

Self-Learning Booklet:  
**Understanding  
Masculinities  
and Violence  
Against Women  
and Girls**

# Table of content

<b>Acknowledgement</b> .....	<b>4</b>
Introduction .....	5
Background .....	5
Goal .....	5
Booklet structure .....	6
<b>Chapter 1: Masculinity Matters</b> .....	<b>7</b>
Learning objectives .....	7
Key issues .....	8
Masculinity in action .....	C8
Masculinity vs. Femininity .....	11
Masculinity and Inequalities .....	13
Many masculinities - from patriarchal to transformative .....	14
Patriarchal masculinities are deeply entrenched .....	13
Moving from patriarchal to transformative masculinities .....	15
Doing power differently .....	18
Taking stock .....	21
Further resources .....	22
<b>Chapter 2: Learning To Be Men</b> .....	<b>24</b>
Learning objectives .....	25
Key issues .....	25
Gender socialization .....	25
Turning boys into men .....	28

Training boys in patriarchal masculinities .....	29
Learning about sex and intimate relationships .....	33
Changing conditions for male socialization .....	35
Working with boys and young men on transformative masculinities .....	38
Some lessons from transformative masculinities work with boys and young men ..	40
Taking stock .....	42
Further resources .....	43
<b>Chapter 3: Masculinities and Violence Against Women and Girls .....</b>	<b>45</b>
Learning objectives .....	46
Many forms of violence over the course of women’s lives .....	46
Violence rooted in patriarchal masculinities .....	48
Violence is about “power over” .....	51
Responding to the violence of patriarchal masculinities .....	52
Taking stock .....	55
Further resources .....	56
<b>Chapter 4: From Patriarchal Masculinities to transformative Masculinities .....</b>	<b>57</b>
Key issues .....	58
Why should men change? .....	58
What can men do to make change happen? .....	60
Lessons from working with men on gender equality .....	63
The bigger picture - what the international community is doing .....	64
Transforming masculinities in practice .....	66
Guiding principles for working to transform masculinities .....	71
Taking stock .....	73
Further resources .....	74



# Acknowledgement

This booklet was drafted by Alan Greig, and peer-reviewed by Dina Deligiorgis, Oswaldo Montoya, Henri Myrntinen, Adriana Quinones, Franz Wong, and Khamsavath Chanthavysouk.

The communications production was supported by Anell Abreu and Natalia Garcia. Kreat Design did the layout and design.

# Introduction


## Background

This booklet was developed by the UN Women Training Centre as the result of a series of training courses that aim to strengthen the capacities of development practitioners and advocates to understand, integrate and address critical gender issues in their work and lives. Specifically, *Masculinities and Violence Against Women and Girls* is a supplementary tool developed and provided by UN Women Training Centre to assist both UN and non-UN staff to better understand issues of masculinities in relation to work on violence against girls and women, and gender equality more broadly.

## Goal

In providing a basic introduction to issues of masculinities, this booklet is targeted broadly. Its intended audience is practitioners and advocates working in development and humanitarian agencies and settings, whether they have a particular expertise in or responsibility for work on violence against girls and women, and gender equality, or not. Masculinities, in common with other gender issues, affect everyone's lives and work. Wherever you work, and whatever you do, you will be facing issues of masculinities on a daily basis.

The goal of *Masculinities and Violence Against Women and Girls* booklet is to equip you with the information you need to better recognise and understand such issues, including links to further useful resources. The tool provides a basic introduction to core concepts of masculinities and to the key issues they raise in relation to addressing the links between gender, power and violence against girls and women. In defining the concepts and discussing these issues,



this self-study tool seeks to outline the ideas and practices that are central to understanding masculinities in the context of preventing and responding to such violence.

As a basic introduction, this booklet is not intended to address the specialist technical skills that policy-makers, programming staff, community activists and researchers may require to integrate masculinities into their work on violence against women and girls, and gender equality more broadly. While it certainly seeks to establish the need for and provoke interest in such specialist capacity building, the booklet itself cannot meet those needs. But for those who are interested in learning in more depth about masculinities and violence against women and girls, and in developing and improving the technical skills they need, UN Women's *virtual knowledge centre to end violence against women and girls* offers useful resources which can be accessed at <http://www.endvawnow.org>.

## Booklet structure

This is a didactic booklet, with straightforward language for those who are approaching this topic for the first time. It includes four chapters:

- Chapter 1: Masculinity Matters
- Chapter 2: Learning To Be Men
- Chapter 3: Masculinities and Violence Against Women and Girls
- Chapter 4: From Patriarchal Masculinities to Transformative Masculinities

Each chapter includes the following sections:

- Learning objectives
- Key issues
- Taking stock
- Further resources



# Chapter 1

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## Masculinity Matters

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## Learning objectives

In this chapter, we will lay the foundations for using a masculinities approach to address violence against women and girls and other forms of gender-based violence. By the end of the chapter you will be able to:

- Define masculinity and femininity
- Describe ways in which ideas about masculinity and femininity affect people's daily lives
- Explain how ideas about and practices of patriarchal masculinities sustain gender inequalities and other social inequalities
- Identify differences between patriarchal and transformative masculinities, and some practical examples of how to replace patriarchal with more transformative masculinities
- Outline the ways in which a shift from patriarchal to transformative masculinities requires different understandings and practices of power

## Key issues

### Masculinity in action

From the moment we are born, we are being taught about gender. We are given a “sex” at birth, either “male” or “female”. Throughout childhood we get taught about the roles, behaviours and attributes that are considered appropriate to that female or male identity. The term “masculinity” refers to the roles, behaviours and attributes that are associated with maleness and considered appropriate for men. By the same token, the term “femininity” refers to a society's ideas about the roles, behaviours and attributes that are considered appropriate for women and associated with femaleness. We deal with these social ideas about masculinity and femininity every day.

In all societies, there are many ideas about masculinity and femininity that are harmful, not just to girls and women, but also to boys and men, as well as people of other gender identities.



**While most people** are born with bodily characteristics that are defined as either male or female, there are also those who are born with both female and male biological features. Those people whose bodies do not fit neatly into the “male” and “female” categories at the time of birth increasingly use the term “**intersex**” to identify themselves. There are also many people who may be born with biological features of a given sex but experience themselves as having a different gender or who prefer not to be restricted to a particular gender identity. Long traditions of such gender diversity are evident in societies across the African continent as well as in communities such as the Hijra (India, Bangladesh and Pakistan), Kathoey (Thailand), Fa’afafine (Samoa and other societies in Polynesia), Waria (Indonesia) and Travestis (in many societies within Latin America). “**Transgender**” is an umbrella term for persons whose gender identity, gender expression, or behaviour does not conform to that typically associated with the sex to which they were assigned at birth.

Some of these harms can be seen in the following table of examples.

#### Examples on how ideas about masculinity and femininity can be harmful

**Leadership** A recently promoted female senior manager in a UN agency feels that she has to act more like a man in order to be taken seriously as a manager. She senses that many people in the office do not associate femininity with strong leadership.

**Vulnerability** A male humanitarian worker is getting increasingly distressed by the suffering he is seeing on a daily basis in the refugee camp. But he is determined not to show any of his feelings in front of community members or other staff because “real men don’t cry”. Only when he is on his own does he allow himself to cry.

**Authority** A male driver working in a UN Women office follows the orders of his female superiors all day long. But when he gets home he makes sure to assert his authority as head of the household, which sometimes leads him to shout at his wife when he feels that she is disrespecting his authority.

**Child care** A male staff person wants to take leave to spend time with his young baby while his wife goes back to work, but he is told that he is not eligible - only women can take leave to take care of family responsibilities.

**Sexual discrimination** A male senior manager only hires attractive female administrative staff because, he says, a pretty woman helps to make the workplace “a more pleasant environment”.

**Sexual entitlement** A male staff member reacts angrily when a female colleague rejects his sexual advances. He tells his male colleagues that he feels this woman has been leading him on by the way she was dressing and by her friendliness toward him so she has no right to turn him down now.

**Sexual harassment** A female staff member complains to colleagues that she is being sexually harassed by her male manager. Some colleagues, both male and female, feel that she is making up the story in order to get attention for herself. Others blame her for the abuse because she does not dress “modestly” like the other women in the office do.

**Sexual abuse** A male program officer is assigned to support a research team looking at the extent and severity of child sexual abuse. He is having nightmares because he is being reminded of his own experience of being sexually abused by his uncle when he was growing up. But he is scared to tell anyone about this, because he feels that his colleagues and friends will not believe him, or that they will think he is homosexual.

**Domestic violence** A female staff member returns to work after an absence, doing her best to hide the bruising on her face. Most of her colleagues, male and female, say nothing, even though they know that the woman’s husband has been violent with her in the past. They feel that she should be more careful about not provoking her husband and has only herself to blame.

**Sexual diversity** Headquarters has sent a discussion paper on Respecting Sexual Diversity at the Workplace. The senior manager in the country office assigns a male program officer to review the paper and give a presentation on it to the rest of the staff. But the program officer is reluctant to take on the assignment because he is terrified about people finding out he is gay. He knows that there is talk behind his back about his sexual orientation but so far he feels he has succeeded in keeping up the appearance of being heterosexual. He fears that if he takes on this piece of work and speaks out on sexual diversity issues, it will confirm people’s suspicions that he is gay.

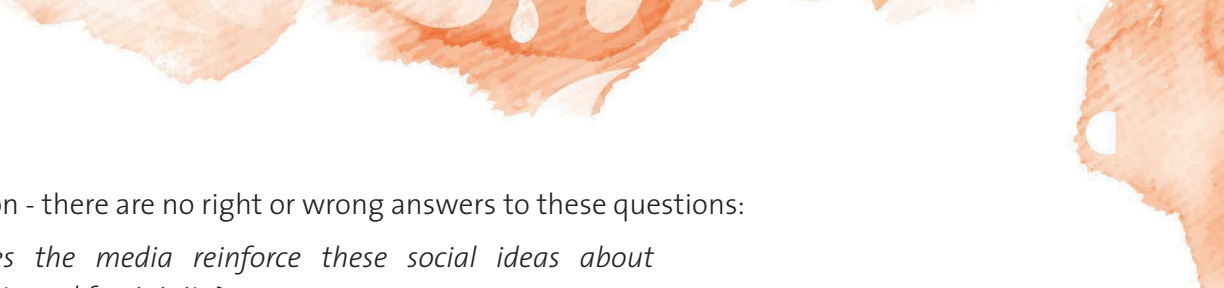
Personal reflection - there are no right or wrong answers to these questions:

- *Which of these examples reminds you of experiences from your own life or from the lives of people you know?*
- *What are other ways in which social ideas about masculinity and femininity affect you at work and at home?*

## Masculinity vs. Femininity

As these examples suggest, there are many ways in which social ideas about masculinity and femininity affect our lives and often harm us. While it is important not to generalize, research suggests that in most societies ideas about masculinity are defined in opposition to ideas about femininity. The roles, behaviours and attributes that are associated with maleness and considered appropriate for men are often defined as the opposite of those that are associated with femaleness and considered appropriate for women.

Masculinity often associated with (as example):	Femininity often associated with (as example):
Showing leadership	Following leadership
Taking care of the family financially	Taking care of the family practically & emotionally
Being 'naturally' good at jobs with a higher social status and greater earnings (e.g. leadership positions in organisations)	Being 'naturally' good at jobs with a lower social status and lower earnings (e.g. administrative positions in organisations)
Being 'naturally' good at certain tasks (e.g. driving)	Being 'naturally' good at certain tasks (e.g. cooking)
Being tough	Being sensitive
Getting what he wants	Providing what he wants
Hiding emotions associated with vulnerability (sadness, fear, anxiety)	Showing emotions associated with vulnerability (sadness, fear, anxiety)
Being sexually interested in and active with women	Being sexually available to men
Being virile	Being fertile
Not being sexually attracted to men	Not being sexually attracted to women
Being a perpetrator but not a victim of violence	Being a victim but not a perpetrator of violence



Personal reflection - there are no right or wrong answers to these questions:

- *How does the media reinforce these social ideas about masculinity and femininity?*
- *Think of advertisements for cars and beer: what images of masculinity and femininity do you see being used, and how do these relate to the chart above?*
- *Think of soap operas on TV: how often are the male characters associated with the behaviours and attributes in the right-hand column of the chart, compared to the left-hand column? What about the female characters?*

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## Masculinity and Inequalities

In most parts of the world, men dominate positions of political, economic and social power. In no country does genuine gender equality exist. Of course, this does not mean that all men are or feel powerful. Many, perhaps most, men often feel relatively powerless in terms of their political influence, wealth or social status. Men differ greatly in their access to and control over economic, political and social power. Economic inequalities, racism and ethnic discrimination, xenophobia and anti-immigrant discrimination, faith-based persecution and other forces of social inequality create hierarchies among men, as they do between women.

But it remains true that having power over political, economic and social affairs is associated with masculinity. The roles, behaviours and attributes that are associated with maleness and considered masculine usually bring greater social status, economic reward and political power than those associated with the feminine. Even though more and more women are taking on leadership roles in many walks of life, from government to private companies, the norm remains that leadership is seen as masculine and done by men - authority still has a male face. Women who go into politics or who seek senior positions in business are often stigmatized for not acting like proper women, or being too manly. Because women in these roles might be seen as challenging men or taking space away from men, they often face harassment and abuse from men, who are attempting to reinforce their own power and control.

At the same time, more and more men are getting actively involved in parenting their children and in household work. But it remains true in most societies that such unpaid domestic work continues to be seen as feminine and largely done by women. Men who try and do more of this work that is perceived as low status are often ridiculed for taking on this feminine, that is subservient, role. Or they are overpraised for getting involved in caregiving roles and considered heroes.

