

Masculinities:

Male Roles and Male Involvement in the Promotion of Gender Equality

A Resource Packet



Women's Commission for Refugee Women and Children

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MISSION STATEMENT

The Women's Commission for Refugee Women and Children works to improve the lives and defend the rights of refugee and internally displaced women, children and adolescents. We advocate for their inclusion and participation in programs of humanitarian assistance and protection. We provide technical expertise and policy advice to donors and organizations that work with refugees and the displaced. We make recommendations to policy makers based on rigorous research and information gathered on fact-finding missions. We join with refugee women, children and adolescents to ensure that their voices are heard from the community level to the highest councils of government and international organizations. We do this in the conviction that their empowerment is the surest route to the greater well-being of all forcibly displaced people. Founded in 1989, the Women's Commission is an independent affiliate of the International Rescue Committee.

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Table of Contents

Goal.....	1
Objectives	1
I. Introduction.....	2
II. Definitions.....	4
III. Background	6
IV. Historical Context of Masculinity	9
V. Rationale for Inclusion.....	11
A. Impact of Gender Inequality	11
B. Male Non-participation	12
C. Male Inclusion.....	14
D. Benefits of Gender Equality for Men.....	15
VI. The Way Forward — Gender Justice	17
VII. Application to Contexts of Displacement	21
VIII.Reference Materials	24
Gender Equality Tools	27
Checklist for Measuring Gender Equality in Refugee and IDP Situations.....	29
Good Practice for Working Toward Gender Equality	31
Tools for Creating Positive Gender Identities	33
Gender Quiz	35

Goal

The development of a resource packet on masculinities and male inclusion in gender mainstreaming covering definitions, approaches, application in the refugee context and tools. Male inclusion/masculinities have been a gap in gender mainstreaming efforts and are vital in order to move the gender equality agenda forward.

Objectives

1. To research and document previous and current work done on masculinities, male involvement in gender equality, men in development and male inclusion in gender mainstreaming efforts.
2. To analyze the research vis-à-vis displaced populations and the unique challenges and opportunities presented therein for male inclusion in gender mainstreaming.
3. To write a user-friendly resource packet to address the concept of masculinities in the context of displacement and provide tools for moving forward.

“Sixty years have passed since the founders of the United Nations inscribed on the first page of our Charter the equal rights of women and men. Since then, study after study has taught us that there is no tool for development more effective than the empowerment of women. No other policy is as likely to raise economic productivity or to reduce infant and maternal mortality. No other policy is as sure to improve nutrition and promote health — including the prevention of HIV/AIDS. No other policy is as powerful in increasing the chances of education for the next generation. And I would venture that no policy is more important in preventing conflict, or in achieving reconciliation after a conflict has ended.”

UN Secretary-General, Kofi Annan, at the Beijing +10 meeting in New York, March 2005.

I. INTRODUCTION

At the 48th session of the United Nations Commission on the Status of Women in March 2004, participating governments agreed an important set of conclusions on “the role of men and boys in achieving gender equality” and urged all key stakeholders, including governments, UN organizations and civil society, to promote action at all levels in fields such as education, health services, training, media and the workplace to increase the contribution of men and boys to furthering gender equality.¹ In order to initiate work on gender equality and male involvement therein, critical examination of men’s power and privilege and current constructs of “masculinities” are necessary prerequisites.

Seventy percent of the 1.3 billion people worldwide living in extreme poverty are women and girls. Gender discrimination is a major cause of poverty and, in many countries, women still have great difficulties securing basic education, finding employment and having fair control over household income. Until gender discrimination is ended, through the mainstreaming of gender issues and the promotion of gender equality, these issues cannot be successfully addressed. The patterns of domination, though, may be so deeply embedded in cultures and institutions that we may not even recognize them: boys getting more food than girls; streets where women walk only under threat; the interruption of women’s speech in conversation. Awareness, analysis and visibility are, hence, key starting points in our task of understanding gender roles and masculinities and their impact on our programs and services targeting persons of concern.

Male inclusion in the gender mainstreaming process has increasingly been documented as vital to the success of mainstreaming efforts. It is well understood that the achievement of gender equality is not possible without the active involvement and support of men. Men must be reached and included so that interventions for women and girls are not derailed by male resistance.

Too often sidelined as a women’s issue, gender mainstreaming and gender equality stagnate as peripheral issues with considerable lip service but little tangible movement. We still fail to understand men’s roles and responsibilities in working toward a gender equitable world. We fail to grasp their reluctance to become involved. We fail to analyze how masculinity limits and inhibits male participation. Additionally, we fail to articulate the negative effects on men of perpetuating a gender unequal world and the potential positive ramifications—for men—of gender equality.

We need to develop approaches and strategies for male inclusion in the gender equality process. We need to deepen our understanding of the resistance encountered, document what works and develop tools for field-based use. We need to bring men and boys front and center, in line and in place with women and girls, in the promotion of gender mainstreaming and in the march for gender equality. We need to stress that promoting gender equality is not about granting privileges to women while disempowering men. It is about creating integrated approaches that benefit all. It is about creating a more socially just world.

¹ UN Commission on the Status of Women, 48th session, 1 - 12 March 2004.

Displaced populations, often unaffected by national policies and priorities, may remain marginalized by national government gender mainstreaming efforts. Service providers to these populations may have little awareness of gender issues. They may be reluctant to interfere with local cultural practices. They may be unaware of how resources and power are monopolized by male members of the community and the impact this has on women and girls.

This resource packet attempts to broaden understanding of masculinities, the role and need for male inclusion in the gender mainstreaming process, how gender inequality impacts both men and women, and to provide thoughts for the way forward. Much of the information provided is generic, but its intent is to target service providers working with displaced populations as a means of strengthening their approaches and interventions in order to enhance gender mainstreaming in their work. Finally, tools are provided to assess male and female participation and measure good practice.

II. DEFINITIONS

Fatherwork: refers to caring for and contributing to the life of the next generation. The term also implies that becoming a positive influence in a child's life is *developmental*, not only for the child, but for the father.²

Gender: refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, aptitudes and likely behaviors of both women and men (femininity and masculinity). Gender roles and expectations are learned. They can change over time and they vary within and between cultures. Systems of social differentiation, such as political status, class, ethnicity, physical and mental disability, age and more, modify gender roles. The concept of gender is vital because, applied to social analysis, it reveals how women's subordination (or men's domination) is socially constructed. As such, the subordination can be changed or ended. It is not biologically predetermined nor is it fixed forever.³

Gender analysis: explores inequalities in gender roles and responsibilities in society, and identifies the practical needs and strategic interests of women and men. It asks key questions such as "who does what?," "who decides?," "who gains?" and "who loses?" It examines the impact not just on men and women in general, but on particular groups of men and women, taking into account diversity according to, for example, age, race, class, ethnicity, disability and sexual orientation.⁴

Gender-based violence: is violence that is directed against a person on the basis of gender or sex. It includes acts that inflict physical, mental or sexual harm or suffering, threats of such acts, coercion and other deprivations of liberty. While women, men, boys and girls can be victims of gender-based violence, women and girls are the main victims.

