



*Bibliography*  
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## **Engaging Men in Gender Equality: Positive Strategies and Approaches**

### **Overview and Annotated Bibliography**

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# 1 Overview

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## 1.1 Why Involve Men in Gender and Development Work?

‘Men are the gatekeepers of current gender orders and are potential resisters of change. If we do not effectively reach men and boys, many of our efforts will be either thwarted or simply ignored.’

(Kaufman in Ruxton, 2004:20)

There has been much resistance on the part of some women to involving men in gender and development work – driven by fears about the dilution of the feminist agenda, and by anxieties over the diversion of limited resources away from women’s empowerment initiatives and back into the hands of men. Yet *not* engaging with men and boys may limit the effectiveness of development interventions, and may actually intensify gender inequalities.

Development interventions which aim to improve women’s employment and income generating opportunities, for example, are likely to compound women’s heavy work burdens unless efforts are made to encourage men to take greater responsibility for child care and domestic chores. Projects that focus solely on women may also reinforce existing gender stereotypes (women as carers, men as breadwinners, and so on). Involving men, by contrast, can generate a broader consensus on issues which have previously been marginalised as being of interest to women only – sexual and reproductive health, for example (Kaufman, in Ruxton, 2004).

The inherent weakness of ‘women-only’ approaches has become most devastatingly apparent in the light of the HIV/AIDS epidemic. Programmes that focus on empowering women to negotiate safer sex have minimal impact in societies where it is men who decide when and with whom to have sex, and when and if to use condoms.

‘Unless men’s practices, attitudes, and relations change, efforts to promote gender equality will face an uphill struggle.’

(Ruxton, 2004:5)

The conceptual shift from Women in Development (WID) to Gender and Development (GAD), which has been underway since the 1980s, was partly borne out of recognition of the inadequacies of focusing on women in isolation. GAD approaches promised a new focus, beyond the narrow preoccupation with women alone. Instead, they emphasised the socially and historically constructed relations between women and men (Moser, 1993), which allowed for a more nuanced understanding of the relational nature of gendered power, and of the interdependency of women and men.

The emphasis of GAD on gender relations necessitates a focus on men as well as women – at least in theory. The extent to which this conceptual shift has been translated into practice is questionable

however, and many initiatives continue to focus on women rather than trying to transform the unequal gender relations which drive and maintain women's subordination. There has also been limited acknowledgement of the powerlessness experienced by some men – in relation to women as well as to other men (Cornwall, 2000).

This limits the possibilities for alliances between women and men, and closes off important spaces for change. Rather than perceiving gender as a 'women's issue', we need to think in terms of relations of power and powerlessness, in which both women and men may experience vulnerability, rather than treating 'maleness' as powerful and problematic in itself (Cornwall, 2000:23).

## **1.2 Why is it in Men's Own Interests to Change?**

There is also resistance from some men to attempts to challenge the power they hold, especially from men in dominant social groups. These men perceive gender equality as a threat to their privileges and an attack on their way of life. This begs the question: if men and boys are privileged by existing gender hierarchies, where is the incentive for them to work towards gender equality?

While men as a group do exercise power over women and other men, at the individual level many men feel powerless. The abundant ways in which men experience coercion in their sexual lives, irrespective of their sexual orientation or identity, suggests that men are not always the 'winners'. Men may be orphans or refugees, they may be unemployed or homeless; they may be dying of AIDS.

Men are also vulnerable in other, more subtle, ways. There are many potential costs for men who conform to, or try to conform to, rigid social expectations of 'masculinity' (the culture-specific ideas, roles and behaviours that men are supposed to live up to in order to become accepted members of their own communities). Making men more aware of the costs of conventional forms of masculinity, both for themselves and for women and children, is an important step towards challenging gender inequalities.

'In all parts of the world, there are men who are aware of the straightjacket imposed upon them by traditional notions of masculinity, and who are more open to reassessing their roles and responsibilities.'

(Barbara Stocking, Director of Oxfam GB cited in Ruxton, 2004)

In most cultures, men are expected to be physically strong and sexually successful, to be risk-takers and decision-makers, to provide financially for their wives and children. These characteristics are referred to as 'gender norms' – the culturally accepted ideas about being a man or woman in a particular society.

Conventional gender norms for men and boys, such as those listed above, are often described as 'dominant' (or 'hegemonic') masculinities. Internalising these ideals is not enough, however; rather they must be repeatedly acted-out by men (Harris 2004) to demonstrate and prove their masculinity.

Yet dominant masculinities are not achievable for all men at all times. For many men there is a significant gap between the dominant model of masculinity in society, and the reality of what they themselves can achieve. This is particularly true in the case of young or low income men, or men who have sex with men rather than women. In fact, no man can fully live up to all these ideals throughout his entire lifetime. Like women, a man's experience of power fluctuates across his lifecycle, and also depends on his class or caste, his sexual orientation, his ethnicity and race. Men may experience power and powerlessness at the same time – being powerless in relation to an employer but powerful in relation to a sister, for example (Karkara *et al.*, 2005). The range of different positions that men occupy in their relationships with women and men need to be brought into the frame: "While it is unquestionably the case that many men do occupy positions of power, it is one thing to name those subject positions and another to go on to presume that all men have access to these positions or indeed want to take them up" (Cornwall, 2000:23).

Still, the social pressure to conform to dominant versions of masculinity is often intense and the consequences of not conforming can be severe. A study in Kenya revealed that nearly forty per cent of men who have sex with men (MSM) had been raped outside their home and thirteen per cent had been assaulted by the police (Niang *et al.*, 2002, cited in Barker and Ricardo, 2005). This makes it harder for men to adopt alternative, more equitable, masculinities. Even for those men who are able to conform to dominant norms of masculinity, the consequences may be no less harmful. The principal causes of death for young men are violence and traffic accidents, both of which are directly related to how boys are socialised (the process by which individuals learn and teach others to abide by cultural norms and expectations) (Barker, 2005). It is estimated, for example, that in fifty years time there will be six million men missing from the Brazilian population, mostly as a result of death in traffic accidents and homicide (*ibid*).

Prescribed masculine traits, such as the notion that men's sexual needs are uncontrollable or that men should have multiple sexual partners, also have serious consequences for men's health, placing them – and thus their partners – at high risk of HIV infection. The prevalent assumption in many cultures that 'real men' do not get sick, combined with the perception that health clinics are 'women's spaces', means that men tend not to get tested for HIV. This has devastating consequences both for men themselves and for their wives or partners. Men who do not conform to dominant masculine norms around sexuality, such as men who have sex with men (MSM) are also at particularly high risk of HIV infection, either because they are overlooked in national HIV prevention strategies, or because legal and social sanctions prohibit them from asking for help or information. This is exacerbated by the fact that there has been very little research carried out to establish how many MSM are at risk and how best to provide them with the information they need to protect themselves and their sexual partners, who may be both male and female (International HIV/AIDS Alliance, 2003).

Dominant masculine norms are also one of the main factors driving gender inequality. For instance, the assumption that men are primary breadwinners means that women are generally expected to take care of the majority of domestic or care work, which is less socially valued and thereby contributes to women's lower status in society. Another example is domestic violence, which has been repeatedly linked to men's inability (real or perceived) to live up to society's expectations of what it means to be a 'real man' – being the breadwinner and household decision-maker, for example. In East Africa, as elsewhere, widespread unemployment has left many men unable to fulfil traditional gender roles. As a result, some men are turning to violence against women and children because it is one of the few remaining ways that they can display power over others and 'feel like a man' (Correia and Bannon, 2006).

If we are to make real progress towards achieving gender equality we must support men to challenge these strict gender divisions – at home, at work, in the community (Stocking in Ruxton, 2004). Insufficient attention has been paid so far to 'liberating' men, as well as women, from the constraints of gender roles and expectations: "Why can't men cry? Why must they be strong and silent? Why can't boys love the smell of flowers or the smell that little babies carry with them? [U]ntil we break this idea of 'girls should be like that' and 'boys like this' a harmonious world will remain out of reach" (Karkara *et al.*, 2005:5).

Recognising this does not mean that we can simply gloss over men's personal accountability for the ways in which they choose to act out their male privilege. While masculinities are socially constructed identities, men must nonetheless be held responsible for the choices and actions they take: "Accountability confronts the danger of men simply excusing their attitudes and behaviours as products of gender pressures and norms, rather than examining their attitudes and behaviours in light of gender pressures and norms" (Greig, 2005:6). Programmes should help men both to understand the oppressive effects of gender inequality on women and men, while also talking to them about the responsibilities they have because of their privileges to take actions in ways that women usually cannot (*ibid*).

### **1.3 Strategies for Change**

'Our task is to consider men and boys not just as beneficiaries of women's work or holders of privilege or perpetrators of violence against women, but also explicitly as agents of change, participants in reform, and potential allies in search of gender justice.'

(Connell, 2002, cited in Ruxton, 2004:8)

Many men continue to hold power and privilege over women, and seek to safeguard that power. But there are other men who reject fixed gender divisions and harmful versions of masculinity, and who are more open to alternative, 'gender-equitable' masculinities. Seeing the effects of gender discrimination on women they care deeply about, or becoming more aware of the benefits of involved fatherhood, for example, may motivate some men to change (Ruxton, 2004). In various settings, small numbers of men and boys are changing their attitudes and behaviour towards women – supporting opportunities for women to earn an income outside the home, or speaking out against gender-based violence. But what

makes resistance to rigid views of gender possible? How can development policies and programmes stimulate or build on these positive attitudes and behaviours to achieve gender equality for all? What works with men in practice?

Initiatives need to engage men as allies, using positive and relevant messages which also address their specific concerns. By highlighting the costs of gender *inequality*, as well as the benefits of gender equality – both for men as individuals, and as members of families and communities – programmes can support men to reflect on, and ultimately resist, harmful constructions of masculinity.

### **1.3.1 Men as Partners against Gender-Based Violence (GBV)**

‘For every young man who recreates traditional and sometimes violent versions of manhood, there is another young man who lives in fear of this violence. For every young man who hits his female partner, there is a brother or son who cringes at the violence he witnesses men using against his sister or mother.’

(Barker, 2005:6)

Gender-based violence can be defined as any form of violence used to establish, enforce or perpetuate gender inequalities and keep gender hierarchies in place (Lang, 2003:4). It mostly takes the form of men’s violence towards women and girls, but also includes violence towards men and boys, such as male rape or the abuse of men who have sex with men or transgendered people. A useful strategy for challenging GBV is to help men (the main perpetrators) to see the benefits of rejecting violence – such as having more intimate relationships with their partners.

There have been many innovative efforts to engage men in the struggle to end gender-based violence. The White Ribbon Campaign, which originated in Canada and has now spread to at least 25 countries, aims to mobilise men to speak out against violence against women [www.whiteribbon.ca](http://www.whiteribbon.ca). CANTERA [www.canteranicaragua.org](http://www.canteranicaragua.org), an NGO in Nicaragua, works with men in rural communities to end gender-based violence through popular education workshops. ‘Program H’ [www.prumundo.org](http://www.prumundo.org), a consortium of NGOs which have been working in Brazil and Mexico since 2000, draws on mass media and youth culture to promote more ‘gender-equitable’ lifestyles among young men. In Brazil the campaign has been called ‘Hora H’ or ‘In the Heat of the Moment’, a phrase that was developed by the men themselves who often heard their peers saying: “Everybody knows that you shouldn’t hit your girlfriend, but in the heat of the moment you lose control” (Barker, 2005:152). Campaign slogans draw on language from the community to make their point – such as: “In the heat of the moment, a real man...cares, listens, accepts”. The images used are of young men from the same communities, acting in ways that support gender equality.

As part of their gender training work, NGO Ghamkhori in Tajikistan, Central Asia, works to change male attitudes towards domestic violence – that is, violence against both women and children. They do not lecture the men nor tell them what to do. Rather they use newspaper stories, or examples from neighbouring villages where men describe their violence and its consequences, as the impetus for focus

group discussions. In their village project, this method has had around a sixty per cent success rate in significantly reducing violence, as reported by wives and children, who also receive gender training in separate groups. This success is partly due to specific work on violence and partly to a holistic approach to encouraging social change, whereby the organisation spends between six and twelve months in each village, with each group of participants receiving weekly educational sessions based on a curriculum established by the members of the group. Besides their village project, Ghamkhori works with the police, the army, and the KGB – organisations whose membership is almost entirely male – to sensitise them on the issue of domestic violence. To the first of these they also teach skills for dealing sensitively with women who report their husbands to the police. This has considerably diminished the abuse of women who come to the police seeking support to restrain violent husbands. (For further information please contact Colette Harris C.Harris@ids.ac.uk).

In Pakistan, an NGO called Rozan [www.rozan.org](http://www.rozan.org) also works to change the way the police respond to gender-based violence. One of Rozan's principal goals is to stop police officers from ignoring domestic violence and 'honour' killings on the basis that they are 'private issues' to be dealt with within families and communities (UNESCAP, 2003). Rozan trains the police to deal sensitively with the problem of violence against women by carrying out gender sensitisation workshops, and training the police in communication skills and anger and stress management.

Gender-based violence may also be targeted at boys and men, especially those who have sexual relations with other men. This violence is both institutional and interpersonal, and acts as a warning to all men about the penalties of not obeying the gender 'rules' of how a man is supposed to behave (Greig in Cornwall and Jolly, 2006). Despite this violence, development interventions to prevent gender-based violence against *men* are currently few and far between. Focused anti-discrimination activities and awareness raising sessions with the police are an important place to start.

### **1.3.2 Strengthening Men's Resistance to Violence and Conflict**

Across the world, most acts of violence are carried out by men. Young men are on the front lines of civil unrest, riots and gang warfare, and account for the overwhelming majority of firearm-related injuries and deaths (Widmer *et al.*, 2006). Largely urban-based, this violence is clearly related to social exclusion, unemployment, and limited educational opportunities, as well as to the dominant ideas about male identity in these contexts (Barker, 2005). For example, one of the most widely held ideas of masculinity is that men are strong and emotionally robust – boys don't cry, they fight (Lang, forthcoming).

'Like other characteristics of dominant masculinity, no individual can fully live up to the ideals of being strong, decisive and in control at all times. But men and boys are taught to try, and at the same time they are indoctrinated into violence as a means of protecting themselves and others, to solve problems and conflicts, and assert their perceived positions over women and weaker men.'

(Lang, forthcoming:18)



In the changing social and economic context of growing male unemployment and underemployment, coupled with rising numbers of women entering the workforce in many countries, some men are feeling increasingly powerless, while at the same time feeling entitled to power (in the form of status, money, a job, women). In such contexts, violence may be about men seeking the power they believe is rightfully theirs (Widmer *et al.*, 2006). For others, participating in conflicts or insurgency may be the only viable economic activity in the context of rural poverty (Barker and Ricardo, 2005). Improving men's access to alternative livelihoods can therefore be an effective way of helping men to re-build a sense of self-worth, reducing the likelihood that they will channel their frustrations and anxieties into violence.

'The answer to the youth challenge is not to further marginalise or paint male youth as fearsome security threats...It is, in fact, quite the opposite: Unemployed, undereducated young men require positive engagement and appropriate empowerment, and participatory financial and programme support.'

(Sommers, 2006:14)

For example, the 'Alliance for African Youth Employment', launched in 2004 by the International Youth Foundation [www.iyfnet.org](http://www.iyfnet.org), provides disadvantaged youth in South Africa, Malawi, Mozambique and Rwanda with job training, counselling, direct placement in internships and jobs, and business skills. This both improves their employment prospects, and builds a positive sense of self-worth among youths (Widmer *et al.*, 2006).