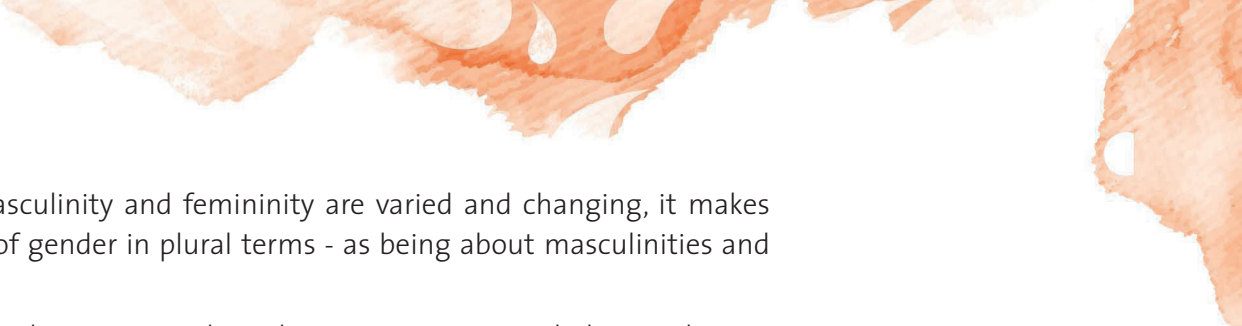
This gender division of labour, with low status domestic work seen as feminine and high status public leadership seen as masculine, is just one of the ways in which men benefit from their masculinity. In most societies, masculinities are not only different from femininities, but are also accorded more social status, economic reward and political power; they are not only different but unequal. Men continue to benefit in many ways from being associated with the privileges of the masculine. Go to the chart to see the latest data on gender inequalities in political, economic and social power. [[http://progress.unwomen.org/en/2015/pdf/UNW\\_progressreport.pdf](http://progress.unwomen.org/en/2015/pdf/UNW_progressreport.pdf)]

## Many masculinities - from patriarchal to transformative

Thinking of the masculine as superior to the feminine is one of the foundations of gender inequality, or patriarchy. **Patriarchal masculinities** is a term that can be used to describe those ideas about and practices of masculinity that emphasize the superiority of masculinity over femininity and the authority of men over women. Ideas about and practices of patriarchal masculinities maintain gender inequalities.

Violence against girls and women maintains and is maintained by ideas about and practices of patriarchal masculinities. Violence is used, mostly by men but sometimes by other women, to keep girls and women in their position of having less economic, political and social power than men overall. When women try to assert their claims to such power, for example when they are involved in protests over economic and political rights, they are often attacked, verbally and physically. And because to be female is to be identified with the feminine which, in most societies, is treated as being weaker and lesser than the masculine, then girls and women are seen as being 'naturally' vulnerable to male violence, and thus in need of male protection. These ideas about feminine weakness/vulnerability and masculine strength/protection expose girls and women to more violence and reinforce the belief in masculine superiority which is central to patriarchal masculinities. The amount of violence that follows from this is truly staggering. Globally, the World Health Organisation reports that 35 percent of women have experienced either intimate partner violence or non-partner sexual violence in their lifetime. Statistics for emotional and psychological interpersonal violence are equally as shocking. Chapter 3 of this booklet looks in much more detail about the links between violence against women and girls and patriarchal masculinities.

But there are multiple masculinities. There is no single version of masculinity that is found everywhere. Ideas about and practices of masculinity differ from one culture to another, and change from one historical moment to another. Multiple masculinities co-exist in the same context, even in the same family. Nowadays, it is common for young men to have different ideas to their fathers about what masculinity means and how to express it. Studies with young people also reveal evidence of this variety of masculinities, and argue against the idea that a violent, aggressive masculinity is 'natural' or biologically fixed for boys. So there are many masculinities and ways to 'do' masculinity, just as there are many femininities and ways to 'do' femininity. Because these social



ideas about masculinity and femininity are varied and changing, it makes sense to think of gender in plural terms - as being about masculinities and femininities.

If different masculinities exist, then alternatives to patriarchal masculinities are possible. In many places we can see that there are roles, behaviours and attributes that are considered appropriate for men and associated with maleness which emphasize relations of equality and respect between women and men and which regard femininities as different but equally valued. Focused on gender equality, these transformative masculinities challenge the legitimacy of patriarchal ideas and practices. **Transformative masculinities** should be positive for everyone, because they emphasize the values of equality, respect and dignity for people of all gender identities.

### **Patriarchal masculinities are deeply entrenched**

Moving from patriarchal to transformative masculinities is hard, because ideas about and practices of patriarchal masculinities are so deeply entrenched in many societies. A useful way to think about the work that is needed to shift from patriarchal to transformative masculinities is to look at the different levels at which patriarchal masculinities operate in order to break the problem down a little. The following “4 I’s” framework is useful for emphasizing the different levels of patriarchal masculinities, and thus the different levels at which work needs to be done in order to promote transformative masculinities.

## 4 I's framework

**Internal level** The personal beliefs and attitudes that people hold that support or justify the power of the male/masculine over the female/feminine. For example, the ways in which:

- Men may feel entitled to sexually objectify women.
- Women may feel it is ok if they are beaten by their husbands because they believe messages that provide justifications for men's violence against them.
- Many people who want to have sex with someone of the same gender feel that they are wrong to have these desires because homosexuality is so stigmatized.

**Interpersonal level** The practices and behaviours of individuals in their interpersonal relationships that enact or maintain the power of the male/masculine over the female/feminine. For example, the ways in which:

- Men use physical, sexual or emotional violence against women to maintain their power over them.
- Many men associate household work and child-rearing with women, and so do not play an equal role in household and family responsibilities.
- Gay, lesbian and transgender people are targeted by violence for refusing to live by the ideas of the dominant two-sided sex-gender system.

**Institutional level** The policies, practices and cultures of institutions that enact or maintain the power of the male/masculine over the female/feminine. For example, the ways in which:

- Male-dominated police and legal systems fail to enforce laws on gender-based violence.
- Young men are trained into the domineering and aggressive values of patriarchal masculinities through bullying at school and hazing as military recruits/conscripts.
- Laws and policies deny lesbian, gay, bisexual, transgender and intersex people their full human rights.

**Ideological level** The social norms and belief systems that support or justify the power of the male/masculine over the female/feminine. For example, in the ways in which:

- Men's greater political, economic and social power is seen as natural or normal.
- Men are regarded as the breadwinners and women regarded as the homemakers.
- Expressions of sexual desire and love between people of the same gender are seen as unnatural and wrong.



## Moving from patriarchal to transformative masculinities

In order to move from patriarchal to transformative masculinities, then, we need to make change at many different levels. What this looks like is discussed in more detail in the fourth and final chapter of this booklet. But for now, it is helpful to think about what this shift from patriarchal to transformative masculinities might look like in different areas of our lives. Before moving on to the next section, take a look at the table below and identify what you think are examples of transformative masculinities in action - at home, at work, and in the street.

	Patriarchal masculinities	Transformative masculinities
Home	The man lets his wife do the cooking and cleaning, and most of the child care. He makes the important decisions about family life.	The man shares household and child care responsibilities with his wife. He takes important decisions about family life jointly with his wife. He partners with his wife in raising his children to respect and value everyone, regardless of gender identity.
Work	Men do most of the talking at team meetings, and leave the clean up after meetings to women. Men assume that women will 'take care' of the office: e.g. remembering to celebrate people's birthdays, keeping the office clean and looking nice.	Men challenge and support each other to change their behaviour in order to promote greater gender equality at the workplace (e.g. sharing the tasks that are often left to women, ensuring equal participation in staff meetings).
Street	Men openly stare at women's bodies and sexually harass women (through comments, touching etc). When men see other men sexually harassing women, they let it happen and don't do anything.	Men treat women with dignity and respect, and confront other men who treat women disrespectfully. If they witness sexual harassment, men do what they can to stop it and/or support the affected woman.

## Doing power differently

Patriarchal masculinities are about “power over” - the power of men over women, and the power of men over other men. The ideas and practices that are central to patriarchal masculinities in a given society make it seem natural and normal that men should have more political, economic and social power than women, and that some men should have greater social status than other men.

The many ways in which girls and women suffer as a result of patriarchal masculinities is increasingly well recognised. But many boys and men also suffer because of the “power over” system of patriarchal masculinities, such as:

- boys who are bullied at school because they are seen as weak
- military recruits who endure violent and humiliating induction rituals into male-dominated military hierarchies
- men who are seen as feminine because they have sex with other men and/or because of the way that they dress and behave
- men who are raped by other men in settings such as prisons and during conflict

## Transformative masculinities

Patriarchal masculinities insist that power is about domination and control. This control might come from direct violence or more indirectly, such as from the community beliefs and practices that position men as superior to women. Using one’s power over another is unjust. The “power over” system of patriarchal masculinities makes it seem natural and normal that there are gender inequalities between men and women, as well as hierarchies among men as well. Of course, inequalities of power between men are produced by many other forces and factors of social inequality (as are inequalities between women). Clearly, all men do not share the same experiences of masculine privilege, just as all women do not share the same experiences of gender inequality.

Patriarchal masculinities feed off and reinforce these other social inequalities. Men who hold political and economic power because of their wealth and/or majority ethnic/racial identity and/or majority religious affiliation as well as their masculine privilege often feel entitled to this power because the “power over” system of patriarchal masculinities makes it seem natural and normal that social inequalities should exist. Men who lack political and economic power because of their poverty and/or minority ethnic/racial identity and/or

minority religious affiliation may see the “power over” system of patriarchal masculinities as the only way to have some power in their lives - power over girls and women. If working for gender equality requires challenging patriarchal masculinities, this must involve challenging the “power over” system, and thinking about and using power differently.

Power is not necessarily about control and domination. Power can mean many things - for individuals, groups, institutions and society as a whole. Patriarchal masculinities are based on a “power over” model. But there are other ways to think about and use power. In order to challenge patriarchal masculinities and other “power over” systems of control and domination, we need to work with and build on other models of power, including the “power to” challenge injustice and inequalities and the “power with” others that we can use to work together to make social change. Look the table below to find out more about these other models of power, and have a go at identifying what these models look like in terms of transformative masculinities.

	Definition	Transformative masculinities example
<b>Power to</b>	The beliefs, energies and actions that individuals and groups use to create positive change. It occurs when individuals proactively work to ensure that all community members enjoy the full spectrum of human rights, and are able to achieve their full potential.	Men reflect on their own behaviours with family, friends and colleagues and work to change those that contribute to gender inequality. In doing so, men recognise that in their everyday lives they can help to uphold values of equality, dignity and respect for all, and challenge the harms that patriarchal masculinities do not only to women and girls, but also men and boys and people of other gender identities.
<b>Power with</b>	It means the power that we have when two or more people come together to do something that they could not do alone. It is about our collective power to respond to injustice and make social change.	Men seek out other men for support in embracing transformative masculinities, and work to help each other challenge ideas and practices that promote gender inequality. Men also talk with the women in their lives (family, friends and colleagues) to learn more about their experiences of gender inequalities and to identify what action they want men to take to challenge patriarchal masculinities.



## Taking stock

Before moving on to the next chapter, let's pause to take stock of your learning so far. Please answer the following questions - and remember there may be more than one correct answer. The final question is more open-ended, intended to help you reflect on what you feel about the information presented in this chapter.

### Question 1: *What does the word "masculinity" refer to?*

- A. The natural differences between men's and women's bodies and abilities
- B. The power that men have over women
- C. A society's ideas about the roles, behaviours and attributes that are considered appropriate for men and associated with maleness

[Correct answer = C]

### Question 2: *Patriarchal masculinities sustain gender inequalities by...*

- A. Making men powerful
- B. Associating leadership over political, economic and social affairs with men
- C. Associating women with socially and economically under-valued work (e.g. providing care to children and the elderly)
- D. Justifying and fueling violence against women and girls

[Correct answer = B, C and D]

### Question 3: *What are transformative masculinities?*

- A. Men making sure that women are safe
- B. Men being friendly towards women
- C. Men supporting women's struggles for gender equality
- D. Men living by the values of equality, respect and dignity for people of all gender identities

[Correct answer = C and D]



**Question 4: *What different kinds of power are there?***

In 50 words or less, describe different ways to think about and use power in the box below:

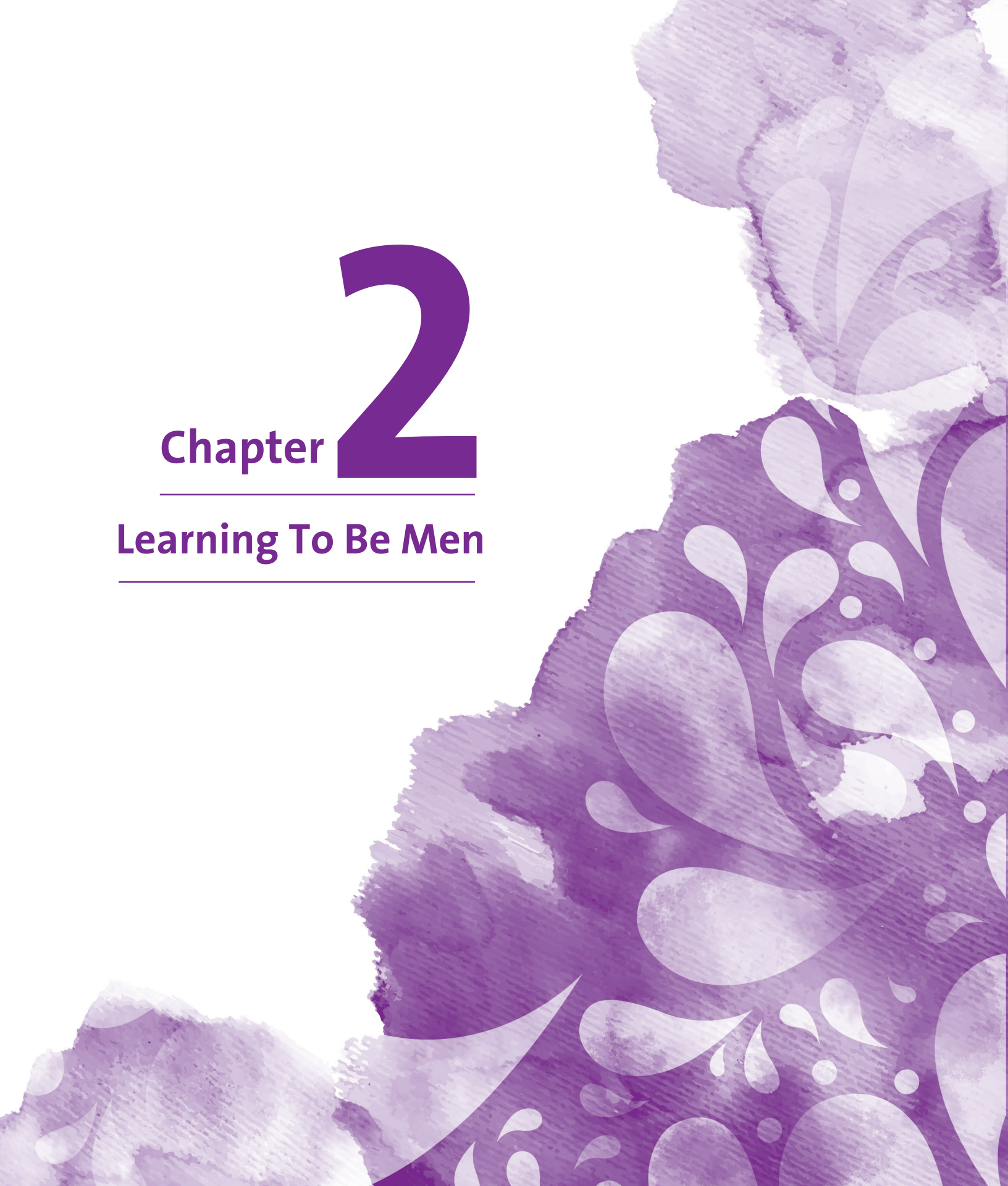
## Further resources

- **XY** is a website focused on men, masculinities, and gender politics. XY is a space for the exploration of issues of gender and sexuality, the daily issues of men's and women's lives, and practical discussion of personal and social change. <http://www.xyonline.net/>
- **MenEngage** is a global alliance of organisations and individual members working toward advancing gender justice, human rights and social justice to achieve a world in which all can enjoy healthy, fulfilling and equitable relationships and their full potential. Through country-level and regional networks, MenEngage seeks to provide a collective voice on the need to engage men and boys in gender equality, to build and improve the field of practice around engaging men in achieving gender justice, and advocating before policymakers at the local, national, regional and international levels. <http://menengage.org/about-us/>

- **EME Masculinidades y Equidad de Género** is a Spanish-language clearinghouse of information on masculinities issues. <http://www.eme.cl/>
- **The US-based Center for the Study of Men and Masculinities** is dedicated to engaged interdisciplinary research on boys, men, masculinities, and gender by bringing together researchers, practitioners, and activists in conversation and collaboration to develop and enhance projects focusing on boys and men. <http://www.stonybrook.edu/commcms/csmm/mission.html>
- **The Centre for Research on Men and Masculinities** in Australia is intended to advance the critical study of men and masculinities and provide an interdisciplinary centralized focus for initiating, developing and sustaining research on and about men and masculinities through engagement with internal and external researchers and research centers. <http://lha.uow.edu.au/hsi/research/cromm/about/index.html>

# Chapter **2**

## Learning To Be Men





## Learning objectives

In this chapter, we will examine processes of male socialization in relation to norms and practices of patriarchal masculinities. By the end of the chapter you will be able to:

- Define gender socialization
- Outline the roles played by different people and groups in society in socializing boys and young men into patriarchal masculinities
- Identify some ways in which boys and young men learn about patriarchal masculinities from messages they get about sex and intimate relationships
- Outline ways in which conditions affecting male socialization are both fueling patriarchal masculinities and creating opportunities to work on transformative masculinities
- Specify strategies for influencing male socialization to challenge practices of patriarchal masculinities

## Key issues

### Gender socialization

A mother speaking to her 7 year old son: *“Stop that crying now! Crying is for girls.”*

A father speaking to his 7 year old daughter: *“Your brothers can play outside but not you. It’s not safe for girls.”*

A teacher speaking to a 13 year old male student: *“You must study hard so you can get a good job. Only hard work will get you to the top.”*

A teacher speaking to a 13 year old female student: *“You’re a smart girl. Staying in school will help you - these days, families like their sons to marry an educated young woman.”*

Do any of these examples remind you of your own experiences growing up? Or what you see around you nowadays about the messages children and young people get about gender growing up? These messages start from the day we are born. “Gender socialization” is the term that is used to refer to the processes by which children and young people are taught and come to learn about the roles, behaviours and attributes that their society associates with maleness and femaleness respectively. Gender socialization, in most societies, starts from a very early age, with children being taught about gender differences in the way that their parents dress them and the their parents expect of them. In many cultures, boys learn from an early age that they are not supposed to cry because they are taught that crying is what girls do. It is still very common that girls are expected to help with household work, while boys are not.

In most societies, processes of gender socialization treat boys and girls very differently. “Male socialization” refers to the processes by which children and young people are taught and come to learn about masculinities - about the roles, behaviours and attributes that their society associates with maleness, and considers appropriate for boys and men. “Female socialization” is the processes by which children and young people are taught and come to learn about femininities - about the roles, behaviours and attributes that their society associates with femaleness, and considers appropriate for girls and women.

As we saw in the previous chapter, social ideas about masculinities and femininities often create a lot of harm. The roles, behaviours and attributes associated with masculinities are not only very different from those associated with femininities - they are also usually very unequal. In most societies, the roles, behaviours and attributes of masculinities are associated with greater social status, economic reward and political power than femininities.

In most societies, then, children grow up learning about patriarchal masculinities, and get the message that masculinity is somehow superior to femininity, and that boys can expect greater privileges and freedoms than girls. Boys and young men may also often witness the harms that girls and women suffer because of patriarchal masculinities. Many boys and young men are directly harmed themselves by such patriarchal masculinities.

This means that male socialization can often be very confusing for boys and young men. It teaches them about gender differences and inequalities between masculinities and femininities, and they can see the privileges and

freedoms that come with masculinities. But they also see and often directly experience the many harms of patriarchal masculinities. Helping boys and young men make sense of this confusion, and see the benefits for everyone of more transformative masculinities, is a key part of the work on gender equality being done by the UN and many others - at the end of this chapter there are links to organisations where you can learn more about this work. But before we go any further...

Personal reflection - there are no right or wrong answers to these questions:

- *What messages did you get growing up about the differences between being a boy and being a girl?*
- *In terms of messages you got about the roles, behaviours and attributes associated with maleness, and considered appropriate for boys and men, how similar or different were they from those listed above?*
- *What did you learn about patriarchal or harmful masculinities?*
- *What did you learn about transformative masculinities?*

## Turning boys into men

Male socialization turns boys into men. In most societies, this involves teaching boys and young men about patriarchal masculinities. But this is not a straightforward process, as can be seen in the following table.

### Male socialization

**Many people involved** Many different people and groups are involved in male socialization. These include the family, the school, the peer group, the media, religion, and the world of work. Women as well as men are deeply involved in processes of masculine socialization, as parents, relatives, friends, sexual partners, and workmates.

**Part of the air that we breathe AND highly organized** In many ways, processes of male and female socialization are part of the air that we all breathe - we are constantly surrounded by messages from multiple sources about masculinities and femininities. But male socialization is also highly organized and intensive, for example in the rituals that many cultures still use to initiate young men into manhood, in gender-segregated schools, in military training, and in gender-segregated sports.

**Mixed messages about masculinities** Across these different actors, boys and young men can get very different messages about and examples of masculinities. For example, young men can get mixed messages about “responsibility”. While their family and religious leaders may focus on young men taking on the responsibilities of being a husband, father and breadwinner as defining their masculinity, young men may also get other messages, from their peer group and from the media, that define masculinity in terms of men’s enjoyment of sex, drink and freedom from family responsibilities.

**Boys are not passive, they are active in their own socialization** The way that male socialization is sometimes discussed suggests that it is simply a one-way process of instructing boys and young men in how to be men. But this is to forget that different boys and young men have their own and differing ideas about masculinities, not least because of the mixed messages discussed above. Conflict between the generations remains common in many societies, and not least over differences between how older people and younger people see the roles, behaviours and attributes that are expected of women and men. Thus, male socialization is never a simple, one-way process but a continuing social conversation, and often argument, about the meanings and practices of masculinities.

## Training boys in patriarchal masculinities

In different societies, processes of male socialization look very different. But what they tend to share in common is that children and young people continue to be taught ideas about and practices of masculinity that emphasize the superiority of masculinity over femininity and the authority of men over women.

We have seen already some of the harms that patriarchal masculinities do to girls and women, not least in terms of violence against them. But violence is also an important tool in socializing boys and young men into patriarchal masculinities. Research has found that settings in which corporal punishment is more common are also settings in which boys and young men express attitudes associated with patriarchal masculinities more commonly. The hazing of military recruits and violent initiation rituals within gangs are further examples of the ways in which violence is used to train young men into adopting patriarchal masculinities within both formal (e.g. militaries) and informal (e.g. gangs) institutions.

Violence is just one of the ways in which boys and young men learn about and are trained in patriarchal masculinities. Growing up, boys and young men get messages from many different sources about what a “real man” should be, do and look like. In most societies, the dominant messages about what a “real man” is still emphasize the superiority of masculinity over femininity and the authority of men over women. In other words, a “real man” is still supposed to practice patriarchal masculinities.

Before moving on to the next page, go to the table below to look at some of the ways in which different people and groups in society help to teach boys and young men about ideas and behaviours associated with patriarchal masculinities.

## From where/whom men and boys learn?

### Family

The family remains one of the most important agents of gender socialization, where boys and girls learn about patriarchal masculinities. Families the world over are changing, with many more female-headed households and ideas about men's natural authority as the "head of the household" no longer going unquestioned. Even so, boys and girls continue to grow up in families where women still do the bulk of the (unpaid) work in the home, despite the dramatic increase in the number of women also in waged employment outside the home. The family also remains a place of violence, where children from a young age too often both experience and witness violence.

### Schools

Schools are among the most significant settings for the gender socialization of young people. Yet, schools are often where boys and girls learn early and often about patriarchal masculinities. Globally, girls still lag behind boys in school enrollment and completion. Curricula in most societies reinforce gender inequalities in their teachings on masculinities and femininities. Schools are also a setting for high levels of violence, perpetrated mainly by adult males and male students against both girls and boys. In the Global School-Based Student Health Survey, carried out in 19 low- and middle-income countries, girls reported high levels of sexual harassment and many boys reported being bullied.

### Peers

Social psychology research consistently emphasizes the importance of youth peer groups in socialization processes that young people undergo. Young men's peer groups play a critical role in reinforcing ideas about and practices of masculinity to which young men feel they must conform. For example, young men's adoption of HIV-risk sexual practices, such as having many sexual partners and/or not using condoms, is often linked to peer pressure of proving oneself a real man. Such sexual practices are bound up with patriarchal masculinities in the ways in which they use women as a means of claiming or demonstrating manhood.

### The media

Research highlights the role that media industries (music, TV, radio, film, advertising and now the Internet) can play in socializing young people into patriarchal masculinities. They often show stereotyped images of aggressive, dominant masculinities and submissive and/or sexualized femininities. Information and communications technologies (ICTs), such as mobile phones and internet chat rooms, have dramatically increased access to pornography and are providing new methods and opportunities for sexual harassment, bullying, stalking and sexual exploitation.

Before moving on to the next section, take a look at the table below and identify some of the messages that you see boys and young men getting about how to act like a “real man” that help to reinforce patriarchal masculinities - from the family, schools, peers and the media.

Act Like a Real Man! Messages about patriarchal masculinities	
<b>Family</b>	Don't cry! Protect your sister
<b>Schools</b>	Study hard to get a good job. You need to provide for your family Boys are good at science, girls are not
<b>Peers</b>	Girls like the man to be in control: show her who is boss Don't get tied down by one woman: a real man has many girlfriends
<b>Media</b>	Women, like children, need a strong man to protect them You need to be a “real man” to get the good things in life: money, power, sex

Personal reflection - there are no right or wrong answers to these questions:

- *What messages did you get growing up about acting like a “real man”?*
- *Where did these messages come from?*
- *Which do you think influenced you the most?*
- *Which of these messages helped to reinforce patriarchal masculinities?*
- *Which of these messages, if any, do you think helped to promote more transformative masculinities?*

## Learning about sex and intimate relationships

In puberty, young people start to experience major changes in their bodies, and start to have sexual feelings and desires that they have not felt before. Even if some adults don't like to think about it, many young people start to experiment with sexual activities and intimate relationships. In many countries, the practice of child marriage means that many girls have sex from a young age. In 2010, over 67 million married women aged 20 to 24 had been wed as girls<sup>1</sup>; in the next decade, an additional 14.2 million girls under 18 will be married each year. State or customary law allows girls under 18 to marry with parental consent in 146 countries. In 52 countries, girls under 15 can marry with parental consent; boys younger than 15 can marry with parental consent in 23 countries.

We must also remember that many young people experience some form of child sexual abuse, and thus come to learn about sex in a context of violence and coercion. In 2002, the World Health Organisation estimated that 73 million boys and 150 million girls under the age of 18 years had experienced various forms of sexual violence<sup>2</sup>. One of the very few large-scale studies, based on 21 epidemiological surveys from countries in the global north, found that 3-29 percent for men, compared to 7-36 percent of women, reported some experience of sexual abuse before the age of 18<sup>3</sup>.