Sexual and gender-based violence shall be understood to encompass, but not be limited to the following:

- a) Physical, sexual and psychological violence occurring in the family, including battering, sexual exploitation, sexual abuse of children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation.
- b) Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution.

² See Janet Brown's chapter, "Fatherwork in the Caribbean," from Ruxton. S. (Ed.), *Gender Equality and Men*, Oxfam, 2004, p. 113.

³ Definition from UNESCO's *Gender Mainstreaming Implementation Framework, Baseline definitions of key concepts and terms*, April 2003.

⁴ Definition from footnote in Thalia Kidder's chapter, "How do you eat between harvests?" in Ruxton, S., (Ed.), *Gender Equality and Men*, Oxfam, 2004, p. 75.

- c) Physical, sexual and psychological violence perpetrated or condoned by the State and institutions, wherever it occurs.⁵

Gender equality: means that women and men have equal conditions for realizing their full human rights and for contributing to, and benefiting from, economic, social, cultural and political development. Gender equality is therefore the equal valuing by society of the similarities and the differences of men and women, and the roles they play. It is based on women and men being full partners in their home, their community and their society.⁶

Gender equity: is the process of being fair to men and women. To ensure fairness, measures must often be put in place to compensate for the historical and social disadvantages that prevent women and men from operating on a level playing field. Equity is a means. Equality is the result.⁷

Gender mainstreaming: the process of assessing the implications for women and men of any planned action, including legislation, policies or programs, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programs in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality.⁸

Masculinities: conveys that there are many socially constructed definitions for being a man and that these can change over time and from place to place. The term relates to perceived notions and ideals about how men should or are expected to behave in a given setting.

Masculinity and femininity are relational concepts, which only have meaning in relation to each other. Masculinities are configurations of practice structured by gender relations. They are inherently historical; and their making and remaking is a political process affecting the balance of interests in society and the direction of social change.⁹

⁵ Definition from *Sexual and Gender-Based Violence against Refugees, Returnees and Internally Displaced Persons; Guidelines for Prevention and Response*, UNHCR, May 2003.

⁶ Definition from UNESCO's *Gender Mainstreaming Implementation Framework, Baseline definitions of key concepts and terms*, April 2003.

⁷ Ibid.

⁸ Ibid.

⁹ Connell, R.W., *Masculinities*, University of California Press, 1995, p. 44.

III. BACKGROUND

“Gender roles limit what both males and females can do. In effect, these sex roles enslave us, forcing us to be what others want us to be.”¹⁰

Gendered norms and behaviors are taught and learned rather than being natural or genetic. While mass culture likes to assume that there is a fixed, true masculinity, in fact, each societal construct of masculinity varies over time and according to culture, age and position within society. All men, though, while unique individuals, share one thing in common—gender privilege. By virtue of being born male, men are granted access to power, position and resources on a preferential basis to women. These are often assumed, taken for granted and seldom earned. A sense of entitlement, in fact, comes simply from having been born male.

Views about what it means to be a man and a woman are rooted in children’s earliest experiences and memories. Cultural norms about gender roles are “delivered” to a child by the family, the peer group and the community. Young boys, for example, are generally allowed more freedoms and have fewer restrictions placed on them than young girls. They are taught to play rough, to stand up for themselves, not to walk away from a fight. They run out to play while their sisters are kept indoors to care for younger children and to help with domestic chores.

At an early age many boys learn that they must be strong, they must not show their feelings, that conflict is resolved by physical violence and sometimes even that boys are superior to girls. This socialization can lead boys and men to feeling justified in subordinating women and girls. Of note, however, is the central, but certainly not exclusive role that women play in this socialization process—as mothers and teachers. The privileging of boys begins early—with differential child-rearing strategies and parental expectations, which are usually reinforced by the more-present mother. Women, therefore, also contribute to the perpetuation of male behavior and males’ sense of superiority.

As boys grow up, they often have priority access to higher education, especially if the family can afford to send only one child to school or college. They generally receive better jobs, or the same jobs at better pay. As adults, men are taught to define themselves by their career success.

Men and boys are, in most cultures, socialized to be competitive, aggressive and dominant. Political and economic power are valued and rewarded. Physically and financially powerful men are viewed as desirable by women and enviable by other men. Men are also, at times, socialized to be sexually promiscuous, even sexually irresponsible. Amongst themselves, men often brag about their sexual prowess—long a means of establishing status between men. The role of “stud” has often been coveted and valued in many societies, by both men and women.

Men are socialized into their gender roles and pressured to follow rules about how a man should think, feel and act. Men are urged to excel. They are supposed to grow up to be powerful and not to show weakness; they are preferred, valued and encouraged more and prepared better for

¹⁰ From Tucker-Ladd, Clayton E., *Psychological Self-Help*, Chapter 9 Society Establishes Gender Roles for Men and Women,.

careers than are females. They are expected to be independent, demanding and aggressive. Aggressive behavior, as an example, is reinforced and glorified by the violence in movies, sports and the military. The male heroes are generally strong, tough, often superhuman and ultra macho.

In recent times, sport has come to be a leading definer of masculinity in mass culture and the institutional organization of sport reinforces definite social relations: competition and hierarchy among men and almost complete exclusion of women.¹¹ Masculinities are, in fact, largely collectively constructed through interaction within cultures, groups and institutions (beyond individual families)—such as classrooms, factories, the military, sports clubs and the mass media. In many societies and in many men in all societies, men believe that their privilege and power are natural, normal and just—simply the way the world works.

With their granted privileges and defined by what are deemed to be “desirable traits,” men believe that they have little reason to relinquish their authority or share their position. Men believe gender equality means losing some of their advantage. It is seen as a “win-lose” situation; a finite pie being more equally divided with a resulting smaller piece for them. They rarely see how they suffer as a consequence of their privileged status nor do they see benefits for themselves in a more equitable world.

Boys and men do, however, suffer as a result of current male gender roles and gender inequality. Men and boys are under considerable pressure to stick to their gender roles and norms of masculinity, which make it difficult to be different. The male socialization process and social expectations can thus lead to personal insecurities conferred by a failure to make the masculine grade. Even the threat of such failure is enough to generate emotional tension and internal conflict expressed through fear, isolation, anger, self-punishment, self-hatred and aggression in many men, particularly young men. Young males’ self-doubts about their masculine credentials negatively impact their self-esteem. They may feel that they do not live up to the societal construct of masculine. Subsequent feelings of rejection and failure can lead to an unhealthy self-image and result in anti-social behaviors.