It is important to remember, however, that most men and boys shun violence, even in conflict-affected areas. In Mozambique, for example, many men tried to stay out of the conflict and went to great lengths to protect their families (Schafer, 2001, cited in Barker and Ricardo, 2005b). How do we explain the fact that even in low-income, violent contexts, the majority of young men do not become involved in violence? Are there strategies that can encourage and strengthen such resistance?

Promising approaches include: enabling men to reflect on the personal 'costs' of violence; creating alternative peer groups which do not support violence – such as sports clubs; and promoting positive forms of masculine identity based on non-violence and care (Widmer *et al.*, 2006). For example, 'Men as Partners' <http://www.engenderhealth.org/ia/wwm/wwmo.html> in South Africa works with the military, unions and schools to support men to develop alternative, peaceful ways of being a man. The 'Program H Initiative', described above, aims to capture the hearts and minds of young men, who might be attracted to gangs or to violent forms of masculinity, by creating alternative non-violence peer groups, putting young men in contact with non-violent role-models, and tapping into popular youth culture by making it 'cool' to be non-violent (Barker, 2005).

### **1.3.3 Fostering Constructive Male Involvement in Sexual and Reproductive Health and Rights**

Men often feel the need to publicly demonstrate that they are 'real men' through taking risks like having unsafe sex or driving recklessly. At the same time, men may not want to be seen as weak or needing support, and tend to view health-seeking behaviour as a sign of weakness. This clearly has an adverse effect on men's health, and on the health of their partners. For example, constructions of masculinity that equate multiple sexual relationships and risky sexual behaviour with sexual prowess (or skills) and manliness are a major factor driving the rapid spread of HIV. In Malawi, for example, men boasted about the likelihood of being HIV positive, since having HIV would act as a badge of manhood before their peers (Kaler, 2003, cited in Barker and Rosaldo, 2005).

Contemporary gender roles also confer on men the power to influence and often determine the reproductive health choices made by women – about the use of health care facilities, family planning, condom use, abstinence (Peacock, 2002). Spurred on by the recognition that men's attitudes and behaviours are absolutely pivotal to the success of sexual and reproductive health programmes, many development agencies and NGOs have designed initiatives to encourage positive male involvement. Perhaps the most prominent of these – "Men Make a Difference" – was launched in March 2000 by the United Nations to engage men in HIV prevention activities (UNAIDS, 2000). EngenderHealth's "Men as Partners" programme in South Africa is also well documented. The programme focuses on promoting the constructive role that men can play in reproductive health, including the prevention of HIV and sexually transmitted infections (STIs), and in maternal care and family planning. For programmes to be effective it is crucial that they also focus on men's specific needs and vulnerabilities. There have been many efforts to make sexual and reproductive health services more 'male-friendly', by having male-only nights, separate entrances or waiting areas, hiring more male clinic staff, offering free condoms, and training staff to treat male patients with sensitivity (Boyd and Moore, 1998 in Flood, 2005).

The Mexican-based NGO, Salud y Genero (Health and Gender) <http://www.saludygenero.org.mx/>, seeks to generate new ways of being a man or woman by highlighting the health consequences of rigid gender norms. Through workshops and awareness-raising activities, Salud y Genero seeks to facilitate men's understanding of the relationship between traditional masculine behaviours – risk-taking, little or no involvement in childcare, denial of sickness or vulnerability – and men's shorter life expectancy, their failure to form intimate relationships with partners and children, and their inattention to their own mental, physical and reproductive health (IGWG 2003). Workshops held by Salud y Genero use a number of exercises to deal with the problems that male socialisation pose for men's health. One such exercise – 'The Male Body' – involves participants writing down what they associate with being a man. The idea that 'men are strong' is most prominent. Hats, belts, pistols, machetes, mobile phones and alcohol all tend to feature highly. References to emotions are rare – with the exception of 'loneliness'. In eight years of working with men's groups, the word 'father' has been suggested only eight times (ibid). Yet many men, after seeing the male image they have created, say: "But that's not us" (ibid).

The need to work with men and boys has become especially urgent in the context of the HIV/AIDS epidemic. The Shosholoza AIDS project, initiated in 1998 by the NGO Targeted AIDS Interventions (TAI) [taige@wandata.com](mailto:taige@wandata.com), uses football (South Africa's most popular sport) as a means of mobilising men to become involved in the fight against HIV/AIDS. The South African Football Association (SAFA) was asked to select eight teams for a three-day training workshop which focused on issues like sexuality, puberty, STIs, HIV/AIDS and communication skills. The teams then held training workshops for neighbouring football teams; organised HIV-oriented football events; and distributed condoms at matches (le Grange, in Ruxton, 2004). The outreach programme resulted in an estimated 2000 men being trained in basic HIV information and prevention.

The HIV-prevention project "Young Men as Equal Partners" [www.rfsu.se/tanzania\\_zambia\\_ymep.asp](http://www.rfsu.se/tanzania_zambia_ymep.asp) works in districts in Tanzania and Zambia to motivate young men to adopt healthy and responsible sexual behaviour. Teachers, church leaders, medical staff and young leaders are all involved in encouraging young men to engage in HIV-prevention and sexual and reproductive health-seeking behaviours through activities such as peer education and counselling, gender awareness workshops, and drama performance. Current use of condoms among young men increased from 55 per cent to almost 78 per cent during the three-year project period.

Many groups are working with men who are living with HIV/AIDS, to encourage them to get involved in HIV prevention and care – for themselves, their families and their communities. For example, Positive Men's Union (POMU) in Uganda organises community groups made up of HIV positive men to create awareness about testing, and sets up support groups to enable HIV positive men to share experiences (Barker and Ricardo, 2005). In general, however, the sexual health concerns of men living with HIV/AIDS are frequently neglected in research and programme efforts, and they often lack information on how to lead a healthy sex life (IPPF, 2005). Acknowledging and responding to the specific sexual and reproductive health needs of HIV positive men is vital and should be a priority area for future research.

The sexual and reproductive health needs of men who have sex with men (MSM) are also poorly addressed in research, policy and practice. Many MSM are reluctant to go to hospital for treatment of sexually transmitted infections (STIs) due to the hostile responses they receive from hospital staff. Others may be driven 'underground' as a result of the violence they suffer at the hands of the police, pushing them away from services and information about sexual health, and into secretive sexual relationships (Greig, in Cornwall and Jolly, 2006). It is crucial that both service providers and the police are sensitised to the needs of MSM and are trained to provide non-judgemental advice and support. Interventions are needed to improve awareness of HIV transmission and prevention among MSM and to increase use of STI/HIV services, as well as to reduce stigma and discrimination towards sex between men (International HIV/AIDS Alliance, 2003). Male sex workers are also rarely targeted by HIV or sexual health interventions – a significant omission that urgently needs addressing.

### **1.3.4 Encouraging Men's Positive Engagement as Fathers and Carers**

'By seeing women and girls through their daughter's eyes...men have begun to think about aspects of gender inequality, such as sexual harassment, inheritance law, and mobility, that might not have concerned them before.'

(Rogers in Ruxton, 2004:184)

Studies have shown that fathers who are positively engaged in the lives of their children are less likely to be depressed, to commit suicide, or to be violent towards their wives. They are more likely to be involved in community work, to be supportive of their partners, and to be involved in school activities (Morrell, 2003). When fatherhood is privileged as a central aspect of masculinity, everybody benefits.

However, in most cultures, children are taught from a young age that men's role in the family is that of provider and protector. Childcare, by contrast, is seen as a 'job for women'. Studies from a range of settings find that fathers contribute about one-third to one-fourth of the time that mothers do to direct childcare (Population Council, 2001). Yet as increasing numbers of women enter the labour force, many women are being left with a double work-burden – being expected to earn an income in addition to carrying out their existing domestic chores and childcare responsibilities. As the AIDS epidemic leaves growing numbers of children vulnerable and orphaned, women's unpaid work burdens are intensifying. An important step in alleviating the burden of care and support borne by women is thus to challenge rigid ideas about masculinity which disassociate men from caring roles (Peacock, 2003). It is essential that interventions seek to engage men in childcare and domestic chores and encourage fathers and husbands to play a more active role in caring for and safeguarding their children's futures. For programmes to be effective, it is important that we listen to the voices of fathers, recognise their own needs and interests, and make it clear how men themselves will benefit when they are actively engaged as fathers (Barker, in Correia and Bannon, 2006).

Salud y Genero, discussed above, has found that talking about fatherhood is a good entry point for men who might feel threatened by topics such as violence, sexuality or alcohol. Fatherhood is seen as a socially desirable role for men in Mexico and it is central to male self-esteem. It is also a good point of intervention for strengthening equitable relationships through sharing in childcare (IGWG 2003). The "How Daddy Looks to Me" campaign was conducted at national level in 2000 with support from local, state and national government, and produced nearly a quarter of a million pictures from primary and pre-school children across the country which were displayed widely. Many drawings were about love, but a prominent number featured controlling attitudes and even violence. Very few of the drawings were about fathers' presence in domestic life. The objective of the campaign was to facilitate consciousness-raising among men in order to foster fuller paternal responsibility and emotional commitment towards children.

The Fatherhood Project in South Africa aims to promote positive images of men as fathers, and foster a more conducive policy and programmatic environment for men's involvement with their children. The

project is based on a travelling photo exhibition which contains over a hundred images revealing the possibilities and challenges of men's closer involvement with their children (Barker and Ricardo, 2005).

In 1997, the PAPA Institute [www.papai.org.br/](http://www.papai.org.br/) founded the first Brazilian Adolescent Father's Support Programme which provides information to help young men take on responsibility for their own sexuality and its consequences, and supports teenagers who are already parents. Weekly workshops are held in hospitals and public health centres with young fathers and the partners of pregnant adolescents, focusing on issues relating to pregnancy, childbirth, childcare, and paternal responsibilities. PAPA also uses art education to encourage the participation of men in childcare - for example by bringing out a 3.5 metre-high mascot at public events which represents a young man carrying his child in a baby-bag (Lyra 2005).

### **1.3.5 Promoting More Gender-Equitable Institutional Cultures and Practices within Development Organisations**

Why, if gender equality is essential for sustainable development, are so few men in development organisations working on gender issues? How can development organisations engage male staff more actively in gender equality work? What is the role of development organisations in promoting personal commitments to gender equality among staff?

These are all important questions. Yet even if individual male practitioners do commit to gender equality, they may work within organisations whose entrenched cultures and structures support male privilege. How, then, can development organisations build more equitable institutional cultures and practices?

'Development organisations have their part to play in promoting positive policy and practice. In particular, they must ensure that all staff, especially men, are committed to gender equality and feel confident and able to make their own contribution to achieving it.'

(Barbara Stocking, Director of Oxfam GB, 2004)

Oxfam's Gender Equality and Men (GEM) project began in 2002 to assist Oxfam in exploring ways to advance gender equality and poverty reduction by incorporating men and boys more fully into its work on gender. The project included an internal advocacy component, designed to encourage men inside the organisation to think about their personal commitment to gender equality and about what that meant in practice for their day-to-day work. The GEM project aimed to highlight the fact that gender equality is not just an issue for the international programme, but should be a concern of everyone at Oxfam GB (Lang in Ruxton, 2004). ([http://www.oxfam.org.uk/what\\_we\\_do/issues/gender/gem/index.htm](http://www.oxfam.org.uk/what_we_do/issues/gender/gem/index.htm))

To encourage men's personal commitment to gender equality, an internal training session was created – 'The Gender Journey'. Men are actively recruited to the course, especially senior male managers, in order to create a pool of skilled men able to act as gender advocates in their departments (ibid). The aim of the

course is to 'demystify' gender and to allow participants to make connections between their personal and professional commitments to gender equality.

## 1.4 Lessons Learned

The examples outlined above show that positive approaches are clearly emerging to engage men in gender-equality work, although they remain largely small-scale and isolated. The aim of this concluding section is to identify lessons that can be drawn from these efforts, in order to promote more effective practice among development practitioners. It ends with some reflections on the gaps which remain in existing work on men and masculinities and highlights possible areas for future research.

**1. Language that leaves men feeling blamed for things they have not done or for things they were taught to do, or feeling guilty for the violence of other men, will alienate men and boys and promote a backlash (Kaufman, 2004:25).** Rather than blaming men, we need to engage them with positive messages. For example, White Ribbon posters attempt to affirm the positive, reaching out to men with messages like "You have the power to end violence against women in your community".

**2. As well as reaching men with positive messages, it is important to identify existing gender-equitable behaviours among men and build upon these.** Those men that stand up as advocates for women are at times ridiculed and are often lonely voices – more efforts should be made to support and connect them (Lang, 2003).

**3. Gender training should be carried out to help men realise that it is okay not to conform to dominant forms of masculinity.** While we often hold men responsible for what we see as negative behaviour towards women, some men do this mainly because they fear ridicule if they don't conform, usually from their peers but from women too. This leaves them feeling vulnerable and isolated, not knowing to whom to turn to discuss such things. Appropriate gender training could address such issues in such a way as to help men work through their fears, change their behaviour and even perhaps challenge the dominant ways of being men. If they feel their fears are being addressed they may be more willing to listen to women's fears and engage with them. (For more information about carrying out gender training with boys and men please contact Colette Harris: C.Harris@ids.ac.uk).

**4. Programmes should encourage men and boys to understand the oppressive effects of gender inequality on women.** For example, campaigns should seek to establish links with women's organisations, to support these groups, and to encourage men to listen to women's needs and concerns (Kaufmann, 2004).

**5. Interventions that appear to be 'top down' or 'foreign' have a high likelihood of failure.** Instead, programmes should work from the ground up, identifying local traditions, norms and masculine characteristics that are conducive to ending violence (Lang, 2003).

**6. Programmes must address men's particular needs and concerns.** For example, sexual and reproductive health services should become more 'male-friendly' – by having male-only nights, separate entrances or waiting areas, hiring more male clinic staff, offering free condoms, and training staff to treat male patients with sensitivity.

**7. Working with youth is crucial.** Adolescence is a time when attitudes and values about 'correct' behaviours are often learned and internalised. It is also the time when young men are most receptive to more equitable versions of masculinity and to more informed perspectives regarding their roles and responsibilities in reproductive health and intimate relationships (Khan *et al.*, 2005). Work within schools is important, including revising the curriculum to make it more gender-equitable (Morrell, 2003).

**8. It is important to identify effective messengers (Ruxton, 2004).** In Pakistan, for example, EngenderHealth trained barbers to provide messages to male clients on family planning and reproductive health (Mehta *et al.*, in Ruxton, 2004). Male youth may be more receptive to messages if they are communicated via celebrities. However, care must be taken to avoid perpetuating 'macho' stereotypes which may further entrench destructive gender norms and hierarchies.

**9. Reach men where they are.** Rather than creating new venues within which to engage men, interventions should target the areas where men already congregate – such as at sporting or religious events, or at bars or cafes (Mehta *et al.*, in Ruxton, 2004).

**10. Draw on men's sense of responsibility and positive engagement as fathers (Barker, 2005b).** This requires that we listen to the voices of fathers, recognise their own needs and interests, and make it clear how men themselves will benefit when they are actively engaged as fathers.

**11. Provide spaces where men can meet in private.** This makes it more likely that they will lower their guard and express their anxieties and vulnerabilities.

