

## Documentation

### **Gender justice for better lives for all**

#### **Workshop on Engaging Men and Boys for Gender Equality in International Cooperation**

Thursday, June 11<sup>th</sup>, 9:15 – 17:00

Bruno Kreisky Forum, Armbrustergasse 15, 1190 Wien

**Participants:** Tanya Charles (Sonke Gender Justice), Paul Scheibelhofer (Universität Innsbruck), Carolina Wennerholm (SIDA), Sarah Jesca Agwa (UWONET Uganda), Aline Bonso (FreundInnen der Friedhofstribüne), Nina Borovac (MFEA Croatia), Elizabeth Brezovic (CARE), Ursula Dullnig (WIDE), Guenter Engelits (ADA), Michael Fanizadeh (VIDC), Sonja Grabner (ADA), Laurence Hengl (ADA), Sylvia Hinger (ADA), Brigitte Holzner (Herbert Kelmann Institute), Clemens Huber (DKA), Doris Huber (MIRIAM), Martin Kainz (VIDC Fairplay), Jean Kemitare (Raising Voices Uganda), Bandana Kumari Khand (CARE Nepal), Philipp Leeb (Verein Poika), Gerhard Meschnigg (White Ribbon), Elisabeth Moder (Horizont 3000), Milena Müller-Schöffmann (WIDE), Martina Neuwirth (VIDC), Kathrin Oberhöller (Universität Klagenfurt), Walter Posch (VIDC), Margit Scherb (ADA), Elke Stinnig (OeAD), Monika Tortschanoff (ADA), Gregor Unfried (Fußballfans gegen Homophobie Österreich), Julia Weber (CARE), Janine Wurzer (CARE), Katharina Novy (Moderator), Nadja Schuster (VIDC), Magda Seewald (VIDC), Christina Stummer (ADA), Lisa Bertrams (VIDC)

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#### **Welcome remarks by**

**Christina Stummer**, Advisor Gender & Development, ADA

**Nadja Schuster**, Gender Consultant, VIDC

Good morning to everyone! My name is Nadja Schuster. I work with the VIDC, the Vienna Institute for International Dialogue and Cooperation, on the thematic areas of Gender & Development, Human Trafficking, migration and development, parliamentary dialogue and Policy Coherence for Development. As a sociologist and feminist I'm strongly committed to

strive for Gender justice in alliance with feminist men. In November last year I had the privilege to participate in the Global Symposium of MenEngage in New Delhi and in March this year I was part of the governmental delegation to the Commission on the Status of Women

I would like to welcome you all to this workshop on behalf of the VIDC. It's my great pleasure to welcome our speakers and international guests: 1) Tanya Charles from Sonke Gender Justice, South Africa, 2) Carolina Johansson Wennerholm from the Swedish Int. Development Cooperation and 3) Paul Scheibelhofer from the University of Innsbruck.

I would also like to welcome the resource persons with extensive experience in the field, especially those coming from far: Jean Kemitare from Raising Voices Uganda, Rita Aciro Lakor from the Uganda Women's Network and Bandana Kumari Khand from CARE Nepal. (The speakers and resource persons will be introduced later by Katharina Novy.)

As some of you know, this is the second workshop on engaging men & boys and at this point I would like to express my gratitude to the ADA for the fruitful cooperation and discussions. I strongly hope this approach finds its way into policies, programmes and funding.

The VIDC has been working on gender relations in conflict regions, masculinity concepts and the involvement of men & boys for gender justice for several years. In 2012 we published the study "Men as perpetrators and victims of Armed Conflicts", which was conducted by the German researcher Rita Schäfer. It outlines good practice examples to overcome GBV and gives recommendations for the ADC. (For those of you who don't know it and are interested: we've brought some copies, in German and English.)

Since 2014, the VIDC is proud to be part of the global network MenEngage, which consists of over 600 NGOs and UN organizations worldwide, 40 country networks and 6 regional networks. Since its foundation by Sonke and Promundo in 2006 the alliance has been growing rapidly.

Why is it crucial to work with men and boys? The active engagement of men is indispensable to abolish patriarchy and gender-based violence. To change gender relations, in which power relations are manifested, both, women and men, need to strive for a gender-just society.

Lessons learned from the field and research show that engaging men and boys undisputedly affects the wellbeing of the society as a whole in a positive way, including the LGBTIQ community (Lesbians, Gay, Bisexual, Transgender, Intersex and Queer Persons). It makes the society and relationships more healthy, safe, peaceful and beneficial for all. What is more, feminist men impact other men's gender identities and behavior, specifically of those who abuse their power and benefit from institutionalized privileges.

In addition, the involvement of men & boys does not only have a high societal impact, but it also contributes considerably to the economy, for example to the efficiency of health and violence prevention systems.

However, it's important to keep in mind that the Gender identity is determined by multiple identities. Such factors as race, age, class, caste, ethnicity, nationality, sexual orientation and religion play an important role for gender inequality. Therefore it is essential to follow an intersectional approach that embraces diversity.

But as we all know, change comes from within. In other words socialization is key. Social and gender-transformative norms should be already internalized by boys and consequently result in behavioral changes. As a result, comprehensive education on sexuality, including gender norms and roles is paramount to building an equal, non-violent and gender-just society.

The VIDC understands Gender justice as social justice. As such it impinges on the right to education, health, decent work, non-violence and equal opportunities for all. In order to enforce these rights and to counteract strong resistance from conservative stakeholders, there is an increasing necessity to identify and unite allies in the broad field of international cooperation. That's why we've come together today.

Now I would like to hand over to the moderator Katharina Novy. Katharina is a Vienna-based trainer and consultant and a pioneer in participatory and emancipatory approaches and interactive methods. Through sociometry, which we will practice today, and psychodrama she furthers holistic learning and dialogues on equal footing. I would like to thank you Katharina, together with my colleague Magda Seewald, (with whom I conceptualized and organized this workshop), for the prolific cooperation and for making this workshop an interactive and innovative one. I wish you all a very inspiring and empowering workshop.

**Presentation #1: Intersectionality and the Complexity of Engaging Men in Gender Equality**  
**Paul Scheibelhofer**, Department of Pedagogy, Lecturer of Critical Masculinity Studies, University of Innsbruck

Since some time now, men have become subjects of interest in gender politics and programmes throughout Europe. Also in the context of international development, this trend towards a greater focus on men is visible.

I believe that this development holds great potential for struggles for gender equality. But, as I want to argue in this paper, engaging men in gender equality is neither a straightforward nor a simple endeavour. A closer look shows that we need to be cautious about how we conceptualise masculinities and men's complex involvements in gendered structures of power if engaging men should actually enhance gender equality. By raising some issues about the complex workings of constructing masculinities, I aim to contribute to the ongoing discussions of engaging men in gender equality. The paper presents a critical masculinity studies viewpoint and is guided by a focus on the *intersectionality* of diverse relations of power. In doing so, I want to discuss potentials as well as pitfalls of involving men in gender politics in general and in international development more specifically.

### **Engaging men in gender equality: Promises and doubts**

Why should men get engaged in gender equality efforts? However convinced we might be of the necessity to involve men, there are also real reasons to have doubts. If the project of involving men in gender politics and programmes should actually enhance feminist struggles

for gender equality, there need to be spaces for critical debates about such doubts and the consequences that follow from them. These critical debates will be shaped by the specific contexts and projects that aim to engage men in gender equality. Thus, there is surely no “final list” of pros and cons to involving men in the struggle. Never the less, I want to name some – promising and critical – issues that seem particularly relevant:

So, what are some good *reasons* to engage men in gender equality?

- Because gender is relational: What it “means to be a man” also depends on particular notions about how *women* ought to behave, think and feel. This is particularly relevant in the context of *change*: if gender norms and practices for one side of the relation should change, then the other *has* to change too. Even more so, if we struggle for a society that understands gender not in terms of two bipolar opposites but as a continuum, this obviously also affects the whole gender order. Men and masculinities *have* to change, if true gender equality is to be reached. It thus makes good sense to *shape* this change by actively engaging men in gender equality.
- Because men are gatekeepers: Another good reason to not leave men aside in gender equality efforts is the simple fact that we live in a world where men are still in positions of power. They hold most of the keys needed to access power and resources and they shape decision making processes. Without men as comrades in struggle, many doors might stay locked.
- Because men profit too: Finally, many activists who engage men and boys in gender equality do so because they believe that men themselves profit from more gender equal societies. As we will see below, men also carry “costs” of patriarchy and they have much to gain from overcoming relations of male dominance. On emotional, social and physical levels. But, to be sure, these gains also come at the prize of relinquishing privileges, which makes engaging men in gender equality a tricky endeavour.

There are certainly more than three good reasons to engage men in gender equality and this list could be continued. But let us now turn to the other side: why might we be critical of engaging men in gender equality?

- Because promoting “men’s interests” might actually strengthen inequality: When men are involved in gender equality projects, these projects often broaden their focus so as to not only promote women’s interests but also men’s. But in a social world of lasting male dominance, the question of what might constitute these “men’s interests” and how to promote them in ways to strengthen feminist struggles is not easily answered. In the worst case, promoting supposed “men’s interests” might actually counteract ongoing struggles to end gender inequality.

