institutional level.

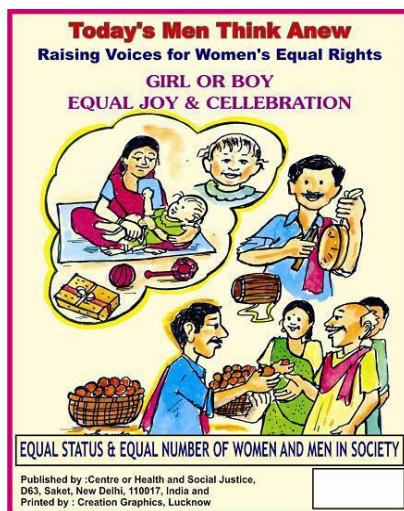
Campaigns at the local level, also create opportunities for promoting 'champions' (animators and other key community leaders) as role models of men who in their own lives, relationships and families are living the new norm" and who, with the appropriate support and opportunities provided by CHSJ and partner organisations, are incorporating equitable masculinities into their existing work and into the social and political organisations they participate in.

7.4 TOOLS DEVELOPED FOR THE IMPLEMENTATION OF STRATEGY 2

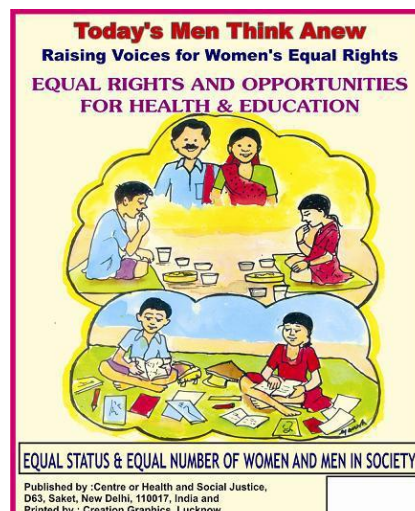
This section describes and provides links to the tools that have been developed for promoting awareness raising in the wider community, through campaigns. See: <http://www.chsj.org/posters-pamphlets-brochures.html>

7.4.1 Men and Gender Equality Posters - Today's Men Think Anew

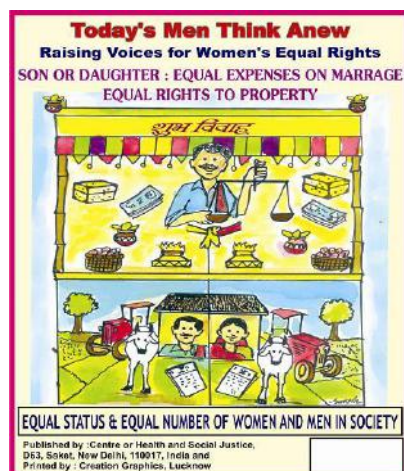
The set of posters included below were developed within the framework of a mass campaign entitled, 'Naye Mard ki Nayi Soch' (New men Think Anew: Raising Voices for Women's Equal Rights). The Campaign aimed at involving men (especially adolescents and young boys) in the issue of declining sex ratio and at starting discussions about the importance of gender equality in the context of men and masculinities and the need for the enforcement of existing legislation for upholding women's human rights. The messages contained in the posters were designed to foster gender equitable behaviour among men and were a pivotal part of the campaign which was implemented across 350 villages and 20 districts in the states of UP, Rajasthan and Orissa, involving youth, teachers and media persons