**12. Particular attention to the sexual and reproductive health needs of men who have sex with men (MSM) – including those in the sex industry – is urgently required.** Interventions are needed to improve awareness of HIV transmission and prevention among MSM and to increase use of STI/HIV services, as well as to reduce stigma and discrimination towards sex between men. It is also crucial that service providers are sensitised to the needs of MSM and are trained to provide non-judgemental advice.

**13. Scale-up and engage the public sector.** Most existing initiatives are being carried out by NGOs which limits the number of young men who can be reached. Promising examples of engaging the public sector include MAP's collaboration with the South African armed forces and the police (Barker and Ricardo, 2005).

**14. Better evaluation of existing efforts to engage men is required.** It is essential that we develop ways to measure changes in men's attitudes and behaviours. Such evaluation is vital, both to refine programme approaches and for advocacy purposes – to prove to decision-makers that men's attitudes can change (Barker and Ricardo, 2005).

**15. Development institutions should develop work with men by building more equitable institutional cultures and practices.** Senior managers, particularly men, must be encouraged to become visible advocates of gender equality. This is key to changing the attitudes of staff members who may be unsure about new gender policies (Lang in Ruxton, 2004).

**16. Development organisations should lead by example by providing organisational support for family-friendly working practices**– such as generous policies on paternity and maternity leave, flexible working hours for both women and men, and childcare provision (with both male and female staff). This demonstrates that gender-equitable behaviour at the household level is encouraged (Lang in Ruxton 2004).

## **1.5 Areas for Future Research**

Much has been learnt over the last fifteen years about how best to engage men in the promotion of gender equality, and there are many causes for hope. Despite this, notable gaps remain in research and programme efforts, especially with regards to certain groups of men: men who have sex with men; men living with HIV/AIDS; men assuming the role of caregivers; men involved in substance abuse; men with disabilities; male sex workers; transgendered people. Dedicated efforts to understand and respond to the particular needs and vulnerabilities of these often marginalised groups are urgently required.

There is also a scarcity of accessible material on work with men in Islamic contexts. The study of gender in Muslim societies has almost always meant a study of women – with the question of the Hijab and the practice of female genital cutting receiving most scrutiny. By contrast, studies of Islamic masculinities are rare (Ouzgane, 2006). At a time when the complex relationship between Islam and gender has never been more critical, more research in this area is critical.

Finally, there remains a persistent focus in the men and masculinities literature on violence and sexual health, which reinforces unhelpful stereotypes of men as inherently violent and blameworthy. The masculinities – and GAD – agenda could fruitfully be extended into more 'traditional' realms of development such as the economy, politics and governance. Rather than focusing solely on 'harm reduction' – stopping men from infecting women with HIV or battering their wives, for example – issues such as who does the housework, or who gets paid less on account of their gender deserve greater attention. How can gender and development advocates encourage men's mobilisation around everyday inequities?



Achieving gender equality requires not only shifts in attitudes, but radically transformed power relations between and among women and men (Rogers, in Ruxton, 2004). This is only possible when both women and men work together towards the goal of gender equality, and support each other when they act outside of dominant gender roles or behaviours. We need to stop thinking in terms of a struggle of men and boys against women and girls or vice versa, and start thinking in terms of a struggle of all men, women and children against inequality and oppression (Karkara *et al.*, 2005).

**Additional References (not included in the bibliography)**

- Flood, M. (2005) 'Mainstreaming Men in Gender and Development', presentation to AusAID Gender Seminar Series, Canberra, December 2005
- Greig, A. (2005) *HIV Prevention with Men: Toward Gender Equality and Social Justice*, the United Nations Division for the Advancement of Women (UNDAW)
- Harris, C. (2004) *Control and Subversion: Gender Relations in Tajikistan*, Pluto Press: London
- Lang, J. (forthcoming) *The Role of Men and Boys in Achieving Gender Equality*, the United Nations Division for the Advancement of Women (UNDAW)
- Peacock, D. (2002) *Men as Partners: South African Men Respond to Violence Against Women and HIV/AIDS*, EngenderHealth
- Silberschmidt, M. (2004), 'Masculinities, Sexuality and Socio-Economic Change in Rural and Urban East Africa', in S. Arnfred (ed.) *Re-thinking Sexualities in Africa*, Sweden: Nordiska Afrikainstitutet

## 2 An Annotated Bibliography

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### 2.1 Why Involve Men in Gender and Development?

**Cornwall, A. (2000) 'Missing Men? Reflections on Men, Masculinities and Gender in GAD', *IDS Bulletin* 31.2, Brighton: Institute of Development Studies**  
<http://www.ids.ac.uk/ids/particip/research/gender/missmen.pdf>

Gender and Development (GAD) discourse is peppered with the promise of a new focus, beyond the narrow concern solely with women of the Women in Development (WID) movement. The GAD approach focuses on the category 'women', but also on 'women and men', in order to highlight the socially and historically constructed relations between the categories. However, a focus on men and their identities, roles, or relations – on men as men – has remained absent from this picture. It is with those missing men that this paper is concerned. The paper explores the ways in which the term 'gender' and 'gender relations' are used in GAD and goes on to examine in more depth how and why men as men are still being missed in GAD, drawing some tentative conclusions. It seeks to explore some of the taken-for-granted assumptions that underlie the polarities on which much of GAD discourse is based. By doing so, it hopes to open up space for reflection about women and men, gender relations and indeed the concept of gender itself, moving the field beyond the static stereotypes that continue to pervade it.

**Chant, S. and Gutmann, M. (2000) *Mainstreaming Men into Gender and Development: Debates, Reflections and Experiences*, Oxfam Working Papers, London: Oxfam GB**  
[http://www.oxfam.org.uk/what\\_we\\_do/resources/wp\\_mainstreamingmen.htm](http://www.oxfam.org.uk/what_we_do/resources/wp_mainstreamingmen.htm)

This collection of Oxfam Working Papers provides a critical review of the desirability, potential, and prospects for a more male-inclusive approach to gender and development (GAD). The collection is made up of six chapters which flag-up some of the key issues and potential controversies surrounding engaging men and masculinities in gender and development work. The chapters review the evolution from 'women in development' to 'gender and development' policy approaches, and consider reasons for including men in work on gender. It is now widely recognised, for example, that women-only approaches to development have limited impacts on gender relations. Involving men may therefore be a more effective strategy for reducing gender inequalities. Another chapter analyses how far the issue of 'men in development' has featured in the actual gender and development practices of development organisations. Moving beyond some of the 'whys' and 'wherefores', the final chapter considers the ways in which gender and development policy might realistically move towards a more male-inclusive approach. Drawing men together in workshops to discuss gender-based inequality is a potential way forward. Using fathering as a point of entry for involving men in GAD offers another possibility.

**Greig, A., Kimmel, M. and Lang, J. (2000) 'Men, Masculinities and Development: Broadening our Work towards Gender Equality', *Gender and Development Monograph Series, No. 10, United Nations Development Programme (UNDP)***

[http://www.health.columbia.edu/pdfs/men\\_masculinities.pdf#search=%22greig%20men%20and%20masculinities%22](http://www.health.columbia.edu/pdfs/men_masculinities.pdf#search=%22greig%20men%20and%20masculinities%22)

If the different roles and responsibilities attributed to men and women are not 'natural' but are socially constructed, then they can be changed by society, by us. As part of a United Nations' Gender in Development Monograph Series, this document explores the different meanings given to the term 'masculinity' and considers the implications for the effectiveness of development programmes. The paper makes a number of recommendations to support the efforts of development institutions to challenge gender hierarchies in the areas of production and social reproduction, poverty, governance, violence and conflict, health, and the workplace. For example, involving men in work on gender equality and health must look beyond programmes targeted at men's behaviour. There is a need to initiate dialogues between women and men about the links between inequality and morbidity and mortality, and the role that traditional ideas of masculinity play in maintaining such inequalities.

**Ruxton, S. (ed.) (2004) *Gender Equality and Men: Learning from Practice*, London: Oxfam GB**

[http://www.oxfam.org.uk/what\\_we\\_do/resources/geneqmen.htm](http://www.oxfam.org.uk/what_we_do/resources/geneqmen.htm)

In international debates on gender equality there is a growing emphasis on men, not only as holders of privileges or as perpetrators of violence, but also as potential and actual contributors to gender equality. Based on examples from a range of countries, this book aims to share knowledge and experience of work with men on gender equality in programmes run by Oxfam GB and other development organisations. A range of key issues are addressed, including the value of engaging men in gender equality and anti-poverty work; the difficulties that are likely to arise – both for men and women – and how they can be overcome; practical evidence from different sectors (for example, in relation to sustainable livelihoods, gender-based violence, sexual and reproductive health); lessons about the impact of including men in gender analysis and action; and future strategies and directions for development organisations and practitioners. A consistent conclusion from the book's contributors is that it is essential to engage men with positive messages that promote their awareness and understanding of gender equality. Other recommendations include the need to identify effective messengers (for example celebrities or sportsmen); create spaces where men can meet in private to talk openly and honestly about their fears and anxieties; and build institutional cultures that are committed to working with men.

**Barker, G. and Ricardo, C. (2005) 'Young Men and the Construction of Masculinity in Sub-Saharan Africa: Implications for HIV/AIDS, Conflict and Violence', *Social Development Papers: Conflict Prevention and Reconstruction, Paper No. 26/June 2005, Washington: The World Bank***  
[http://www.promundo.org.br/Pesquisa/Young%20Men%20SubSaharan\\_Web.pdf](http://www.promundo.org.br/Pesquisa/Young%20Men%20SubSaharan_Web.pdf)

In the literature on conflict and HIV/AIDS, African men are often presented in simplistic and explicitly negative terms. It is generally taken for granted that those who use weapons are men whilst those who suffer the consequences of conflict are women, and that men always hold power in sexual relationships whilst women are always powerless. Certainly, African women and girls have been made vulnerable by the behaviour of men and boys in conflict settings and in sexual relationships. Yet the fact that gender hierarchies also oppress some men is seldom discussed. What of the men who are survivors and victims of violence, or who are displaced or orphaned due to conflict? What of the men who are brothers or husbands of women who have been sexually abused during conflict? This paper argues that applying a more sophisticated gender analysis as it relates to conflict and HIV/AIDS is essential in order to understand how both women and men are made vulnerable by rigid ideas of masculinity and by gender hierarchies. References are made to alternative, non-violent forms of masculinity in Africa and to elements of traditional gender socialisation (the process by which individuals learn and teach others about the roles and behaviours that are expected of a woman or man in a given society) which promote more gender-equitable attitudes on the part of young men. Included are examples of young men whose stories reveal ways in which men can question and counter prevailing norms of masculinity. A summary is also provided of promising programmes for including men in the promotion of gender-equity.  
(Summary adapted from the resource.)

**Ouzgane, L. and Morrell, R. (eds) (2005) *African Masculinities: Men in Africa from the Late Nineteenth Century to the Present*, Basingstoke: Palgrave Macmillan**

Men have tended to be overlooked, taken for granted, or treated as a unified, homogeneous category in much of the existing literature on gender in Africa. This book is made up of an interdisciplinary collection of essays which seek to deepen understanding of how African masculinities are formed in specific historical, cultural and social contexts. The essays are united by two fundamental principles: that you cannot generalise about all men in Africa, and that masculine behaviours in Africa are not unchanging. This suggests the possibility of the emergence of new - and less violent and oppressive - ways of being masculine. The first section considers the influence of context and power on different interpretations of masculinity and questions whether Western feminist concepts are relevant for understanding gender in African contexts. Section two looks at how ideas about masculinity are reinforced or challenged in literature and the popular media. The third section explores the formation of masculinity in different contexts, focusing on gender inequalities, violence and sexuality. Finally, the concluding section examines how different versions of masculinity come about, and shows that the construction of new masculine

identities is always associated with contestation. To purchase a copy of this publication contact: Palgrave Macmillan Ltd, Houndmills, Basingstoke, Hampshire RG21 6XS, Tel: +44 (0)1256 329242 or go to: <http://www.palgrave.com/products//Catalogue.aspx?is=1403965870>  
(Summary adapted from the resource.)

**Ouzgane, L. (ed.) (2006) *Islamic Masculinities*, Zed Books Ltd**

The study of gender in Muslim societies has almost always meant a study of women – with Muslim women's oppression, the question of the Hijab, and the practice of female genital cutting receiving most scrutiny. By contrast, studies of Islamic masculinities are rare. This collection of essays is designed to help fill this gap by exploring key debates about men and masculinities, including issues ranging from the experiences of couples at infertility clinics in Egypt to the trials of Iraqi conscripts. The essays are divided into three main sections: masculinities and religion, masculinities and the Palestinian-Israeli conflict, and masculinities and social practice. More broadly, they are based on the premise that masculinities are constructed by particular social and historic contexts, thus there is a need to recognise the diversity of masculinities that exist in the Muslim world. They also emphasise the importance of thinking about local realities, religious and political agendas, the consequences of Western colonialism and imperialism, and the marked effects of globalisation. This book is available to buy from [www.zedbooks.co.uk](http://www.zedbooks.co.uk). Alternatively hard copies are available from the British Library of Development Studies (BLDS) which offers a document delivery and inter-library loan service, see: <http://blds.ids.ac.uk/blds/docdel.html>  
(Summary adapted from the resource.)

## **2.2 Strategies for Change**

### **2.2.1 *Men as Partners against Gender-Based Violence***

**Bhandari, N. (2005) *Strategies and Tools for Working with Men and Boys to End Violence Against Girls, Boys, Women and Other Men*, United Nations Development Fund for Women (UNIFEM) and Save the Children Sweden**

[http://www.siyanda.org/docs/Working\\_with\\_men\\_and\\_boys\\_1may06.pdf](http://www.siyanda.org/docs/Working_with_men_and_boys_1may06.pdf)

A number of organisations in South and Central Asia have recognised the urgent need to include boys and men in efforts to combat gender-based violence in the region. Yet there have been few opportunities for them to come together to work collectively on this important issue. To begin this process, UNIFEM and Save the Children Sweden, organised a three-day workshop in 2004 on 'Strategies and Tools for Working with Men and Boys to end Violence against Girls, Boys, Women and other Men'. The workshop aimed to increase knowledge of processes and practical tools for working with boys and men to combat gender-based violence in the region, such as promoting positive parenting, creating support groups for men and boys, addressing the media, and challenging discriminatory laws. The workshop also produced a South

Asian work-plan on promoting partnership with men and boys to end violence against girls, boys, women and other men. Participants discussed the idea of starting up White Ribbon Campaigns - a campaign which originated in Canada to engage men and boys in the struggle to end men's violence against women - in their own countries. They also decided to incorporate the issue of men's involvement in ending gender-based violence into existing campaigns and programmes, such as International Women's Day. (Summary adapted from the resource.)

**Campuzano, G. (2006) 'Reclaiming Travesti Histories' in A. Cornwall and S. Jolly, 'Sexuality Matters', *IDS Bulletin* 37.5, Brighton: Institute of Development Studies**

[http://www.siyanda.org/docs/Reclaiming\\_Travesti\\_Histories-Campuzano.doc](http://www.siyanda.org/docs/Reclaiming_Travesti_Histories-Campuzano.doc)

In pre-colonial Peru the distinctions between male and female were far more flexible than they are today. A traditional 'travesti' or transgender/transvestite identity and culture existed and played an important role in Andean religion and society. Colonial and subsequently development influences suppressed these identities and communities, although the Peruvian travesti remained. In contemporary Peru travestis face violence from the public and police, as well as economic exclusion and discrimination by health services. Travestis have assimilated the worst of both gender roles. Sometimes they are seen as male and thus fair game for violence from the police. However, they have also assumed some aspects of the stereotypical woman, such as body transformation even at the cost of their health, choosing 'macho' and possibly violent partners, and passivity in sex. Travestis need a new kind of post-feminism to enable them to make active choices about which genders they wish to claim, and to live out their chosen genders in ways that validate themselves. Rights are needed for all people to choose and transit between gender identities whether male, female, or a combination.