Additionally, with so much of the masculine role defined by economic success in lieu of other traits, changing roles and the loss of breadwinner status can have very damaging effects on the male ego. In less-developed countries, large numbers of youth are now growing up without any expectation of stable employment, around which familiar models of masculinity are defined; these marginalized, disaffected youth are resorting to violence, vandalism, terrorism and drugs to lash out or cope with this loss of male role status. Even the more developed world is impacted by these economic changes. For example, a 2002 World Bank report¹² on 27 transition countries in eastern Europe and Central Asia suggested that there has been a sharp increase in unemployment, mental illness, suicide and risk-taking behavior among men in some of the countries in the region. The negative changes for men (unemployment, alcoholism, mental illness, suicide) also have a negative impact on women—creating an ever-growing number of female-headed households, increasing women’s economic burden and reducing their protection.

¹¹ Connell. R.W., *Masculinities*, 1995, p. 54.

¹² Paci, P., *Gender in Transition*, World Bank, Washington, DC, 2002.

When employed, carrying the burden of “provider” for one’s spouse and children can create high levels of stress and anxiety as well as an ever-present fear of failure. The fear of job loss or being unable to successfully provide for one’s family is ever present. Meanwhile, the impact of unemployment can be devastating. Job loss can be emasculating, rendering men depressed, overwhelmed by feelings of worthlessness.

As societies and cultures change, the “emasculating” effects of poverty and economic and social change can erode men’s traditional roles as providers and limit the availability of alternative, meaningful roles for men in their families and communities. Men may consequently seek affirmation of their masculinity in other ways; for example, through irresponsible sexual behavior or domestic violence.

In spite of the male socialization process, however, caution must be exercised in depicting women as being essentially peaceful and men as essentially violent. These depictions reinforce antiquated, patriarchal models of masculinity and femininity and negate patterns of dominance and violence practiced by women, as well as patterns of peace and respect practiced by both men and women. In fact, research has shown that on intellect, temperament and other personal traits, there are no measurable differences between men and women and when differences do appear, they are small in comparison to variations within each of the sexes.¹³

All societies and cultures have a variety of masculine norms and behaviors that are positive and nonviolent. It is, thus, important to identify and promote the many positive values and norms that are also a part of masculinities around the world—men as peacemakers, men as caring fathers, men as nonviolent negotiators, men as supportive spouses who often sacrifice much of themselves in order to provide for their wives and children. Men are, in fact, as capable as women of being caring human beings and living in ways that are not damaging to other men, women and children as is demonstrated by men around the world every day.

¹³ Connell, R.W., *Masculinities*, 1995, p. 47.

IV. HISTORICAL CONTEXT OF MASCULINITY

“Masculinity” does not exist except in contrast to “femininity.” It is a relatively recent historical product of massive societal change. Certainly women have always been regarded as different from men—but usually (and no more positively), as in the case of western Europe pre-1700s, as incomplete or inferior examples of the same character.¹⁴ The stratification and cementing of gender roles along currently understood lines did not take place in large part until later.

Prior to changes in the 18th, 19th and 20th centuries, detailed below, there was evidence of considerable cultural diversity in the defining of gender relations and male gender roles. There were cultural and historical situations, for example, where rape was absent or, at least, extremely rare; where homosexuality was the predominant sexual practice at certain stages in life; where mothers were not responsible for child care—which was rather left to elders or servants—and where men were not normally aggressive. Different conceptualizations of masculinities, thus, come into existence at particular times and places and are always subject to change.

Current conceptualizations of masculinities and gender roles were shaped on a number of factors—the unprecedented economic and military growth of European and American power; the creation of global empires and a global capitalist economy; and the impact of colonization on the developing world. Empires, for example, were won, built and ruled by men—forging a direct link between legitimizing patriarchy and legitimizing empire (and its resultant colonization). The era of absolute monarchy followed by that of landed gentry, further institutionalized men’s power on scales previously impossible. Colonization, in addition, forced a reshaping of local cultures and practices under the pressure of the colonizers who tried to re-create native societies into mirror images of their own. Local groups and tribes were clothed, force-fed Christianity and relegated into hierarchical work crews and administrative structures, albeit at the lowest levels.

Currently, the export of European/American gender roles continues on a global scale—as economies worldwide attempt to compete with Western capitalism and the still-male-dominated corporations, armies, bureaucracies and politics of these global hyper-powers. The men of the western countries are, collectively, the major beneficiaries of the contemporary world order, based on their vastly increased power over resources and over the services of other people, and the accumulation and concentration of wealth this has brought them. They are being imitated by ever-growing numbers of male counterparts in the rest of the world; imitated because men gain a dividend from the current model of patriarchy—honor, prestige, the right to command, as well as an economic or material dividend. Currently, male domination of women is legitimized by the corporate economy’s promotion of individualism and competition rather than by being legitimized by religion or imposed by force, as was previously the case. Of note, however, is how even our concept of “economy” is gendered. When we talk about economy, we refer to the cash economy and paid work—industry, agriculture, commerce, that is, work done primarily by men—and do not include unpaid, non-monetized work such as raising children, washing and ironing, cleaning, caring for the sick and elderly, food preparation and cooking (work historically

¹⁴ See Connell, R.W., *Masculinities*, 1995 for a full discussion on the history of masculinities.

done by women). And, of course, when jobs are stereotyped by gender, there are often negative consequences for “women’s” jobs in terms of pay, benefits and security.

Rather than despair over the homogenization and proliferation of one dominant model of the male gender role, it is important to reflect on previous gains and possible future changes. Current gender roles do continue to evolve and are continuing to be challenged by a multiplicity of players—the women’s movement, the gay liberation movement, the fight against racism, social justice causes and the anti-globalization and environmental movements. The role of women and the role of racial and sexual minorities have changed considerably over the past 50 years. The role of men can change as well over the course of the next 50.

V. RATIONALE FOR INCLUSION

A. Impact of Gender Inequality

“It’s like a normal thing for women to be treated by their husbands as punching bags. The Nigerian man thinks that a woman is his inferior.”¹⁵

Unequal power relationships negatively affect both men and women. Inequality is a form of structural or institutional violence and is apparent in laws that treat women as second-class citizens, in social norms and in customs that deprive them of knowledge about their own bodies and that take away their authority to make independent decisions. Inequality is also apparent in endemic patterns of violence and abuse and in the disproportionate burden women often bear as the care providers for their families, which is further exacerbated when families split. Gender power relations have left a legacy whereby women are more likely to be disadvantaged than men, to have less access to resources, benefits, information and decision-making, and to have fewer rights within the household and within public life.

Unchallenged cultures of male dominance lead to female subordination and even exclusion. We sideline or lose half of the world’s talent, experience and knowledge, leaving our societies operating at little more than 50 percent capacity. Women are unable to share their thoughts and ideas fully and, hence, are unable to participate on an equal basis. They may be excluded from decision-making processes, too intimidated to contribute to discussions, or too busy with household and child care responsibilities to allow for meaningful participation.