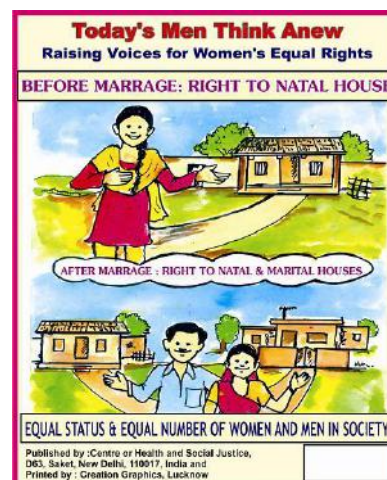
English Hindi



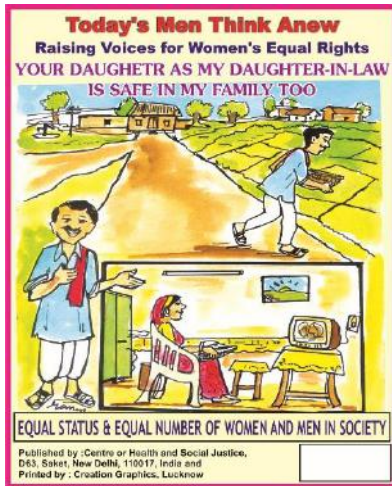
English Hindi



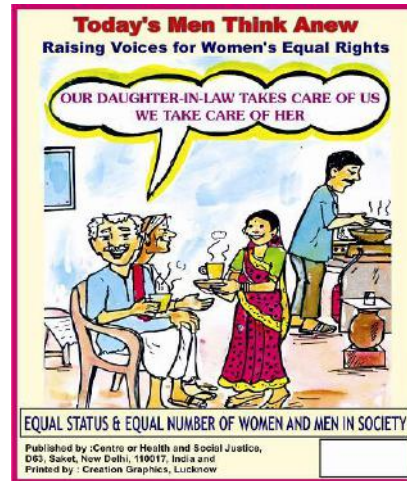
English Hindi



English Hindi



English Hindi



English Hindi

7.4.2 Men and family posters

The following posters, in Hindi, highlight the fatherhood and caregiving role that men can adopt in their families. They depict men taking time to be with their partners, children and sisters, to care for them and to listen to them.

<p>I HAVE STARTED DOING CHORES AT HOME. MY WIFE AND I NOW GET SOME TIME TO SPEND WITH EACH OTHER AND TALK TO EACH OTHER.</p> <p>DOWNLOAD IN HINDI!</p>	<p>MY CHILDREN ARE MY FRIENDS DOWNLOAD IN HINDI!</p>
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सम्भव है

मेरी बेटी बोझ नहीं है



चुपी तोड़ो! हिंसा रोकने!!
महिला हिंसा रोकने में पुरुषों की पहल

Forum to Engage Men (FEM)
work to end violence and abuse for girls and women
Email: engage@men.org.in
Website: www.femindia.org
Centre for Health and Social Justice
Bhamburda Colony, Sector 10, Condo No. 2
Block 11, Condo No. 101, Phase 1, Sector 10
New Delhi - 110062, India. Phone No. 011-26101111
PIN: 110062, India. Website: www.femindia.org

MY DAUGHTER IS NOT A BURDEN [DOWNLOAD IN HINDI](#)

सम्भव है

“बेटी बेटे की शादी में खर्च बराबर, संपत्ति में अधिकार बराबर”



चुपी तोड़ो! हिंसा रोकने!!
महिला हिंसा रोकने में पुरुषों की पहल

Forum to Engage Men (FEM)
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PIN: 110062, India. Website: www.femindia.org

SON OR DAUGHTER: EQUAL EXPENSES ON MARRIAGE, EQUAL RIGHTS TO PROPERTY [DOWNLOAD IN HINDI](#)

सम्भव है

“मैं अपनी बहन से सहमत हूँ मैं उसके साथ हूँ”



चुपी तोड़ो! हिंसा रोकने!!
महिला हिंसा रोकने में पुरुषों की पहल

Forum to Engage Men (FEM)
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I SUPPORT MY SISTER. I BACK HER DECISIONS [DOWNLOAD IN HINDI](#)

सम्भव है

“मेरी बेटी की शादी उसकी इच्छा से ही होगी”



चुपी तोड़ो! हिंसा रोकने!!
महिला हिंसा रोकने में पुरुषों की पहल

Forum to Engage Men (FEM)
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PIN: 110062, India. Website: www.femindia.org

MY DAUGHTER'S MARRIAGE WILL TAKE PLACE ACCORDING TO HER OWN CHOICE [DOWNLOAD IN HINDI](#)

7.4.3 Responsible Fatherhood Stickers

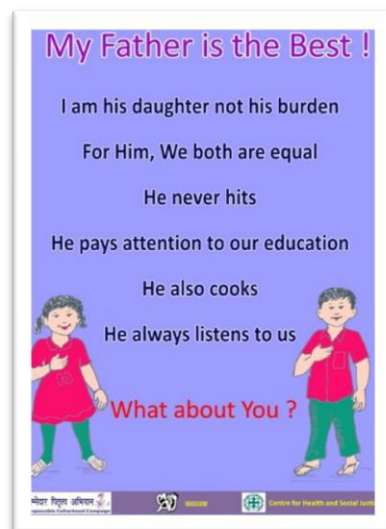
The following stickers for promoting responsible fatherhood and men's role in caregiving, have also been developed by CHSJ. As can be seen, they are split into two sets. The first set is aimed at young men and women, who, speaking to their peers, highlight the benefits of having a responsible father.