Learning about sex, then, is a big part of growing up. As such, it is also a big part of gender socialization. Growing up, we learn about sex in relation to what it means to be a boy and be a girl, and in particular in relation to the differences between being a girl and being a boy. In most societies, young people get very gender-specific messages about sex. Boys learn that men are believed and expected to be more sexual than women; that is, more interested in having sex, more sexually active with more partners and naturally more sexually assertive than women. Boys learn that sex is a way to demonstrate masculinity and live up to social expectations of what it is to be a man. Images of male celebrities, from the movies, music industry or world of sports, often emphasize these men's heterosexual 'success' with women.

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1 Greene, M. E., S. Perlson, A. Taylor and G. Lauro (2015). Engaging Men and Boys to End Child Marriage

2 WHO (2002). World Report on Violence and Health. Geneva, World Health Organization.

3 Finkelhor, D. (2009). "The prevention of childhood sexual abuse." *The Future of Children* 19(2): 169-194.



Given that sexual 'success' with women continues to be a marker of manhood in many cultures, many of the ideas and practices of masculinity with which young men are concerned relate to heterosexuality. Of course, young men seek sexual relationships for differing reasons, including companionship, intimacy and pleasure. But this linking of heterosexuality with proving masculinity can have many harmful consequences.

Before moving on to the next section, go to the table below to look at some of the harms caused by this linking of ideas about and practices of patriarchal masculinities with ideas about and practices of heterosexuality.

### Impacts of patriarchal masculinities

**Impacts on sexual health** In the HIV/AIDS field, peer pressure has long been identified as an important issue in explaining young men's adoption of HIV-risk sexual practices, such as having many sexual partners and/or not using condoms. Such sexual practices are bound up with patriarchal masculinities in the ways in which they use women as a means of claiming or demonstrating manhood.

**Impacts in terms of sexual violence** The idea that sex with women is a way to demonstrate masculinity can lead some young men to regard women as sexual objects. One of the most striking findings from the UN Multi-country Study on Men and Violence in Asia and the Pacific, a population-based survey conducted with more than 10,000 men and 3,000 women in nine sites across six countries in the region, was how common rape perpetration was among young men. Not only did large numbers of men report having raped a woman (from 10-62 percent of the men across the study sites), but half (49 percent) of the men who reported having raped a woman did so for the first time when they were teenagers, with a relatively large proportion of men in some sites reporting that they were younger than 15 years at the time they first perpetrated rape. The study found that one of the main reasons given by men for their sexual violence against women was that they felt entitled to have sex with women, irrespective of women's own desires and consent.

**Impacts on young women's self-esteem** In societies where heterosexuality is so closely linked to ideas about and practices of patriarchal masculinities, one of the major harmful impacts is on girls' and young women's self-esteem. In such societies, girls and young women learn growing up that sexual pleasure is about the pleasure they give to men rather than their own pleasure, and that they must make themselves attractive to men. As the millions of dollars spent by the beauty and fashion industries reminds us, there are large profits to be made from the ideals of feminine beauty with which many young women are raised and to which they must compare themselves. Being impossible to live up to, these ideals can lead many young women to feel bad about themselves and their bodies.

**Impacts in terms of lack of services** Boys and young men often get mixed messages about masculinity growing up and what it means to be a man, especially in relation to sex and intimate relationships. Yet, in most societies, there are few services available to help boys and young men make sense of such mixed messages and get support in dealing with the pressure to conform to patriarchal masculinities and in embracing more transformative masculinities. This is particularly evident when it comes to sexual and reproductive health services. In most countries these are lacking for young people in general, but not least for boys and young men whose main sources of information on sexuality are often their peers and the media, including pornography.

This absence of services is especially troubling when it comes to supporting children who have experienced some form of sexual violence. Most of this violence goes unreported, and even when it is disclosed, few services are available to support child survivors. Beliefs about male strength and invulnerability that are so central to patriarchal masculinities make it particularly difficult for boys to tell others about sexual abuse they have suffered. Given that the abuse is mainly perpetrated by older boys and men, male survivors often do not want to disclose their abuse for fear of being associated with homosexuality, which remains illegal in many countries and highly stigmatized in nearly all. There is an urgent need for more research to better understand the effects of such sexual abuse and its traumas in shaping the subsequent lives and behaviours of men.

**Impacts on sexual diversity** Just as people have diverse experiences of masculinities and femininities, so too are there a wide diversity of feelings, experiences, practices, meanings and identities related to sex, desire and bodily pleasure. In recognizing this diversity of sexualities, we can see the limitations of the heterosexual model of active men and passive women outlined above - the sexual lives of actual women and men are much more complicated and interesting than that. Recognizing sexual diversity also means recognizing that some men and some women are sexually attracted to and have sex with people of the same gender.

## Changing conditions for male socialization

In a rapidly changing world, ideas about masculinities and femininities, and the roles, behaviours and attributes associated with women and men, are also changing. In some of these changing conditions can be seen negative pressures which are helping to reinforce patriarchal masculinities. At the same time, in these changing conditions we can also see positive opportunities to promote more transformative masculinities. Read the table below to look at some of these negative pressures and positive opportunities.

## Negative pressures reinforcing patriarchal masculinities

**Economic** Significant inequalities in boys' and girls' access to primary education, as well as in their access to secondary and tertiary education, persist across regions. Despite the progress that has been achieved in women's involvement in waged work, they still face significant wage gaps and occupational segregation. In some places, women's incomes are rising relative to men's because men's employment in certain traditional sectors has fallen. Some studies have found links between men's struggles to fulfill traditional gender roles and their use of violence against girls and women. Where men may face decreased earning power and greater difficulty fulfilling the role of provider, they may resort to violence to retain or regain control or authority in their relationships and households. These findings do not excuse men in their use of violence against women, but they do serve to explain some of the risk factors driving such violence.

Research in lower-, middle- and high- income countries has found that, despite the significant increase of women in the paid workforce, the time spent on unpaid work by women is between two and ten times more than the time spent on the same work by men. Moreover, women are more often the primary caregivers not only for children, but also for elderly or sick relatives. Norms related to women's caregiving role in the home not only affects girls' and women's access to education and the formal labour market, but also the types of jobs they migrate into. Throughout the world, women continue to be disproportionately employed in historically poorly-paid caregiving work, such as nursing.

**Political** Changing economic conditions and the continuing social marginalization experienced by many young men help to fuel young men's discontents about blocked routes to socially recognised manhood. Such discontents are exploited by forces, such as militant nationalist, sectarian and religious fundamentalist movements, which use images and messages of patriarchal masculinities to recruit young men to their cause.

If the growing use of ICTs by young people is opening up communication about gender, sex and personal relationships in positive ways, they are also part of media and communications industries which make increasing use of sexualized images of women to sell their products. And while there are indications of a greater openness about discussing issues of sexual and reproductive health and rights for young people, especially young women, there is also an increase in organized discrimination and violence against people within Lesbian, Gay, Bisexual, Transgender, Queer and Intersex (LGBTQI) communities.

**Social** The International Men and Gender Equality Survey (IMAGES), a comprehensive household survey carried out with more than 20,000 men in nine countries, found that many men feel that the struggle for gender equality has gone far enough or has already been won. This despite the fact that the same survey found that approximately 68 percent of men said that housecleaning is "usually" or "always" carried out by their female partner, with as many as 93 percent of men in India reporting this. Only a small minority said that they took on a larger share of housecleaning than their partner. Moreover, 93 percent reported that they are satisfied with the current—and highly unequal—division of household duties in their homes.

## Positive opportunities for promoting transformative masculinities

**Economic** Overall, disparities between men's and women's total years of education are not only shrinking, but we are moving toward global convergence, with a large number of countries at or close to parity. More girls and young women are staying in education for longer, are entering the waged workforce and are visible in public space in ever increasing numbers. The very visible presence of young women in the pro-democracy protests of recent years in many countries is testament to this change. Globally, there have been significant increases in the rate of women's formal employment in the last several decades, albeit uneven across countries and regions. Women's entry into the waged workforce has usually been in low-paying, low-status jobs, and their struggles for greater economic justice have sometimes led to collaborations with men facing similar conditions of economic exploitation - in their shared struggle for economic justice, men have also been encouraged and pressured to take action on the gender injustices experienced by women in their lives. The increase in the number of women going out to work in paid employment has led some men to get more involved with parenting and household responsibilities, thus altering the domestic division of labour.

**Political** Young men's activism to end violence against girls and women has become much more visible in recent years, as evident from young men's presence in the street demonstrations in Delhi following the gang rape and subsequent death of a young woman there in late 2012, as well as in young men's involvement in efforts to stop sexual harassment of women involved in the pro-democracy protests in Egypt in 2011-2013. Much of this activism has been inspired by a growing commitment among many young men to fight, with women, for women's human rights. The IMAGES survey found that men in nearly all of the countries are generally supportive of gender equality, with 87 percent to 90 percent affirming that "men do not lose out when women's rights are promoted." The study also found that younger generations of men are more supportive of gender equality. Similarly, an analysis of World Values Survey data from 1994 to 2008 found notable shifts toward more equitable gender attitudes regarding women's political and labour-market participation.

**Social** Information and communication technologies (ICTs) are making possible an unprecedented access to information and an openness of communication, especially between young people. Attitudes towards issues of gender and sexuality are openly discussed like never before, and it seems that work on HIV/AIDS and sexual and reproductive health and rights is opening up communication between young people about sexual rights, relationships and diversity. There is some evidence that younger men compared to older men are more likely to express support for transformative masculinities. The IMAGES research initiative found that older age was a predictor of use of violence against women, suggesting a potential, positive generational shift in attitudes that some qualitative data has also affirmed. More and more men are getting involved in activism on violence against girls and women, such as the long-running global White Ribbon Campaign and the UN Women HeforShe Campaign launched in 2014. There are also indications that younger men are more likely to be involved in care work activities, sharing the burden of care more equally with women.

## Working with boys and young men on transformative masculinities

As we have seen, ideas about masculinities and femininities, and the roles, behaviours and attributes associated with women and men, are changing. No wonder many young men are confused about what masculinity means and should mean to them. There is now a growing body of work with young men on issues such as HIV/AIDS, sexual and reproductive health and rights, gender-based violence and gender equality more broadly that is trying to help boys and young men embrace more transformative masculinities. There is an emphasis on trying to work with boys and young men because:

- Adolescence represents a window of opportunity for violence prevention because attitudes and beliefs about gender norms and violence are still forming.
- Boys who have witnessed or experienced violence are more likely to grow up holding violence-supportive attitudes and perpetrating violence themselves.
- Patterns of behaviour may not yet be fully established thus creating a critical opportunity to promote positive social interactions and healthy relationships.
- At this age boys and girls may be more easily reached, for example through schools.
- By and large, experts consider that this age group is especially strategic to work with to advance gender equality and non-violence.

Before moving on to the next section, look below at some of the ways in which work is being done with boys and young men to promote more transformative masculinities.

## Promoting transformative masculinities

**Schools** There are a number of examples of school-based work, either targeting young men specifically (such as the Young Men's Initiative in the Balkans) or working with both girls and boys together (such as the Whole School program in Uganda). A mix of group education and broader awareness-raising activities are used to help young people discuss and reflect on the links between masculinities, femininities, violence and equality and to develop skills and strategies for changing their own behaviour and the school environment in support of non-violence and greater gender equality.

**Sports** Given the significant role that sports play in the lives of many boys and young men, as both a form of recreation and a place where peer groups are formed, sports has become an important entry point for developing transformative masculinities work. Coaching Boys into Men, originally developed in the USA and adapted for India (where it is called Parivartan), engages coaches as positive role models and trains them to deliver messages to their male athletes about the importance of respecting and understanding women. Evaluations in both settings have found significant impacts on bystander intentions, bystander behaviours, and attitudes toward gender roles.

**Communities** A range of programs are working with boys and young men at the community level to reflect on their own experiences with patriarchal masculinities and the costs of these to themselves and people in their lives. Such programs run workshops to support boys and young men in changing their own behaviour as well as mobilizing them to get involved in campaigns at the community level. An example is the One Man Can Campaign in South Africa, which supports boys and men to become actively involved in advocating for gender equality, preventing gender-based violence, and responding to HIV and AIDS. Sonke Gender Justice, which oversees the campaign, works through partner organisations in local areas, conducting formative research with each, and then providing tailored training and capacity-building work. Some programs, such as Instituto Papai in Brazil, are providing educational and support services to young fathers to enable them to be more gender equitable parents. Although still on a very small scale, there are also some initiatives working with LGBTI youth on education, support and advocacy programs.

**Media** The influence of the media on young people's lives has been discussed earlier in this self-paced tool, and several initiatives have used the media in creative ways to educate young people about issues of gender, sexuality and equality. The Sexto Sentido ("Sixth Sense") television and radio drama targets young people with storylines that work through crises about sex, HIV, gender roles and sexuality. Produced in Nicaragua, the show runs widely in the U.S. and Central America. Breakaway's online soccer game targets 8-15 year old boys from all over the world, and players from over 90 countries have visited the site. A narrative plays out over the course of 14 episodes, in which players encounter real-life situations, such as peer pressure, competition, collaboration, teamwork, bullying, and negative gender stereotypes. They make decisions, face consequences, reflect, and practice behaviours in a culturally-sensitive story format that promotes the values of transformative masculinities.

## Some lessons from transformative masculinities work with boys and young men

A number of useful lessons are already being learned from the transformative masculinities work that has been and is being done with young people. Look at the table below to learn more about key lessons that have been learned in working with boys and young men to promote more transformative masculinities.