Unfortunately, gender inequality is pervasive—it cuts across all issues and, hence, affects us all every day, in everything we do. Gender inequality has an impact on access to resources—such as property, loans and inheritance. Men’s predominant control of economic assets, political power, cultural authority and military might means that men control most of the resources required to implement women’s claim for equal rights.

Gender inequality can also impact women and girls through the internalization of negative role descriptions applied to them (incompetent, weak, powerless, etc.). They may start to believe that they really do possess those negative attributes and act according to the behaviors they deem society prescribes.

There is also a relationship between gender inequality and gender-based violence, as violence, privilege, injustice and impunity are intimately linked. Violent behavior is generally perceived to be an integral part of male behavior and as a normal feature of being a man. Violence is, in fact, culturally “masculinized.” Gender-based violence is related to systems and feelings of power—the oppression of women and certain groups of men. Gender inequality perpetuates a culture of violence. When women are viewed as something less, as persons subjected to male authority,

¹⁵ Obong Rita Akpan, former minister for women’s affairs in Nigeria, on the problem of domestic violence, *New York Times*, p. A1, August 11, 2005.

men feel less hesitation in using and degrading women for their own satisfaction—as their satisfaction is deemed to be of greater importance.

Culturally bound versions of masculinity sometimes use gender-based violence and other forms of violence as a means of establishing and maintaining power relationships and structural inequalities. Unfortunately, culturally dominant norms of masculinity that encourage men to use violence limit not only men's but also women's and girls' choices, safety and behavior. The formation of dominant and violent military masculinities in conflict zones around the world, for example, creates extreme forms of gender oppression. Civilian women and girls are used as sex slaves, porters and gun runners. During conflicts, as towns and villages are overrun and pillaged, women and girls are beaten, enslaved, raped and gang-raped as one of the spoils of war—seemingly justified and perpetuated by the violent military version of masculinity.

Gender inequality can have serious consequences for women's health. All too often men act in ways that contribute to a variety of public health problems. Men's attitudes and behaviors can undermine women's sexual and reproductive health. When women are not allowed to understand and control their own bodies, they are unable to control their reproductive health. As such, they are at higher risk for sexual abuse and exploitation and for exposure to HIV. Pervasive gender inequality, and the violations of the rights of women that accompany it, is one of the most significant forces propelling the spread of HIV amongst women. Defeating HIV/AIDS necessitates attacking the inequality between men and women.

Current gender roles also compromise men's health by encouraging them to equate risky sexual behaviors with being “manly.” Gender roles, for example, that equate masculinity with sexual prowess, multiple sexual partners, physical aggression and dominance over women, a readiness to engage in high-risk behavior and an unwillingness to access health services or seek emotional support, impose a terrible burden on men—a burden that, due to trying to live up to masculine constructs, puts them, their spouses, partners and children at risk. Further, conformity to restrictive definitions of masculinity can lead to disengaged fatherhood, poor health, aggression, overwork and a lack of emotional responsiveness, as well as lead to risk-taking behavior.¹⁶ Narrow social definitions of manhood and fatherhood, therefore, constrain men's own development.

It is important to note, however, that different groups of men have different experiences with power and violence and that many men are themselves oppressed—by racism, homophobia and economic exploitation. The violence that this oppression produces in men's lives serves the same purpose of domination and control, just as men's violence against women does.

B. Male Non-participation

There are many reasons for male non-participation in gender mainstreaming and gender equality efforts. Gender equality is still perceived as a women's issue. Men see gender justice and full, meaningful gender integration as a threat to their status and conferred privilege. Men feel that they have little to gain and everything to lose. Members of any privileged group will always

¹⁶ Ruxton, S. (Ed.), *Gender Equality and Masculinity: Learning from Practice*, 2004, p. 10.

work to maintain that privilege. Many men resort to violence or the threat of violence to maintain this dominance. The intimidation of women ranges from whistling at them in the streets, throwing out sexual and derogatory comments, to harassment, domestic assault and rape. Such violence can be a means of drawing boundaries and making exclusions—letting someone clearly know what is seen as her or his place in the social pecking order. Violence is part of the system of domination.

The male socialization process in many parts of the world has led some men to believe that women are second class citizens—unequal, less strong, less able and defined by their roles as caretakers, mothers, homemakers and wives. It is difficult to deconstruct the socialization process; to unlearn what has been viewed as innate. As such, although the vast majority of men do not attack or harass women, those who do are unlikely to think of themselves as deviant.

Stereotypic views of gender roles and widespread indifference among both men and women affect male participation in gender discussions and activities that promote greater gender justice. As a result of a belief in the inherent rightness of the current social order, men feel dismayed at the increasing emphasis on women and women's issues. Often, unconsciously, they view women's concerns as peripheral as and less important than their own. They are, after all, the breadwinners, the ones who have historically provided for their families—at least economically, although seldom emotionally. Women's roles and work have been less valued and, hence, there is reluctance on the part of men to get involved.

In the same way that men are often missing from the phrase “violence against women and girls,” men have also been missing from many conversations about gender. This near “invisibility” of men's gender is part of the privilege men gain as a dividend of patriarchy. As those who, in general, benefit from gender inequalities, it is to men's “perceived” benefit to keep the means of their privilege hidden from critical examination. Privilege that includes men's largely unchallenged role as decision makers in affairs relating to tradition, law and custom.

Barriers to men's involvement include a lack of experience with discussing gender and violence issues; a lack of opportunities for men and boys to engage in open discussion; and a concern among men and boys about how they will be perceived by their peers. Men fear being derided and ridiculed by other men; they feel pressured by other men to conform to masculine stereotypes. Fear of criticism silences many men. Therefore, the lack of involvement of both formal and informal male leaders has a significant impact on the involvement of other men.

There may also be resistance from women to men entering into gender discussions. Women may feel this has been one arena where they have been the leaders, which male inclusion could dilute or dominate. Also, men may fear being seen as “illegitimate” voices or unwelcome or suspect by the women's movement.

Talking with men about violence prevention involves challenging male power and privilege, and the dividends of male privilege can make it very difficult for men to see the benefits of working toward gender equality. Some men may fear that others will think that they are not living up to the demands of manhood; others will resist changing their ideas, behaviors and beliefs—much as we all resist change.

Male reaction to the proposition of gender equality ranges from open opposition to public support. Other reactions, between these two extremes, include passive resistance, adaptation and the adoption of “politically correct” language without putting such language into practice.

C. Male Inclusion

By focusing on masculinity, the concept of gender becomes visible and relevant for men. It makes men conscious of gender as something that affects their lives and is a first step toward challenging gender inequalities and eliminating violence against women.