- Because some men's groups are explicitly anti-feminist: Another good reason to be critical of the new focus on men in gender politics is, that there actually *are* male groups which might jeopardise feminist struggles. Throughout Europe, the US but also in many other parts of the world, "men's rights" or "father's rights" groups have emerged that propagate anti-feminist backlash politics<sup>1</sup>. Projects that aim to engage men in gender equality need to take a clear critical standpoint towards such groups.
- Because of struggles over scarce resources: Finally, the struggles over resources are another reason to be critical of men in gender equality. For many organisations and groups working in gender equality, securing proper funding is a constant struggle. In such a context, it is highly understandable, that the new interest in men is met with doubts: will new projects that aim at men and boys lead to fewer resources for projects that aim to promote women and girls? Could it happen, that working with men and boys receives more attention because it seems more "interesting" and promising than feminist work with women and girls which comes under critique of being outdated and a *thing of the past*? Engaging men in gender equality must not happen at the cost of women's rights programmes. On the contrary – men's projects need to find ways to ensure that they help the overarching cause of promoting gender equality and social justice.

Again, the list could be extended and these are but a few of the critical arguments we should consider. But, what seems clear is that engaging with men and masculinity – both in theory and in practice – is complex. And if we want to do so in ways that explicitly *promote* feminist struggles for gender equality, we need to reflect upon pitfalls and find solutions to possibly unintended effects of involving men.

In this context, it seems important to move beyond simplistic views of men and masculinity and develop differentiated notions of how masculinities are constructed in complex relations of power and dominance and the effects this has on gender relations as well as on men themselves.

### **The institutional construction of masculinities**

Stark differences between societies and impressive changes over time notwithstanding, men still constitute the dominant gender throughout the world. When we want to critically engage with men and masculinities, we thus inevitably need to engage with issues of gender and power.

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<sup>1</sup> Kimmel, Michael (2015) *Angry White Men. American Masculinity at the End of an Era*. New York: Nation Books.

One important observation here is that male dominance is not simply an interpersonal issue. *Patriarchy* is not merely the sum of individual acts by individual men. While these acts are an important *part* of men's position of power, it is merely one facet of a structural phenomenon. As Raewyn Connell has pointed out some time ago<sup>2</sup>, male dominance is embedded in social institutions as diverse as labour market structures and social policies but also in dominant notions about "true love" or discourses that normalise misogyny and male violence. These social institutions are the "backbones" of unequal gender relations, and they deeply affect men's lives – for better or for worse.

In most relevant social spheres, men are the ones in charge and in positions of power: in politics and on the labour market but also in science, sports, art, etc. This privileged position is particularly visible in the sphere of paid labour. Men's work is considered more valuable than women's: they earn more for similar work, they are more often employed full-time and they profit from gendered labour market segmentation: still today, there are *male* and *female* professions which are unevenly valued and paid. While this does *not* mean that all men profit in the same amount from male dominance, nor are all men economically better off than all women. But the privileged position has the effect, that men, as a group, profit from present gender relations and, as far as economic resources are concerned, it leads to a world in which women are particularly affected by poverty while wealth is concentrated and controlled mostly by men. This uneven distribution of value and wealth goes along with specific norms about men as economically autonomous heads of households and as particularly prone to hard labour and long hours of work. These norms affect *all* men, even those who find themselves on the bottom of the economic ladder. Unemployed or forced into low-paying, often dangerous jobs, these men can hardly live up to the ideal of economically successful masculinity and the entitlement to a privileged male position.

The contradictory role of male norms is particularly visible in another sphere of male dominance that is often talked about in individualising terms, thus missing out on structural aspects: the issue of male violence. It is a known fact that interpersonal violence is, to a great part, committed by men. Not only is domestic violence (especially intense, repeated and threatening forms of it) disproportionately often committed by men against women and children, but also in the public sphere, it is mostly men who execute violence against other men. But, again, it would be wrong to see the problem of masculinity and violence as purely one of individual acts. Also here, social institutions play an important role in reproducing this strong connection between one gender and harmful violent practices. These institutions are, on the one hand, symbolic and discursive ones, in which men are presented as strong, violent and 'in charge' vis-à-vis women as in need of help and control by men. But the world of male dominance is also populated by concrete social institutions that link masculinity with violence: the police, the army, the prison, etc. All of these are institutionalised forms of

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<sup>2</sup> Connell, Raewyn W. (1995) *Masculinities*. Berkeley: University of California Press.

violence and all of these are *male* institutions in that they are run and populated predominantly by men and are built on patriarchal gender norms and world views, reproducing violent forms of masculinity<sup>3</sup>.

While it is thus true that men are not *naturally* violent (if nature made men per se violent, how would we explain the fact that most men are *not* violent?), they live in a world where violence and masculinity go hand in hand. They thus not only learn that violence is one way of “accomplishing masculinity”<sup>4</sup> and exert control over others. But many men are also likely to experience particular forms of violence in one of the above-noted institutions. Experiences that are normalised by diverse imageries that connect masculinity with violence – be it media discourses about dangerous criminal masculinity in need of harsh punishment or nationalist discourses about male honour and the need to defend it in combat and war<sup>5</sup>.

When critically thinking about how masculinities are socially constructed (and how they might change), we need to take into account that gender relations are not the sum of individual acts but that they are deeply embedded in diverse social institutions. While these institutions are the “backbone” of patriarchy, ensuring its reproduction over time, they also shape men’s lives in diverse ways. How men are affected by these institutions and how much they can profit from “patriarchal dividends”<sup>6</sup>, is not the same for all men. Men are not a homogenous group: diverse social relations of dominance create difference and hierarchies amongst men.

### **Diversities and intersectionalities**

As research over diverse historical periods has shown, masculinities are in themselves relational<sup>7</sup>: norms about “proper masculine conduct” exist vis-à-vis notions about failed masculinity. As male norms are produced and reproduced, so are notions about “unmanly”, “deviant” or “abnormal” masculinities created. This observation is reflected in the notion of “hegemonic masculinity”, which is probably the most famous concept in critical masculinity studies<sup>8</sup>. As Connell pointed out, male dominance is legitimated by particular notions of

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<sup>3</sup> Sabo, Don, Kupers, Terry A. und London, Willie (2001) *Prison Masculinities. Gender and the Politics of Punishment*. Philadelphia: Temple University Press.

Nolan, Thomas (2009) Behind the Blue Wall of Silence. In: *Men and Masculinities* 12 (2): 250-257.

<sup>4</sup> Messerschmidt, James W. (1994) *Masculinities and Crime. Critique and reconceptualisations of theory*. Lanham: Rowman & Littlefield.

<sup>5</sup> Nagel, Joane (1998) Masculinity and nationalism. Gender and sexuality in the making of nations. In: *Ethnic and Racial Studies* 21 (2): 4-27.

Enloe, Cynthia H. (2000) *Bananas, beaches and bases. Making feminist sense of international politics*. Berkeley; London: University of California Press.

<sup>6</sup> See footnote number 2

<sup>7</sup> Mosse, George L. (1996) *The Image of Man: The Creation of Modern Masculinity*. New York: Oxford University Press.

<sup>8</sup> Connell, Raewyn W. (1995) *Masculinities*. Berkeley: University of California Press.

what constitutes the masculine ideal, i.e. hegemonic masculinity. These notions are not stable but change over time and adapt to shifting social realities (i.e. shifts in economic structures, such as industrialisation or neo-liberalism caused shifts in hegemonic masculinity but also successes of feminist struggle, such as the right to vote or to access higher education lead to shifts in the dominant male norm).

While very few people actually *attain* the position of hegemonic masculinity, it is an ideal that structures gender relations, legitimises male dominance and it is a norm that men are supposed to follow and fulfil. Even though not all men *want* or *are able* or *are given the chance* to live up to hegemonic masculinity, they are positioned in relation to that ideal and hierarchised accordingly. Most men, Connell argues, manage to accommodate in one way or the other with that situation. They neither position themselves at the forefront of struggles over hegemonic masculinity, nor do they explicitly oppose structures of male dominance. They follow, in Connell's terms, "complicit masculinities" and reap moderate patriarchal dividends just by being male.

But not all men are allowed to occupy this rather comfortable position: men that, in the eyes of the defenders of the norm, do not fulfil the ideal are marginalised *as men* and are thus denied male privileges. How these groups of men are defined and on what grounds they are deemed "abnormal" is subject to concrete social contexts and change over time, but marginalised groups of men exist in all male dominated societies. The broader structures that shape social inequalities also shape masculinities and produce hierarchies of masculinities: as noted earlier class relations fundamentally shape masculinities<sup>9</sup>, but also sexuality is an important marker of difference amongst masculinities as the history and presence of marginalisation of homosexual masculinity shows. In the context of the present paper it is particularly relevant to further note *racism* as another important social relation of dominance that marginalises certain masculinities. Racialised imageries have shaped and structured hierarchies between masculinities for a long time and do so until the present day. To this point, we will return in a minute.