**Ferguson, H. et al. (2004) *Ending Gender-Based Violence: A Call for Global Action to Involve Men*, Stockholm: Swedish International Development Cooperation Development Agency (Sida)**

<http://www.sida.se/shared/jsp/download.jsp?f=SVI34602.pdf&a=3108>

When men are confronted with the problem of violence against women they often dismiss it with: "Don't look at me! I don't do that kind of thing!" Yet men's violence is a worldwide problem. Despite this, there are men in many parts of the world who are themselves seeking ways to challenge stereotypical models of masculinity and are seeking to engage other men in reducing gender-based violence. In this context, research on masculinity has a major role to play: which socially constructed gender roles make some men violent and how can they be demolished? In this report, seven researchers write about the links between masculinity and violence. These acts of violence are committed not only against women and children, but also against other men. The writers suggest a number of ways in which men can be involved in working to combat men's violence. For example, the development of a greater awareness of gender issues among men and increased involvement in the care of children may prove fruitful strategies. Greater cohesion

among different levels of policy response is also necessary. At the community level, for example, services providers and civil leaders should coordinate their efforts to ensure more effective services with a consistent message of basic rights, peace and equality.

(Summary adapted from the resource.)

**Karkara, R., Karlsson, L. and Malik, B. (2005) *Working with Men and Boys to Promote Gender Equality and to End Violence Against Boys and Girls* Save the Children Sweden-Denmark, Regional Programme for South and Central Asia, Kathmandu**

[http://www.siyanda.org/docs/SCS\\_Regional\\_Workshop\\_Report\\_March\\_2004\\_Long2.pdf](http://www.siyanda.org/docs/SCS_Regional_Workshop_Report_March_2004_Long2.pdf)

Interventions that treat men as the villains and women as the victims have not taken us far. Not all masculinities (or ways of being a man) are harmful to men, women and children. This was the starting point for a three-day workshop organised by the South and Central Asia office of Save the Children-Sweden, which was held in Kathmandu in March 2004 on 'strengthening partnership with men and boys to promote gender equality and end violence against girls and boys'. Around thirty participants from the region met and shared their practical experiences of and theoretical insights into working with men and boys. This resource includes an overview of the workshop, a discussion of frameworks and approaches for working with men and boys, a description of the work that is currently being carried out on these issues, and a discussion of ways to take this work forward. Recommendations highlight the need to increase knowledge on gender issues among professionals and in the school curriculum. Efforts should also be made to promote programmes for men on parenting and responsible sexual behaviour. Programmes should stress the benefits for all members in society of men playing a more active role in nurturing their children and abandoning the culture of violence as a proof of masculinity.

(Summary adapted from the resource.)

**Kaufman, M. (2004) 'Transforming our Initiatives for Gender Equality by Addressing and Involving Men and Boys: a Framework for Analysis and Action', in S. Ruxton (ed.), *Gender Equality and Men: Learning from Practice*, London: Oxfam GB**

[http://www.oxfam.org.uk/what\\_we\\_do/resources/downloads/gem-6.pdf](http://www.oxfam.org.uk/what_we_do/resources/downloads/gem-6.pdf)

Leaving out boys and men from gender and development work is a recipe for failure. But how can we effectively involve men in practice? This chapter discusses a framework for addressing and involving men in gender equality initiatives, drawing on examples from the White Ribbon Campaign, a campaign that aims to engage men and boys in the struggle to end men's violence against women. For example, it is important that interventions use the language of responsibility rather than blame. Language that leaves men feeling blamed for things they have not done or for things they were taught to do, or feeling guilty for the violence of other men, will alienate men and boys and promote a backlash. Rather, we must challenge men and boys to take responsibility for change and focus on the positive benefits to all. White Ribbon

posters attempt to affirm the positive, reaching out to men with messages like “You have the power to end violence against women in your community”. Encouraging men to take responsibility for their use of violence must also be combined with compassion and empathy with men and boys and a desire to create spaces for these men to change their lives.

(Summary adapted from the resource.)

**Lang, J. (2003) ‘Working with Men to End Gender-Based Violence: Lessons for the South Asian Context’, background paper prepared for the United Nations Economic and Social Commission for Asia and the Pacific’s (UNESCAP) Sub-regional Training Workshop on The Elimination of Violence Against Women in Partnership With Men, New Delhi, India, 2–5 December 2003**

<http://www.unescap.org/esid/GAD/Publication/DiscussionPapers/15/series15-main-text.pdf>

Compared with women, men – especially young men – are overwhelmingly involved in all types of violence. Cultural ideas about what it means to be a man often support this violence. But that is not to say that violence is a natural condition for men, or a natural part of being a man. Men are taught to use violence and at times are encouraged to use it. This paper was prepared for a 2003 UNESCAP Sub-regional Training Workshop on the Elimination of Violence Against Women in Partnership with Men. It argues that rather than categorically blaming and shaming men, programmes should start with a recognition that not all men use violence. There are alternative versions of masculinity that are displayed by and open for men. Those men that stand up as advocates for women are at times ridiculed and are often lonely voices – more efforts should be made to support and connect them. Interventions that appear to be ‘top down’ or ‘foreign’ also have a high likelihood of failure. Instead, programmes should work from the ground up, identifying local traditions, norms and masculine characteristics that are conducive to ending violence – while at the same time not allowing for ‘culture’ to be an excuse for the violence of individuals.

(Summary adapted from the resource.)

**United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP) (2003) ‘Involving Men in Eliminating Violence Against Women: Examples of Good Practices’, background paper prepared for UNESCAP’s Sub-regional Training Workshop on The Elimination of Violence**

<http://www.unescap.org/esid/GAD/Publication/DiscussionPapers/15/series15-main-text.pdf> (go to page 21 of the document)

The importance of involving men in movements and initiatives to end violence against women is increasingly recognised by international and civil society organisations. But what strategies actually work to engage men in practice? In December 2003, the United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP) organised a Sub-regional Training Workshop on the Elimination of Violence Against Women in Partnership with Men. This paper was prepared for the workshop and



highlights good practices of organisations and networks working with men to end violence against women in the region. In addition to United Nations' programmes, the paper describes the work of: Rozan, an NGO in Pakistan; the Fiji Women's Crisis Centre; the Man's Action to Stop Violence against Women (MASVAW) network in India; the Cambodia Men's Network; and the White Ribbon Campaign. The initiatives described reveal the need to make men more aware of the benefits of the elimination of violence against women, both for themselves and for societies as a whole. Efforts must be made to avoid alienating men: men must be provided spaces where they are made to feel comfortable in sharing their feelings and expressing their fears. The resource also includes an extensive inventory of organisations and initiatives working in partnership with men to end violence against women in the UNESCAP region.

(Summary adapted from the resource.)

**Welsh, P. (2001) *Men aren't from Mars. Unlearning Machismo in Nicaragua*, London: Catholic Institute for International Relations**

'Machismo' is a deep-rooted socio-cultural model of masculinity in Nicaragua and in most of Latin America. It is built on the assumption that men are superior to women and it dictates men's attitudes, behaviour and values. This publication documents a pioneering effort by the Managua-based Centre for Popular Education and Communications (CANTERA) to encourage men to tackle the very roots of machismo. Rather than accepting the idea that men and women come from 'different planets', participants are encouraged to examine and unlearn their own society's rules about being a man. For example, CANTERA runs a course on 'Masculinity and Popular Education', which covers issues such as: male identities, gender theory, violence (types, causes and effects), sex and sexuality, homosexuality and homophobia, relationships with women, self image and self esteem, fatherhood, interpersonal communication and mental health. The first three workshops are attended only by men, but the last workshop brings men together with the women who take part in a parallel course. This shared space allows the joint discussion of aspirations, fears, proposals and strategies. Both men and women tended to agree that the courses had served as a catalyst for changes in the way that men perceived their masculinity, resulting in greater participation by men in domestic chores, improved relations in the workplace, and a reduction in discriminatory practices.

(Summary adapted from the resource.)

## **2.2.2 *Strengthening Men's Resistance to Violence and Conflict***

**Barker, G. (2005) *Dying to be Men: Youth, Masculinity and Social Exclusion*, London: Routledge, Taylor and Francis Group**

Young men are on the front lines of civil unrest, riots and gang warfare worldwide. The principal causes of death for young men are violence and traffic accidents, both of which are directly related to how boys are

socialised (i.e., taught how to become a member of society). Because they are trying to live up to certain rigid models of masculinity they are, literally, dying to be men. Largely urban-based, this violence is clearly related to social exclusion, unemployment, and limited educational opportunities, as well as to the prevailing ideas about male identity in these contexts. Based on field research in the US, the Caribbean, Brazil and Nigeria, this book explores how male identity is shaped in poor urban settings, what the implications are for social policy, and what forms of intervention are most effective. In particular, it asks: What makes *resistance* to violent and rigid views about masculinity possible? Possible answers include: having family members who present alternative, non-violent views about gender roles such as a father who was involved in the care of his children; experiencing personal pain as a result of violent versions of masculinity and having been able to reflect on this loss; and having a group of peers who also question traditional views about manhood. To purchase a copy of this publication contact: Taylor & Francis Customer Services, ITPS, Cheriton House, North Way, Andover, Hampshire, SP10 5BE, UK. Email: [book.orders@tandf.co.uk](mailto:book.orders@tandf.co.uk)

(Summary adapted from the resource.)

**Dolan, C. (2003) 'Collapsing Masculinities and Weak States: A Case Study of Northern Uganda', in Frances Cleaver (ed), *Masculinities Matter! Men, Gender and Development*, London: Zed Books**

Men's lived experiences of masculinity are diverse. Despite this, men are often taught that they should aspire to and judge themselves by certain fixed ideas about what it means to be a man. In northern Uganda, men are expected to become husbands and fathers (preferably educated), provide for the material needs of their families, and ensure the physical protection of their wives and children. Yet it is difficult for the majority of men to fulfil these social expectations, especially in the northern Ugandan context of ongoing war and internal displacement. 50 per cent of the population is internally displaced and has limited access to subsistence farming, income-generating opportunities, education, employment, or legal and physical protection from the state. For men looking to marry, the absence of cattle (due to cattle raiding) or cash to provide bride payments is a serious obstacle. Where men do manage to marry and have children, their role as protector of physical security is severely compromised. This creates a gap between society's expectations of masculinity and the reality of what real men can achieve, which can result in widespread feelings of fear, humiliation and frustration, often expressed in violence against themselves and others. In other words, violence becomes the last resort for those who are unable to fulfil society's idea of what being a man is all about. Interventions therefore need to work with men to develop alternative masculine identities, and must simultaneously address the role of the state in undermining these alternatives.

(Summary adapted from the resource.)

**Widmer, M. (with G. Barker. and C. Buchanan) (2006) 'Hitting the Target: Men and Guns', *Revcon Policy Brief*, June 2006**

<http://www.hdcentre.org/datastore/Small%20arms/UN%20Process/MenandGuns.pdf>

Across cultures, most acts of violence are committed by men. Men and boys also account for the overwhelming majority of firearm-related injuries and deaths. Men often feel the need to publicly demonstrate that they are 'real men', and a gun is helpful in making this point. Recognising the link between masculinities, youth, and gun violence is not about demonising men, however. On the contrary, attention has to be given to men's resilience – the factors that lead the majority of men, even in settings where armed violence is prevalent, to resist resorting to gun violence. We need to examine why most men and boys avoid or decide against armed violence. Are there strategies that can be put in place to bolster such resiliency? This policy brief explores the diverse roles that men and boys play in relation to guns – as perpetrators, victims, survivors and agents of change. Two main approaches are outlined to dissociate masculinities, guns and violence. The first one seeks to restrict access to guns by those most likely to misuse them, through awareness-raising programmes, community policing or strengthened legislation. Alternatively, other programmes focus on reducing the propensity to violence, either through working with perpetrators of violence, or by promoting alternative notions of masculinity based on non-violence and care. Social, economic and political empowerment of youth - male and female - is another important violence prevention strategy, particularly in situations recovering from war.

(Summary adapted from the resource.)

### **2.2.3 Fostering Constructive Male Involvement in Sexual and Reproductive Health and Rights**

**Gosine, A. (2006) "Race", Culture, Power, Sex, Desire, Love: Writing in 'Men who have Sex with Men' in A. Cornwall and S. Jolly 'Sexuality Matters', *IDS Bulletin* 37.5**

[http://www.siyanda.org/docs/Race\\_Culture\\_Power\\_Sex\\_Desire-Gosine.doc](http://www.siyanda.org/docs/Race_Culture_Power_Sex_Desire-Gosine.doc)

Many names are given to identities and practices that suggest or involve sexual activity between men: queer, gay, homosexual, dandy, batty man, queen, bachelor, fag and so on. In international development, however, 'Men who have sex with men' (MSM) has fast become the preferred term to describe same-sex desire by men. This term was originally proposed as an alternative to 'gay' or 'bisexual' by grassroots activists and health care workers concerned about the impact of sexually transmitted diseases in their communities. This was a radical gesture at the time, a sharp refusal of the ways in which sexual orientation and sexual behaviour was being talked about and understood by organisations led by white, gay-identified men. However, the term has now been appropriated by the development industry and its implications and effects have altered. MSM is now used as a catch-all category for non-western and non-white men with same-sex practices. The focus is placed on their sexual interactions and potential for spreading disease, while their emotions, love, and desires are ignored.

**Greig, A. (2006) 'Sex and the Rights of Man', in A. Cornwall and S. Jolly, 'Sexuality Matters', *IDS Bulletin* 37.5**

[http://www.siyanda.org/docs/Sex\\_and\\_the\\_Rights\\_of\\_Man-Greig.doc](http://www.siyanda.org/docs/Sex_and_the_Rights_of_Man-Greig.doc)

This paper explores the subject of sexual rights and the claims about such rights as they are made by and for men. It asks: what can men's interest be in the social and sexual revolution being proposed by advocates of sexual rights? The first answer to this question is to recognise that some men's sexual rights have long been violated. Those men who have sex with other men are especially vulnerable to such violation. But what about men who do appear to conform to dominant stereotypes of masculinity? What can be said of their sexual rights? Even these men may suffer sexual violence, as shown by figures on non-consensual heterosexual experiences reported by boys and men. Furthermore, gender socialisation (the process by which individuals learn and teach others about the roles and behaviours that are expected of them as a woman or man in a given society) may inhibit men's ability to experience joy, dignity, autonomy and safety in their sexual lives. For example, gender socialisation dictates that men should be confident and take control in sexual relations, leaving no space for admission of the anxieties that many feel. However, it is also important to consider the privileges that ensue to men who conform to prevailing ideas about masculinity and sexuality. It is crucial both to recognise the gender constraints that shape men's sexual attitudes and behaviours, at the same time as holding men accountable for the choices and decisions that they do make within their sexual lives.

(Summary adapted from the resource.)