Young people (peer-to-peer) stickers



The stickers above focus on equal opportunities for boys and girls, affective/non-violent communication and fathers' role in domestic work. They also invite other men to reflect upon their own role as fathers, challenging them to change.

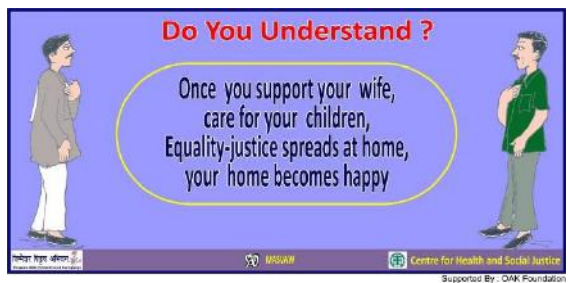
The messages used in each of the 6 stickers were also used to create a poster.



Poster

7.4.4 Stickers targeted at adult and young men

The second set is targeted at adult and young men (fathers and potential fathers) to encourage them to reflect upon the rights of children and the benefits of violence-free and happy homes. They emphasise the importance of listening and understanding.



Other stickers, only available in Hindi, can be seen by clicking on the following link and scrolling down the page to the relevant section: <http://www.chsj.org/posters-pamphlets-brochures.html>

1. Beta Beti Ek samman, phir kyo bhed kare insaan (Sons and daughter are equal, then why do people human discriminate?)
2. Kam umra mein shaadi, jeevan ki barbadi (Early marriage destroys the life)
3. Aarogya kendra jana hai, swasthya haqdari pana hai (Have to go to health centre and have to get health intitlement)
4. Mahila swasthya haqdari, purshano ki bhi jimmedari (Women's health rights are also men's responsibility)
5. Swasthya, Shiksha aur samman, har mahila ka hai adhikar (Health, education and respect is every women's right)

Similarly, in the same online link, three information pamphlets, also only in **Hindi**, are included:

1. Swasthya Wa Poshan Diwas (Health and nutrition day)
2. Prathamik Swasthya Kendra (Primary Health Centre)
3. Upkandro ko milne wali mukt wa anudan rashi (Untied fund for all Sub- Centres)

7.4.5 Stories of change

A series of stories of change, which document personal testimonies of men who have been trained by CHSJ animators and who are in process of transformation, can be accessed by clicking on the following links.

- [Case Story of Jeewan - I understand my responsibilities](#)
- [Case Story of Ranjit Singh - I improved my behaviour with my daughter-in-law](#)
- [Case Story of Ramesh Kumar - I started helping in cooking, cleaning, taking care of my child, etc.](#)
- [Case Story of Sharad Rai - I started cleaning the house and washing my clothes](#)
- [Case Story of Vijay - I am responsible about being a gender sensitive person](#)
- [Case Story of Bhuvan - I started helping my sister in law with the household chores](#)

7.4.6 Adolescent Conversation/Kishor Varta through Interactive Voice Response System (IVRS)

KISHOR VARTA is an innovative approach for promoting gender quality that uses digital device mobile phone technology to reach out to adolescent students in schools and communities. CHSJ has developed a series of audio-video stories around issues of body literacy, gender discrimination, masculinity, reproductive health, consent and age at marriage. These stories reflect issues adolescents face on sexualities, masculinities, gender stereotypes and reproductive health. One can get connected with these audio stories through an Integrate Voice Response System on a mobile phone by dialling toll free number 1800 11 2013. The stories have been developed based on prevailing ideas and myths around gender issues emerged in baseline survey in rural areas of Rajasthan and Maharashtra.