Masculinities and hierarchies between them are fundamentally shaped by what is now being discussed as *intersectionality* in gender studies and beyond. In a nutshell, the concept of *intersectionality* urges us to see social relations of power and dominance as complex and intertwined. It was famously brought into the discussion by legal scholar Kimberlé Crenshaw in her critique of how mainstream anti-discrimination policies that only tackle one form of discrimination at a time can miss out on the specific forms of harm inflicted to black women because of the *intersection* of race and gender marginalisation. Since then, a vast amount of literature has shown diverse aspects of *intersectionality*, making clear that, just as the lived

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Demetriou, Demetrakis (2001) Connell's Concept of Hegemonic Masculinity. A Critique. In: Theory and Society 30: 337-361.

<sup>9</sup>Morgan, David (2005) Class and Masculinity. In: Michael Kimmel, Jeff Hearn und Raewyn W. Connell (Hg.) Handbook of studies on men & masculinities. Thousand Oaks: Sage, S: 165-177.



realities of actual people are always shaped by multiple structures of marginalisation (and privilege), so should our analyses of the social world take these complex realities into account<sup>10</sup>.

Obviously, not only women's lives are shaped by the intersectional workings of social relations of dominance. Also the life of men around the globe is structured by multiple "axes of difference"<sup>11</sup> that position them in complex ways. In the final section of this paper, I want to draw some conclusions that might follow from these observations for the question of engaging men in gender equality in international cooperation.

## Conclusions

The above observations about the intersectional construction of masculinities have several implications for engaging men in gender equality, particularly in the field of international development.

One important aspect to reflect about is certainly the history and presence of racialising imageries about male others. What notions about non-Western masculinities shape programmes in international development? Critical research has shown that since colonial times, peculiar notions about 'indigenous' men existed and were used in Europe to legitimise the imperialist project. These notions ranged from depictions of non-Western men as effeminate and child-like<sup>12</sup> to dramatic descriptions of wild, untamed and aggressive masculinities<sup>13</sup>. These are at the same time racialising as well as gendered and sexualised imageries and establish a particular, hierarchical relation between Western and non-Western men and masculinities. While the former understands itself as the holder of enlightened civilization, the latter is understood as backward and in need of help or discipline and punish. The complexities and pitfalls of such a view is succinctly caught in a famous quote of postcolonial theorist Gayatri Spivak<sup>14</sup> who argued that colonial rule and exploitation was often legitimised by narratives of "white men saving brown women from brown men". The colonial history has created an archive of racist imagery that exists to the

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<sup>10</sup> Crenshaw, Kimberlé (1991) Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color. In: *Stanford Law Review* 43 (6): 1241-1299.

McCall, Leslie (2005) The Complexity of Intersectionality. In: *Signs: Journal of Women in Culture and Society* 30 (3): 1771-1800.

Davis, Kathy (2008) Intersectionality as buzzword. A sociology of science perspective on what makes a feminist theory successful. In: *Feminist Theory* 9 (1): 67-85.

<sup>11</sup> Klinger, Cornelia, Knapp, Gudrun-Axeli und Sauer, Birgit, Hg. (2007) *Achsen der Ungleichheit. Zum Verhältnis von Klasse, Geschlecht und Ethnizität*. Frankfurt am Main: Campus Verlag

<sup>12</sup> Sinha, Mrinalini (1995) *Colonial Masculinity. The "manly Englishman" and the "effeminate Bengali" in the late nineteenth century*. Manchester: Manchester University Press.

<sup>13</sup> McClintock, Anne (1995) *Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest*. New York: Routledge.

<sup>14</sup> Spivak, Gayatri C. (1988) Can the Subaltern Speak? In: Cary Nelson und Lawrence Grossbern (Hg.) *Marxism and the Interpretation of Culture*. Urbana: University of Illinois Press, S: 271-313. Cited of page 297.

present day and is resurrected time and again, for example in recent debates about dangerous Muslim men<sup>15</sup>. International development programmes geared towards men need to take the history and presence of these imageries into account. If such imageries (implicitly) shape these programmes, they reproduce a history of global dominance rather than dismantle gender inequality.

Furthermore, programmes that focus on men in gender equality need to take the complex ways in which men are affected by patriarchal gender relations into account. Otherwise, programmes easily end up holding simplistic notions that range from a view of “all men as profiteers of the system” to notions of “men as the *actual* victims”. Programmes with such simplistic notions about masculinity not only run the risk of missing out on the actual issues at stake in men’s lives but also make it hard to come up with solutions for engaging men in a *feminist* project of ending gender inequality. As the above descriptions have shown, male dominance does not equal the absence of marginalisation and victimisation in men’s lives. Rather on the contrary, patriarchal gender relations can also produce particular “costs” for men. According to Michael Messner<sup>16</sup> we need to take this complexity into account on at least three levels, if politics and programmes geared towards men should be emancipatory and pro-feminist: we need to (1.) take into account the reality of male dominance and (2.) the costs that arise out of this privileged position for men. And, finally, (3.) we need to see that men are not a homogenous group but shaped by internal hierarchies and diversity. With such a more nuanced point of view, we might, for example, grasp the complexities of what it means to (try to) “be a man” in a world region where economic crisis has put big portions of men out of work and thus unable to fulfil the normative role of supporting for one’s family and community. In her research on the situation of men in South Africa, Margaret Silberschmidt<sup>17</sup> argues that this situation has lead men to engage in highly problematic practices as risky sexual behaviour or interpersonal violence to exert some form of dominance and establish “proper masculinity”. But an intersectional approach to masculinity should also remind us of the diversity of masculinities. Not all men follow the dominant norms and no man is merely defined by one characteristic. With this in mind, we might reflect upon the images we have of the “target group” of particular programmes: are complex and contradictory experiences of masculinity taken into account? Do we have narrow views about what plays a role in the lives of certain men while we believe it is

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<sup>15</sup> Abu-Lughod, Lila (2002) Do Muslim Women Really Need Saving? Anthropological Reflections on Cultural Relativism and Its Others. In: *American Anthropologist* 104 (3): 783-790.

Scheibelhofer, Paul (2012) From Health Check to Muslim Test: The Shifting Politics of Governing Migrant Masculinity. In: *Journal of Intercultural Studies* 33 (3): 319-332.

<sup>16</sup> Messner, Michael A. (1997) *Politics of masculinities. Men in movements*. Thousand Oaks, Calif.: Sage Publications.

<sup>17</sup> Silberschmidt, Margaret (2011) What Would Make Men Interested in Gender Equality? Reflections from East Africa. In: Andrea Cornwall, Jerker Edström und Alan Greig (Hg.) *Men and Development. Politicising Masculinities*. London & New York: Zed Books, S: 98-110.

irrelevant for others? (E.g. does sexuality only surface in the context of HIV-prevention projects or is it also a topic in other programmes for men?).

Finally, the observations about the complexities in the construction of masculinity urge us to move beyond individualising approaches. Masculinities are positions within gender relations and these are embedded in social institutions. If gender relations should change, it is not enough to target individual men and try to make them change their practice. While concrete work with men which helps them to critically reflect upon gender issues in their life and which motivates them to change their viewpoints as well as practices are an important part of engaging men in gender equality, it hardly suffices to affect true, lasting change in gender relations. Take, for example, the issue of fatherhood: today, there are many projects in international development that aim to raise men's awareness for the importance of child caring and want to motivate them to get involved in active fatherhood. There are many good reasons for promoting active fatherhood in the context of promoting gender equality. But the question is: how can such important projects move beyond individual changes in practice and tackle the social structures that reproduce male privilege? In the present example, we would thus also need to critically engage with notions about care work as devalued "women's work" and start broader debates about how to create economies that would enable all genders to engage in care as well as meaningful work.

It is thus clear, that merely designing individual programmes aiming at certain groups of men is not enough. All men are involved, in one way or the other, in constructing and reproducing masculinities and so engaging men in gender equality should target men and masculinities on all levels of society. Beyond that, the tricky question is how to *politicise* men's involvement in gender equality in international development<sup>18</sup> and beyond.

[Presentation Paul Scheibelhofer \(as pdf\)](#)

## Discussion

Institutions have a huge responsibility, are hierarchical and masculine. Since just few men are establishing and maintaining the system and the majority of the population can't participate in the system, what should be changed? How can we target the upper class?

It is difficult because men do not want to lose power! Since patriarchy and capitalism are deeply connected, not only the micro level is important, but also the macro level. We cannot think outside of capitalism, at least in regards of reproduction and politics, whereby legal changes are necessary. It is crucial to introduce programs that work with gender equalizing approaches. It is important to question the "compartmentalisation". Since intersectionality is important, one has to look through the different lenses to get a picture of the whole.

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<sup>18</sup> Cornwall, Andrea, Edström, Jerker und Greig, Alan Hg. (2011) Men and Development. Politicising Masculinities. London & New York: Zed Books.

Why do men feel feminised when they do specific type of things like household work?