**Harris, C. (2006) 'Changing Perceptions and Practices: Grappling with Manhood in Ecuador' in *Real life responses to HIV and AIDS: Balancing Diversity and Local Context with Broader Solutions*, id21 Insights No. 64, November 2006 (forthcoming)**

<http://www.id21.org/insights/index.html>

This short paper describes a project in rural Ecuador that worked with a youth group to reduce gender-based power imbalances. Graphics, role plays and focus group discussions helped group members to reduce their consumption of alcohol and stop coercing each other into having sex with multiple partners. Some learning points are outlined.

- Young people engaged with the project because of interesting exercises that encouraged them to think about their lives from fresh viewpoints.
- Peer pressure around masculinity was the most significant issue for both men and women.
- The project helped its male participants realise the potential negative consequences of the ways they would do almost anything to avoid mockery on the grounds of not being 'real men'.
- Agreeing to stop peer pressure around certain masculinity issues had a major impact on the behaviour of those who had felt coerced into conformity and even made some difference to that of the rest.

This approach can only work if there is a large group of men involved who all support each other. Women's participation is also vital, both to support their menfolk's decisions and to make corresponding changes in their own gender identities.  
(Summary adapted from the resource.)

**Hazra, A. (2006) 'Enhancing Sensuality for Safer Sex among Men in India' in A. Cornwall and S. Jolly, 'Sexuality Matters', *IDS Bulletin* 37.5**

[http://www.siyanda.org/docs/Enhancing\\_Sensuality\\_for\\_Safer\\_Sex-Hazra.doc](http://www.siyanda.org/docs/Enhancing_Sensuality_for_Safer_Sex-Hazra.doc)

Stigma and legal sanctions against homosexuality, as well as gender norms among men who have sex with men, lead to an emphasis on aggression, power play and penetration in male-to-male sex in India. This in turn contributes to low levels of condom use among men who have sex with men (MSM) and transgender people, and increases the risk of HIV and ill-health. This paper explores the potential for the promotion of more sensuous, pleasurable, and communicative sex which could also be safer. The paper draws on the author's research as well as on his personal experience working as a masseur in Kolkata Massage parlours which provide commercial sexual services to male clients. The findings are being used to develop behaviour change communication (BCC) strategies and material to promote elements of sensuousness in male-to-male sex. Strategies are proposed for creating safer social and sexual spaces for MSM, including those working in the sex industry. Improving the quality of sex education in progressive schools or colleges is one suggestion. Students should be taught that sex is more than just penile-vaginal penetration and messages should be designed such that the students develop a non-aggressive notion of sex, and learn to respect gender equity and variations in gender and sexuality. Other strategies include: making condom use appear uncomplicated and trendy; making non-penetrative sex appear more desirable; and sharing experiences of safe, pleasurable sex.

**Interagency Gender Working Group (IGWG) Subcommittee on Men and Reproductive Health (2003) Involving Men to Address Gender Inequities: Three Case Studies**

<http://www.prb.org/pdf/InvolvMenToAddressGendr.pdf>

How can development organisations most constructively engage men in reproductive health issues? This report by the IGWG Men and Reproductive Health Subcommittee describes three programmes which have worked with men and young people to improve reproductive health for both men and women. The Mexican-based NGO, Salud y Género, uses participatory and awareness-raising exercises to help men examine the consequences of 'masculine' behaviours such as risk-taking and the inability to express emotions. The Society for the Integrated Development of the Himalayas (SIDH) in India focuses on gender-awareness education as a means of improving gender equity in its work with young people in the villages of the Central Himalayas. The Stepping Stones programme, which has been widely used throughout Africa and Asia, is a communication, relationships and life-skills training package which works

with men and women to prevent transmission of HIV and improve reproductive well-being. Each of the programmes illustrates ways in which men are challenged to examine their assumptions about masculinity, and the effect of these assumptions on their own health and that of their female partners. Lessons are drawn from each initiative. For SIDH, for example, the inclusion of women in “male involvement” projects is seen as essential to provide men with the opportunity to communicate directly with women on difficult reproductive health issues. For Stepping Stones, promoting positive relations among men is particularly important in order to create mutual support and positive peer pressure for behaviour change.

(Summary adapted from the resource.)

**International HIV/AIDS Alliance, (2003) *Working with men, responding to AIDS: Gender, Sexuality and HIV – A Case Study Collection*, International HIV/AIDS Alliance**

[http://synkronweb.aidsalliance.org/graphics/secretariat/publications/wwm1103\\_working\\_with\\_men.pdf](http://synkronweb.aidsalliance.org/graphics/secretariat/publications/wwm1103_working_with_men.pdf)

Across the world, people working on HIV/AIDS are recognising the importance of working with men in order to have a real impact on the epidemic. There are many reasons why it is important to work with men. Some of these reasons are to do with the power that men have and some are to do with the problems that they face. This case study collection, produced by the International HIV/AIDS Alliance, presents experiences and lessons from a range of different projects that are working with men to enable them to change their attitudes and behaviour. By highlighting experiences and lessons from the field in the form of case studies, this collection offers inspiration, ideas and models for working with different kinds of men in a range of contexts. The case studies describe work being carried out with men on issues such as: gender norms and roles; sexuality; HIV risk through injecting drugs; living with HIV/AIDS; health and social welfare problems; and violence. A range of possible strategies are outlined for working with men, including: outreach work; peer education; counselling (including voluntary counselling and testing); policy advocacy; training; community mobilisation; and arts, theatre and the media. Summary adapted from the resource.

(Summary adapted from the resource.)

**Khan, S., Khan, Sharful I. and Hollerbach, P. (2005) *In Their Own Words: The Formulation of Sexual and Health-Related Behaviour Among Young Men in Bangladesh. Summary report*. Washington DC: The CATALYST Consortium**

<http://synergyaids.org/documents/Bangladeshsummaryrprt06.pdf>

Adolescence is a time when attitudes and values about ‘correct’ behaviours are often learned and internalised. For boys, these can include viewing women as sex objects, condoning violence to obtain sex, and equating sexual ‘prowess’ (or skills) and multiple sexual partners with ‘manhood’. Yet the formative years of adolescence are also a time when young men are most receptive to more equitable versions of

masculinity and to more informed perspectives on their roles and responsibilities in reproductive health and intimate relationships. The urgent question that needs to be asked is: how can we reach boys with reproductive health information before they become sexually active? This paper documents the findings of a study on the formation of sexual and reproductive health-related behaviour among young men in Bangladesh. The objectives of the study were to understand adolescent male decision making regarding sexual behaviours and gender relationships, and to explore the impact of cultural and social expectations of masculinity on this behaviour. Several recommendations are made. Staff in family planning clinics should be sensitised and trained to understand men's health issues and provide non-judgmental advice on both medical and psychological concerns. A range of confidential support and counselling systems should also be developed for feminised males (*kothis* and *hijras*) and other men who have sex with men. Most importantly, services need to correspond to men's health needs as *they themselves* perceive them. Only then are they likely to attract young men as clients and ensure future opportunities for male involvement in other aspects of reproductive health care.

(Summary adapted from the resource.)

**Mai, N., Worton, M. and Wilson-Tagoe, N. (eds) (2004) *Albanian Masculinities, Sex work and Migration: Homosexuality, AIDS and other Moral Threats*, London: UCL Press**

<http://www.siyanda.org/search/summary.cfm?nn=1828&ST=SS&Keywords=sex%20work&SUBJECT=0&Donor=&StartRow=1&Ref=Sim>

Extensive interviews with Albanian migrants, including sex workers, in Italy and Greece, provide the groundwork for this piece. Particularly in the early post-communist years, migration to undertake sex work emerged as an important strategy of survival for many Albanian young men, despite the stigma associated with homosexuality. If these men see themselves as gay they may be relatively at ease with their work. However, many see homosexuality as the identity of their 'despised' clients and feel that this work makes them less 'manly'. In order to regain a masculine self-image some Albanian male sex workers play the traditional role of financial supporter and/or exploiter of a female partner. While they often use condoms with clients, they are less likely to use condoms with their female partners, many of whom are sex workers themselves. Albanian male sex workers, however, are rarely targeted by HIV interventions. Due to the lack of recognition of male sex workers, they are categorised by the state as gay rather than as sex workers. Yet NGOs working for the rights of gay people often consider them to be migrants rather than members of their gay community. And the sex workers themselves often do not see themselves as gay. They therefore fall through the gaps of any targeted HIV/AIDS programmes. Such dynamics have serious implications for the spread of HIV/AIDS in Albania, a country with high population mobility and low condom use. This publication is available from Cavendish Publishing Limited, The Glass House, Wharton Street, London, WC1X 9PX, United Kingdom, Tel: +44 (0)20 72788000, Fax: +44 (0)20 72788080, [info@cavendishpublishing.com](mailto:info@cavendishpublishing.com).

**Niang, C. I., Diagne, M., Niang, Y., Moreau, A. M., Gomis, D., and Diouf, M. (2002) *Meeting the Sexual Health Needs of Men Who have Sex with Men in Senegal*, The Population Council**  
<http://www.popcouncil.org/pdfs/horizons/msmsenegal.pdf>

This study explores the health situation and needs of men who have sex with men (MSM) in Senegal. Many MSM identify as either 'Ibis', who act feminine and are less dominant in sexual encounters, or 'Yoos', who are generally the dominant penetrative partner during sex and who do not consider themselves to be homosexuals. MSM and their partners are at risk of HIV because although most interviewed knew that condoms reduce risk, the majority did not use them because they felt that they reduced pleasure. 'Ibis', by contrast, are at risk of HIV because they are not in a position to ask for condom use from a dominant partner. Of the MSM who were interviewed, eighty eight percent had had vaginal sex with women and nearly a fifth had had anal sex. Yet they were reluctant to go to hospital for treatment of sexually transmitted infections (STIs), particularly anal symptoms, as hospital staff treated them with scorn, ignored them or did not respect their confidentiality. Respondents identified a number of strategies for meeting the needs of MSM for prevention and care, including training peer educators, holding community workshops, making condoms available in places frequented by MSM, and reducing the stigmatisation and discrimination among health professionals through sensitivity training. (Summary adapted from the resource.)

**Olavarría, J. (2003) *Sexual and Reproductive Rights of Men, Chile: FLACSO (Derechos Sexuales y Reproductivos de los Hombres)***  
<http://www.flacso.cl/flacso/biblos.php?code=619> (Spanish)

The global debate around sexual and reproductive rights has been heavily women-focused. In Chile, men are still largely invisible when it comes to child rearing: public policies have focused primarily on the relationship between mothers and children, and women are considered to have prime responsibility for child-rearing. Recommendations are made to better integrate men in sexual and reproductive health initiatives in Chile, including: introduce contraception campaigns and programmes that focus on men; implement initiatives promoting men's participation in pre-natal care and birth; promote the inclusion of men in professions related to reproduction such as Obstetrics, Nursing, Nutrition, Nursery teaching, and so on; and carry out public educational campaigns on sexuality and fatherhood, sexually transmitted infections (STI) and HIV/AIDS, and domestic violence. This document is available in Spanish.



**Pan American Health Organisation (PAHO), United Nations Population Fund (UNFPA), Nicaraguan Health Ministry (February 2004) 'Promoting Men's Participation in Sexual and Reproductive Health Programmes, Summary of the Final Report', Nicaragua**

**('Promoción de la participación de los hombres en programas de salud sexual y reproductiva, resumen del informe final')**

<http://www.isis.cl/MujerySalud/Sexual/Documentos/doc/Estudio%20OPS%20salud%20sexual%20y%20reproductiva.pdf> (Spanish)

There is now more awareness of the implications of men's attitudes and behaviours on the spread of sexually transmitted infections (including HIV/AIDS), early or unwanted pregnancies, maternal mortality, and children's social and economic neglect. There is also greater emphasis on the importance of bringing men's specific needs and concerns around sexuality, reproduction and fatherhood into the equation, and of seeing men as part of the solution to reproductive and sexual health problems rather than simply the problem. This document contains the findings of a study conducted in Nicaragua on the involvement of men in sexual and reproductive health. Findings revealed that men's attitudes towards women are often conservative and patriarchal: for instance, men are seen as the ones who make decisions and have the last word, and are seen as having more sexual needs than women. Almost half of the men interviewed accepted and justified violence against women. Although the majority of men interviewed expressed the importance of sharing responsibility for the upbringing of their children, in practice, those who do not live with their children have very little contact with them. Recommendations emphasised the importance of designing initiatives to promote men's participation in sexual and reproductive health which take into account diversity (i.e. age, urban/rural, regional) and have specific strategies for each different group of men targeted. Another recommendation is to promote initiatives that encourage men's active participation in pre- and post-natal care by showing them how they can contribute meaningfully. This document is currently only available in Spanish.

#### ***2.2.4 Encouraging Men's Positive Engagement as Fathers and Carers***

**Barker, G. (2006) 'Men's Participation as Fathers in Latin America and the Caribbean: Critical Review of the Literature and Policy Options', in I. Bannon and M. Correia (eds), *The Other Half of Gender: Men's Issues in Development*, The International Bank for Reconstruction and Development/The World Bank**

[http://www-wds.worldbank.org/external/default/WDSContentServer/WDSP/IB/2006/06/20/000090341\\_20060620141950/Rendered/PDF/365000Other0ha101OFFICIAL0USE0ONLY1.pdf](http://www-wds.worldbank.org/external/default/WDSContentServer/WDSP/IB/2006/06/20/000090341_20060620141950/Rendered/PDF/365000Other0ha101OFFICIAL0USE0ONLY1.pdf)

Whether starting from a perspective of gender equity, child well-being, or men's self-interest, more engaged fatherhood is likely to bring positive results. Yet efforts in Latin America and the Caribbean to encourage men's involvement as fathers have been hindered by numerous assumptions. Many of the

policy and programme initiatives that have emerged in the region have been framed around idealised views of what being a father means – views that may not contribute to promoting family or child well-being or gender equity. Moreover, only a handful of these initiatives have grown out of a concern for gender equity, that is, of engaging men in child care, child support, and domestic chores. These assumptions about men make it difficult to design effective programmes and policies to encourage fathers' participation. It is important that we listen to the voices of fathers, recognise their own needs and interests, and make it clear how men themselves will benefit when they are actively engaged as fathers. This chapter provides an overview of men's participation as fathers in Latin America and the Caribbean, concluding with programme, policy, and research considerations for governments and development agencies. New policies should include men in early child development initiatives and contain a focus on recruiting men as caregivers. Ministries of health should begin to include men in maternal-child health initiatives. Future research should focus not only on traditional, married fathers but also on alternative situations, for example, families in which men serve as surrogate fathers or stepfathers and families in which fathers live apart from their children.

(Summary adapted from the resource.)