Although the tools themselves are not online as yet, more information on the Kishor Varta initiative can be accessed at: <http://www.chsj.org/current-initiative-adolesent-conversationkishor-varta-through-integrate-voice-response-system-ivrs.html>

A “story of change” of a Kishor Varta participant can be accessed and downloaded at: http://www.chsj.org/uploads/1/0/2/1/10215849/story_of_change_kv.pdf

Similarly, a “reference book” in Hindi, can be accessed by clicking on: http://www.chsj.org/uploads/1/0/2/1/10215849/kishor_varta.pdf

7.4.7 Games for Raising Awareness

Games, often used during the workshops, as icebreakers or for stimulating reflection and analysis on gender and social norms, power, discrimination and violence, can also be used as campaign resources for raising awareness, particularly with young people and in educational institutions.

One game that CHSJ has developed over the years to promote reflection and analysis and which is particularly useful and suitable for working with men and boys is **Snakes and Ladders**. When climbing up a ladder, or sliding down a snake, each player must answer a question related to gender, power, discrimination or violence, that are prepared in advance. The reply given then leads to the discussion of the issue raised amongst all the players, and those who are observing the game.

To make the game more fun and engaging, CHSJ has produced mobile snakes and ladders games made from waterproof canvas that measure c. 3m x 3m, so that they can be used in diverse settings and instead of using counters, as in a table top board game, the participants themselves move from square to square in accordance with the number they score when they roll the dice.



Other games are included in the [Guidebook for Community Mobilisers](#) (see page 35).

8. POST SCRIPT: USING THE MODEL FOR MOBILISING MEN FOR GENDER JUSTICE IN LESS RIGID GENDER SETTINGS

The CHSJ model for mobilising men for gender justice is orientated primarily at men in rural settings (adolescents, young men and adults) where patriarchal visions, values, attitudes and practices are deeply engrained in the general population. Centuries old cultural traditions rigidly determine the expectations and social norms around being a man and a woman being in society and those who digress from these are chastised and marginalised to deter further transgressions by them and others.

The approach contained the model, however, and/or aspects of it, can also be used with other populations in rural and urban settings and with different ages groups of men. There are a few reasons why this is so.

- a) Processes of personal reflection and critical analysis of self, with any population of men, are a prerequisite for any subsequent actions to be promoted. For men, in any setting and of all ages, personal commitment to gender equality must be cultivated as a first step, through changes in beliefs, attitudes, self-vision and behaviour. Consequently, the awareness raising and training components of this model can easily be adapted for working with other populations of men, such as adolescents and young men in urban settings, where the predominant model of being a man also emphasises a sense of male superiority and the wielding power and control over women.
- b) In all contexts, where men begin to dismantle and reinvent their masculine identities, they immediately begin to instigate changes in their intimate partner relationship and families, moving from harmful dynamics built on the abuse of power and violence to healthy, meaningful and rewarding ones, built on respect and equality. Indeed, personal transformation and changes in relationship dynamics are mutually dependent and reinforcing and happen in parallel, once the journey to personal transformation has begun. As such, the application of the awareness raising and training components of this model with other target groups of men will also contribute to changes in their relationships and within their families.
- c) Many men who experience personal, relationship and familial transformations feel driven to share these in the wider community and to influence changes in other men, by becoming role models that others can emulate and by organising activities and actions (formal and informal) that can give others the opportunity to initiate their own processes of change. The “animator” approach that this model promotes can be adopted with other target groups, by using, for example, a “peer-to-peer” approach with adolescent and young men in urban settings. The latter can be ‘groomed’ as champions of gender justice and spearhead campaigns and actions to promote, for example, respect and non-violence in romantic relationships and shared responsibility in relation to domestic work. When other young and adolescent men see them behave in gender equitable ways, many are inspired to do the same in their relationships and families, feeling that they have been “given permission” to do so. And when enough adopt gender equitable ways of being men the social norms around gender identities, roles and relationships begin to shift.

d) Some men also feel inspired to become involved in initiatives to change unjust dynamics at the structural level within the community and this model encourages and supports animators to play a significant role in promoting and ensuring women's access to quality health services and participation and leadership within community structures. This is possible, in the application of this model, because the strategies implemented by CHSJ embrace these, and not only changes in individual men and within their relationship and families. Not all organisations who promote equitable masculinities, however, necessarily share this vision nor have access to the resources to make this happen. When they can do so, however, the approach developed by this model can easily be followed to promote men's conscientious activism in the areas are prioritised. Organisations who work with adolescents and youth, for example, can support young men to advocate and take actions for equal opportunities and representation of young women in youth organisations and in political parties. Organisations that work with adult men can prepare change agents or champions who will rally up support for women's access to justice, ensuring the correct functioning of the criminal justice system.