Bringing men and boys to the table requires a concerted emphasis on male inclusion. Achieving gender equality is not possible without change in men’s lives as well as in women’s and too often, men have been a missing factor in gender discussions and the promotion of gender equality. Men are the gatekeepers of the current gender order and, as such, are potential resisters to change. When men are not actively involved, efforts may be thwarted or ignored. Further, when men are not involved, they are *de facto* removed from the gender equation, which effectively marginalizes women and women’s struggles. In the Beijing Declaration, governments recognized the need for male inclusion and expressed their determination to encourage men to participate fully in all actions toward gender equality.

As long as systemic gender inequalities persist, which deliver advantage to men over women and promise future advantage to boys, men and boys have an ethical responsibility to use their resources to change the system. Such change requires the inclusion of men in the change process. Changing men’s attitudes has long been recognized by women as being crucial for women’s development. Changing men’s attitudes, though, also necessitates that women change—in how they interact with society and how they raise their sons and daughters. The gender transformation process requires co-responsibility, shared by men and women.

Instead, for example, of just focusing on each case of violence or on individual male acts of violence against women, the entire culture that creates current male roles and identities—defined as masculinity—needs to be analyzed and challenged. Gender-based violence continues despite years of anti-violence work. The missing piece has been effective violence prevention work with men. Men are responsible for their violence, and are part of the problem when they allow violence to exist in their communities. Most men do not agree with men’s violence, yet do nothing to challenge or end it. And, as men commit most of the violence, it is up to them to stop it. Not only can they choose not to perpetuate acts of violence, they can choose to challenge the attitudes and assumptions that support gender-based violence. The role of men and boys in challenging and changing unequal power relations is critical.

Men are not born violent; they become violent as a result of socialization systems rooted in beliefs and norms about what it means to be a man. Work with men and boys can change these beliefs and norms and support men in rejecting violence. Societal norms and values change over time and conceptualizations and definitions of masculinities can and will change with them.

Gender equality, however, will not be possible until men take an equal role in household and child-rearing, as women will not be able to fully realize their employment and earning potential until they do. Further, as reproductive rights go hand in hand with economic empowerment, men need to support, promote and respect women's sexual health and reproductive rights.

Sexuality is a fundamental dimension of human relations in which gender inequality is often expressed and enforced. Attention to men and boys, for example, can make a major contribution in the fight against HIV/AIDS as the HIV epidemic is driven by men. The pandemic will not be solved until men's attitudes and actions with regard to their sexual behavior are changed. This requires allowing women to make decisions about their bodies; it means using condoms; it means demonstrating respect; and it means stopping all coercive, forceful and manipulative sex.

Men and boys will resist approaches that they perceive to be judgmental and negative, and approaches that aim to "fix" them. Including men and boys requires a focus on their positive attributes and contributions as well as on what they desire for themselves and their children—improved relationships with their partners, more involvement in the rearing of their children and more options and opportunities in the future for themselves and their children, for example. The needs of children, and for a father's contribution in their lives, seems to be a positive entry point for engaging men in broader issues of gender equity—for most fathers, like most mothers, do want to be better parents.¹⁷

Providing spaces where men and boys can discuss gender roles alone, amongst their peers, in a non-threatening, non-defensive environment can also be a helpful starting point. Men-only sessions can provide an environment more conducive to self-reflection and more critical self-examination.

D. Benefits of Gender Equality for Men

*"Equality between men and women is a matter of human rights and a condition for social justice and is also a necessary and fundamental prerequisite for equality, development and peace."*¹⁸

Engaging men and boys in the attainment of gender equality necessitates education and awareness raising about the positive effects gender equality can have for them—something too little understood by those in positions of power and authority. They need to understand that a focus on the role of men and boys in the achievement of gender equality will not only benefit women and girls as well as men and boys, but can contribute to the achievement of human rights, the promotion of democracy, poverty eradication and economic justice. Ideologies that promote unequal power relationships, such as patriarchy, suppress both men and women, and men pay significant costs in terms of their health, stress and work pressure; they limit men's capacity to care and love, and narrow their experience of what it is to be fully human.

¹⁷ From Janet Brown's chapter, "Fatherwork in the Caribbean," Ruston, S., (Ed.), *Gender Equality and Men*, Oxfam, 2004, p. 126.

¹⁸ Beijing World Conference on Women, Platform of Action, 1995.

Violence, too, has a devastating impact on men and boys. Men are victims of many forms of personal and institutional violence, primarily at the hands of other men, and, hence, have a great deal to gain from a more peaceful, non-violent world. Male gender norms—and the actual or threatened violence often used to enforce them—create fear and anxiety for men and boys who question whether they are “man enough.” Many men grow up with the idea that they have to be tough and aggressive to be a “real man.” While recognizing that men are responsible for gender norms that damage the lives of women and men, they also suffer under these norms in different ways. If men truly want to live in a more just and more peaceful world, they have to challenge all forms of violence and oppression, including those based on gender. Everyone gains from living in a world with less violence.

Gender inequality also often prevents households from escaping poverty. Often dependent on one salary, families may be unable to meet their needs beyond basic subsistence. However, when women are given more economic opportunities and greater access to education, the entire household usually benefits—including the men and boys.

The research has repeatedly demonstrated that gender equality contributes to both economic growth and poverty reduction. Investments in female education and health tend to increase family incomes, because educated, healthy women are more able to engage in productive activities, find employment and earn higher incomes. Additionally, they place greater emphasis on the education and health of their children, thereby improving the productivity and quality of life for the next generation.

There are many benefits to changing current constructs of the masculine. Current constructs, for example, leave men and boys more free to express anger than any other emotion. There is, however, a growing awareness in men that they have lost an important part of their human experience, particularly in the emotional sphere. Less rigidity and stereotyping of masculinity will lead to increased options for men with likely benefits to their physical and mental health and psychological well-being.

In a gender-equal world, there are clear benefits for men—less risk for men in experiencing and expressing the complete range of human emotions; the ability to enjoy more intimate, trusting and respectful relations with women and other men; opportunities for sharing the care and contributing to the growth of young children; fuller, more balanced work and home lives; a richer personal life and the opportunity to be a more rounded, complete human being.

VI. THE WAY FORWARD — GENDER JUSTICE

“Leadership comes from partners who demonstrate respect by using a condom. Leadership comes from fathers, sons and uncles who support and affirm women’s right to own land. Leadership comes from teachers who nurture the dreams and aspirations of girls and from doctors and nurses who listen and provide care without judgment.”¹⁹

The first step toward challenging gender inequalities is to make masculinities visible and thereby make men more conscious of gender as it affects their lives and those of women. By focusing on masculinities, the concept of gender becomes visible to and relevant for men. One of the key forces for change, for example, is the development of an understanding of power dynamics in relationships—dynamics that are often invisible or unanalyzed by men.

Men’s roles and responsibilities for addressing gender inequality need to be highlighted and promoted. Men, for example, need to understand that they are necessary partners with clear responsibilities in the struggle to eradicate violence against women and girls. They also need to understand that the promotion of gender equality is essential for the eradication of poverty and hunger and for the promotion of sustainable development.