**Economic Commission for Latin America and the Caribbean (ECLAC) (2002) *Reproductive Education and Responsible Fatherhood in Central America* (Spanish)**  
**(‘Educación reproductiva y paternidad responsable en el istmo centroamericano’)**

[http://www.eclac.org/cgi-](http://www.eclac.org/cgi-bin/getProd.asp?xml=/publicaciones/sinsigla/xml/6/11766/P11766.xml&xsl=/mexico/tpl/p10f.xsl&base=/mexico/tpl/top-bottom.xslt)

[bin/getProd.asp?xml=/publicaciones/sinsigla/xml/6/11766/P11766.xml&xsl=/mexico/tpl/p10f.xsl&base=/mexico/tpl/top-bottom.xslt](http://www.eclac.org/cgi-bin/getProd.asp?xml=/publicaciones/sinsigla/xml/6/11766/P11766.xml&xsl=/mexico/tpl/p10f.xsl&base=/mexico/tpl/top-bottom.xslt)

What are the links between fatherhood and poverty? What can be done to change gender patterns of behaviour around parenthood? This programme on Reproductive Education and Responsible Fatherhood, carried out by the Mexican office of the Economic Commission for Latin America and the Caribbean (ECLAC), explores the social and economic factors which prohibit men from being responsible fathers. It also addresses the implications this has on women's economical and emotional status and on their children's well-being, such as lower levels of education, earlier insertion into the labour force, high levels of malnutrition and childhood illnesses, and teenage pregnancies. This resource includes country reports on reproductive education and responsible fatherhood in Costa Rica, El Salvador, Guatemala, Honduras and Nicaragua, and a regional report summing up the findings of the country reports. It also includes a training manual to support trainers in developing and running capacity building initiatives in key social sectors and institutions and a document making a first attempt to design indicators of responsible fatherhood to measure the implementation of initiatives in public policies. This Document is available in Spanish.

**Enda Synergie Genre et Développement (ENDA-SYNFEV) and Réseau Siggil Jigéen (2002) *Joint Parenting, Advocacy in Senegal* ('Parenté conjointe, Plaidoyer au Sénégal')**

<http://www.famafrique.org/parenteconjointe/accueil.html> (French)

What advocacy mechanisms and initiatives can be put in place to encourage men to take joint responsibility for their families? This project on 'Joint Parenting Advocacy in Senegal' was carried out by ENDA Tiers-Monde with the support of the Acacia Initiative of the International Development Research Centre (IDRC). It aims to use information and communication technologies (ICT) to raise public awareness of benefits of joint parenting and to prepare the grounds for a legislative change. The project includes research, information and communications initiatives, as well as training and advocacy. It has been implemented jointly with various civil society and human rights organisations, public authorities and elected representatives, and in association with the media and with regional and international ICT networks. A series of radio broadcasting programmes in French, and in the local language – Wolof, were also produced and are available to download from the site. Recommendations from the programme emphasise the need to build the internal capacity of women's organisations in Senegal, to form alliances and facilitate networking to promote gender equality, and to carry out more research on the impact of ICTs on social change in Senegal. All outputs of the project can be accessed from the website, which is in French. Some documents are also available in English.

**International Planned Parenthood Federation (IPPF) and The Global Network of People Living with HIV/AIDS (GNP+) (2005) *Fulfilling Fatherhood: Experiences from HIV Positive Fathers*, London: IPPF**

<http://www.ippf.org/downloads/HIV/FulfillingFatherhood.pdf>

HIV positive fathers often play a pivotal – and positive – role in shaping the lives of their children and families. This is one clear message from these personal accounts by thirteen HIV positive fathers from across the globe. Yet these stories also attest to the complexities of fathering within the context of HIV/AIDS, particularly the difficulty of disclosing an HIV positive status to your own children. Men living with HIV also have specific sexual health concerns which are frequently neglected, and they often lack information on how to have a healthy sex life. Acknowledging and responding to the sexual and reproductive health issues and desires of HIV positive men and fathers is vital. For example, counselling and testing for sexually transmitted infections needs to become more 'man-friendly'. Fathers also need therapy groups and a place to share challenges and support as positive fathers. Most importantly, more needs to be done to promote a positive image of positive fathers.

(Summary adapted from the resource.)

**Lyra, J., and Medrado, B. (2005) 'Inclusion of Men and Boys in the Public Actions of Reproductive Health in Brazil', research paper, Instituto Papai and the University Federal of Pernambuco, Brazil**  
[http://www.siyanda.org/docs/lyra\\_medrado\\_meninclusion.doc](http://www.siyanda.org/docs/lyra_medrado_meninclusion.doc)

In Brazil, little attention has been given to men's participation in reproductive health – particularly in relation to pregnancy and child care. This paper emphasises the importance of developing strategies to involve both the mother and father in reproductive health issues. It describes the work of the PAPAÍ Institute (Programa de Apoio ao Pai), which founded the first Brazilian Adolescent Fathers' Support Programme. The programme aims to provide information to help young men take on responsibility for their own sexuality and its consequences, and to support teenagers who are already parents. Weekly workshops are held in hospitals and public health centres with young fathers and the partners of pregnant adolescents, focusing on issues relating to pregnancy, childbirth, childcare, and paternal responsibilities. PAPAÍ also uses art education to encourage the participation of men in childcare - for example by bringing out a 3.5 metre-high mascot at public events which represents a young man carrying his child in a baby-bag.

(Summary adapted from the resource.)

**Morrell, R. (2003) 'Youth, Fathers and Masculinity in South Africa Today', *Agenda, Special Focus on Gender, Culture and Rights, 2005, 84-87***  
<http://www.staysafe.co.za/data/attachments/AgendaMarch05.doc>

Fathers who are positively engaged in the lives of their children are less likely to be depressed, to commit suicide, or to beat their wives. They are more likely to be involved in community work, to be supportive of their partners, and to be involved in school activities. When fatherhood is privileged as a central aspect of masculinity, everybody benefits. This paper describes new emerging masculine identities which have developed in response to the critique of traditional models, and which emphasise tolerance, domestic responsibility, and sensitivity. These new models have led to a growing acceptance of the importance of families for men, and of men for families. The paper goes on to argue that it is particularly crucial to teach male youth to be caring and supportive, and suggests that the schooling system offers the best chance to instil these values in boys – particularly in the context of AIDS where young men increasingly have to provide care to sick family members. This will enable new gender roles to be created and will contribute to a more caring and responsible society.

(Summary adapted from the resource.)

**Peacock, D. (2003) 'Men as Partners: Promoting Men's Involvement in Care and Support Activities for People Living with HIV/AIDS', paper prepared for the United Nations Expert Group Meeting on 'The role of men and boys in achieving gender equality', Brazil, 21–24 October 2003**

<http://www.un.org/womenwatch/daw/egm/men-boys2003/EP5-Peacock.pdf>

In South Africa, as in many parts of the world, men often act in ways that leave women and girls disproportionately shouldering the burden of providing care and support to people living with HIV/AIDS. Despite this, little has been done to date to develop interventions that explicitly encourage men to play a more active role in caring for their partners and children. This paper, which was written for the UN Expert Group Meeting on "The role of men and boys in achieving gender equality", argues that an important step in alleviating the burden of care and support borne by women is to challenge rigid ideas about masculinity which disassociate men from caring roles. It is also important to create opportunities for men to learn the skills necessary to provide care to people living with AIDS. For example, at a recent Men and Partners (MAP) workshop in Johannesburg, the male participants were encouraged to take part in a cooking competition. Most importantly, effective interventions need to present men as potential partners capable of playing a positive role in the health and well being of their partners, families and communities. (Summary adapted from the resource.)

### ***2.2.5 Promoting More Equitable Institutional Cultures and Practices within Development Organisations***

**Lang, J. and Smith, S. (2004) 'Evolving the Gender Agenda: The Responsibilities and Challenges for Development Organisations', in Sandy Ruxton (ed.), *Gender Equality and Men: Learning from Practice*, London: Oxfam**

[http://www.oxfam.org.uk/what\\_we\\_do/resources/downloads/geneqmen/gem\\_lang.pdf](http://www.oxfam.org.uk/what_we_do/resources/downloads/geneqmen/gem_lang.pdf)

If gender equality is necessary for sustainable development, why are so few men in development organisations working on gender issues? This paper describes internal lobbying and capacity-building initiatives within the United Nations Development Programme (UNDP), and the UK-based NGO, Oxfam GB. These initiatives are, respectively, the UN Working Group on Men and Gender Equality, and the Gender Equality and Men (GEM) project. The paper highlights the constraints – conceptual, structural, policy and personal – to greater male involvement. It argues that in order to overcome these constraints, development organisations should lead by example in implementing organisational policies in relation to, for example, paternity and maternity leave, flexible working hours for both women and men, childcare provision (with male and female staff), and sexual harassment. Special attention should be given to policies that encourage more flexible gender roles, such as increased opportunities for childcare for men. To ensure fertile ground for these policies to take root, it is important that more senior managers, particularly men, become involved as active champions in the cause of gender equality. Male managers

as positive gender self-aware role models are key to changing the attitudes of those who may be unsure or ambivalent about new gender policies.

(Summary adapted from the resource.)

**Rogers S. (2004) 'What Men Think About Gender Equality: Lessons from Oxfam GB Staff in Delhi and Dhaka', in S. Ruxton (ed.), *Gender Equality and Men: Learning from Practice*, London: Oxfam GB**

[http://www.oxfam.org.uk/what\\_we\\_do/resources/downloads/geneqmen/gem\\_rogers.pdf](http://www.oxfam.org.uk/what_we_do/resources/downloads/geneqmen/gem_rogers.pdf)

How can development organisations promote greater personal commitment to gender equality among male staff? This article explores what male Oxfam staff in Bangladesh and India think about gender equality. Interviews and group discussions were held, which revealed that the strongest factor motivating men to support gender equality is seeing the effects of gender discrimination on the women they know. The main barrier was a general belief that 'gender equality' often translates into 'women's advancement' to the exclusion of men. Several recommendations emerged from the discussions, such as the importance of considering attitudes to gender equality during recruitment processes. Staff members emphasised, however, that gender equality is not just about increasing the numbers of female staff in an organisation. Instead of using job advertisements that state, 'women are especially encouraged to apply', one man suggested alternative language, such as 'This organisation promotes gender equality'. Including training in gender analysis as part of all inductions was also seen as important. All of the men strongly recommended that organisations like Oxfam should create opportunities for sharing views about family life and gender relations outside the office. Specific suggestions for taking this forward included having men-only discussions every two months, with men and women coming together twice a year to discuss gender issues. Another suggestion was to hold workshops focused on gender equality 'beyond our programme of work', to promote the message: "Treat women as equals not only at work, but also at home, in your personal lives".

(Summary adapted from the resource.)

### **2.3 Practical Tools, Manuals, and Training Materials**

**Avellan, H. (ed.) (2003) *You Win Some You Lose Some: Men and the Home in Times of Migration* Managua: Impresiones Helios**

**('¿Cuanto Gané, Cuanto Perdí? - Hombres y Hogares en Tiempos de Migración')**

[http://www.siyanda.org/docs/avellan\\_cuantogane.DOC](http://www.siyanda.org/docs/avellan_cuantogane.DOC) (Spanish)

This handbook for men migrating from Nicaragua to Costa Rica encourages them to consider issues of masculinity, relationships, fatherhood and gender equality. Differences in women's and men's migration from Nicaragua to Costa Rica are explored. For example, nine out of ten women send money home, while

only six out of ten men do. The booklet argues that “real” men take responsibility for their families and see themselves as neither superior nor inferior to women. Men are encouraged to show affection to their children and not to hit them, and to take over childcare tasks if their wives migrate. The strains migration can put on men's relationships with their partners are discussed, and it is suggested that machismo (the association of masculinity with strength, aggression and domination of women) will exacerbate these strains, while greater equality can help reduce them. Explanations, key facts, and a list of useful contacts are included, as well as questions for reflection, such as 'how does acting macho benefit men?' (Summary adapted from the resource.)

**CANTERA (1995) 'Men, Violence and Social Crisis', Training in Popular Education and Masculinities second workshop, 11th and 12th May 1995, Managua (Curso de Masculinidad y Educación Popular, 'Hombre, Violencia Y Crisis Social')**

[http://www.europrofem.org/contri/2\\_05\\_es/es-viol/20es\\_vio.htm](http://www.europrofem.org/contri/2_05_es/es-viol/20es_vio.htm) (Spanish)

The workshop on 'Men, Violence and Social Crisis' is part of a course on masculinities held by CANTERA, a Nicaraguan non-governmental organisation working to end gender-based violence through popular education workshops (see Networking and Contact Details section). The objective of the workshop is to analyse the roots of men's violence and assess the effects that it has on them, their families, and the community. This document presents the proceedings of the workshop and some of the tools used. Children's games were analysed to determine how much violence is built into them and to see how this influences the way that ideas about masculinity are constructed among children. The document also looks at how violence is differently experienced by men and women. Some new non-violent practices are proposed, including at the personal, family, social and political levels and in the workplace. At the personal level, for instance, it is important to be self-reflective in order to change violent attitudes and behaviour towards other people and to accept that other people are entitled to having different views from one's own. At the family level, recommendations emphasise the importance of building new loving relationships with partners and children, and learning to listen and be more democratic. The training manual is available in Spanish.

**Family Violence Prevention Fund, Online Toolkit for Working with Men and Boys to End Gender-Based Violence**

<http://toolkit.endabuse.org/Home>

In November 2003, the anti-violence NGO in the United States – the Family Violence Prevention Fund – launched an online toolkit for working with men and boys to end gender-based violence. It provides readings, case studies, handouts, exercises, and other resources in the form of a 10-lesson workplan. Issues addressed include: why work with men and boys; examples of good practices and programmes; work with young men and work with schools; and cross cultural solidarity. Anyone is welcome to use these

materials, whether they are already working with men and boys to prevent gender-based violence, or are simply investigating the possibilities.

(Summary adapted from the resource.)

**Instituto Promundo (2004) *The Program H Manual Series*** (English, Spanish and Portuguese)

English: <http://www.promundo.org.br/396>

Spanish: <http://www.promundo.org.br/396?locale=es>

Portuguese: [http://www.promundo.org.br/396?locale=pt\\_BR](http://www.promundo.org.br/396?locale=pt_BR)

Program H stimulates young men to question traditional masculine gender norms (the culturally accepted definitions for being a man in a given society). It promotes discussion and reflection about both the 'costs' of traditional versions of masculinity for both men and women, and the advantages of gender equitable behaviours, such as better care of men's own health. Program H, which has been replicated in several parts of Brazil and throughout the world, has developed 5 training manuals which aim to support young men to question traditional gender norms. The five volumes are: Sexuality and Reproductive Health; Fatherhood and Care-giving; From Violence to Peaceful Coexistence; Reasons and Emotions; and Preventing and Living with HIV/AIDS. Each manual contains a theoretical introduction to each theme, a description of the group activities and a list of references for further research.

**International HIV/AIDS Alliance (2003) 'Between Men: HIV/STI Prevention for Men Who Have Sex with Men', *Key Population Series***

[http://synkronweb.aidsalliance.org/graphics/secretariat/publications/msm0803\\_between\\_men\\_Eng.pdf](http://synkronweb.aidsalliance.org/graphics/secretariat/publications/msm0803_between_men_Eng.pdf)

Sex between men is one of the primary ways in which HIV and other sexually transmitted infections (STIs) are passed on. Yet official indifference or hostility means that there are few prevention and care programmes for men who have sex with men in developing countries. It also means that little research has been undertaken to discover how many men are at risk and how best to provide them with the information they need to protect themselves and their sexual partners. "Between Men" gives an overview of basic issues for men who have sex with men in the context of HIV and other STIs. The booklet also provides ideas for developing prevention programmes with and for these men. It is intended for people or organisations who provide support to non-governmental organisations (NGOs) starting HIV/STI prevention work with and for men who have sex with men. The resource is structured into four main sections. The first section discusses why and how men have sex with men, and social and personal issues such as dealing with homophobia. The second section looks at sexual health and HIV prevention, and considers how to assess vulnerability and risk. It also discusses what to consider when designing HIV/STI prevention programmes for and with men who have sex with men – such as the need for skills-building in the use of condoms and lubricants. Section three outlines strategies and activities to enable men who



have sex with men to develop HIV/STI prevention and care programmes themselves. The final section lists useful resources for further contacts and information.