### Promoting gender equality

**Start with a positive vision** Across the world, many social problems, such as delinquency and crime, are blamed on young men. A report on young men and masculinity in sub-Saharan Africa makes the point that young men, particularly low income, urban-based young men, in the African context are often stigmatized, being portrayed as criminals, delinquents or potential or actual troublemakers or predators. But the same is true nearly everywhere. One key lesson being learned is the importance of challenging this generalized stigmatizing of young men, and starting work with them on masculinities with a positive vision of their interest in and capacity to live their lives according to the values of mutuality, dignity and respect that are central to transformative masculinities.

**Recognise diversity** It seems obvious to say but it is worth repeating: boys and young men as a group are extremely diverse, just as girls and young women are. If boys and young men across very different societies may share some common ideas about and feelings towards masculinities, these will also be affected by many other differences between them. These include differences based on age, economic circumstances, sexual and/or gender identity, experiences of social privilege/marginalization linked to race, ethnicity, religious affiliation, dis/ability, as well as educational level, rural/urban location and nationality status. All of these specificities of boys' and young men's lives matter when it comes to designing and implementing work on transformative masculinities with them, not least in terms of ensuring that this work addresses the very specific ways in which different boys and young men experience masculinities.

**Work with young men's felt needs and interests in change** Linked to these two lessons is the critical importance of doing work with young men that is committed to improving their lives, and that relates discussion of transformative masculinities to young men's own felt needs and interests in change. This is particularly important when working with the many young men who experience some degree of social marginalization. Indeed, it is by focusing on these issues of social marginalization, and their links with masculinities, that such work can not only relate better to the realities of young men's lives but also help these young men relate better to young women in their own communities who share many of these same experiences of social marginalization.

**Integrate with gender equality work with girls and young women** Linked to the above is the need to design and implement transformative masculinities work with boys and young men that is linked to gender empowerment work with girls and young women, in order to ensure that the work is mutually reinforcing. Different initiatives have taken different approaches to this integration. For some, this has involved developing programs that work with girls and boys together. Other programs have targeted young men specifically, but have been designed in consultation with women's empowerment groups.

**Foster skills and relationships for change** A clear lesson to emerge from work with boys and young men is that it is not simply about providing information or even education. Given the range of factors affecting their experiences of and attitudes toward masculinities, boys and young men need both practical skills and emotional support to help themselves and each other change. This is particularly important to help them deal with the peer pressure to conform to patriarchal masculinities discussed earlier in this booklet, and instead to nurture peer groups among boys and young men that are supportive of transformative masculinities. Such positive peer groups can play a critical role in helping boys and young men appreciate the value of transformative masculinities for their lives and the lives of those they are about. They can also support boys and young men in recognizing the ways that their behaviour is reinforcing patriarchal masculinities and in taking steps to change this behaviour.

**Work on sexuality and relationships** Programs working with boys and young men often find that an important area of work relates to issues of sex, sexuality and relationships. This is unsurprising, given that patriarchal masculinities are, in part, based on ideas about heterosexuality that are fundamentally harmful. Such ideas suggest not only that heterosexuality is the only 'normal' way to be sexual but also that men are 'naturally' more sexual than women and thus entitled to have sex because they 'need' to have sex but women do not. One result of this sense that women should be available to meet men's sexual 'needs' is sexual violence. Working with boys and young men to critically reflect on the messages they get about sexuality and the harms of these, to themselves and others, is an important component of transformative masculinities work, as is strengthening their skills to develop relationships of equality and respect with other young men and young women. One key lesson being learned is that relationships of equality and respect between young men and young women depend on young men understanding and respecting young women's rights. Empowering young women to assert their rights, and working with young men on practices of consent to ensure that young women freely consent to whatever happens in the relationship, have become an important focus of work.

Albeit with regional differences, many young men are also fathers, and there is a growing recognition of the need to develop work that can support young fathers, not least because of the evidence pointing to the role that men's positive involvement in children's lives can play in men themselves being more supportive of gender equality.

**Address young men's own experiences of violence** Although significantly under-reported for reasons discussed earlier, many boys and young men are directly familiar with the violence of patriarchal masculinities because they themselves have experienced it, whether this be bullying at school or sexual abuse at home. Helping boys and young men deal with the trauma of their own experiences of patriarchal violence is critical for their own well-being, as well as helping to interrupt the cycle of violence.





## Taking stock

Before moving on to the next chapter, let's pause to take stock of your learning so far. Please answer the following questions - and remember there may be more than one correct answer. The final question is more open-ended, intended to help you reflect on what you feel about the information presented in this chapter.

### **Question 1: What does the term “male socialization” refer to?**

- A. How boys and young men learn about the natural differences between men's and women's abilities
- B. The processes by which children and young people are taught and come to learn about masculinities - about the roles, behaviours and attributes that their society associates with maleness, and considers appropriate for boys and men.
- C. How boys and young men learn about their bodies

[Correct answer = B]

### **Question 2: Who is involved in processes of male socialization?**

- A. The family
- B. Schools
- C. Peers
- D. The media

[Correct answer = A, B, C and D]

### **Question 3: What can be some of the impacts resulting from the patriarchal messages about sex and relationships that boys and young men often get growing up?**

- A. Sexual violence
- B. Sexual diversity
- C. Sexual health problems
- D. Young women's lower self-esteem

[Correct answer = A, C and D]

**Question 4: What lessons are being learned from transformative masculinities work with boys and young men?**

In 50 words or less, describe in the box below some of the lessons being learned:

**Further resources**

- **Promundo** works internationally to engage men and boys to promote gender equality and end violence against women. It has independently registered organisations in Brazil, the United States and Portugal, which collaborate to achieve their shared mission. Promundo engages women, girls, boys, and men; strives to transform gender norms and power relations within key institutions where these norms are constructed; and is based on building local and international partnerships. <http://promundoglobal.org/>
- **Sonke Gender Justice** works across Africa to strengthen government, civil society and citizen capacity to promote gender equality, prevent domestic and sexual violence, and reduce the spread and impact of HIV and AIDS. Sonke’s vision is a world in which men, women and children can enjoy equitable, healthy and happy relationships that contribute to the development of just and democratic societies. <http://www.genderjustice.org.za/>
- **Men’s Action for Stopping Violence Against Women** in India is a network of over 175 individuals and 100 organisations that work to bring about change within themselves and in

other men to raise their voice against traditional patriarchal values and challenge stereotypical notions of what it means to be a man. MASVAW has begun to reach out to junior and primary schools, influencing boys and girls in the age group of 8-12 years on issues of domestic violence, physical and verbal abuse and unequal division of work between boys/men and girls/women. <http://www.chsj.org/masvaw.html>

- **Puntos de Encuentro** is based in Nicaragua and has as its mission to increase women's and young people's ability to take control over their own lives and participate in all levels of society. To achieve this mission, Puntos implements a multi-media, multi-method strategy called 'Somos diferentes, somos iguales' (We're Different, We're Equal) which is aimed at Nicaraguan youth. In 2011, Puntos de Encuentro launched a new TV series promoting equitable attitudes and non-violent behaviour "Contracorriente". <http://www.puntosdeencuentro.org/> and <http://contracorriente.tv/>
- **Soul City** is a multi-media health promotion and social change project initiated in South Africa and currently implemented in various countries, addressed various aspects of violence against women in its Series 4. The evaluation of these series provides one of the most comprehensive evaluation designs in work with men and violence against women, and reported positive results in terms of changing the attitudes of young men and young women towards masculinities and femininities. <http://www.soulcity.org.za/>
- **Mentors in Violence Prevention (MVP)** is a leadership training program in USA that motivates student-athletes and student leaders to prevent men's violence against women. MVP utilizes a creative 'bystander' approach to gender violence and bullying prevention. It focuses on young men not as perpetrators or potential perpetrators, but as empowered bystanders who can confront abusive peers and support abused ones. It focuses on young women not as victims or potential targets of harassment, rape and abuse, but as empowered bystanders who can support abused peers and confront abusive ones. It is built on the belief that many men who disapprove of violence do not speak up or take action because they do not know what to do. <http://www.mvpnational.org/>



Chapter **3**

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**Masculinities and  
Violence Against  
Women and Girls**

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## Learning objectives

In this chapter, we will examine processes of male socialization in relation to norms and practices of patriarchal masculinities. By the end of the chapter you will be able to:

- Name different types of violence against women and girls
- Describe ways in which violence against women and girls is rooted in patriarchal masculinities
- Identify who is targeted by the violence of patriarchal masculinities
- Identify some practical actions that men can take to address the violence of patriarchal masculinities

## Key issues

### Many forms of violence over the course of women's lives

Rates of violence against girls and women, and other forms of gender-based violence, remain extraordinarily high. The World Health Organisation reports that 35 percent of women have experienced either intimate partner violence or non-partner sexual violence in their lifetime. The International Men and Gender Equality Survey (IMAGES), a comprehensive household survey carried out with more than 20,000 men in nine countries, found that 20-54 percent of men reported ever having used physical violence against a female partner. A UN study with 10,000 men across six countries in Asia and the Pacific found that, overall, nearly half reported using physical and/or sexual violence against a female partner, ranging from 26 percent to 80 percent across the sites. Nearly a quarter of men interviewed reported perpetrating rape against a woman or girl, ranging from 10-62 percent across the sites.

The United Nations defines violence against women as “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or

in private life.” Such violence takes many forms - physical, sexual but also emotional and economic. And it starts at a young age. A global review of studies on child sexual abuse from 20 countries, which included ten national representative surveys, showed rates of childhood sexual abuse of 7–36 percent for girls, with most studies reporting up to three times more sexual violence against girls than boys. Regardless of the gender of the victim, most perpetrators were male, and known to the victim. Other widespread forms of violence against women and girls around the globe include: sexual exploitation, sexual trafficking, and harmful practices, such as female genital mutilation/cutting (FGM/C), forced and child marriage.

Before moving on, look at the pictures below and identify where you think women are vulnerable to male violence. When you have finished, check your answers at the end of the page.

### Where are women and girls vulnerable to male violence?

- Home ✓
- Workplace ✓
- Street ✓
- Transport ✓
- School ✓
- Police station ✓

Violence against women and girls takes place in various public and private settings including the home; within the community, such as in and around schools, on streets or other open spaces (e.g. markets, public transportation), places of work (e.g. offices, farms and factories); and state-run or custodial institutions, such as prison, police, health and social welfare facilities. Refugee and displaced persons camps and areas related to armed conflict, such as military compounds or bases, are also often sites of violence. These facts remind us that women and girls experience male violence not simply at the hands of individual men but also in their dealings with male-dominated institutions.

It is sometimes hard for men to understand how deeply the fear and fact of male violence affects the lives of women and girls, and the decisions they make every day to avoid such violence. To get some sense of this, try the exercise below:

What decisions to make to avoid male violence	Woman	Man
What clothes to wear	✓	
Where to go during the day	✓	
What transport to use to go to work	✓	
How to talk to the boss	✓	
Where to go in the evening	✓	✓
What transport to use during the evening	✓	✓
Whether to go to the police to report a crime	✓	
Whether to cross the border without paying a bribe	✓	

Personal reflection - there are no right or wrong answers to these questions:

- *How have women and girls that you know been affected by violence?*
- *How do you see this violence being linked to ideas about patriarchal masculinities?*

## Violence rooted in patriarchal masculinities

The UN's Declaration on the Elimination of Violence against Women makes clear that violence against women is "a manifestation of historically unequal power relations between men and women, which have led to domination



over and discrimination against women by men and to the prevention of the full advancement of women”. As we have seen, these unequal power relations between women and men are based in ideas about and practices of patriarchal masculinities. Go to the table below to learn more about the links between patriarchal masculinities and violence against women and girls.

### Patriarchal masculinities

**Patriarchal beliefs in masculine superiority** Violence against women and girls is rooted in ideas about masculine superiority and natural dominance. The most expressions of masculinity, whether in the images we see of what ‘real men’ should look like or the stories we tell about how ‘real men’ should behave, are often violent and aggressive. It is clear that men and male-dominated institutions are responsible for most of the violence in the world. Although there is emerging evidence of an under-reporting of women’s perpetration of violence in the home and against children, it remains overwhelmingly true that men are the main perpetrators of violence, across marked social differences (of age, class, and race/ethnicity to name only three).

**Violence of male socialization** As we saw in the last chapter, the strong associations between masculinity and violence are often formed early in boys’ lives in the ways in which they are socialized into manhood. The deep connections between ideas about masculinity (about what it means to be a man) and violence can be seen in processes and rituals of male socialization that use violence, or celebrate men’s capacity for violence, as a rite of passage for boys into manhood. Recent research suggests that the single strongest factor, across countries, affecting men’s use of violence against intimate partners was having witnessed violence during childhood against their mother. Other studies have shown that men who experienced violence in their childhood home are more likely to perpetrate violence as adults.

**Violence and male gender identity** Using violence remains a common, and socially accepted, way for men to assert and defend their gender identity as ‘real men’. The violence that men use to defend their masculine identity must be understood in terms of the power and privilege associated with that identity in all societies in the region. Male violence has always been a fundamental part of the maintenance of this power and control. Changing patterns of employment are challenging traditional male breadwinner roles in the family, creating significant strains in relationships and prompting a potential increase in domestic violence. There is some evidence to suggest that men’s interpersonal violence is also linked to a growing sense of a ‘crisis in masculinity’, as political, social and economic changes are challenging men’s traditional power and privilege.

**Masculinity, heterosexuality and violence** In many societies, masculinity and heterosexuality are intimately connected through violence and aggression. A widely-held belief, in otherwise very differing cultures, is that men have uncontrollable sexual urges and that women are naturally more sexually passive. Courtship rituals and marriage customs are based on these beliefs, especially in terms of the stigma of women having sex before marriage. Sexual practice and sexual pleasure are often expressed in the language of male conquest and domination. Violence in sex is often seen as a legitimate expression of male sexuality. Men use sex to prove their masculinity and violence to defend it. Men's fear of, and desire to control, women's sexuality and their focus on their own sexuality as a marker of their masculinity appear to increase risk for both sexual and physical violence against women. Debates over definitions and understandings of rape reveal that men's violence is still seen as an acceptable, even appropriate, aspect of their sexuality in many parts of the world. This is seen in the typical response to rape, of blaming the victim and explaining men's violence in terms of sexual urges that could not be controlled. One large-scale study found that the most common motivation that men reported for rape perpetration was related to sexual entitlement - men's belief that they have the right to sex, regardless of consent. In most contexts, this motivation was reported by 70-80 percent of men who had raped.