It is important to get out of the nutshell of masculinity through unlearning and questioning masculinity. There are different groups of men, but women are also divers. It is important to keep in mind the societal definition of men's and women's roles. What does society expect? One should not only keep in mind the role models, but also the respective add-ons. Many men are against the practice of questioning masculinity concepts because they link it with concepts like being gay, "domestication" of men and feminisation of men. A new concept of masculinity is necessary!

Could a man be a feminist? Is there a feminist approach?

Men can develop a feminist standpoint as well, but male standpoints have to be different than the women's ones, because men and women are different from each other.

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**Presentation #2: Engaging men and boys in gender policy and programmes - arguments and experiences, national (South Africa) and international level**

**Tanya Charles**, Sonke Gender Justice South Africa, Policy Development & Advocacy Specialist

**Summary/Abstract**

This speech highlights the importance of engaging men and boys in gender equality programming as it has evolved at South African NGO Sonke Gender Justice (Sonke) since 2006. It describes Sonke's theory of change, a multi-strategy approach that is taken to include men and boys in gender equality projects and programmes. Some of the strategies include community education, policy work with government, communication for social change and most importantly advocacy and campaigns with activists and key organisations. The results are wide-ranging, but ultimately reveal that there have been some advances worth celebrating while there are many challenges yet to overcome. Critically, work to engage men and boys must be done in partnership with feminist and women's rights organisations and other social justice movements to ensure accountability. Moving forward, the advocacy agenda must give more attention to institutional drivers of gender inequality, such as corporate or private sector, and drive large-scale change by shifting national and global policy so that these address men's power, privilege and vulnerabilities.

**Introduction**

Greetings to everyone who is gathered here today to have a deeper discussion on gender justice and examining the ways we can ensure better lives for all. I think it is critical that we have these conversations at every opportunity, especially at this time in our history when there seems to be mounting push back as far as women's rights are concerned. I am so grateful to the Vienna Institute for International Dialogue and Cooperation (VIDC) for making

my visit here possible, with particular thanks to Magda Seewald and Nadja Schuster for making all the seemingly never-ending arrangements. I am proud to represent Sonke and tell you all about the work we do, the successes we have celebrated, the challenges we have encountered and plans we have going forward.

My focus today will be on engaging men and boys in policy and programmes related to gender but I would like to title my speech “Engaging men and boys; moving towards accountability, inclusion and non-discrimination.”

As I tend to do when opportunity allows, I would like to begin this conversation on the role of men and boys in gender equality by bringing into the room some real life experiences and voices. I mentioned yesterday at the conference hosted by the Ministry of Education and Women Affairs that as feminist, hearing stories of positive change and transformation affirms my commitment to the work of male engagement in gender equality and social justice. Therefore, I would like to play this ten-minute film, the Gift of Fatherhood and have a short discussion on what it brings up for you. At least I know that if my speech is boring, this beautiful film will say all that I cannot say with words.

For me, the film is an important one because it highlights some key, but often discounted aspects of gender equality. Just to give you some background, about half of the children in South Africa grow up in homes without fathers. In 2012, 48% of South African children had fathers who were living elsewhere than in their home, 16% had fathers who were deceased, resulting in a massive 64% of children growing up without their father in the home. In many of these cases, it means that other members of the family – mostly mothers or older siblings – are relied upon for all the care work. Of course, this reality is a direct consequence of apartheid, and one of its enduring legacies is the fact that men and women have to leave children in the care of grandparents to go in search of work. This migrant labour which was characteristic of the apartheid-era, has continued to exist because of deepening poverty and social inequality which has not yet been overcome even though we now have a democratic government (but that’s another issue for another time).

This film, as you have just watched is about a man, Themba and the love and care he has for his children. It is a story about being a loving, emotionally engaged father. It is a story about moving past negative expectations of fatherhood centred on violence and absence, to, as Themba puts it “*hands-on*” fatherhood. Gift of Fatherhood is also about the struggle to live this ideal. Andrew, Themba’s brother speaks candidly about how deeply his own father’s absence affected him and how this impacts on his own ability to parent. His brother puts it eloquently; “*boys are learning how to be bad men and this repeats from generation to generation*”.

This is the crux of the issue for me; the cycles of violence, the cycles of absence and the cycles of pain. Can we expect to have healthy children, and therefore a healthy society, if we

do not deal with the negative and unhealthy notions of manhood that are the norm in many of our societies, norms that don't allow men to be sensitive, loving and caring? I think we could all attest to how damaging this type of masculinity is, whether from our own experiences or those of others we have come to know about.

But this film also demonstrates that there are men who are fighting against these negative masculine norms. Sometimes from their own conviction to do better than the men in their lives and those around them, but sometimes, it stems from there being a space made available for men to get the support and information needed to change. These spaces allow men to emulate and learn from positive role models as they encounter them in these safe shared spaces of learning. As the film demonstrated, positive changes at the individual level lends itself to positive changes in families and thus in communities. There is increasing evidence that we should be approaching men as stakeholders and co-beneficiaries in advancing gender equality, because, as we have seen in the film, Gift of Fatherhood, men as individuals benefit from greater equality in the form of improved and healthier relationships with the women and girls in their lives, and more options in terms of their own experiences and behaviours<sup>1</sup>.

### **About Sonke Gender Justice and our Theory of Change**

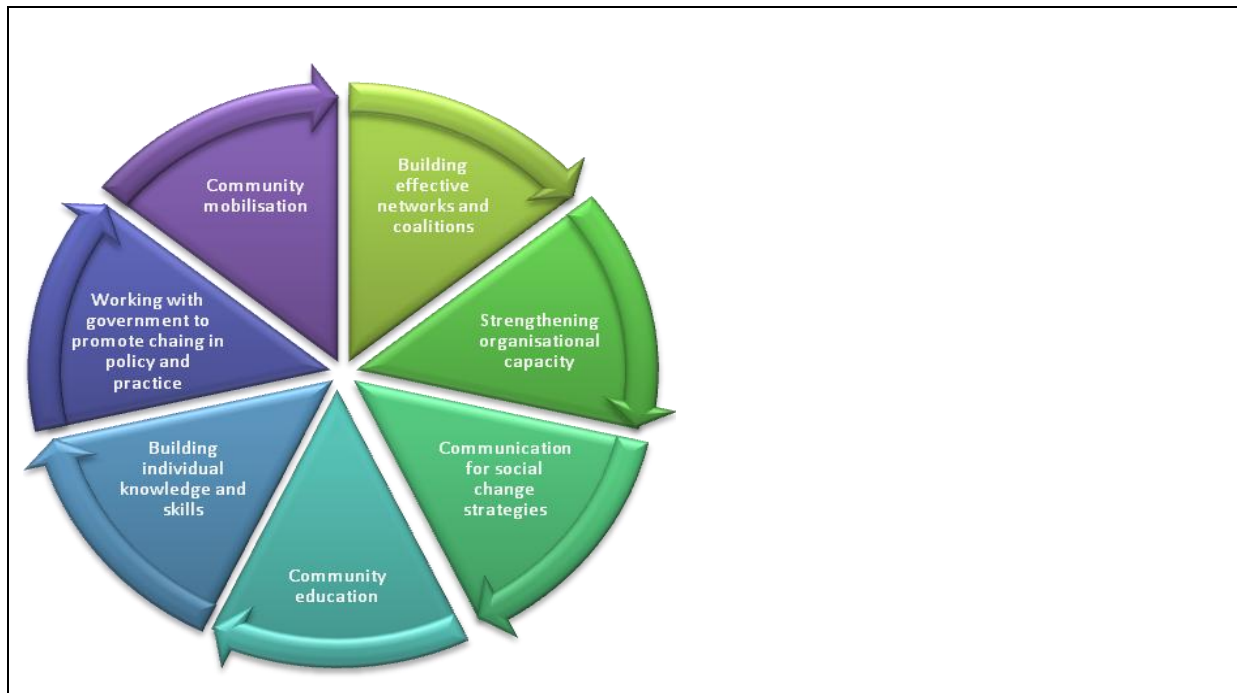
Since 2006, Sonke Gender Justice (Sonke) has been working to put in practice the idea that men can be agents of change and not only obstacles to gender transformation. Founded by Dean Peacock and Bafana Khumalo in 2006, Sonke is a South African NGO working to promote gender transformation, human rights, and social justice across Africa and internationally. At Sonke, we believe that social change has a higher possibility of manifesting if multiple strategies are employed to elicit this change. Our theory of change is that if you work at multiple levels with different target groups and through tailored programmes and messaging, changes in behaviour, attitude and in discourse can take place. In my speech today I will briefly discuss some of these strategies, which includes;

1. Community mobilisation
2. Community education
3. Building knowledge and skills
4. Building effective networks and coalitions
5. Strengthening organisational capacity
6. Communication for social change strategies
7. Working with government to promote change in policy and practice

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<sup>1</sup> Men, Masculinities and Changing Power. Available at: <http://menengage.org/wp-content/uploads/2014/11/Beijing-20-Men-Masculinities-and-Changing-Power-MenEngage-2014.pdf>

## Sonke's Theory of Change



Source: [www.genderjustice.org.za/about-us/vision-mission](http://www.genderjustice.org.za/about-us/vision-mission)

In the area of community education, Sonke has been running the One Man Can (OMC) campaign since 2006. Our flagship campaign has been one of the most successful approaches to changing men's attitudes and behaviours so that they emerge as advocates for gender equality, are able to promote and sustain change in their personal lives, and challenge the gender norms driving the rapid spread of HIV and high levels of gender-based violence. This methodology has been adapted to suit other work we do which is centred on fostering behaviour change. Thus, creating spaces for dialogue and learning targeted at individuals in communities has become an important strategy for social change at Sonke. Community education, as you saw in the film, is one component of the MenCare campaign through the fatherhood groups which you saw in the film. Briefly, the MenCare campaign is multi-pronged initiative and global campaign, run in partnership by Sonke and [Promundo](#) which works to promote men's equal involvement in care giving and the universal uptake of equitable, nonviolent parenting practices.