(Summary adapted from the resource.)

**Khanna, R. Singh, S. K., Fernandes, A. and Pawar, A., (2005) *Working With Men on Gender, Sexuality, Violence and Health: Trainers' Manual*, Shaj, Sahayog and Thapi**

<http://www.sahayogindia.org/English%20manual.pdf>

This manual is a resource for trainers working with men and boys around issues of citizenship, rights, gender, sexuality, violence and health in India. The content is guided by a social justice and equity perspective and is 'male-centred' in its approach. There are six distinct modules: Equity and Equality, Gender, Sexuality, Health, Violence, and Facilitation Skills. Each module includes the different sessions' aims, activities, handouts and facilitation notes. Facilitators' notes include the theoretical issues that need to be highlighted, as well as specific experiences and struggles that facilitators may need to share as role models of gender-sensitive men. References for further reading are also given. Videos, discussions and case studies form part of the training. Summary adapted from the resource.

(Summary adapted from the resource.)

**Naz Foundation (India) Trust (2001) *Training Manual: An Introduction to Promoting Sexual Health for Men who have Sex with Men***

<http://www.aidsalliance.org/sw7370.asp>

South Asia currently has very few services addressing the needs of men who have sex with men (MSM) and gay men, and many experience discrimination when accessing mainstream health care services. This means there is a major gap in services for a large group of people living with HIV and other sexually transmitted diseases. This manual, published in India by the International HIV/AIDS Alliance in collaboration with the Naz Foundation (India) Trust, is intended for non-governmental and community-based organisations in South Asia wanting to develop health services for MSM and gay men. The manual is divided into two parts. Part one raises awareness of issues affecting MSM and gay men in relation to their sexual health; part two focuses on how to integrate issues related to MSM and gay men into NGO programmes. The exercises use a variety of tools which include: case studies, role-plays, small group work, brainstorming and other learning techniques.

(Summary adapted from the resource.)

### 3 Further Information

#### 3.1 Networking and Contact Details

##### 3.1.1 Global

<p><b>EngenderHealth</b>  440 Ninth Avenue  New York, NY 10001  USA  Tel: +1 212 561 8000  Fax: +1 212 561 8067  E-mail: <a href="mailto:info@engenderhealth.org">info@engenderhealth.org</a>  <a href="http://www.engenderhealth.org/index.html">http://www.engenderhealth.org/index.html</a></p>	<p>Engender Health works internationally to support and strengthen reproductive health services for women and men, making them safe, available and sustainable. It provides technical assistance, training, and information, with a focus on practical solutions that improve services where resources are scarce. Men As Partners is an initiative of EngenderHealth and the Planned Parenthood Association of South Africa. It aims to improve men's awareness and support of their partners reproductive health choices; increase awareness and responsibility for prevention of sexually transmitted disease and HIV/AIDS; increase understanding of gender equity and healthy relationships; increase awareness of and strive to prevent domestic and sexual violence and to improve men's access to reproductive health information and services .</p>
<p><b>MenEngage</b>  Rua México, 31 / 1502  Centro  Rio de Janeiro - RJ  Cep. 20031-144  Brasil  Tel/Fax: +55 21 2544 3114  E-mail: <a href="mailto:promundo@promundo.org.br">promundo@promundo.org.br</a>  <a href="http://www.promundo.org.br/296?locale=en_US">www.promundo.org.br/296?locale=en_US</a></p>	<p>MenEngage is a new global alliance of non-governmental organisations working to engage men and boys in gender equality. The network aims to influence public policies and stimulate joint initiatives among different international organisations. MenEngage members are: Save the Children Sweden, Family Violence Prevention Fund, Promundo, Engender Health, Sahoyog and International Planned Parenthood Foundation, London.</p>
<p><b>The Naz Foundation International</b>  UK Office  Kim Mulji, Executive Director  Palingswick House, 241 King Street  London W6 9LP, United Kingdom  Tel: +44 (0) 20 8563 0191  Fax: +44 (0) 20 8741 9841  E-mail: <a href="mailto:kim@nfi.net">kim@nfi.net</a></p>	<p>The Naz Foundation International (NFI) is an international non-governmental organisation, whose primary aim is to improve the sexual health and human rights of marginalised males who have sex with males (MSM), their partners and families in South Asia. Since 1996, NFI has supported the development of some 27 self-help sexual health projects in the region administered by 17 MSM agencies. Between them these projects have reached well over half a million MSM, primarily low-income males.</p>

<p><b>OXFAM's Gender Equality and Men (GEM) Project</b></p> <p>c/o Oxfam UK  Oxfam House  John Smith Drive  Oxford OX4 2JY  For more information go to:  <a href="http://www.oxfam.org.uk/what_we_do/issues/gender/gem/index.htm">http://www.oxfam.org.uk/what_we_do/issues/gender/gem/index.htm</a></p>	<p>The Gender Equality and Men (GEM) project started in 2002. GEM undertakes various activities including regional workshops on men and masculinities in the UK, East Asia and South Africa; an internal course (“the Gender Journey”) that has trained a number of key male advocates of gender equality; piloting new approaches to work with men in Azerbaijan, Georgia, Albania, and the Negev Desert (Israel) and policy and practice change at different levels of government (Yemen and the UK).</p>
<p><b>Stepping Stones</b></p> <p>E-mail: <a href="mailto:info@steppingstonesfeedback.org">info@steppingstonesfeedback.org</a>  <a href="http://www.steppingstonesfeedback.org">www.steppingstonesfeedback.org</a></p>	<p>Stepping Stones is a life-skills, communication, and relationships training package. Specifically related to social norms, the workshop series seeks to transform gender relations; curb gender-based violence; increase understanding of how stigma and social constraints limit the lives and health of others with whom participants share their lives; and instil an appreciation of the effects of individual behaviour on others.</p>
<p><b>UNICEF</b></p> <p>Contact: Ruth Hayward, Senior Adviser,  Ending Violence Against Women and Girls  Gender, Participation and Partnerships  Programme Division  3 UN Plaza  New York, NY 10017  United States  Tel: +1 212 824 6650  Fax: +1 212 824 6486  E-mail: <a href="mailto:rhayward@unicef.org">rhayward@unicef.org</a>  <a href="http://www.unicef.org">www.unicef.org</a></p>	<p>UNICEF, dedicated to the fulfilment of children’s human rights, emphasises the need to end discrimination and violence throughout the life cycle. Attention to the role of men as non-sexist fathers or as activists against gender violence is evident in some UNICEF-supported work at country level – particularly in Namibia, Vietnam, the Caribbean and South Asia</p>
<p><b>The White Ribbon Campaign</b></p> <p>365 Bloor St. East, Suite 203  Toronto, Ontario  Canada M4W 3L4  Tel: +1 416 920 6684  Fax: +1 416 920 1678  E-mail: <a href="mailto:info@whiteribbon.ca">info@whiteribbon.ca</a>  <a href="http://www.whiteribbon.ca/">www.whiteribbon.ca/</a></p>	<p>The WRC is an educational organisation and advocacy campaign working to end men’s silence about men’s violence against women. It focuses on educational work in schools, workplaces and communities, and provides support to local women's groups.</p>

### 3.1.2 Africa

<p><b>Agisanang Domestic Abuse Prevention and Training (ADAPT)</b></p> <p>Contact: Mmashilo Motsei Oliver Tambo Community Centre 128 2nd Street Wynberg Alexandria South Africa Tel: +27 11 885 3305 Fax: +27 11 885 3309</p>	<p>ADAPT is an innovative women's rights clinic. The organisation brings men together to address the problem of violence against women. In 1997, ADAPT organised the first men's march against rape in South Africa. Working with imprisoned perpetrators of violence against women, ADAPT has tried to provide counselling, support and rehabilitation to these men.</p>
<p><b>The Alliance for African Youth Employment</b></p> <p>Contact at IYF: Karen Diakun c/o International Youth Foundation 32 South Street, Suite 500 Baltimore MD 21202 USA Tel: +1 410 951 2328 Fax: +1 410 347 1188 Email: <a href="mailto:kdiakun@iyfnet.org">kdiakun@iyfnet.org</a> Web site: <a href="http://www.iyfnet.org">http://www.iyfnet.org</a></p>	<p>Launched in 2004 by the International Youth Federation with USAID, Nokia and the Lions Club, the Alliance aims to promote employability and employment for more than 35,000 youths. Young people receive not only job training, but also career counselling, direct placement in internships and jobs, and the skills to create their own businesses.</p>
<p><b>Conscientizing Male Adolescents</b></p> <p>Contact: Eddie Madunagu, CIINSTRID/CMA 90B Goldie Street P.O. Box 915 Calabar Nigeria Tel: +234 087 234704 Fax: +234 087 238615 E-mail: <a href="mailto:ciinstrid@hyperia.com">ciinstrid@hyperia.com</a></p>	<p>CMA was founded with two objectives: to increase boys' awareness of gender-based oppression; and to encourage them to reflect on this problem. The programme has expanded to include counselling services for participants, community advocacy work, and a section for university youth.</p>
<p><b>The Fatherhood Project South Africa</b></p> <p>c/o Human Sciences Research Council Private Bag X07 Dalbridge South Africa 4014 Tel: +27 31 242 5400 Fax: +27 31 242 5401</p>	<p>This project strives to promote positive images and expectations of men as fathers and to create a programmatic and policy environment for supporting men's greater involvement with children. The project focuses on a travelling photo exhibition of more than 100 images portraying the possibility of men's closer engagement with their children. The project also aims to produce and disseminate research for advocacy and programmes on the need to promote men's greater involvement in children's lives.</p>

<p><b>Men For Change (MFC)</b></p> <p>Contact: Thulani Nkosi Gauteng Province South Africa Telephone: +27 11 440 2176 Fax: +27 11 786 2444</p>	<p>MFC's objectives are to educate men about the negative aspects of gender socialisation; raise their awareness of the work of community-based organisations; provide counselling and support for men who have been violent towards women and/or children and who are prepared to change; and train men in leadership positions, schools and organisations on gender sensitivity.</p>
<p><b>Men for Equality with Women (MEW)</b></p> <p>Contact: Reverend Timothy Njoya Presbyterian Church of Eastern Africa Kenya</p>	<p>This group advises men to stop using institutions like family, school, church and State to perpetuate male dominance over women and to maintain unequal relationships.</p>
<p><b>Men's Sector- Botswana</b></p>	<p>Men's Sector works in the area of sexual and reproductive health and HIV/AIDS prevention. They focus on information campaigns and capacity building of key government and non-government coalition partners.</p>
<p><b>Musasa Project</b></p> <p>Contact: Augustine Mututu P.O. Box A712 Avondale, Harare Zimbabwe Tel: +263 4 734381</p>	<p>The Musasa Project was established in 1988. Bringing groups of men together, the Musasa Project advocates ending violence against women. The organisation has also conducted research and formulated statistics on the incidence and causes of domestic violence in Zimbabwe.</p>
<p><b>Positive Men's Union (POMU) – TASO The AIDS Support Organisation (Uganda)</b></p> <p>c/o TASO Uganda Limited The Executive Director Old Mulago Complex P. O. Box 10443, Kampala Uganda Tel: +256 41 532580/1, Fax: +256 41 541288 E-mail: mail@tasouganda.org</p>	<p>POMU encourages HIV positive men to be involved in prevention efforts and in providing care for themselves their families and communities. It undertakes activities such as support groups, awareness-building, income generation support and long term planning for affected families. It also meets with women's organisations to explore gender issues related to HIV/AIDS.</p>
<p><b>Targeted Aids Intervention (TAI)</b></p> <p>Contact: Gaetane le Grange, Senior Administrator 162 Oribi Road, Bislely, Pietermaritzburg, 3201 Kwazulu Natal, South Africa Tel: +27 33 3863475 / 3460212 Fax: +27 33 3863475 / 3460212 E-mail: admin@targetedaids.co.za taige@wandata.com</p>	<p>Targeted AIDS Interventions (TAI) works with young men to influence their attitudes and behaviour in relation to sexual practices and the treatment of women. TAI works with soccer programmes to train young men as 'peer educators' to educate their friends about a whole range of issues around HIV/AIDS and sexuality.</p>

<p><b>Young Men as Equal Partners Programme</b></p> <p>c/o RFSU (the Swedish Association for Sexuality Education)  P.O. Box 12128  SE-102 24 Stockholm  Sweden  Tel: +46 (0)8 692 07 00  Fax: +46 (0)8 653 08 23  E-mail: info@rfsu.se</p>	<p>The goal of this programme is to establish possibilities for sustainable male responsibility that will lead to responsible sexual behaviour and respect for women in order to build solid relationships between men and women in order to prevent sexually transmitted infections including HIV, unwanted pregnancies and sexual abuse.</p>
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### 3.1.3 Asia and the Pacific

<p><b>Aakar</b></p> <p>Contact: Rahul Roy  A-19, Gulmohar Park  New Delhi 110049  India  Tel: +91 11 6515161  Fax: +91 11 6960947  E-mail: aakar@del3.vsnl.net.in</p>	<p>Aakar produces documentaries and holds theatre workshops to initiate a dialogue between men and women in order to generate action on issues like violence against women.</p>
<p><b>Cambodian Men's Network (CMN)</b></p> <p>Contact: Chay Kim Sore, Coordinator  C/o- Gender and Development for Cambodia  House # 4, Street 294  Sangkat Tonle Bassac  Khan Chamkarmon  Phnom Penh  Kingdom of Cambodia  P.O. Box 2684 Phnom Penh 3, or Mail Box at  CCC: 128  Tel/Fax: +855 23 215137  E-mail: gad@bigpond.com.kh or  gad@forum.org.kh</p>	<p>Organised by the male staff of Gender and Development Cambodia, CMN is an NGO promoting gender equity in social, economic and political processes. The network provides training support and capacity-building to NGOs. It is active in advocacy and lobbying to eliminate violence against women in Cambodia and combating the social trends of accepting violence.</p>
<p><b>Fiji Women's Crisis Center</b></p> <p>Contact: Edwina Kotoisuva  Fiji Women's Crisis Centre  PO Box 12882  Suva  Fiji  Tel: +679 313 300  Fax: +679 313 650  www.fijiwomen.com</p>	<p>The Centre initiated a "Men's Programme Against Violence Against Women", which involves training male advocates on gender awareness, definitions and dynamics of violence against women, and the exploration of men's attitudes toward women and violence. They have produced TV ads featuring men speaking out against violence, and pamphlets targeted at men as part of a media campaign against violence against women (VAW). They also conduct trainings for military and police to sensitise men on gender issues, VAW and human rights.</p>