**Masculinity and militarism** Messages and images of masculinity are frequently used in efforts to mobilize men to fight in armed conflict. Masculinity and violence are linked through militarism. Far from being innately violent, men are often reluctant to participate in military action. Ideas about and images of masculinity have been used, in many different places and times, to militarise these reluctant men. Sexual violence has long been a way to express and reinforce the hyper-masculinity celebrated by military culture, as is clear from the use of sexual violence as a weapon of war. The involvement of international peacekeeping operations in sexual exploitation and sexual violence only serves to highlight the links between military culture, masculinity and violence.

## Violence is about “power over”

In Chapter 1, we looked at different ways in which power can be used, and discussed the differences between “power over”, “power to” and “power with” models of using power. Violence is one of the clearest ways in which individuals and groups exert “power over” other individuals and groups. As we have seen, violence against women and girls is rooted in the “power over” beliefs and practices of patriarchal masculinities, and the greater political, economic and social power that men have as a result. Read the table below to learn more about the implications of this in terms of who is targeted by the violence of patriarchal masculinities.

### Violence and “power over”

**Socially marginalized women and girls** Because violence is about “power over”, particular groups of women and girls who are further disempowered by other forms of discrimination and socio-economic exclusion are often particularly vulnerable to violence. These include: members of racial, ethnic and sexual minorities; HIV-positive women; migrants and undocumented workers; women with disabilities; women in detention and women affected by armed conflict or in emergency settings. This violence of patriarchal masculinities feeds off and fuels other social inequalities, as can be seen in the use of sexual violence by men from majority/dominant communities against women and sometimes men in minority/marginalized communities.

**Lesbian, Gay, Bisexual, Transgender, Queer and Intersex (LGBTQI) communities.** The violence of patriarchal masculinities targets not only girls and women but also anyone who threatens or challenges the patriarchal “power over” system. This includes transgender and intersex people and people who are open about desiring and having sex with people of the same gender. Accurate statistics are hard to come by, but a 2011 report by the UN Office for the High Commissioner for Human Rights (OHCHR) found that Lesbian, Gay, Bisexual, Transgender, Queer and Intersex (LGBTQI) communities experience high levels of violence, torture, detention, criminalization and discrimination in jobs, health care and education because of their real or perceived sexual orientation or gender identity.

**Boys and men in vulnerable contexts** Male violence is also used to maintain men's power over other men. Much of the violence that boys and men experience, whether being bullied in school or suffering violent induction rituals into male-dominated environments such as the military, can be said to be gender-based, because it is about some men asserting patriarchal control over other men. Men's experience of sexual violence, usually from other men, is severely under-reported. Men's vulnerability to forced sex is associated with specific groups of men and boys (those who occupy subordinate positions in relation to other men), specific contexts (conflict situations) and specific settings (all-male institutions such as prisons and the military). Men are more likely than women to die as a result of male violence. Internationally, small arms, such as hand guns, play a significant role in male-on-male violence and men's gun violence is often sustained by cultures of aggressive masculinity. Guns continue to be symbols of male status and power and a means of demonstrating manhood, as well as being tools of male-dominated militaries.

## Responding to the violence of patriarchal masculinities

The different forms of violence against women and girls discussed in this chapter are all abuses of women's and girls' human rights. As a human rights issue enshrined in the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), and other international and regional human rights instruments, it should be recognised that this phenomenon violates the principle of equality between men and women and persists because of this inequality. As such, approaching violence against women from a rights perspective requires that gender inequalities, and the patriarchal masculinities that maintain them, are addressed as a root cause, and that women's rights and freedoms vis-à-vis CEDAW are upheld. States are obliged to promote and protect these human rights and all interventions should be designed and implemented with this understanding.

Over the last few years, a growing number of governments across the world have put in place laws and policies to address violence against women and girls, and its roots in gender inequalities. Yet too often, progress on paper has not been matched by practical action on the ground. Because violence against women and girls is so rooted in ideas about and practices of patriarchal masculinities, men and boys have particular roles to play in taking practical action to address this violence.

Take a look at the table below and identify some actions that men can take, given their different roles, to address violence against women and girls.

## What can men do to respond to the violence of patriarchal masculinities

<b>As individuals</b>	Reflect on our own attitudes and behaviours towards women and girls, and the ways in which these contribute to greater equality for women and girls. Also reflect on our privileges and power.
<b>As parents</b>	Raise boys with the values and practices of transformative masculinities. Raise empowered girls.
<b>As friends of other men</b>	Talk to our male friends about the importance of gender equality for women and girls, as well as the benefits of transformative masculinities for boys and men. Challenge our male friends when they express sexist attitudes that disrespect the rights of women and girls by pointing out the damage that such attitudes can do.
<b>As friends of women affected by violence</b>	Ask her how she is doing and if there are practical ways to help (e.g. accompanying her to the health clinic and the police).
<b>As community members</b>	Get involved in community campaigns on violence against women and girls. Demand that the police and courts fulfil their duties to prosecute perpetrators of violence against women and girls.
<b>As law enforcement and judicial officials</b>	Get training on violence against women and girls, its causes and consequences and legal remedies available. Where laws on violence against women and girls exist, enforce the law.
<b>As community leaders</b>	Show leadership in promoting the values of transformative masculinities and gender equality. Initiate efforts to change community norms and practices that maintain violence against women and girls.



## Taking stock

Before moving on to the next chapter, let's pause to take stock of your learning so far. Please answer the following questions - and remember there may be more than one correct answer. The final question is more open-ended, intended to help you reflect on what you have learned from this chapter.

**Question 1: *Forms of violence against women and girls include:***

- A. Physical
- B. Sexual
- C. Emotional
- D. Economic

[Correct answer = A, B, C and D]

**Question 2: *Who is targeted by the violence of patriarchal masculinities?***

- A. Rich men
- B. Rich women
- C. Girls
- D. Boys

[Correct answer = B, C and D]

**Question 3: *How are masculinities related to violence against women and girls?***

- A. Male socialization is often violent
- B. Men are naturally violent
- C. Men use violence to prove their masculinity
- D. Patriarchal masculinities celebrate masculine strength over feminine weakness

[Correct answer = A, C and D]

**Question 4: *What can men do to take practical action to address violence against women and girls?***

In 50 words or less, describe in the box below some practical actions that men can take:

## Further resources

There are now many campaigns on violence against women and girls, and increasingly these campaigns are reaching out to men and boys to get more involved in efforts to end such violence. Some of these global efforts are listed below:

- **UNiTE to End Violence against Women** (United Nations Secretary-General) <http://www.un.org/en/women/endviolence/index.shtml>
- **Stop Rape Now** (UN Action against Sexual Violence in Conflict) <http://www.stoprapenow.org/>
- **The White Ribbon Campaign** <http://www.whiteribbon.ca/>
- **VDAY** <http://www.vday.org/homepage.html>





# Chapter 4

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## From Patriarchal Masculinities to Transformative Masculinities

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In this chapter, we will look more closely at how to challenge patriarchal masculinities and promote transformative masculinities, both as individuals in our own lives and as staff working with organisations on social development, human rights and social justice. By the end of the chapter you will be able to:

- Identify different reasons why men reject patriarchal masculinities and embrace transformative masculinities
- Describe opportunities and challenges facing work on transformative masculinities
- Identify different levels of work on transformative masculinities
- Describe work on transformative masculinities in different sectors
- Identify guiding principles for work on transformative masculinities

## Key issues

### Why should men change?

In this booklet we have looked at men's varying and often complicated experiences with masculinities and the many ways in which the ideas and practices of patriarchal masculinities can damage the lives of boys and men. But it also remains true that patriarchal masculinities are based on the central idea that the masculine is superior to the feminine. Men are privileged simply by being associated with the masculine. This helps explain the fact that positions of political, economic and social leadership remain dominated by men. Men as a whole, when compared to women as a whole, continue to have greater political power, economic wealth and social status.

Given the benefits that men get from patriarchal masculinities, a question that is often asked in relation to men and transformative masculinities is then: "Why should men change?" In fact, there are many answers to this question. Before moving on to the next section, go to the table below to learn more about why men get involved in thinking about and working on transformative masculinities.

## Motivations for men to change

**Relational interests** As a group, men have a common interest in defending what they share in common as a group; that is, their male gender privilege. But men's lives are more complex than this. Their lives are shaped by more than just their gender identity; race/ethnicity, class, caste, sexuality, religion and nationality – all of which influence how men identify their interests. In their families and communities, which are largely defined by these factors above, men live in social relationships, many of which are with women and girls: wives, partners, mothers, sisters, aunts, daughters, nieces, friends, classmates, colleagues, neighbours, and so on. It is the quality of these relationships that in large part determines the quality of every man's life. Men can see that their lives are damaged, too, by a system of gender inequality that damages the lives of women and girls with whom they are in relationship. It is clear that many men make sacrifices for their children, and want their daughters to grow up in a world that offers young women (might raise patriarchal protectionist interpretation) the freedom and opportunities to fulfil themselves in environments without fear or experiences of violations (or something along these lines). This is a powerful reason for many men to support gender equality.

**Personal well-being** In many ways, men continue to benefit from political, economic and social systems that privilege the male. But these systems are also bad for men's health and well-being. Men whose gender identities and/or sexual desires and practices do not conform to the norms of the two-sided sex-gender system are oppressed by the current gender system and have a powerful reason to work for greater gender justice. More generally, health research continues to document specific problems for adult men and boys, among them: lower life expectancy; premature death from accident, homicide and suicide; high rates of occupational injury in industries such as mining, transport and heavy manufacturing (closely related to gender segregation in the workforce); and higher levels of drug abuse, especially alcohol and tobacco. Men's unwillingness to seek medical help when it is needed has been observed in many countries. These health issues are, in part, the result of men's belief that to be masculine means being tough and invulnerable. Where unemployment is high, the lack of a paid job can be a damaging pressure on men who have grown up with the expectation to be a breadwinner. More generally, less rigidity in the norms of masculinity will allow men more options in how to live their lives and more freedom to fully express themselves emotionally, without having to put up a 'front' of invulnerability and suppress their emotions in order to stay 'in control'. This is likely to bring benefits in terms of mental health and psychological well-being.

**Collective interests** Men may also support gender equality because they see its relevance to the well-being of their community. In situations of mass poverty and under-employment, flexibility in the gender division of labour may be crucial to a household which requires women's earnings as well as men's. Men may recognise that they benefit in the long run from the growth in collective well-being that flows from the better education of women and from improvements in women's health. Men are likely to benefit from broad social and cultural changes associated with gender equality. It will also yield benefits for their security. Violence, both between individuals and groups, is strongly associated with dominant norms of masculinity and gender inequalities in economic and political life. Men have an interest in challenging these norms and inequalities, and the violence that follows from them, for the sake of peace in their communities.

**Human rights and social justice** Men also get involved in the struggle for gender justice, and seek to change harmful norms and practices of masculinity, simply because it is the right thing to do. Women and girls have the same rights as men and boys. Even when men cannot see personal benefits in gender equality, they still have a responsibility to promote greater equality. As long as systematic gender inequalities persist, privileging men over women and promising future advantage to boys, those with such privilege have an ethical responsibility to do what they can to change the system. This responsibility may be more evident to those men who work for social justice in their own lives, for example for economic or racial justice. They recognise that their struggles are related to women's struggles for gender justice. Beliefs about domination and subordination that lie at the heart of gender inequality (the power of the male over the female, the masculine over the feminine) play a fundamental role in other forms of injustice by 'naturalising' relations of domination; for example, of rich over poor, or in some societies, of white over black.

## What can men do to make change happen?

The problems of patriarchal masculinities, especially relating to violence against girls and women, can seem very overwhelming. Challenging patriarchal masculinities and promoting more transformative masculinities can seem as if it is a huge task, beyond the ability of any one individual or any one organisation. In a sense this is true, because challenging patriarchal masculinities is about social change. But social change also depends on people taking action in their own lives to make that change a reality, to be the change they want to see in the world.

Before moving on to the next section, take a look at the table below and identify some actions that you think a man could take at each of the levels to help challenge patriarchal masculinities and promote more transformative masculinities. Then compare your answers to those that we have identified, which have been adapted from the One Man Can Toolkit developed by Sonke Gender Justice in South Africa.