Women, too, must be involved. If women want men to change, women have to change their emotional and social expectations of men. They have to change the way they rear their boys and their girls. They have to strive for gender justice in their own homes and places of work. Men’s interest in sustaining patriarchal systems has often been complemented by women’s investments in those same systems—as expressed by loyalty to patriarchal religions, to playing out “romanticized” gender roles, to enforcing difference and boy-child dominance in the upbringing of their children.

Awareness-raising messages and efforts need to be delivered using language and images grounded in men’s and boys’ experiences and concerns. Men, for example, respond better to messages about the positive aspects of masculinity rather than messages that point out the negative or assign blame. It is essential to find respectful ways of working with men and boys. Opportunities, for example, should be provided for men and boys to share experiences with each other of gender roles and their impact within the safety of their own sex. Additionally, awareness-raising programs should make use of existing venues where men and boys congregate—the football field, churches, schools, cafes and bars—reaching out to men and boys where they are in venues that are comfortable and familiar to them.

Following the awareness-raising process, we need to engage men as agents of change—focusing on men’s merits, capacities and attitudes that can be used to positively influence gender power relations and end gender-based violence. The positive aspects of traditionally male roles can be drawn upon, such as strength, courage, leadership and protection. Men do play critical roles as providers, supporters and partners and more attention needs to focus on the positive role of men

¹⁹ Kofi Annan, from the Foreword of *Facing the Future Together: Report of the Secretary General’s Task Force on Women, Girls and HIV/AIDS in Southern Africa*. The Global Coalition on Women and AIDS, UNAIDS, July 2004.

as allies in building a more gender-equitable and just society. We need to emphasize the stake that men and boys have in gender equality, that is, the gains and potential benefits for men and boys. Men and male youth who understand the issues are a tremendous resource for initiating work with other men and can be a source of considerable influence. Men need to take a leading role in educating other men.

Engaging men and boys can be facilitated by assisting them to empathize with women's experience of violence through, for example, the voices and experiences of women and girls. When fathers, husbands, brothers and sons hear firsthand accounts of their mothers', spouses', sisters' and daughters' experiences with sexual violence and oppression, the understanding process can begin. Seeing the effects of gender discrimination on people they are close to, like wives and daughters, is perhaps the most effective means of reaching and engaging men in the struggle for gender justice. Until men understand women's oppression, they cannot fully understand the effects of gender inequality on their own lives.

Undertaking a gender analysis, which looks at the different roles men and women play, how they respond to difficult situations, their coping and survival strategies and their use of resources, helps to highlight both men's and women's roles as actors rather than as victims. Gender analysis allows for the documentation of the positive role men and boys can play in promoting women's empowerment in the home, community, the labor market and the workplace. Many men, for example, are joining the struggle against sexual violence. Many men are working for gender equality. Many men are involved in the fight for a more peaceful world and understand that this includes changing perceptions of masculinities and challenging gender roles. Men also serve as role models and mentors, demonstrating to boys and youth through their own behaviors and actions how men can be nonviolent, positive influences for all people, regardless of gender. We need to identify and tap into these "alternative" voices and get boys and men to engage other boys and men on gender issues.

Gender analysis also allows for the development of understanding of how women's empowerment programs are affecting them and if, for example, our targeted projects are further burdening them through increased workloads and responsibilities that are, perhaps, not theirs alone to face. We need to be cognizant of such impact and the fact that new opportunities do not necessarily decrease existing responsibilities— at least until men assume their share of domestic responsibilities.

The shift from a focus on women to a focus on gender creates an opportunity to give increased attention to men and boys. However, bringing men in must not mean replacing a focus on women with a focus on men, but rather developing a genuinely integrated approach. Involving men and boys in gender equality and creating interventions for their participation cannot be at the expense of the improvements in the lives of women and girls.

It is important, however, to break down gender isolation and although some programs may need to target a single-gender group, programs should be planned by men and women in consultation. Developing opportunities for collaboration between men's and women's organizations is an important step in moving toward gender equality. The emphasis should be on shared benefits and alliance building between men and women.

We need to change fundamentally how girls and boys learn to relate to each other, and how men treat girls and women. Boys and girls need to learn respectful ways of dealing with each other on a basis of equality. Some of this could be taught via gender-inclusive curricula (rather than gender-biased curricula) in the schools and in participatory life-skills programs, from which both sexes would benefit. The role of education in the transformation of masculinity and male gender roles is vital.

We must encourage more men to move beyond the confines of rigid gender divisions at home, at work and in the community. There is a need for promoting dialogue between men and women—about gender roles, fears and greater gender equality. Both women and men need to be allies and agents of change.

Key entry points for working with men for gender equality need to be explored and exploited—through, for example, reproductive and sexual health services, gender-based violence programs, livelihoods projects and HIV/AIDS education. A focus on social justice, which *de facto* requires gender equality, may also be a less threatening entry point and allow for broad-based buy-in as most people, men, women and adolescents, support a more socially just world.

Interventions might include peer education, counseling, support services and rehabilitation for perpetrators of sexual violence, and advocacy for the adoption of equitable inheritance and property rights laws and practices. Attention must be focused on changing policies and practices and on transforming attitudes and behavior.

Emphasizing “fatherwork”—men’s positive roles in raising and caring for their children—can also be an inroad to engaging men in gender justice work. More and more men are realizing that they have been absent parents and want a more active role in the rearing of their children. Real or perceived injustices in child custody issues in the West, for example, have led to male activism around the importance of male involvement in raising children.

Research covering 16 rural communities where nongovernmental organizations had mainstreamed gender in their work documented dramatic economic, social and cultural changes as a result, including greater agricultural yield, improved sanitation, improved health status, sharing of agricultural and domestic chores, expanded school enrollment, especially for girls, and reduction in harmful traditional cultural practices, such as early marriage for girls and female genital mutilation. The organizations involved women and men working together, thereby addressing male resentment over a focus on women. With greater gender equality, there was more money in the family, greater respect between the sexes, and a reduction in domestic violence in several communities.²⁰ This research demonstrates that new forms of masculinities are emerging and that while the process of redefinition of female and male identities has been asymmetric, with women having made considerable progress, while with men it is beginning. Gender equality will not mean homogenous uniformity. We will still be able to celebrate our gender differences.

²⁰ Meryl James-Sebro’s field research conducted on behalf of the Commission for the Advancement of Women looked at programs implemented by CARE/Niger, Catholic Relief Services and Lutheran World Federation/Kenya, Heifer International/Zambia and World Vision/Ghana. See Mary Range in references.