While Sonke continues to facilitate change at individual and community levels through workshops and trainings like that of the OMC and MenCare's fatherhood groups, there has been recognition that more wide-scale change needs to take place if gender equality is to be achieved sooner. What Sonke does and what Sonke grew out of, was a focus on educating men and boys about gender-based violence (GBV) and HIV and a need for men and boys to become part of the solution rather than just part of the problem. But we realised that we also need to target people who really shape social norms and who affect resource allocation. These people are sitting in the private sector, in government and in the media. And you don't have an impact on them by doing things only at the grassroots level.

With this awareness, Sonke has worked to shift national, regional and even international legislation in health and gender legislation so that it includes a focus on men and boys, most importantly in the area of HIV and AIDS. This arm of our work speaks to the strategy of working with government to promote change in policy and therefore practice. Fostering change in communities is very important, but other sectors need to be part of the transformation. At Sonke, we recognise that policy can be considered a collective force that defines and sustains gender norms and has the potential to lead large scale changes in men's behaviours and attitudes relating to gender and health. Policies have the potential to challenge social norms and institutional cultures that perpetrate gender inequalities and discrimination.

The policy-making process in South Africa allows for close collaboration and inputs to be gathered from civil society and the public at large, although, the extent to which their inputs are solicited and taken seriously is yet another discussion we could have. Nonetheless, Sonke is often asked to represent civil society when government amends or develops policies related to gender, sexuality and especially those on engaging men and boys. One of the surprising things in my career as a gender activist is realising that a lot of these people in positions of power, and sadly, those who are tasked with developing legislation related to gender and sexuality, don't really have in-depth or adequate knowledge on this issues. So, we tend to be very happy when government representatives ask for our inputs and support and even invite them to attend trainings or workshops on gender and health.

It is through our partnership with government that Sonke was successful in ensuring that South Africa's National Strategic Plan (NSP) on HIV, STIs (Sexually Transmitted Infections) and tuberculosis dealt with challenges related to men and HIV. As a result, the final NSP 2012-2016 explicitly recognises the fact that men do not use health services enough and it encourages actively seeking testing to discover one's HIV status. It calls people to challenge the gender norms and inequalities that harm both men's and women's health and puts a national mandate on the health sector to support the plans contained therein. This has no doubt given effect to changes in men's approach to preventing and living with HIV in South Africa for the good of their own health and that of their partners and families.

Policy advocacy is also a key aspect of the MenCare campaign, a global advocacy initiative calling for development of legislation that allows fathers to get substantial paternity leave. In South Africa specifically, fathers are not entitled to paternity leave. In fact, men are only afforded three days of "family responsibility leave" which is to be used for any family-related time off from work. Expectant mothers on the other hand are allowed four consecutive months of maternity leave. This is where we see how norms about gender roles are rooted in policies and laws. What does the lack of paternity leave say about men's role in caring for their new born babies? What happens in cases where there are medical complications or the mother is in poor health? Who is supposed to step-in then? Evidence suggests that when



men get more involved in child-care work, children are able to get more care and mothers, or other women caring for children, enjoy a reduced burden of care which is good for their overall wellbeing and increases their access to economic and other development opportunities. Advocacy efforts in South are calling for ten days paternity leave, following the precedent that has been set by countries like Kenya which offers 14 days and Cameroon which offers 10. This would be done by reforming, for example, the Basic Conditions of Employment Act (Section 27: 1997). Globally, MenCare's paternity campaign is calling for similar provisions to be made in over 70 countries. You can learn more at <http://www.mencareaboutpaternityleave.org/>.

From the fatherhood groups and other spaces where we discuss men's responsibility to be involved in care work, it is evident that more men would appreciate the possibility of having paid leave to look after their children and partners when their children are born or upon adoption. Advocating for appropriate legislation to allow this is one strategy of the work, but building the grounds well of momentum and increasing the spectrum of individuals and organisations calling for these policy shifts requires use of the mass media. Sonke's communication for social change strategy means that we can achieve exactly that. Since the MenCare Campaign was launched in South Africa, we have made every effort to ensure that we produce articles and opinion pieces that appear in national newspapers on the MenCare campaign and contain information on fatherhood, care work, policy reform and highlight in particular, stories of change and transformation, such as the story of Andrew and Themba as highlighted in the film Gift of Fatherhood. We fancy ourselves media moguls in fact, because we write on and cover issues related to gender and sexuality that the media often fails to pick up, or if they do, they report on them inadequately or with little understanding. In fact, our media advocacy spans print, screen and radio, and we also commission the making of films to truly drive the message across. Because we have identified poor coverage on gender issues as an impediment to gender transformation, we have developed workshops and trainings targeted at journalists. We hope that in having a better understanding on gender and sexuality, they will be able to report more effectively and cover the issues in a way that advances rather than curtails gender transformation.

As you can see, Sonke uses a mix of different strategies to elicit change around gender norms, from community education to policy and media advocacy. But what must be highlighted here is the importance of collective organising. Sonke does not do this work alone but in partnership with a number of social justice and women's rights organisations that share the same mandate and vision. Today, there are many organisations throughout the world that include male engagement as part of, if not a key area, of their programming. Many of these organisations are members of the global MenEngage Alliance<sup>2</sup> which Sonke co-chairs, and whose formation is "...a manifestation of the increased attention and efforts

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<sup>2</sup> Please visit [www.menengage.org](http://www.menengage.org) for more information.

toward engaging men and boys in gender equality”<sup>3</sup>. The Alliance was formed in 2006 and is comprised of over 600 NGOs with coordinators in six regions of the world (Africa, South Asia, Caribbean, Europe, Latin America, Middle East and North Africa, and North America) and includes partners like UN Women and UNFPA at the global level. In 2009, the MenEngage Alliance organized the first ‘Global Symposium on Engaging Men and Boys in Gender Equality’ in Rio de Janeiro, Brazil. The second one was held in New Delhi, India in 2014 and both had the aim of finding ways to engage men and boys for gender equality so that society becomes more caring and non-violent and gender relations become more harmonious<sup>4</sup>.

### **What are some of the challenges of engaging men and boys?**

The MenEngage Alliance, and the organisations that comprise it, are an important movement advocating for male engagement in gender equality. This is crucial because there are other organisations, individuals and institutions that are pushing against gender transformation and women’s empowerment. Throughout the world, from the United States to India, a strong but small dissident voice has emerged, uniting under the view that the focus on women’s rights has ‘marginalised’ men and made them ‘lose’ power. Whether it is ‘men’s rights’ groups calling for men’s ‘restoration’ to their ‘rightful’ positions of leadership, for example as head’s of the family, or government representatives making policies that aim to restrict women’s reproductive rights (as is the case with the Republican Party in the United States), or religious fundamentalists repressing the rights of LGBTI individuals, these conservative groups are the antithesis of what it means to engage men and boys for gender justice. They promote traditional and harmful notions of masculinity using political language of nationalism and/or conservative recasting of religion, culture and tradition to assert their views, often in a bid to detract from broader economic and social crisis.

As a feminist working in the field of men and gender equality, I have also been at the coalface of the suspicion and even anger directed at organisations that focus on male-engagement, particularly those where this is their sole programmatic area. Much of this “angst” can be attributed to the men’s rights organisations that have warped and distorted what it really means, and should mean, to do gender transformative work with men. Sonke, and hopefully all the organisations that form part of the global MenEngage Alliance, in principle and practice, work in close partnership with women’s and feminist organisation to ensure that work with men and boys always adequately challenges patriarchy and power. It is also crucial to state that many of the advancements that have been gained in the areas of women’s rights and gender equality are borne out of the decades and decades of hard work and enormous struggles of women, and that the call for men to come on board was also made by women.

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<sup>3</sup> MenEngage Alliance. 2014. “Men, masculinities and changing power: a discussion paper on engaging men in gender equality from Beijing 1995 to 2015”. Available at <http://www.unfpa.org/sites/default/files/resource-pdf/Men-Masculinities-and-Changing-Power-MenEngage-2014.pdf>

<sup>4</sup> For more information, visit <http://www.menengagedilli2014.net/symposium.html>.