9. GLOSSARY OF CONCEPTS AND TERMS

The items included in this glossary have been taken from the following sources, except where otherwise noted:

- [Glossary of Terms from Programming Essentials and Monitoring and Evaluation Sections](#), UN Women, 2010
- *Glossary of Gender-related Terms and Concepts Developed by the United Nations International Research and Training Institute for the Advancement of Women (INSTRAW)*: <http://www.un-instraw.org>
- [OFFICIAL DEFINITIONS OF SEXUAL AND REPRODUCTIVE HEALTH AND RIGHTS](#), Choice for Youth and Sexuality, 2001
- [Addressing HIV and Sexual Violence in Department of Correctional Services Facilities](#), Sonke Gender Justice, South Africa, 2012

Abuse – improper, harmful or unlawful use of something or treatment of someone.

Access - Access to resources implies that women are able to use and benefit from specific resources (material, financial, human, social, political, etc.).

Attitudes – our views, opinions, and feelings about something.

Batterer - is a person who uses coercive and abusive tactics and behaviors to establish and maintain power and control over another person with whom the batterer is in an intimate, dating or family relationship. Such behaviors may include, but are not limited to physical abuse, emotional abuse, financial abuse, spiritual abuse and/or verbal abuse.

Beliefs – firm opinions normally based on religious and cultural principles.

Benefits - Economic, social, political and psychological retributions derived from the utilization of resources, including the satisfaction of both practical needs (food, housing) and strategic interests (education and training, political power)²

Control - Control over resources implies that women can obtain access to a resource as and can also make decisions about the use of that resource. For example, control over land means that women can access land (use it), can own land (can be the legal title-holders), and can make decisions about whether to sell or rent the land.

Caste - Caste is a form of social stratification characterized by endogamy, hereditary transmission of a lifestyle which often includes an occupation, ritual status in a hierarchy, and customary social interaction and exclusion based on cultural notions of purity and pollution. Its paradigmatic ethnographic example is the division of society into rigid social groups, with roots in ancient history and persisting until today³.

² *Unveiling Gender: Basic Conceptual Elements for Understanding Equity*. San Jose: World Conservation Union, 1999.
http://www.generoyambiente.org/ES/publicaciones_uicn/equidad/mod9i/mod9i.htm

³ <https://en.wikipedia.org/wiki/Caste>

Change Agent – an event, organisation, material or, more usually, a person that acts as a catalyst for change.

Child Marriage - Marriage of children and adolescents below the age of 18.

Class – a set of people grouped together by their level of wealth and/or the jobs they do in the economy.

Consent – Voluntary and uncoerced agreement. There is no consent where the perpetrator abuses a position of power to get a victim to “agree” to a sexual act. Consent has not been freely given if manipulation, trickery or deceit is involved.

Crimes committed in the name of “honour” - The full range of discrimination and violence committed against women to control their life choices, movements, sexual behaviour and reputation, in the name of “honour”. Crimes against women in the name of ‘honour’ may occur within the family or within the community.

Culture – the beliefs, customs and practices of society or group within society (such as, youth culture) and the learned behaviour of a society.

Domestic Violence - Violence perpetrated by intimate partners and other family members, and manifested through: physical abuse (e.g. slapping, beating, arm twisting, stabbing, strangling, burning, choking, kicking, threats with an object or weapon, and murder); sexual abuse (e.g. coerced sex through threats, intimidation or physical force, unwanted sexual acts, forcing sex with others or sexual acts without voluntary consent); psychological abuse (e.g. threats of abandonment or abuse, confinement to the home, surveillance, threats to take away custody of the children, destruction of objects, isolation, verbal aggression and constant humiliation); and economic abuse (e.g. denial of funds, refusal to contribute financially, denial of food and basic needs, and controlling access to health care, employment, etc.)