The Way Forward

Step 1 — Make masculinities visible

Step 2 — Engage men as agents of change

Step 3 — Create opportunities for men and boys to develop understanding and empathy

Step 4 — Conduct a gender analysis and document and share the positive roles men can and do play

Step 5 — Identify and work with positive male role models to serve as community mentors

Step 6 — Identify key entry points for working with men and boys

Step 7 — Develop an integrated approach with a focus on both women and men in policies and programs

Step 8 — Design and implement targeted services that promote gender justice and address gender equity and gender equality

VII. APPLICATION TO CONTEXTS OF DISPLACEMENT

The necessity of gender mainstreaming and the struggle for gender equality take on specific connotations and differing responsibilities in the context of displaced populations. The process of flight and displacement creates havoc with community structures and with cultural norms and traditions. Social structures and networks are thrown into a state of confusion. Leadership structures, cultural practices, community coping mechanisms and shared moral standards break down.

Women suffer most from situations of displacement as they continue to undertake most domestic labor and have to cope with many additional problems, such as inadequate shelter and inadequate food and the struggles to care for and maintain their families. Increasing social and economic marginalization, family instability and the act and impact of migration alter male and female gender roles—creating internal cognitive dissonance while presenting opportunities for positive change.

Opportunities to promote change are closely linked to the current situation. The disruption caused by displacement, the HIV epidemic and large-scale unemployment can all shift gender relations and gender roles and create opportunities for interventions focused on attitudinal and behavioral change.

Women and men experience conflict, flight and displacement differently. Power relations change. Gender roles become more blurred as the struggle for survival takes precedence over more rigidly defined, traditional roles. Men often lose their means of livelihood, creating depression, despondency and withdrawal. Even the humanitarian assistance provided, often in the form of direct handouts, creates dependency, lethargy and a loss of control over one's life and future.

Women, though, often benefit from the increased emphasis placed on them by international aid agencies. Suddenly they are being asked to participate in decision-making structures, in food distributions and in training and income generation programs. Women, as a result, may feel more empowered than previously; men may feel ever more emasculated. As a result of these activities, though, women may be burdened with ever more responsibilities, and humanitarian agencies need to be cognizant of women's often immense workloads before overloading them with additional tasks.

On the other hand, organizations assisting the displaced may fail to consider gender relations and inequalities, thereby overlooking potential resources or creating further tensions. Without a clear gender equality focus, outside agencies fail to capitalize on opportunities to support more equal gender relations and may even reinforce inequalities. There is a risk, for example, of offering and recruiting men and women into traditional skills training projects that fail to challenge outdated notions of masculinity—men go to the mechanics class, women go to hair-dressing. When people believe that certain roles and activities are only appropriate for men or women, it can have negative consequences for the success of the skills training or livelihoods program.

As another example, reproductive health services in camp settings are generally geared almost exclusively to women. Men are generally the forgotten reproductive health clients. Even when they accompany their spouse or partner to the health clinic, there are usually no programs encouraging men to participate in reproductive health decision-making with their partner or programs to address their own reproductive and sexual health. Efforts to engage men more effectively in family planning and protection against sexually transmitted infections might require the establishment of separate clinics or separate clinic days for men and adolescent boys.

While at times ignoring the particular needs of men, most aid agencies working with refugees and internally displaced persons do encourage female participation in decision-making structures and programs. This, too, creates challenges, male resistance, token female participation, female presence without real participation and the continuation of male domination.

Changing gender roles during displacement can also put women at increased risk. Strong female leaders may be marginalized by their communities and be targets of violence. Further, when women return to their communities of origin, they may be pressured back into more traditional roles and may be forced to give up previous gains.

As we work toward gender inclusion and gender equity, the need to focus on masculinities again becomes apparent. Until male refugees see the advantage and rationale for gender mainstreaming, work toward gender equality will be stifled, impacting the potential gains for women both during displacement and following return.

Gender equality work with men and boys must, however, be grounded in the context of local cultures and traditions. We all resist change and no change more than that being imposed from the outside. By starting with the local culture and traditions, we ground our work in a context that is understood and known. When men and boys reflect on the changes their own cultures have gone through over time, they begin to understand that change is a constant process and that culture is never static. They may, therefore, be less resistant to further changes—especially when these changes are grounded in their own traditions. Violence prevention efforts, for example, are most successful when they incorporate messages, strategies and models that make sense in a specific cultural context.

Work with men and boys in situations of displacement means educating them on the cultural constructs of masculinities in the context of their own cultures and its impact on their lives and attitudes. Education leads to understanding, which opens avenues for work on gender equality.

Female participation in decision-making structures will not be meaningful and significant unless men provide access and take seriously the input and ideas put forward by women. Equal attendance by girls and boys in primary and secondary schools will not be achieved until both men and women, fathers and mothers, understand the importance of girls' education. Women's reproductive health will continue to be compromised until men make it a priority for their spouses, sisters and daughters. HIV/AIDS will continue to spread until men shoulder their responsibility to promote and practice safer sex. Further, the problem of gender-based violence will not be solved until men and boys actively participate in trying to eradicate it.

Bringing refugee men and boys into the gender mainstreaming and gender equality equation requires an understanding of masculinities and male gender roles, as well as the socialization process and the historical resistance. It requires the inclusion of masculinities in gender training programs, in work with host governments and in work with partners.

Too often, gender mainstreaming efforts are marginalized as a women's issue rather than an inclusive concern. Too often we promote equal female beneficiary participation without promoting equal female staffing in our organizations and those of our partners. Too often we operate without any reference to the gender issues and roles in the host country and their impact on the displaced populations. In other words, we promote change in a vacuum—change that is perhaps reluctantly accepted by the refugee population and completely misunderstood or ignored by the local host communities, which are not included.

Understanding local culture (both host society and that of the displaced community), practices, norms and policy vis-à-vis gender is imperative in the promotion of gender equality. It is important to build on what they know. We need to analyze and promote the powerful, but often informal, roles women have traditionally played while also seeking out those less traditional roles in which men have been engaged. Such information provides the building blocks for moving the gender mainstreaming efforts forward.

Lastly, until we have gender balance and equality amongst our own staff, there is little likelihood we will succeed in demonstrating and promoting greater gender justice amongst the population with whom we work. Gender competence and commitment needs to be assessed during staff recruitment processes. Gender-sensitive trainings, policies and programs need to be developed and supported. Responsibility for gender mainstreaming needs to be throughout all levels and across all sectors of organizations' operations.