<p><b>Ghamkhori</b></p> <p><b>Tajikistan, Central Asia</b></p> <p>For further information about Ghamkhori, or about carrying out gender training with men, contact Colette Harris C.Harris@ids.ac.uk</p>	<p>The NGO Ghamkhori in Tajikistan, Central Asia, works to change male attitudes towards domestic violence. Ghamkhori carries out gender training at the village level, using newspaper stories or examples from neighbouring villages where men describe their violence and its consequences, as the impetus for focus group discussions. Besides their village project, Ghamkhori works with the police, the army, and the KGB to sensitise them on the issue of domestic violence.</p>
<p><b>Harnessing Self-Reliant Initiatives and Knowledge, Inc. (HASIK)</b></p> <p>Contact: Rebecca Demetillo-Abraham 9 Don Rafael Street Don Enrique Heights Commonwealth Avenue Barangay Holy Spirit 1127 Quezon City 42 Philippines Tel: +632 931 4335 Fax: +632 932 6026 E-mail: hasik@surfshop.net.ph</p>	<p>HASIK conducts gender sensitivity training for men, and has education modules and seminars on violence against women (VAW) for men. Under the COMBAT-VAW project, men in the community carried out consciousness-raising efforts with other men, including abusers, as well as serving as a support group to the legal advocates.</p>
<p><b>Man's Action for Stopping Violence against Women (MASVAW)</b></p> <p>Contact: Satish Kumar Singh, Programme Coordinator Kriti Resource Centre and SAHAYOG C-2015, Indira Nagar Lucknow Uttar Pradesh, 226 016 India Tel: +91 522 2387010 E-mail: pua_satish@sify.com or kritirc@satyam.net.in</p>	<p>The MASVAW network was developed by male members of SAHAYOG (an NGO working on women's rights and violence against women). MASVAW focuses on male roles in ending violence against women (VAW), awareness-raising and advocacy among youth, local government officials, universities, media, government offices and networking with NGOs working on VAW.</p>
<p><b>Masculinity, Mental Health and Violence (MMHV) Project</b></p> <p>27 Gardiner Road GPO Box 18006 Suva Fiji Islands Tel: +679 3312 250 Fax: +679 3312 298 E-mail: admin@fspi.org.fj</p>	<p>The MMHV Project is working towards the development and implementation of a more holistic framework for mental health by developing national mental health strategic plans, establishing networks between national, regional and international stake holders, and developing models of best practice.</p>

<p><b>Men's Action Network against Violence (MAN.V)</b></p> <p>Contact: All Women's Action Society (AWAM)  No. 85 Jalan 21/1 Sea Park  46300 Petaling Jaya  Malaysia  Tel: +60 3 78774221  Fax: +60 3 78743312  E-mail: awam@po.jaring.my</p>	<p>MAN.V is a men's group arising from All Women's Action Society (AWAM), a Malaysian NGO that focuses on gender based violence. MAN.V organises workshops for men to examine the root causes of violence, and to encourage collective action.</p>
<p><b>Men against Violence and Abuse (MAVA)</b></p> <p>Contact: Harish Sadani, Honorary Secretary  12A, Parishram Building  Bhandar Lane  Lady Jamshedji Road  Mahim  Mumbai , 400 016  India  Tel: +91 22 2436063  E-mail: harsh267@rediffmail.com</p>	<p>MAVA is a voluntary organisation run by men with the objective of initiating male attitude changes and providing a forum for men to oppose violence against women. MAVA organises preventive programmes, public discussions on violence against women (VAW), gender sensitisation programmes, as well as awareness programmes on VAW using media, street plays, posters and radio. They provide counselling and guidance to couples facing marital conflict, organise self-defence workshops for women, and publish a men's magazine that addresses gender issues.</p>
<p><b>No To Violence (NTV)</b></p> <p>Male Family Violence  Prevention Association Inc  PO Box 417  Richmond, Victoria  Australia 3121  Tel: +61 3 94283536  Fax: +61 3 94287513  E-mail: ntv@ntv.net.au  http://www.ntv.net.au/</p>	<p>NTV is an organisation of individuals and agencies working for the prevention of family violence by men. NTV undertakes a broad range of activities, including the provision of services to men who have used violence towards their family members.</p>
<p><b>Population Services Pilipinas Incorporated (PSPI)</b></p> <p>Contact: Virgilio Pernito  Population Services Pilipinas Incorporated  274 Gil Puyat Avenue  Pasay City 1300  Philippines  Tel:+632 8312876  Fax:+632 8040798</p>	<p>PSPI is an organisation working with men at the grassroots level to promote reproductive health and rights. PSPI organised a "Men and Ending Violence Against Women (EVAW)" campaign and workshops to promote the involvement of adult males, specifically village leaders and the police force, in eliminating violence against women.</p>



<p><b>Rozan</b></p> <p>Contact: Maria Rashid House 4-b, St: 34 F-8/1 Islamabad Pakistan Tel: +92 51 2851886/7 Fax: +92 51 2856730 E-mail: rozan@comsats.net.pk</p>	<p>Rozan is an NGO working on violence against women (VAW). It conducts training and sensitisation workshops on VAW for the general public as well as community workers, doctors, NGOs, and Government officials. Rozan has a police training programme (RABTA) to sensitise and train police on gender-based violence, gender and power relations, and anger management.</p>
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### 3.1.4 Europe

<p><b>Association of Men for Gender Equality</b> <b>(Asociación de hombres por la igualdad de género – AHIGE.)</b></p> <p>Pasaje Tomás Escalonilla, 7. 29010 Málaga Spain Tel/Fax: +34 95 209 51 05 E-mail: ahige@ahige.org <a href="http://www.ahige.org/index.php">http://www.ahige.org/index.php</a></p>	<p>This is an association based in Malaga, Spain, formed by men who are promoting a new model of masculinity which contributes to the achievement of gender equality in society and in the household. The website holds various discussion forums, including on gender-based violence; sharing domestic and family responsibilities; fatherhood and intergender relationships. This website is in Spanish.</p>
<p><b>CHANGE</b></p> <p>4-6 South Lumley Street Grangemouth FK3 8BT UK Tel:+44 1324 485595 Fax:+44 1324 486344 E-mail: monica@changeweb.org.uk <a href="http://www.changeweb.org.uk/index.htm">http://www.changeweb.org.uk/index.htm</a></p>	<p>CHANGE works to end domestic violence and to meet the recognised need for a means to challenge and change men who are violent towards women. Working within the criminal justice system, a men's programme was developed and evaluated. Training other agencies to implement this work now forms the main task of the organisation. CHANGE was the first project in Europe to set up a programme of re-education for violent men that aims to take full account of the interests of women and children.</p>
<p><b>Manliga Natverket (Male Network)</b></p> <p>Contact: Gunnar Sandell Box 3018 161 03 Bromma Sweden E-mail: info@man-net.num <a href="http://www.man-net.nu">www.man-net.nu</a></p>	<p>This network's purpose is to unite men to emphasise the positive aspects of manliness and inspire them to take the initiative to combat violence and abuse by men. Among its various activities, the Male Network has conducted training classes for men in fatherhood and has published materials about violence.</p>

### 3.1.5 Latin America and the Caribbean

<p><b>Asociación de Hombres Contra la Violencia (Association of Men Against Violence)</b></p> <p>Contact: Ruben Reyes de la Farmacia Salazar 2 Cuadras al Sur, Casa #51 Residencia El Dorado Managua Nicaragua Tel: +505 249 4697 E-mail: ahcv@ibw.com.ni</p>	<p>This association works to reduce violence against women by developing and implementing ways of working with men on issues of masculinity and violence. Their aim is to sensitise and raise men's awareness on issues of gender equity, masculinity, power and gender-based violence, and to procure changes in patriarchal attitudes, values and behaviour assimilated by men as part of their individual and collective male gender identity. This association organised and promoted the National Network of Men Against Violence. The association is currently developing a programme of re-education and therapy for men who use violence against their partners.</p>
<p><b>CANTERA</b></p> <p>Apdo. A-52 Managua Nicaragua Tel: +505 2775329 / 2780103 E-mail: cantera@ibw.com.ni <a href="http://www.canteranicaragua.org/">http://www.canteranicaragua.org/</a></p>	<p>CANTERA works with men in rural communities to end gender based violence through popular education workshops. The website is available in English and Spanish.</p>
<p><b>Colectivo de Hombres por Relaciones Igualitarias, A.C. (CORIAC)</b></p> <p>Diego Arenas Guzmán N° 189 Col. Iztaccihuatl, a una cuadra del metro Villa de Cortés C.P. 03520, México D.F. Tel/Fax: +52 5 696 3498 E-mail: colectivo@coriac.org.mx <a href="http://www.coriac.org.mx">www.coriac.org.mx</a></p>	<p>CORIAC, the Mexican Collective of Men for Equal Relations, encourages equal relationships between women and men together with an end to domestic violence.</p>
<p><b>Instituto PROMUNDO</b></p> <p>Rua México 31 Bloco D, Sala 1502 - Centro CEP 20031-144 Rio de Janeiro Brazil Tel/Fax: +55 21 2544 3114/3115 E-mail: promundo@promundo.org.br <a href="http://www.promundo.org.br/english/index.asp">http://www.promundo.org.br/english/index.asp</a></p>	<p>Promundo is a Brazilian NGO that works internationally to promote gender equality and child and youth development. The NGO developed Programme H which stimulates young men to question traditional "norms" associated with masculinity and promotes both discussion and reflection about the "costs" of traditional masculinity as well as the advantages of gender equitable behaviours</p>

<p><b>Men Against Violence Against Women (MAVAW)</b></p> <p>Contact: Donald Berment  32 New Street  Port of Spain  Republic of Trinidad and Tobago  Tel: +1 868 625 9431, 868 637 0924, 868 668 5133  Fax: +1 868 623 0193  E-mail: mavaw@usa.net  <a href="http://www.comminit.com/genderviolence/sld-2058.html">http://www.comminit.com/genderviolence/sld-2058.html</a></p>	<p>Men Against Violence Against Women aims to reduce, and eventually eradicate, violence against women in society. MAVAW is currently implementing a training of trainers project, in collaboration with other NGOs. The first part of the project is to train 15 men, who are active and influential on a grassroots level in their communities, to sensitise other males on gender issues. The second part of the project is to establish male outreach groups to maintain the sensitisation activities, and to disseminate information on gender issues, including techniques taught during the workshops.</p>
<p><b>PAPAI Institute</b></p> <p>Rua Mardônio Nascimento  119 Várzea  Recife-PE  CEP 50.741-380  Tel/Fax: +55 81 3271 4804  E-mail: papai@papai.org.br  <a href="http://www.papai.org.br/">http://www.papai.org.br/</a></p>	<p>In 1997, the PAPAI Institute founded the first Brazilian Adolescent Father's Support Programme which provides information to help young men take on responsibility for their own sexuality and its consequences, and supports teenagers who are already parents. Weekly workshops are held in hospitals and public health centres with young fathers and the partners of pregnant adolescents, focusing on issues relating to pregnancy, childbirth, childcare, and paternal responsibilities.</p>
<p><b>Salud y Género</b></p> <p>Carlos M. Palacios No. 59  Col. Venustiano Carranza  Xalapa, Veracruz  Mexico CP 91070  Tel/Fax: +52 228 8189324  E-mail: salygen@infosel.net.mx  <a href="http://www.saludygenero.org.mx/">http://www.saludygenero.org.mx/</a></p>	<p>The Mexican non-government organisation (NGO) Salud y Género has been working since 1995 to reduce gender-based violence and improve men's support for women's reproductive health. In addition to advocating new models of masculine behaviour, the organisation conducts all-male and mixed-sex discussion groups that use interpersonal strategies to raise awareness of the gender and health connection, and to shift attitudes and practices with regard to violence against women.</p>

### 3.1.6 North America

<p><b>Men Against Domestic Violence (MADV)</b>  32 W. Anapamu Street, #348  Santa Barbara  CA 93101  USA  Tel: +1 805 563 2651  <a href="http://www.silcom.com/~paladin/madv/">http://www.silcom.com/~paladin/madv/</a></p>	<p>Men Against Domestic Violence is a coalition of men working to address the issue of domestic violence. They seek to educate and advocate against physical, mental, emotional and sexual violence against women.</p>
<p><b>Men Can Stop Rape</b>  P.O. Box 57144  Washington  DC 20037  USA  Tel: +1 202 265 6530  Fax: +1 202 265 4362  E-mail: <a href="mailto:info@mencanstoprape.org">info@mencanstoprape.org</a>  <a href="http://www.mencanstoprape.org/index.htm">http://www.mencanstoprape.org/index.htm</a></p>	<p>Men Can Stop Rape empowers youth and the institutions that serve them to work as allies with women in preventing rape and other forms of gender based violence. Through awareness-to-action education and community organising, Men Can Stop Rape promotes gender equity and builds men's capacity to be strong without being violent.</p>
<p><b>Men Stopping Violence</b>  1020 DeKalb Avenue Suite 25  Atlanta, GA 30307  USA  Tel: +1 404 688 1376  Fax: +1 404 688 4021  E-mail: <a href="mailto:msv@menstoppingviolence.org">msv@menstoppingviolence.org</a></p>	<p>Men stopping Violence works with individual men who have committed violence against women (VAW). They believe that men can work as allies to end VAW.</p>
<p><b>Real Men</b>  Contact: Tom Hanlon-Wilde  P.O. Box 1769  Brookline, MA 02146  United States  Tel: +1 617 782 7838 / 617 327 1093  E-mail: <a href="mailto:conejomeil@aol.com">conejomeil@aol.com</a></p>	<p>Real Men aims to encourage more men to accept responsibility for personal sexism and to end violence towards women. To raise men's awareness of the need to end sexual inequality and violence, Real Men sponsors and organises forums and speakers, and distributes media packages for radio and television.</p>

## **3.2 Web Resources**

**<http://mensbiblio.xyonline.net/>**

The men's bibliography is a comprehensive bibliography of academic writing on men, masculinities, gender and sexualities, listing over 16,700 works. It includes information on the best sources of reading on men and masculinities and men, gender and feminism plus references on men's anti-violence work.

**<http://www.xyonline.net/articles.shtml>**

This website holds a wide range of resources on men and gender issues including a substantial collection on men, gender, masculinity and sexuality. There are also articles on men's work to help stop violence against women and critiques of 'fathers' rights and men's rights.

**[www.xyonline.net/links.shtml](http://www.xyonline.net/links.shtml)**

This website holds information on men and gender including a collection of links to other websites on men and masculinities. It also has links to websites focusing on involving men in building gender equality and on men's anti-violence work.

**<http://www.interactivetheatre.org/mav/index.html#anchor515163>**

Men Against Violence Webring is a collection of Internet sites that gives examples of how men can get involved in the struggle to end rape and sexual assault. The sites are by men and women who recognise that rape and sexual assault are not merely a 'Woman's Issue' but are everyone's issue.

Gender equality, also known as sexual equality or equality of the sexes, is the state of equal ease of access to resources and opportunities regardless of gender, including economic participation and decision-making; and the state of valuing different behaviors, aspirations and needs equally, regardless of gender. Gender equality is the goal, while gender neutrality and gender equity are practices and ways of thinking that help in achieving the goal. Gender parity, which is used to measure gender I. Introduction The gender equality strategy, 2014-2017: Mission and approach UNDP comparative advantages for achieving gender equality The structure of the gender equality strategy. II. Mandate Global commitments to gender equality United Nations system-wide commitments on gender equality. III.Â Special attention to engaging men and boys in supporting gender equality advocacy and action is also critical and will be a particular strategy of UNDP work to prevent and respond to sexual and gender-based violence. Information and Communications Technologies (ICT) also will be leveraged to empower women and advance gender equality. Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world. There has been progress over the last decades: More girls are going to school, fewer girls are forced into early marriage, more women are serving in parliament and positions of leadership, and laws are being reformed to advance gender equality.Â ðœLimited gains in gender equality and womenâ€™s rights made over the decades are in danger of being rolled back due to the COVID-19 pandemic,â€ the UN Secretary-General said in April 2020, urging governments to put women and girls at the centre of their recovery efforts. Women are not only the hardest hit by this pandemic, they are also the backbone of recovery in communities.