Dowry-related Violence - Any act, including murder, rape, battery, harassment and other forms of physical abuse as well as psychological abuse associated with the giving or receiving of dowry at any time before, during or after the marriage.

Ecological Model - A model to help understand the root causes and risk factors of violence that need to be identified and addressed by prevention strategies. The model identifies risk factors at four levels: individual, relationship, community and societal. The ecological model helps to clarify the causes of violence and their complex interactions. The model is multilevel, allowing for the interaction of factors both between the different levels as well as at the same level and suggests that to prevent violence it is necessary to develop interventions at the different levels.

Empowerment - Empowerment implies people - both women and men - taking control over their lives: setting their own agendas, gaining skills (or having their own skills and knowledge recognized), increasing self-confidence, solving problems, and developing self-reliance. It is both a process and an outcome. Empowerment implied an expansion in women's ability to make strategic life choices in a context where this ability was previously denied to them.

Femicide: The gender-based murder of a woman; systematic killing of women because they are women.

Female Infanticide: Intentional killing of baby girls due to the preference for male babies and from the low value associated with the birth of females.

Gender - gender refers to the array of socially constructed roles and relationships, personality traits, attitudes, behaviours, values, relative power and influence that society ascribes to the two sexes on a differential basis. Whereas biological sex is determined by genetic and anatomical characteristics, gender is an acquired identity that is learned, changes over time, and varies widely within and across cultures. Gender is relational and refers not simply to women or men but to the relationship between them⁴.

Gender Equality - Gender equality entails the concept that all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles, or prejudices. Gender equality means that the different behaviours, aspirations and needs of women and men are considered, valued and favoured equally. It does not mean that women and men should become the same, but that their rights, responsibilities and opportunities will not depend on whether they are born male or female⁵.

Gender Equity - Gender equity means fairness of treatment for women and men, per their respective needs. This may include equal treatment or treatment that is different but considered equivalent in terms of rights, benefits, obligations and opportunities. In the development context, a gender equity goal often requires built-in measures to compensate for the historical and social disadvantages of women⁶.

Gender-Based Violence (GBV) - Acts of physical, mental or social abuse (including sexual violence) that is attempted or threatened, with some type of force (such as violence, threats, coercion, manipulation, deception, cultural expectations, weapons or economic circumstances) and is directed against a person because of his or her gender roles and expectations in a society or culture. A person facing gender-based violence has no choice to refuse or pursue other options without severe social, physical, or psychological consequences. Forms of GBV include sexual violence, sexual abuse, sexual harassment, sexual exploitation, early marriage or forced marriage, gender discrimination, denial (such as education, food, freedom) and female genital mutilation.

Gender identity – One's innermost concept of self as male or female or both or neither—how individuals perceive themselves and what they call themselves. One's gender identity can be the same or different than the sex assigned at birth. Individuals are conscious of this between the ages 18 months and 3 years. Most people develop a gender identity that matches their biological sex. For some, however, their gender identity is different from their biological or assigned sex. Some

⁴ *Exploring Concepts of Gender and Health*. Ottawa: Health Canada, 2003 <http://www.hc-sc.gc.ca/english/women/exploringconcepts.htm>

⁵ *ABC of Women Worker's Rights and Gender Equality*, Geneva: ILO, 2000.

⁶ *Ibid. and Gender and Household Food Security*. Rome: International Fund for Agricultural Development, 2001. <http://www.ifad.org/gender/glossary.htm>

of these individuals choose to socially, hormonally and/or surgically change their sex to more fully match their gender identity⁷.

Human Rights – the basic rights and freedoms to which all people are entitled. Some examples include the right to bodily integrity and to freedom from sexual abuse and exploitation. Human rights are inalienable – they cannot be taken away by a government under any circumstances. The right to be free from torture is inalienable.

“Honour” killings - A practice in which women and girls suspected of defiling their family's honour by their misconduct can be killed by their brother, father, uncle or another relative who thus restores the said honour. Honour killings are executed for instances of rape, infidelity, flirting or any other instance perceived as disgracing the family's honour, and the woman is then killed by a male relative to restore the family's name in the community. Such women may be killed based on suspicions of a family member alone, and they may not be given the chance to defend themselves. The allegation alone is considered enough to defile a man's or family's honour, and is therefore enough to justify the killing of the woman. The men who commit the murder typically go unpunished or receive reduced sentences. Variants: (1) *honour crime*; (2) *crime of honour*.