Moving forward therefore means that efforts to engage men and boys must always be aligned with women's movements and women's realities, voices and perspectives inform the work done to engage men in gender equality. Feminist men that are involved in gender work must continually reflect on and examine their own use of male power, examining how they 'do' gender equality which may in some instances be anti-feminist. My personal opinion and personal motivation is that women and feminists should always be involved in organisations that work with men and boys, whether directly as staff or board members, or by partnering with them on their various projects. This is one sure way to ensure accountability and progressive engagement of men and boys.

Additionally, there is a need to closely examine how organisations that do work with men and boys are funded versus women's organisations and more broadly the financing of social justice work. Some of the tensions that exist between women's organisations and those doing masculinities work stems from the perception that men and gender work is the new 'favourite child', attracting financial and human resources that are being taken away from programmes focused on women and girls. A 2013 report by the Association for Women's Rights in Development (AWID) stated that "International non-governmental organisations are expanding their own program and implementation role, establishing or increasing the number of 'country offices' they operate and, in some cases, competing for funding with women's organisations"<sup>5</sup>. What this demonstrates is that the real problem is in fact the re-allocation of funds to international non-governmental organisations rather than local ones who have a long history of doing work on the ground. Moving forward, it is critical that we collectively advocate for funds to be given to local organisations doing both masculinities work and work with women and girls.

We also need to bring conversations about power up-front and to the centre.

The second concept is inclusion. Inclusion has become a mantra in the post-2015 agenda circus, with its ubiquitous rhetoric about 'giving everyone a voice'. But genuine inclusiveness is not only about giving people chances to have a say, it is also about creating the conditions of mutual respect in which people can not only voice but also be heard. It is not only about inserting women into spaces created by others, be they patriarchal parliamentary institutions or the equally patriarchal institutions of religion, media, civil society and business. It is also about making the men in those spaces the objects of attention: making their exclusionary practices visible and unacceptable. Such an approach would refocus discourses of inclusion away from the "poor communities" onto the organisations that claim to be working in the name of the poor, at the local, national and international level. It would invite hard questions to be asked about who is at the table, who decides, who acts, who strategises and who benefits. And it would bring into the equation other questions, other

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<sup>5</sup> Angelica Arutyunova and Cindy Clark. 2013. Watering the leaves, starving the roots; the status of financing for women's rights organising and gender equality. Available at <http://www.awid.org/publications/watering-leaves-starving-roots>

oppressions and differences – of class, race, ethnicity, age, disability and sexuality. As such, it would present a means of going beyond the “add women and stir” approach, with all its pitfalls and tokenisms.

### **What about private institutions?**

Beyond working with governments and UN agencies to produce more gender transformative policies and laws, there is a need to hold other institutions to account. Private or corporate institutions, and especially the labour market, are also drivers of gender inequality. Little attention has been paid to how economic growth and profit are reliant on the gendered division of labour, with women receiving little to no compensation for the work they perform in formal or informal economies. Confronting these exploitative industries is an important step toward achieving social justice and gender equality. For this reason, Sonke has now included a focus on the private sector in its advocacy initiatives, and will this year, together with other organisations, embark on a ground-breaking lawsuit focused on South Africa’s entire gold mining industry. The litigation is based on how the gold mining industry has displaced its responsibility for taking care of sick miners who suffer from silicosis, an incurable lung disease caused by inhaling the dangerous silica dust that is produced during the gold mining process<sup>6</sup>. Often, this means that women and girls have to care for dying men (their husbands, brothers, sons or other relatives) upon their return home, thereby missing out on opportunities for paid work, seeking education and at cost to their overall wellbeing. This historic case will no doubt put the spotlight on profit-obsessed industries and their detrimental role in deepening gender inequality.

### **Conclusion**

As I have explained in my presentation today, working to attain gender justice through male engagement has had many challenges but yielded some success. I think it is fantastic that we are having these important and sometimes difficult conversations about how and why we should engage men and boys in gender justice work and also to discuss the challenges social justice movements are facing regarding loss of critical resources, spaces to engage and even ideological differences. But while we do this, we must not forget to pay attention to the rising conservatism in our struggle to attain gender equality and the injustice that comes from structures and institutions of power from local to global levels. Furthermore, if we are to overcome this rising conservatism, it is important for organisations and activists doing this work to become more inclusive of other people’s experiences of oppression, without pitting one against the other, oppressions based on race, class, disability, sexuality and non-normative expressions of gender and that we must be held accountable in these efforts and not simply involved or engaged.

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<sup>6</sup> “Miners seek justice over killer dust” available at <http://mg.co.za/article/2015-03-05-comment-miners-seek-justice-over-killer-dust>

I started off my paper by titling it “Engaging men and boys; moving towards accountability, inclusion and non-discrimination” because this to me is the way gender justice work needs to be going forward. I borrowed these words from a forthcoming publication by Andrea Cornwall and Althea-Maria Rivas “From ‘Gender Equality and Women’s Empowerment’ to Global Justice: Reclaiming a Transformative Agenda for Gender and Development” and would like to conclude with their words;

“Cast as a means of placing at the centre of the new global framework the concepts of accountability, inclusion and non-discrimination, the human rights framework offers a powerful set of entry points around which to refocus that engagement and through which to build alliances with others. It gets us away from privileging one gender over others, from occluding the struggles and structural violence experienced by those with non-normative sexual and gender expressions, from the gender myths that caricature and essentialise women and men, and from the analytical and political cul-de-sacs that the concept of gender equality has taken us into. It also releases us from the gross discriminatory essentialism that discourses of women’s empowerment invite us to collude with, from the disregard of the violations of men’s rights and the rights of trans, queer, gay, intersex and gender non-conforming people, from the misrecognition of the effects of neoliberalism and patriarchy on people of all genders and from the dystopia that “investing in women” might lead us towards.”

I thank you for your time and look forward to deepening this discussion during the question and answer session.

[Video Tanya Charles: Sonke Gender Justice MenCare South Africa – The Gift of Fatherhood](#)

### **Discussion**

It is crucial to change individuals, communities, institutions and systems. Some spheres (e.g. religion) have to be looked at more carefully! Capitalism (re-)produces today’s ideal of masculinity. Therefore it is important to find male role models and build alliances with men.

Sonke’s practice:

Policy advocacy work: work with governments and try to get policy makers to implement gender equalizing strategies. Preparing the legal papers helps to accelerate the process.

Work with the media: we give already written articles and radio programs so that they only have to print or read it. Through media advocacy there is more visibility.

Partnerships: one should include the LGBTIQ community. It is important to collaborate and consult. It should be included in the work that we do. But the question is if that would move too far away from our main target.

### **Presentation #3: Working with Men and Boys for Gender Equality (ppp)**

**Carolina Johansson Wennerholm**, Swedish International Development Cooperation Agency (SIDA), Department for International Organisations and Policy Support, Lead Policy Specialist Gender Equality

#### **Men & Boys in the development cooperation**

- 1960's-70s left wing men in Latin America male groups, academia on masculinities
- 1990 s pilots, scattered movements in Eastern Europe Latin America, Africa, Asia
- 2000 increasing engagement, M&B an issue in GAD, Global networking, evidence & research

#### **Men & Boys in the development cooperation**

- From WID to GAD: Broadening issue from women and development to gender and development (in Sweden already 20 years back) – it means that you also have to engage men and research more (like Promundo and others)
- Men's gender justice organisations
- GEM scale and IMAGES studies
- Method development
- Pilots and the need to scale-up

#### **Gender equality in Dev Cooperation: a Swedish priority**

- 1983: Plan of Action for **Women Oriented** Development assistance
- 1996: A **Goal** in Swedish Development Cooperation
- 1997: Sida: **Women and Men**. Swedish Action Plan for Gender Equality.
- 2003: Parliament: **Policy for Global Development**
- 2005: Sida Policy: Promoting **Gender Equality** in Development Cooperation
- 2007: Government **Thematic Priority**: Gender Equality and Women's Role and Rights in Development
- 2010: Government Policy "**On Equal footing**"
- 2014: Aid Policy Framework, **Feminist Foreign Policy**

Effective work to promote equality need to be focused on women and men as well as boys and girls with the aim of changing institutions and social structures (Aid Policy Framework 2014).