## What can a man do?

<b>Within</b>	<p>Have the courage to look inward and ask himself: “What kind of man do I want to be? How much do I care about values of equality, dignity and respect for all people, irrespective of gender identity? What kind of relationships do I want that will reflect these values - with my intimate partner, my children, my friends? How will I make these relationships possible? Who can I ask to support me in doing this?”</p> <p>Don't stand on the sidelines, but take positive action to challenge patriarchal masculinities. If a man suspects that a brother, friend, colleague, classmate or teammate is being abusive to women, what can he do? Here are some practical actions: Tell him you're concerned. Remind him of the damage his violence is doing to his partner, his children and to his relationship. Tell him that domestic violence is against the law. Encourage him to seek professional help and follow up with him frequently to make sure the violence stops.</p>
<b>With his intimate partner</b>	<p>Talk to his partner openly and honestly and listen carefully to what they have to say. Open communication helps people to know what they want from each other, especially when it comes to sharing the tasks of taking care of the family as well as supporting each other. Understand that 'no means no'. Everyone has the right to choose whether they want to have sex or not. If a woman says 'no', then that's what she means. Silence does not mean 'yes' - no matter what the circumstances are.</p>
<b>With children</b>	<p>Be a role model to boys and young men. Gender-equitable men can be powerful role models for boys and other men in their community. Boys are watching how men relate to women to figure out how they should relate to girls and women. So it is important for men to teach boys early, and teach them often, that there is no place for violence in a relationship.</p>
<b>With his friends</b>	<p>Stand up for his principles and resist the pressure from friends to act in ways that disrespect women or those people whose gender identity and/or sexual orientation do not conform to dominant social norms. If friends act in ways that devalue women or contribute to violence, it is important that men challenge them to think about what they're saying or doing and not let them use cultural justifications to excuse violent or abusive behaviour. One thing that men can do with their male friends is to promote the idea that a society with greater gender equality and less rigid roles for men will benefit men too. If it is hard for a man on his own to challenge patriarchal masculinities, it is important for men to support each other in doing so.</p>

**With his work  
colleagues**

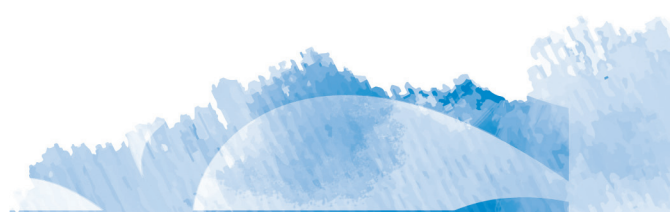
Get involved in efforts to make the workplace a safe and dignified environment for everyone who works there, irrespective of gender identity. Workplaces continue to be places where women are often discriminated against, harassed and feel disrespected and unsafe. Men can play an important role in allying with women in efforts to create safe and dignified workplaces, both in terms of working to change policies as well as challenging men to change their behaviour. In most societies, women still earn less than men for doing the same work and have fewer economic rights. A powerful way for men to be allies to women in struggles for greater gender equality is to support their very practical struggles for equal pay and rights.

**With his local  
community**

Be active in the community. More and more men are getting directly involved with local organisations that work to end violence against women and girls. It is important that men find out what is going on in their community, and lend their energies and skills to such efforts. This includes supporting efforts to work directly with boys and men on transformative masculinities. It can also include: writing newspaper articles or press releases; joining marches for gender equality; participating in protests saying 'no to violence against women'; and helping to raise money for women's shelters and activist organisations demanding women's rights.

**With organisations  
working for social  
justice**

Demand justice and rights. Existing laws related to domestic and sexual violence make it very clear in most societies that governments have an obligation to ensure safety for all - and to arrest, prosecute and convict perpetrators of domestic and sexual violence. In most countries, the police and the criminal justice system are repeatedly failing victims of violence. It is essential that men get involved in taking action to demand that the government meet its obligations to safety and security. They can also help by accompanying survivors to court, helping them to access their human rights, and when necessary, putting pressure on the police and the courts.



## Lessons from working with men on gender equality

In thinking about what men can do to challenge patriarchal masculinities and promote transformative masculinities, it is helpful to look at the lessons being learned across the world from work being done with boys and men on transformative masculinities. Before moving on to the next section, look the table below to learn more about key lessons that have been learned from such work.

**Be the change we want to see in the world** Programs working on transformative masculinities are learning the importance of engaging men and boys in expressing their visions of what they want their personal relationships, family lives and community situation to be like, and then reflecting on and committing to the changes they need to make in their own behaviours in order to make a contribution, however small, to turning this vision into reality.

**Get and give support** One valuable lesson being learned is the importance of fostering supportive relationships and peer groups for boys and men who are trying to embrace and promote transformative masculinities. We need to work with others to make changes in our lives - we cannot do it alone, especially when we are dealing with deeply entrenched ideas about and practices of masculinities and femininities. But in most societies, ideas about masculinity make it hard for men to ask for help or express their feelings, or support other men in dealing with such feelings. At the same time, men who are advocating for transformative masculinities can face a backlash from other men, and even some women, who want to preserve patriarchal masculinities. Being able to both seek and give support is an important part of men being able to deal with this backlash, challenge patriarchal masculinities and promote transformative masculinities.

**Strengthen our “power to”** Programming with boys and men on transformative masculinities is also learning the importance of not simply providing men with information about masculinities and the benefits for all of more transformative masculinities. A critical focus of this work must also be on equipping men and boys with the skills and support they need to make change, both in their own personal lives and in the life of their community.

**Build our “power with”** Challenging patriarchal masculinities can sometimes seem as if it is an overwhelming task. Hence the emphases on getting and giving support and the practical skills that men need to make changes in their lives. This is also why programming with boys and men on transformative masculinities has emphasized the need to work closely with organisations working on rights and empowerment for girls and women, in order to strengthen the collective power to make change.

**Be an ally** In order to build such “power with” collaborations with women and girls, boys and men need to recognise the importance of girls’ and women’s leadership in efforts to end the violence against them and secure full gender equality. Given that patriarchal masculinities rely on the belief in men’s ‘natural’ authority and leadership, it is essential that transformative masculinities work with boys and men seeks to strengthen the leadership of girls and women by focusing on the ways in which boys and men can be allies to women and girls, taking their lead on the actions that must be taken.

**Be accountable** A key lesson being learned is the importance of challenging and supporting boys and men to be more accountable for the ways in which they continue to act on their male privilege. Because patriarchal ideas about masculinities and femininities are so deeply engrained in many societies, much of this privilege is barely noticed, especially by men themselves - it is simply the way things are. Bringing men’s attention to the ways that they are privileged by masculinity and the ways that they act on this privilege, and then helping them to change their behaviour so that they no longer reinforce male privilege, is a key part of strengthening work for gender equality by helping men be more accountable.

## The bigger picture - what the international community is doing

The international community has long been concerned with efforts to work with boys and men on challenging patriarchal masculinities. As long ago as 1979, when the UN General Assembly adopted the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), it was recognised that the struggle for gender equality must also involve work on transformative masculinities. CEDAW was the first international agreement to include specific language about the equal responsibilities of men and women in family life, and the importance of transforming the harmful norms and practices of patriarchal masculinities. CEDAW has now been ratified by over 188 states. The 1994 International Conference on Population and Development (ICPD) in Cairo and the 1995 Fourth World Conference on Women in Beijing increased the emphasis within international discussions on working with boys and men on transformative masculinities in order to promote women’s empowerment and gender equality.

This emphasis on transformative masculinities was discussed in more policy and programmatic detail at the 48th session of the UN Commission on the Status of Women (CSW) in 2004, which examined “The Role of Men and Boys in Achieving Gender Equality” as one of its priority themes. In its Agreed Conclusions, the CSW reaffirmed that both men and women must



participate in promoting gender equality and provided recommendations to continue and expand inclusion of men and boys in key areas, including: (1) the socialization and education of boys and young men; (2) the workplace and the sharing of family and care giving responsibilities; (3) prevention of and response to HIV/AIDS; and (4) the elimination violence.

The United Nations in general, and UN Women in particular, is taking a lead on efforts to fully integrate work with boys and men on transformative masculinities into ongoing efforts to end violence against women and girls and promote gender equality and women's empowerment. Such integration has been emphasized in the work of the UN Special Rapporteur on Violence Against Women (<http://www.ohchr.org/EN/Issues/Women/SRWomen/Pages/RashidaManjoo.aspx>), the UN Secretary-General's UNiTE Campaign to End Violence Against Women (<http://endviolence.un.org/>), the UNiTE campaign's Global Network of Men Leaders (<http://www.un.org/en/women/endviolence/network.shtml>), and UN Women's own HeForShe campaign (<http://www.heforshe.org/>).

The MenEngage Alliance, a global network of more than 300 NGOs and UN partners working to engage men and boys in gender equality and in violence prevention, produced the following Call for Action (<http://menengage.org/wp-content/uploads/2014/01/MenEngage-10-Point-Call-for-Action.pdf>) at the 2013 UN Commission on the Status of Women on Making Primary Prevention from Gender-Based Violence a Global Right. This Call for Action recommends 10 concrete steps that the UN and national governments can and should take immediately to engage men and boys in preventing violence against women, as follows:

- Create and universally implement school-based, gender equality curricula that include discussions of gender-based violence.
- Scale up national level awareness and public education efforts to educate men and women about existing laws on VAW and to defuse men's resistance to women's rights by explaining why gender equality is also in men's interest.
- Scale up bystander intervention approaches that seek to change social norms and create individual and community

accountability.

- Scale up high quality, evidence-informed mass media and communications strategies that engage men and boys as part of the solution in ending VAW.
- Test and scale up secondary prevention approaches that offer specific support for men and boys who have witnessed or experienced violence during childhood.
- Implement VAW prevention together with policies to decrease alcohol consumption.
- Restrict access to guns.
- Engage men in VAW prevention in tandem with women's economic empowerment, including micro-credit programs and income support programs.
- Engage men as fathers and in parent training.
- Support research and evaluation on integrating programs for men who have used intimate partner violence as part of comprehensive community support for women survivors of violence.

## **Transforming masculinities in practice**

On the ground, work with boys and men on transformative masculinities continues to be done across a range of sectors and sectors. This reflects our understanding that for efforts to end violence against women and girls to be truly effective, they must involve multiple sectors that relate to the political, economic and social factors fuelling such violence and maintaining gender inequalities. Look below at the different sectors in which work is being done with men to promote more transformative masculinities.

**Sexual and reproductive health and rights** Looking at patterns of contraception use can be useful in highlighting issues of men's involvement in sexual and reproductive health. In the global South, male contraceptive methods account for 7 percent of use compared to 93 percent for female methods. Various factors affect these disparities. In addition to availability, accessibility, and information regarding methods, cultural constructions of masculinity that emphasize fertility and male sexual pleasure and risk-taking significantly shape men's perceptions about and use of contraception methods, both female and male. While sexual and reproductive health, contraception, and related matters are still widely considered to be a woman's concern, women's actual access to and use of services is still, in many ways, shaped by men's decision-making. At the individual and household levels, this is true where men control financial resources and women's mobility. At the societal level, in many settings, male politicians, cultural, and religious leaders with conservative agendas control girls' and women's access to sexual and reproductive health services more broadly.

Patriarchal masculinities also put men's own health at risk, as well as the health of their sexual partners. When masculinity is associated with sexual risk-taking and control over women, men may not use condoms, have more partners, and engage in more transactional sex. Similarly, norms surrounding masculinity that still associate health-seeking behaviour with weakness and femininity may discourage men's use of HIV testing and necessary related services, including anti-retroviral therapies. Studies have consistently shown that men seek HIV testing at a lower rate than women do in most settings, and that men are less likely to seek, use, and adhere to treatment, leading to ongoing health risks for themselves, their partners, and their children. These risks can be seen in the fact that the fastest rising population of people infected by HIV is young heterosexual women, in small part due to being biologically more susceptible, but largely because of gender inequalities in power with their male partners. Some groups of men are at particularly high risk of HIV infection because of patriarchal ideas about masculinities. Such ideas, which insist on men being heterosexual, make men who have sex with men particularly vulnerable, because they are unable to access HIV prevention services given the legal punishment and social discrimination that they face.

Yet there are signs of progress. Research has found that men's awareness of contraceptive methods has increased while their preference for fertility has declined. A 2007 WHO review of interventions engaging men and boys in sexual and reproductive health, among other health areas, identified various programs that had led to changes in behaviour and attitudes. These included increased contraceptive use (e.g., Together for a Happy Family, Jordan); increased communication with a spouse or partner about child health, contraception and reproductive decision-making (e.g., Soul City, South Africa, and Husbands School, Niger.); increased use of sexual and reproductive health services by men (e.g., initiatives in health and family welfare centers in Bangladesh); and increased condom use (e.g., Sexto Sentido, Nicaragua<sup>4</sup>).

**Parenting and care work** Men's active involvement with caregiving has a positive effect on the gender socialization of children. There is evidence that positive male parental involvement increases the likelihood that sons will grow up to be more gender-equitable and involved fathers themselves, and that daughters will have more flexible views about gender equality and a greater sense of equality within relationships. Working with men to be more active in caring roles with their children can also be a key strategy in ending men's violence against women: research has found that men who are engaged in caring roles with their children are less likely to commit violence against their partners. Given the link between witnessing one's father's use of violence and one's own use of violence, engaging fathers in modeling nonviolent behaviours is crucial to ending the cycle of violence.

A number of initiatives are underway to promote men's more positive involvement in parenting and caregiving. Partners in MenCare, a global fatherhood campaign, and many others organisations are motivating and training men to be more active parents and gender-equitable partners, as well as running campaigns on men's roles in maternal and child health and non-violent raising of children in order to change community norms around men and caregiving. In Latin America, some significant efforts have been made to engage men in prenatal care and child birth. Data from Chile, for example, indicates a dramatic increase in the presence of fathers in the delivery room, owing in part to demand by women and men, as well as public-health reform efforts such as those advocating breastfeeding and changes designed to humanize childbirth. In September 2009, a law institutionalized the Childhood Social Protection System ("Chile Grows with You," or Chile Crece Contigo) which supports the holistic development of children and promotes increased participation of fathers in childcare, pregnancy and birth<sup>5</sup>.

**Post-conflict settings** Given the links between conflict, militarism and patriarchal masculinities discussed earlier in this self-study tool, post-conflict settings have become important opportunities to work with young and adult men on transformative masculinities. The emergence of "Second Generation" Disarmament, Demobilization and Reintegration (DDR) programs has led to a greater focus on issues of gender-based violence, with a number of implications for transformative masculinities work. In Sudan, Sonke Gender Justice has implemented its One Man Can (OMC) workshop and campaign methodology within DDR programs in war-affected communities to increase men's involvement in preventing gender-based violence. At the end of the project, NGO participants agreed to form an OMC National Network to combat Gender-Based Violence (GBV) across Sudan, promote gender equality and healthy relationships between men and women. Other interventions addressing transformative masculinities have focused on integrating this work into peace-building interventions. The Living Peace Groups initiative has worked with local partners in Burundi and the Democratic Republic of the Congo on the development of a community-based program, primarily targeting men and based on group therapeutic and psycho-educational tools. By building skills in conflict resolution at the family level, the Living Peace Groups initiative addressed the effects of trauma on men, and helped them develop positive coping strategies as a way to improve their relationships with their intimate partners<sup>6</sup>.