Intimate Partner Violence (IPV): A pattern of assaultive and coercive behaviours, including physical, sexual, and psychological attacks, as well as economic coercion, that adults or adolescents use against their intimate partners. It includes a range of sexually, psychologically and physically coercive acts used against adult or adolescent women by a current or former intimate partner, without her consent. Though women can be violent toward men in relationships, and violence exists in same-sex partnerships, the largest burden of intimate partner violence is inflicted by men against their female partners

Izzat refers to the concept of honour prevalent in the culture of North India and Pakistan. It applies universally across religions (Hindu, Muslim and Sikh), communities and genders. Maintaining the reputation of oneself and one's family is part of the concept of *izzat*, as is the obligatory taking of revenge when one's *izzat* has been violated⁸.

Marital Rape: Sexual intercourse forced on a woman by her husband, knowingly against her will.

Masculinities: The different notions of what it means to be a man, including ideals about men's characteristics, roles and identities, which are constructed based on cultural, social and biological factors and change over time.

Norms – accepted forms and patterns of behaviour that are interpreted as 'normal' in a society or in a group within society.

Panchayats - decentralised local government administration bodies.

⁷ <https://www.genderspectrum.org/quick-links/understanding-gender/>

⁸ [https://en.wikipedia.org/wiki/Izzat_\(honour\)](https://en.wikipedia.org/wiki/Izzat_(honour))

Patriarchy – a social system in which men are viewed as being superior to women and in which men have more social, economic and political power than women.

Perpetrator: Person carrying out or bringing about an act of violence or crime. In some contexts, when the preparator is a man who uses violence against his partner, he is referred to as a batterer or wife batterer.

Physical Violence: Intentional use of physical force with the potential for causing death, injury or harm. It includes, but is not limited to, scratching, pushing, shoving, throwing, grabbing, biting, choking, shaking, poking, hair pulling, slapping, punching hitting, burning, the use of restraints or one's body size or strength against another person, and the use, or threat to use, a weapon.

Power – the ability to do something as well as control and influence other people and their actions. Power can be used in both positive and negative ways.

Prevalence: The number of persons having a specific characteristic or problem, divided by the number of persons in the study population who are considered to be at risk of having the problem, usually expressed as a percentage. The prevalence of violence against women refers to the number of women who have experienced violence divided by the number of at-risk women in the study population.

Primary Prevention: Any programmes, interventions or strategies aimed at stopping violence before it occurs.

Psychological Violence: Behaviour that is intended to intimidate and persecute, and takes the form of threats of abandonment or abuse, confinement to the home, surveillance, threats to take away custody of the children, destruction of objects, isolation, verbal aggression and constant humiliation.

Psychological Abuse: Any act or omission that damages the self-esteem, identity, or development of the individual. It includes, but is not limited to, humiliation, threatening loss of custody of children, forced isolation from family or friends, threatening to harm the individual or someone they care about, repeated yelling or degradation, inducing fear through intimidating word or gestures, controlling behaviour, and the destruction of possessions.

Rape: Penetration of the vulva or anus, using a penis, other body parts or an object without the voluntary consent of the individual.

Reproductive rights - Embrace certain human rights that are already recognized in national laws, international human rights documents and other consensus documents. These rights rest on the recognition of the basic rights for all couples and individuals to decide freely and responsibly the number, spacing and timing of their children and to have the information and means to do so, and the right to the highest attainable standard of sexual and reproductive health. They also include the right of all to make decisions concerning reproduction free of discrimination, coercion and violence, as expressed in human rights documents (UN Programme of Action adopted at the International Conference on Population and Development, Cairo, 5-13 September 1994, Para 7.3).

Reproductive health - A state of complete physical, mental and social well-being and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and to its functions and processes. Reproductive health therefore implies that people can have a satisfying and safe sex life and that they have the capability to reproduce and the freedom to decide if, when and how often to do so. Implicit in this last condition are the rights of men and women to be informed and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods of their choice for regulation of fertility which are not against the law, and the right of access to appropriate healthcare services that will enable women to go safely through pregnancy and childbirth and provide couples with the best chance of having a healthy infant. (UN Programme of Action adopted at the International Conference on Population and Development, Cairo, 5-13 September 1994, Para 7.2a).