#### **Parental/paternity leave important in Swedish gender equality national policy.**

1978 and today: in the 1970s, there was about 5% unpaid care work, today it is about 27%. Today, the Swedish development cooperation, is in all areas

#### **Swedish experiences in development cooperation**

- Early experiences in Russia, Ukraine – Men for Gender equality Sweden - Pappa groups

- Support to emerging organisations in Southern Africa – Sonke Gender Justice – regional networking, global networking - Men Engage Alliance
- Support to research – IDS, M4P, Images
- In dialogue in all gender equality work
- Today work in all countries of cooperation

### **Working with Men and Boys: Challenges**

- What's in it for men?
- Men's rights or gender equality?
- Collaboration with women's rights organisations
- Use of policy language
- Results and measurement
- Moving from pilots to structural integration
- Enabling environment

### **Main areas to structurally advance work**

- **SRHR:** health sector, community work, social welfare structural reform
- **GBV:** individuals, community, traditional leaders, police, judiciary, health sector – patient screening, education: schools, skills training, universities, workplace codes of conduct, media, male champions
- **WEE:** fair sharing of care-work, joint decision-making, joint economy, sexual harassment, mobility
- **Peace and Security :** economic empowerment – men's reintegration – women's roles, participation in peace process and stability process – women participation, men's engagement, education for girls and boys, land rights issues, GBV
- Future: want to do more on women's economic empowerment (poverty alleviation, conflict)

### **Some key actors – Sida partners**

- UNFPA-<http://www.unfpa.org/engaging-men-boys> P4P (Asia)
- UN Women – He for She Campaign
- Men Engage – <http://menengage.org/>
- Sonke Gender Justice,, Men for Gender Equality Sweden
- Promundo & International Centre for Research on Women: IMAGES
- Save the Children – study: State of the Worlds Fathers 2015
- Men Care – Campaign on global Fatherhood<http://www.men-care.org/>
- IDS - Research
- Plan International
- World Bank (Voice and Agency report)
- National and local organisations

## **Moving ahead**

- There is a critical mass of interest, research, evidence and organisations
- The multilaterals are also showing interest
- Some opposition from women's rights
- Critical for addressing sticky norms, including unpaid care work and WEE, GBV, SRHR
- Boys, young men and male leaders/role models are critical
- Move from pilots to structural change
- International policy framework
- Many organisations start dealing with the issue, even multilaterals

[Presentation Carolina Johansson Wennerholm \(as pdf\)](#)

## **Discussion**

What are the challenges to move ahead from pilots to structural change? What are the experiences with women's economic empowerment? That is a very important area.

In Austria it's also important to support fathers. We do not have a lot of offers for this group. How can we come to a different role model? Where is the rest of the family, like grandparents, uncles, nieces, etc.? Is there a broader definition of family than mother-father-child?

We have not reflected on the education system – feminisation of education. The curricula are often not gender sensitive at all. Regarding the dialogue with women's rights organisations it's crucial to recognise that fears are real. The question to deal with is how to address men's issues without reproducing patriarchal patterns?

Tanya: Concerning the influence of religion, religious leaders are diverse, finding allies is therefore possible. Sonke has already identified it as a critical issue, the next frontier. As regards fatherhood, the role model change is already there. It's no longer so difficult to find critical men. Family model – many models are already there, i.e. grandmother-households. In practice it is already diverse. Culture is dynamic, though often used for oppression. It is important to make visible what is good and what is bad.

Carolina: Traditional values are part of the work, too. Female Genital Mutilation (FGM) movements, for example, do a good job in working with traditional leaders to fight this practice. Key challenges are to be more specific, "gender" might not be understood. Also in Sweden there are fight backs and improvements have to be secured. SIDA's projects about female entrepreneurs also work with their husbands because it is needed (included cooking classes). Unpaid care work is really critical, much more has to be done on the global level. Health is another issue.



## **Interactive group work: Exploring stakeholders' perspectives across sectors. Open up new Vistas: - a psychodramatic approach**

**The moderator Katharina Novy explains the exercise.**

### **Small working groups divided into the following 5 thematic areas**

1. Gender-based violence: resource person: Jean Kemitare, Raising Voices Uganda
2. Education: resource person: Philipp Leeb, Poika – Association for gender sensitive work in teaching and education
3. Economic empowerment: resource person: Bandana Kumari Khand, CARE Nepal
4. Sports: resource person: Martin Kainz, Fairplay/VIDC
5. Critical masculinity studies: resource person: Paul Scheibelhofer, University of Innsbruck

### **The main questions to be discussed in the working groups 1-4 are the following:**

- Who are potential allies for engaging men and boys for gender justice in this sector (i.e. gender-based violence, education, economic empowerment, sports)
- Who are potential opponents? What obstacles are to be considered? Where might the idea of engaging men and boys be instrumentalised for other (political) interests?
- According to these findings: How can we engage in this specific field of action?
- How do these findings affect programs aiming at engaging men and boys for gender justice? And how do they affect respective policies? Where should we therefore be sensitive and cautious?

### **Presentations of the working groups**

#### **1) Working group: Gender-based violence**

*Chair: Elizabeth Brezovich, CARE Österreich*

*Resource person: Jean Kemitare, Raising Voices Uganda*

##### **a. Potential allies**

- health workers, police officers, local leaders, religious leaders, media, teachers, trainers (i.e. of police, health workers, etc.), public figures

##### **b. Opportunities, obstacles**

- Potential allies could also be opponents
- Language “gender” (how to translate “gender” into other languages)
- Framing of campaigns like “HeForShe”: the unintended message might be that only he can help her
- Be careful about the reinforcement of certain destructive ideas of masculinity through choices of “role models”
- Fundamentalism

- Availability of arms
- “unholy alliance” with the Holy Sea
- How to deal with women’s organisations generating resistance

**c. Risks (of instrumentalisation)**

- Elections/violent masculinities
- Public figures Competition for space, resources and funding
- Absence of analysing oneself
- Men who use power for their own purposes

**d. How to counter, how to act?**

- The primary prevention is about addressing power and entitlement
- Benefit-based approaches
- Use SASA<sup>1</sup> methodologies and others
- Showing evidence
- Education system
- Bystander interventions, anti-complicity campaigns
- Work with women and women’s organisations on masculinity
- In-depth content on masculinity
- Focus on sharing
- Reflect the own work
- Looking at power relations in every context

**e. Lessons learnt for Austria**

- Create structured spaces for practitioners to reflect on new theory and evidence
- Don’t be too quick to identify “role models” or public spokespersons
- Risk of demotivation of women’s rights activists
- Work with/for political leaders for policy change. It is important to think about access to key potential allies. It would also be helpful to invest in “going for the top”.

**2) Working group on Education**

*Chair: Michael Fanizadeh, VIDC*

*Resource person: Philipp Leeb, poika*

Although education is a broad field, in this working group the focus was on the school system.

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<sup>1</sup> Please visit <http://raisingvoices.org/sasa/> for more information.

**a. Potential allies**

- Teachers, parents, women`s organisations, ministries (i.g. as donors), education institutions, religious leaders, men and youth

**b. Opportunities, obstacles**

- All allies could also be opponents
- Teachers, parents, school system, construction of masculinity in religions, racism and stereotypes, lack of positive role models, class system
- Lack of positive role models: not all role models are positive! We have to identify them and present them! If there is no positive role model, it is good to create/invent one.
- Who to work with, if there are no reflected people in your surrounding? This is an obstacle, because if there is no gender sensitive teacher in the class, it is more difficult to implement gender sensitive work practices.
- Experts in the field are only consulted if there is an urgent problem. There is only short-term and no long term funding.

**c. Risks (of instrumentalisation)**

- No reflected men, women or LGBTIQ people
- Fire workers (instead of long-term workers): People mainly tend to work and intervene in the field when it comes to an urgent and pressing problem. Engaging men in gender equality should not be seen as a temporary but as a long-term issue.
- Women`s organisations often feel threatened when it comes to financial matters (concurrency) and often think, that the funding is going to pro-feminist men`s, instead of women`s organisations.
- Other non-feminist men`s organisations compete also for funding and some men`s organisations do not want to be a pro-feminist organisation because of the fear of loss of power.

**d. How to counter, how to act?**

- Train the multipliers
- Work with women`s rights organisations
- Promote public relations
- Involve politics and politicians
- Build a network and exchange knowledge

**e. Lessons learnt for Austria**

- Exchange of good practice and learn from experience

### 3) Working group on Economic empowerment

Chair: **Christina Stummer**, ADA

Resource person: **Bandana Kumari Khand**, CARE Nepal

#### a. Potential allies

- Employers and companies, since some want to see women in the workplace
- Government
- Local leaders (traditional and/or religious)

#### b. Opportunities, obstacles

- Conservative men and women who want to preserve their land rights and their access to economic possibilities
- Social infrastructure
- (Geo-) political obstacles: e.g. the access to land rights and credits

#### c. Risks (of instrumentalisation)

- Men taking up spaces
- Men taking up resources
- Push back from men

#### d. How to counter, how to act?

- Bring men to women`s meetings
- Community and government engagement
- Analyses of the work field

#### e. Lessons learnt for Austria

- Changing perspectives of men`s organisation on women`s organisation. It is important to bring the two agendas together
- For men`s organisations WEE (Women`s Economic Empowerment) is an area which should be further explored

### 4) Working group on Sports

Chair: **Nadja Schuster**, VIDC

Resource person: **Martin Kainz**, fairplay/VIDC

How can sport attract men? Sport can be seen as a method though which men and male youth can be mobilized. For instance a workshop can be organised in youth centres on gender relations in sports. On the other hand sport can be seen as a tool and men and male youth can be mobilised by doing sports. In order to address

structural violence we should for instance advocate and mobilize against the gender hierarchy in sport governing bodies such as the FIFA.