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5 For references and websites of this initiatives, please go to our Further Resources section below.

6 IDEM

**Violence against women and girls** As this booklet has emphasized, violence against girls and women and other forms of gender-based violence are central to the workings of patriarchal masculinities. Finding effective ways to respond to and prevent such violence must therefore be a central component of work on positive masculinities. This must include work to change the attitudes and behaviours that fuel this violence. Group education approaches, often supported by community-wide sensitisation campaigns, have been shown to be effective in this regard. Sometimes this work is focused on boys and men specifically, such as Program H in Brazil which engages young and adult men in personal reflection and group discussion on the harms of patriarchal masculinities, their roles in ending these harms and the skills and relationships they need to embrace more transformative masculinities. Other work has targeted both women and men in efforts to change personal behaviours and social norms that support gender-based violence, such as Stepping Stones, originally developed in Uganda (<http://www.steppingstones-uganda.org/>) and, after adaptation, implemented in many settings in Africa, which uses community-based workshops that promote critical reflection on gender and equitable relationships and SASAI, which is a GBV community mobilization intervention developed in Uganda which has been found to have a very positive impact on reducing violence and violence-supportive attitudes.

Work is also needed at the institutional level, to ensure that all perpetrators of violence against women and girls, who are almost always men, are held fully accountable. For this reason, work has focused on male-dominated police and justice systems to improve their response to violence against girls and women. The Rabta Police Training Program developed by Rozan, an NGO in Pakistan, uses an Attitudinal Change Module (ACM) to support police officers, the overwhelming majority of whom are male, in reflecting on their own gender conditioning and experiences of violence. This workshop-based methodology emphasizes skills building in communication, anger/stress management as well as self-awareness<sup>7</sup>.

**Women's economic empowerment** Economic changes are having complex impacts on masculinities and gender-based violence. New economic opportunities are opening up for women in many parts of the world which are strengthening their economic empowerment, and many developing programs are focusing specifically on women's economic empowerment. In some cases, this has prompted a violent backlash from men, who have seen their patriarchal authority eroded, and who may also be suffering from changes in the economy which, in some cases have increased male unemployment. To address these issues, there is a growing interest in identifying ways of working with men as part of women's economic empowerment initiatives, to ensure men's support for such work and use the opportunity to promote more transformative masculinities with men.

In Bangladesh, the Costs of Violence Against Women (COVAW) initiative, working through existing women's economic empowerment initiatives in 24 villages, identified men who were known for behaviours and attitudes consistent with the project's anti-GBV messages and formally recognised them as "Role Models". This was one component of a broader intervention, comprising fortnightly education sessions on the roots of domestic violence, the financial and social damage caused by domestic violence and explorations of masculinity with a women's group and a mixed gender group

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For references and websites of this initiatives, please go to our Further Resources section below.

in each of the target villages, as well as regular discussions with community leaders and a Performance Group at district level which communicated project messages through popular entertainments. The male role models were supported to complement the above, by participating in community events to disseminate messages on the costs and consequences of violence against women and providing advice to other men for preventing and reducing violence against women. The use of men as role models helped to demonstrate and celebrate men's transformative masculinities to the community, as well as helping to create solidarity between men, reminding individuals that they are not alone in challenging traditional norms of violence or controlling behaviour. Two other examples of this kind of work which have both subject to careful evaluation and found to be effective in preventing violence include the Sisters for Life/IMAGE/RADAR program in South Africa, and the International Rescue Committee's EAŞE program which has been developed for use in humanitarian settings.<sup>8</sup>

**Social Justice movements** As this self-learning tool has emphasized, people's attitudes towards and practices of masculinities and femininities, as well as their experience of gender inequalities and gender-based violence, are all affected by their experiences of other forms of social privilege or injustice. Huge numbers of women and girls suffer violence from men the world over. But such violence can take different forms with different harms and a differing ability to get justice depending on women's level of social marginalization. For example, working class women, ethnic minority women and indigenous women all face forms of institutionalized violence, whether in the workplace or at the hands of state officials, that typically middle class, ethnic majority women do not experience. This is why issues of gender-based violence and gender justice have been highlighted by women who are active within struggles over labour rights and justice for ethnic minorities and indigenous communities.

Such issues are now being taken on by a range of social justice movements, challenging the men within these movements to reflect on the contributions they can make to end the violence of patriarchal masculinities. In the pro-democracy street protests in Egypt in 2011-2013, for example, an activist group Shoft Taharosh provided a powerful example of collective action between young women and men to initiate awareness-raising campaigns on sexual violence in public space in Egypt, rescue operations and engage in policy advocacy<sup>9</sup>.

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8 For references and websites of this initiatives, please go to our Further Resources section below.

9 For references and websites of this initiatives, please go to our Further Resources section below.

## Guiding principles for working to transform masculinities

**Work in solidarity with women-led work on violence against women and girls** It is important that transformative masculinities work to address violence against women and girls works in solidarity with women-led efforts, in order that such work reinforces existing initiatives. In practical terms, this means nurturing relationships of trust and collaboration and maintaining clear lines of communication and accountability. Budgetary support for strengthening such relationships may be required.

**Do no harm** All programs working on transformative masculinities should consider whether their messages and imagery unintentionally reinforce unhelpful traditional stereotypes about men and women that contribute to violence against women and girls. Programs seeking to transform inequitable gender roles and social norms should be alert to the dangers of unintentionally generating other gender discriminatory attitudes (such as men feeling that they need to ‘protect’ women by limiting their mobility, freedom or privacy) or anti-equality perspectives (such as homophobia) that sometimes arise.

**Engage with men’s interests in gender change** Programs should be based on an understanding of the different conceptions of what it means to be a man in different cultural contexts and how these definitions may contribute to gender inequality, discrimination and violence against women and girls. Efforts to promoting transformative masculinities must take account of these cultural specificities, recognise men’s multiple interests in challenging norms of harmful and violent masculinity, and link positive, non-violent masculinities with culturally compelling gender identities for men. In working with men to address violence against women and girls, it is crucial that men are seen as part of the solution. This strategy will help diminish men’s defensiveness and hostility for being blamed for the behaviour of some men.

**Hold men and male-dominated institutions accountable** An important lesson learned when engaging men as part of the solution is to be careful to use language that recognises that all men do not commit acts of violence, while emphasizing that all men need to be held accountable for their personal and political actions, including condoning sexism or violence. This accountability must also be extended to male-dominated institutions and the ways in which their action or inaction serves to maintain harmful norms of masculinity and fuel violence against women and girls.

**Address men's vulnerabilities** Programs should recognise that not all men are equal - differences in age, education levels, socio-economic status, and experiences of racism, homophobia and other factors need to be addressed. There are also multiple dimensions to each individual man, for example, men may experience power and powerlessness at the same time; a man may feel powerful in his home in relation to his wife, but may feel oppressed at work. Recognizing and addressing the ways in which men experience injustice, including many forms of violence rooted in patriarchal norms, is an important component of engaging them in efforts to address violence against women and girls, and promote greater gender justice. Work on transformative masculinities must involve active efforts to overcome, sexism, social exclusion, homophobia, racism or any form of discriminatory behaviour against women or gay/bisexual/transgender men and women, or on any other basis.

**Recognise sexual diversity and sexual rights** Linked to the above is the importance of promoting transformative masculinities that respect sexual diversity and the sexual and reproductive rights of all.

**Employ positive messages and multiple strategies** Framing work with men as being part of the solution to gender-based violence is important. This involves openly acknowledging with men that they are often grouped together and blamed for the actions of some without the recognition of their diverse beliefs and behaviours. It is important to create 'safe' spaces for men where they can learn more about issues of masculinity and violence, ask questions without being judged or feeling ignorant, where they can participate without feeling threatened by expressing their concern for 'women's issues', and can reflect on their own attitudes about women and violence. Additional strategies include:

- Using the mass media to reinforce non-violent norms and foster attitudes among men and the public at large that violence against women is not acceptable, that 'real men' do not exert violence, and women are equal.
- Working at the community level with various educational, outreach and mobilization strategies to influence social norms and create an enabling environment for men and boys to reject traditional stereotypes of manhood and use of violence.
- Promoting change at the society-wide and community levels that can provide a social context that supports and reinforces positive change in individuals.

From our experiences with existing work with boys and men on transformative masculinities and ending violence against women and girls, we can also begin to identify some basic principles which should guide the development and implementation of this work. The brief discussion of programming principles in the table below is adapted from the [Guiding Principles \(http://www.endvawnow.org/en/modules/view/9-men-boys.html#46\)](http://www.endvawnow.org/en/modules/view/9-men-boys.html#46) developed by UN Women, as part of its Virtual Knowledge Center to End Violence Against Women and Girls and the [Core Principles](http://menengage.org/about-us/our-core-principles/) developed by MenEngage (http://menengage.org/about-us/our-core-principles/) to guide their work.





## Taking stock

Before finishing this chapter, let's pause to take stock of your learning so far. Please answer the following questions - and remember there may be more than one correct answer. The final question is more open-ended, intended to help you reflect on what you have learned from this chapter.

**Question 1: *Why do men get involved in thinking about and working on transformative masculinities?***

- A. Because they care about women and girls
- B. Because they care about their own well-being
- C. Because they are committed to human rights
- D. Because they are good men

[Correct answer = B, C and D]

**Question 2: *Where can men take action to help challenge patriarchal masculinities and promote more transformative masculinities?***

- A. With friends and peers
- B. With work colleagues
- C. With their local community
- D. With organisations working for social justice

[Correct answer = A, B, C and D]

**Question 3: *In which sectors is work being done with men to promote transformative masculinities?***

- A. Women's economic empowerment
- B. Parenting and care work
- C. Sexual and reproductive health and rights
- D. Violence against women and girls

[Correct answer = A, B, C and D]

**Question 4: What are the principles that should guide this work with men and boys on transformative masculinities?**

In 50 words or less, describe in the box below some of the core principles for work with men and boys on transformative masculinities:

## Further resources

- Powerful video testimonies from women and men about the importance of transformative masculinities have been collected by MenEngage (<http://menengage.org/film/>)
- UN Women’s Virtual Knowledge Centre to End Violence Against Women and Girls (<http://www.endvawnow.org/>) includes more information on the principles and practices of involving boys and men in efforts to end violence against women and girls.
- Programs that had led to changes in behaviours and attitudes of men and boys in sexual and reproductive health, among other health areas:
  - Together for a Happy Family, Jordan <http://ccp.jhu.edu/documents/14.pdf>
  - Soul City, South Africa, <http://www.soulcity.org.za/>
  - Husbands School, Niger, <http://www.unfpa.org/es/node/8453>
  - Health and family welfare centers in Bangladesh [http://www.popcouncil.org/uploads/pdfs/frontiers/FR\\_FinalReports/Bangladesh\\_Male%20Involvement.pdf](http://www.popcouncil.org/uploads/pdfs/frontiers/FR_FinalReports/Bangladesh_Male%20Involvement.pdf)

- Sexto Sentido, Nicaragua, [https://www.youtube.com/channel/UCxcccP9G1m-l\\_8--yEV4e8Og](https://www.youtube.com/channel/UCxcccP9G1m-l_8--yEV4e8Og)
- Initiatives to promote men's more positive involvement in parenting and caregiving. |
  - MenCare <http://men-care.org/> , a global fatherhood campaign
  - Chile Childhood Social Protection System "Chile Grows with You," or Chile Crece Contigo <http://www.crececontigo.gob.cl/>), which supports the holistic development of children and promotes increased participation of fathers in childcare, pregnancy and birth.
- Webs reflecting number of implications for transformative masculinities work.
  - Sudan's Sonke Gender Justice One Man Can (OMC) workshop <https://www.changemakers.com/competition/men/entries/one-man-can-campaign>
  - The Living Peace Groups in Burundi and the Democratic Republic of the Congo <http://promundoglobal.org/programs/living-peace/>
  - Program H in Brazil <http://promundoglobal.org/programs/program-h/>
  - Stepping Stones in Uganda and many countrys in Africa <http://www.steppingstonesfeedback.org/>
  - SASA! <http://www.3ieimpact.org/evidence/impact-evaluations/details/292/>
- Programs to insure at the institutional level that all perpetrators of violence against women and girls, who are almost always men, are held fully accountable, focused on male-dominated police and justice systems to improve their response to violence against girls and women
  - The Rabta Police Training Program developed by Rozan in Pakistan <http://www.rozan.org/?q=article/police-program-rabta>
  - The Costs of Violence Against Women (COVAW) initiative In Bangladesh <http://www.care.org/sites/default/files/documents/2013%20COVAW%20Case%20Study.pdf>
  - Sisters for Life/IMAGE/RADAR program in South Africa

[http://www.wits.ac.za/academic/health/publichealth/radar/socialinterventions/10453/intervention\\_with\\_microfinance\\_for\\_aids\\_gender\\_equity.html](http://www.wits.ac.za/academic/health/publichealth/radar/socialinterventions/10453/intervention_with_microfinance_for_aids_gender_equity.html)

- The International Rescue Committee's EA\$E program

<http://www.rescue.org/resource-file/getting-down-to-business>

- Social justice movements that encourage men within this initiatives to to reflect on the contributions they can make to end the violence of patriarchal masculinities.
  - Shoft Taharosh in Egypt <http://interactions.eldis.org/gender-based-violence/profiles-collective-actors/emerging-conclusions-and-findings>

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