Resources - Resources are means and goods, including those that are economic (household income) or productive (land, equipment, tools, work, credit); political (capability for leadership, information and organization); and time.

Secondary Prevention - Any strategy aimed at minimizing the harm that occurs once a violent event is taking place and immediate post-violence intervention aimed at preventing re-victimization. Examples include interventions to reduce the duration of interpersonal violence events or damage inflicted, or the early identification by health professionals of child abuse and subsequent interventions to prevent further abuse.

Sex - Sex refers to the biological characteristics which define humans as female or male. These sets of biological characteristics are not mutually exclusive as there are individuals who possess both, but these characteristics tend to differentiate humans as males and females. (WHO)

Sex-selection - The decision to keep a foetus until term or to abort it depending upon its sex. Most notably, in South Asia there has been a practice of engaging in sex-selective abortion -- i.e., aborting female foetuses. *Related term- postnatal sex selection.*

Sexuality - A central aspect of being human throughout life and encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, roles and relationships. While sexuality can include these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, ethical, legal, historical and religious and spiritual factors (World Health Organization, Draft Working Definition, October 2002).

Sexual Abuse - Acts or threats of physical intrusion of a sexual nature, whether by force or under unequal or coercive conditions. This includes, but not limited to: attempted or committed rape, any forced and non-consensual sexual act, as well as sexual behaviour that the victim finds humiliating and degrading.

Sexual Assault – Unwanted sexual contact without penetration. A person who unlawfully and intentionally sexually violates another person, without that person's

consent, is guilty of sexual assault. It is also sexual assault when a person unlawfully and intentionally inspires the belief in another person that they will be sexually violated.

Sexual Exploitation - Any actual or attempted abuse of a position of vulnerability, differential power or trust, for sexual purposes, including, but not limited to, profiting monetarily, socially or politically from the sexual exploitation of another.

Sexual and Gender-based Violence - A term which encompasses a wide variety of abuses, including rape, sexual threats, exploitation, humiliation, assaults, molestation, domestic violence, incest, involuntary prostitution (sexual bartering), torture, unwanted or noxious insertion of objects into genital openings, and attempted rape. Some have also considered female genital mutilation and other traditional practices (including premature marriage, which increases maternal morbidity and mortality) as forms of sexual and gender-based violence.

Sexual health - A state of physical, emotional, mental and social well-being related to sexuality: not merely the absence of disease, dysfunction or infirmity. Sexual health requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences, free of coercion, discrimination and violence. For sexual health to be attained and maintained, the sexual rights of all persons must be respected, protected and fulfilled (World Health Organization, Draft Working Definition, October 2002).

Sexual rights - Embrace human rights that are already recognized in national laws, international human rights documents and other international agreements. These include the right of all persons, free of coercion, discrimination and violence, to:

- receive the highest attainable standard of health in relation to sexuality, including access to sexual and reproductive healthcare services
- seek and impart information in relation to sexuality
- receive sexuality education
- have respect for bodily integrity
- have a free choice of partner
- decide to be sexually active or not
- have consensual sexual relations
- have consensual marriage
- decide whether or not and when to have children
- pursue a satisfying, safe and pleasurable sexual life

The responsible exercise of human rights requires that all persons respect the rights of others (World Health Organization, Draft Working Definition, October 2002).

Sexual Harassment: Harassment of a person because of her or his sex, as by making unwelcome sexual advances or otherwise engaging in sexist practices that cause the victim loss of income, mental anguish and the like.

Sexual Violence: Any non-consensual sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed,

against a person's sexuality, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work.

Status – the position or standing of a person in a society or group in relation to others (for example the social and economic status of women in most societies is regarded as lower than that of men).

Tertiary Prevention - All efforts aimed at treating and rehabilitating victims and perpetrators and facilitating their re-adaptation to society. Contrary to secondary prevention activities, which are usually in the short-term after the event, tertiary prevention activities are usually long-term.

Values – accepted principles and standards of an individual or group.

Violence – the use of force or power to harm and/or control someone.

Violence against Women (VAW): Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

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