**a. Potential allies:**

- Ministry of Education & Women's Affairs, Department Gender Mainstreaming and Department Diversity
- Ministry of Sports (especially members of the EC working group "Gender Equality and Sports" and at the national level the association 100% Sport)
- Youth centres in Vienna districts (gender advisors)
- Relevant expert groups (organisations, initiatives); examples: four expert groups initiated by 100% Sport (recommended by the EC in the document "Gender Equality in Sport – Proposal for Strategic Actions 2014-2020":  
1) Gender balance and equality in decision making bodies, 2) Gender equality in coaching, 3) Fight against gender-based violence in and through sport, 4) Fight against negative gender stereotypes in sport and the role of the media
- queerconnexion, Homosexuelle Initiative Wien
- Poika
- Coaches: due to male-dominated hierarchies in sports many coaches are male. They should be gender sensitised and further the transformative change of gender roles and behaviour.
- Social workers in the stadium

**b. Opportunities, obstacles**

- Public relations of sport (governing) bodies and sport associations (Fédération Internationale de Football Association - FIFA, International Olympic Committee - IOC, Österreichischer Fußball-Bund - ÖFB, Österreichische Olympische Comité - ÖOC)
- Patriarchal structures in sport (governing) bodies
- Conservative attitudes and gender stereotypes of (teachers' unions, parents, etc.)

**c. How to counter, how to act?**

- Awareness raising & sensitisation
- Campaigning & education
- Lobbying & policy advice
- Advocacy

#### **d. Lessons learnt for Austria**

- Win the opponents as allies (i.g. sport bodies and associations). The government is composed of individuals → work with them and identify potential allies.

#### **5) Working group on Critical Masculinity Studies**

*Chair: Magda Seewald, VIDC*

*Resource person: Paul Scheibelhofer, University of Innsbruck*

Within the small working groups the following was discussed:

- The origins of masculinity studies
- Are masculinity studies a “Western” study/ concept?
- There are two different approaches within masculinity studies: essentialism and social constructions. Do people always behave in a certain way because of their biological sex or is it a social construction (gender)?
- Why should men engage in promoting gender equality? And how to “sell it”?
  - Because of the rights-based approach, economic reasons, costs of masculinity and the wellbeing of “their” women
  - Other reasons: Why are men attending this workshop?
    - Because of the people one knows (i.g. mother, colleagues and friends)
    - Knowledge and experiences of violence
    - Not wanting to be part of the current patriarchal structure
    - It is neither a comfortable situation for women nor for men
    - One participant envied women who could relate to personal experiences while studying Gender Studies
- Gender does not only regard women
- A lot of men studied feminist theory in the 1990s → What has changed since then? “Feminist studies” were good; why was it given a new name?
- Is masculinity studies a good entry point to get more men involved in gender equality in the future? Most of the students are female.

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#### **Feedback on the workshop of participants**

- It was good that the workshop was interactive and outdoor
- It was diversified
- Good networking opportunity to share and discuss things
- Productive methodology through the combination of theory and practice

- Unusual alliances sharing different perspectives since there were different backgrounds
  - New people on the same theme and different approaches on engaging men: same questions, few answers
  - Inspiring: different organisations and different countries
  - Less positive ideas of men
  - Improvement suggestion: more international level, more men
  - Challenges are context-specific
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## Profiles of speakers, resource persons and the moderator

### Speakers

**Paul Scheibelhofer** teaches critical masculinity studies at Innsbruck University, Department of Pedagogy. He holds a PhD in Gender Studies from Central European University, Budapest. In his work, Paul focusses on diverse aspects of the construction of masculinities, amongst others: masculinity and care, masculinity and violence, as well as migrant masculinities and the intersections of masculinity with issues of race, class and sexuality. Concerning the topic of constructs of migrant masculinities, Paul recently published: “Integrating the patriarch? Constructs of migrant masculinity in times of managing migration and integration”. In: Floya Anthias, Mojca Pajnik (ed.) *Contesting integration, engendering migration: theory and practice*, Basingstoke: Palgrave, 2013.

**Tanya Charles** is currently the Policy Development & Advocacy Specialist focusing on policy reform in the mining sector in relation to the health rights of mine workers and their families, particularly women who suffer the burden of care once miners have been retrenched due to ill health. Her work also covers supporting the call for a National Strategic Plan for Gender-Based Violence (GBV) through advocacy with other women’s rights organisations.

She was also the Project Coordinator for the MenEngage Africa Training Initiative (MATI) which hosts the annual training course Masculinities, Leadership and Gender Justice in sub-Saharan Africa that provides a platform for activists, researchers, academics, government and UN officials to increase their knowledge and skills of gender transformative programming that is focused on male engagement.

Tanya was born in the city of Bulawayo in Zimbabwe. From the University of Cape Town she obtained degrees in Social Anthropology, Media and a Masters degree in Justice and Transformation and Human Rights Law. Tanya was also selected as the lead researcher for South Africa by the Institute of Development Studies at the University of Sussex in a global project designed to assess the impact of policies and laws on sexual minorities.

**Carolina Johansson Wennerholm** works as Lead Policy Specialist Gender Equality, Department for International Organisations and Policy Support, with the Swedish International Development Cooperation Agency (SIDA). SIDA has introduced engaging men and boys consequently in their policy papers: „Effective work to promote equality need to be focused on women and men as well as boys and girls with the aim of changing institutions and social structures“(Aid policy framework – the direction of Swedish aid 2013/14). Carolina has 20 years of working experience in the field of international development in about 30 countries, focusing on three main areas: Gender and development, Trafficking in Human Beings, Gender and Corporate Social Responsibility. She studied sociology at the University of Växjö, Sweden and at the Central Missouri State University, USA and holds a MA in Gender Analysis of the University of East Anglia, United Kingdom.

### **Resource persons**

**Jean Kemitare** is the Program Manager for the GBV Prevention Network at Raising Voices, where she coordinates over 450 network members. Her work involves contributing to strengthening capacity of preventing violence against women based on a feminist analysis, and fostering cohesion and activism among activists and practitioners across the region. Raising Voices has been instrumental in contributing to evidence in the field of ending Violence Against Women; recently they concluded a Randomised Controlled Trial of SASA!, one of their primary prevention methodologies, with positive results. Jean holds a Bachelor’s degree in Social Work and is completing an MA in Social Sector Planning and Management. Previously she worked with the NGO “Development Research and Training” focusing on research and advocacy on chronic poverty issues. The organization was instrumental in advocacy for a social protection policy and cash transfers in Uganda. Jean’s passion is finding strategies that work for the actual empowerment of African women. Her dream is to see a world where women and men are valued in equal measure.

**Philipp Leeb** has worked as a teacher in schools for children with specific needs (with a focus on integrative and reform pedagogy) and a teacher for children and young adults with speech impediments with a diverse selection of needs. Currently he instructs and offers support as a certified Gender Expert, for the BMBF teaching staff among others, is a chairman of poika – gender sensitive work with boys, and continues to work with children and young adults. He is also a cultural worker, a journalist, an author (publications for the BMBF, among others), and a clown (in training).

**Bandana Khand** works as a Project Manager for the CARE Nepal project “Women’s empowerment for transformation in the Churia area”. The project uses a popular education approach to offer women empowerment activities, psychosocial support, and to engage men for women’s empowerment. The popular education centres also guide women to demand, negotiate and bargain for their rights with service providers and local government authorities. Bandana is an activist and has been a development worker since 1997. Before CARE Nepal, Bandana worked with United Nations Development Programme’s Decentralized



Local Governance Support Programme as a District Development Advisor, supporting management of inclusive community development, decentralization, backing local governments for bottom-up planning, gender mainstreaming and collaborative programmes as per the local self-governance act of Nepal. Bandana holds master's degrees in Rural Development as well as in Environmental Management. She enjoys building relationships and professional knowledge in the fields of women and girls' rights, livelihood improvement and advocacy by networking with like-minded individuals and organizations based on context and condition. Bandana has a keen interest in advocating for women's and girl's rights, and coordination with the private and public sector, media and governmental sector in Nepal.

**Martin Kainz** studied Sociology and Cultural and Social Anthropology at the University of Vienna and the Universidad de Chile. His scientific emphases include football academies in West Africa in the context of global commodity chains, as well as land laws and common law in Ghana. He currently works at the VIDC with Fairplay. Different Colors. One Game. Fairplay is an initiative for anti-discrimination in and through sports. Its fields of activity are Anti-Racism, Anti-Homophobia, Sports and Inclusion, Sports and Development, as well as Gender Equality. As of 2015, Martin Kainz is part of the Expert Group on Good Governance of the European Commission (Sport Unit), with a focus on human rights and major sports events.

#### **Moderator**

**Katharina Novy**, sociologist and historian, is a Vienna-based trainer, consultant and facilitator. She works on educational and political issues, gender and diversity with a special focus on participatory and emancipatory processes. Using approaches of psychodrama she furthers holistic learning and dialogues on an equal footing. Katharina published in 2013: „Autonomes Handeln. Soziologische, feministische und psychodramatische Perspektiven“ (2013). In: S. Kern & S. Spitzer-Prochazka (Hrsg.), Das Drama der Abhängigkeit. Eine Begegnung in 16 Szenen (S. 47 - 59). Wiesbaden: VS Verlag für Sozialwissenschaften.