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Gender Equality

Tools

Checklist for Measuring Gender Equality in Refugee and IDP Situations

- ✓ Equal attendance of boys and girls in primary and secondary school
- ✓ Equal access to and participation in tertiary education and vocational training programs
- ✓ Young women receive 50% of scholarships for higher education
- ✓ Female participation in non-traditional skills training activities—computer, mechanics, electrician, carpentry, and so on
- ✓ At least 50% of micro-credit loans disbursed to women
- ✓ Income generation activities target both men and women on an equal basis
- ✓ 50% female participation in all leadership and decision-making committees
- ✓ 50% male participation in sexual and gender-based violence committees
- ✓ At least 50% of workers in food distributions are women
- ✓ All refugees have individual identity documents
- ✓ Husbands and wives both included on food ration cards and food is distributed to women
- ✓ All population data is disaggregated by age and gender
- ✓ Disaggregated data is collected for participants of all services—education, vocational training, micro-credit loans, etc.
- ✓ Equal participation of male and female youth in peer counseling programs
- ✓ HIV/AIDS awareness programs target men and women equally
- ✓ Reproductive health programs include and target men as well as women
- ✓ Awareness-raising programs for the prevention of sexual and gender-based violence target men and women equally
- ✓ Meetings between displaced populations and host community members include equal representation of men and women from both communities
- ✓ Equal participation of refugee and IDP women and men in peace-making negotiations and political processes

Good Practice for Working Toward Gender Equality

- ☐ Hiring of male, in addition to female, UNHCR and NGO Community Services staff
- ☐ Refugee men actively involved in combating sexual and gender-based violence through such committees as men for change and men against violence
- ☐ Male youth involved in youth-to-youth peer HIV/AIDS counseling programs
- ☐ Sexuality education and HIV/AIDS-prevention education promote gender equality and include messages and activities targeting boys and young men
- ☐ Sports and recreational activities are implemented that target girls and young women
- ☐ 50% of UNHCR and NGO camp-based staff are female
- ☐ Refugee women are sought out and promoted to refugee leadership positions
- ☐ Female teachers are recruited and trained to serve as mentors and role models for girl students
- ☐ Business training programs target women to build success for subsequent micro-credit loans
- ☐ Women serve on refugee security patrols and on host country security forces
- ☐ Traditional systems of justice practiced are open to the public and sensitized to the special needs of women and children
- ☐ Counseling and rehabilitation services are offered by men to men who commit acts of domestic violence
- ☐ Men and women are involved in protecting women at-risk (single women, female heads of household, victims/survivors of gender-based violence)
- ☐ Information dissemination strategies use multiple channels of communication in order to reach women and others with less access
- ☐ Staff are educated on the useful effects of gender disaggregated data for program planning and implementation purposes
- ☐ Gender issues and gender sensitivity are part of all programs
- ☐ Human rights education programs are conducted for refugees and include the rights of women and children

- ☐ Female doctors, security personnel, staff and interpreters are in place to address the health and protection concerns of women and girls
- ☐ Both formal and informal community leaders are sensitized, engaged and involved in gender mainstreaming efforts

Tools for Creating Positive Gender Identities

- ☐ Implement life skills training programs that teach respect and tolerance in the primary and secondary schools .
- ☐ Initiate peace education programs that challenge the culture of violence.
- ☐ Develop programs and activities that foster positive cooperation between men and women and between girls and boys.
- ☐ Work with the refugee community to develop their own solutions to their problems—including problems associated with gender, such as the high drop-out rates of girl students.
- ☐ Encourage boys, girls and youth to participate in non-traditional recreational and vocational training activities.
- ☐ Educate boys and men about sexual and gender-based violence and their roles and responsibilities in SGBV prevention and response.
- ☐ Involve men and boys in all gender-based violence programs as agents for change, both as allies and targets.
- ☐ Develop gender-based programs for boys and girls that foster an anti-violence masculinity in the schools, sports clubs and community service organizations.
- ☐ Promote gender sensitivity in programs, policies and activities with the refugee community.
- ☐ Involve refugee men and boys in gender discussions.
- ☐ Implement gender education programs that are conducted in an inclusive, non-threatening way to men.
- ☐ Review the curricula at refugee camp primary and secondary schools and include ways of promoting gender equality that target both boys and girls.
- ☐ Include gender sensitivity and gender equality in refugee teacher training programs.
- ☐ Engage religious organizations and religious leaders as partners in gender sensitivity and mainstreaming efforts.
- ☐ Engage sports groups to promote gender equality among men and boys.

- ☐ Provide information in parenting classes and parent-teacher meetings to fathers about non-sexist and gender equitable ways to rear children.
- ☐ Support counseling programs for men to address their loss of status due to unemployment, peaceful alternatives to domestic violence and the development of positive coping mechanisms.
- ☐ Support positive sexual behavior by youth and men through education and the promotion of alternatives to those social norms that promote risky behavior, disrespect for female partners and sexual conquest as a symbol of status.
- ☐ Support male condom use through media campaigns. Promote men's participation in and responsibility for contraceptive use.
- ☐ Promote the development of refugee community Codes of Conduct and Camp Rules and Regulations that prohibit sexual and gender-based violence, promote women's roles in the community and enhance the protection of women and children.
- ☐ Invite men to participate in reproductive and sexual health services and programs, including HIV/AIDS-related activities and services, as well as antenatal care and childcare programs.
- ☐ Include men and boys in the facilitation of childcare, daycare and preschool activities and programs.
- ☐ Include men as active partners in foster parent programs.
- ☐ Support training of male program staff in humanitarian agencies on gender-based violence as a human rights and gender equality issue.
- ☐ Include gender components in training for police, security, camp management, host government and magistrate personnel working in the refugee camps and communities.
- ☐ Train community leaders on gender, masculinity and gender-based violence and elicit their support to serve as non-violent, positive role models and mentors for boys.

Gender Quiz²¹

1. What percentage of the world's 1.3 billion people living in extreme poverty are women and girls?
 - a. 50%
 - b. 60%
 - c. 70%
 - d. 80%
2. What percentage of the world's working hours are worked by women?
 - a. 33%
 - b. 50%
 - c. 66%
3. What percentage of property worldwide is owned by women?
 - a. 1%
 - b. 5%
 - c. 10%
 - d. 25%
4. What percentage of parliamentary seats worldwide are held by women?
 - a. 10%
 - b. 14%
 - c. 25%
 - d. 50%
5. Which of the following is responsible for the most deaths of women aged 15 - 44?
 - a. cancer
 - b. malaria
 - c. traffic deaths
 - d. war
 - e. gender-based violence
6. According to UNHCR, what percentage of refugees are estimated to be women and children?
 - a. 35%
 - b. 50%
 - c. 65%
 - d. 80%

²¹ The idea and some of the questions are adapted from Oxfam — Great Britain's Generation Why, Gender Quiz on their website, <http://www.oxfam.uk?generationwhy/issues/gender>. The quiz is an excellent way of engaging men and women in the gender equality debate and raising awareness about the impact of gender inequality. It's also a useful tool for inclusion in gender trainings.

7. What percentage of women worldwide are homeless or live in inadequate dwellings, such as slums?
 - a. 20%
 - b. 25%
 - c. 33%
 - d. 50%
8. What percentage of UNHCR's field representatives are men?²²
 - a. 40%
 - b. 50%
 - c. 70%
 - d. 80%
9. In 2001, how many children under the age of 18 were acting as soldiers, guerrilla fighters or in combat support roles in more than 50 countries around the world according to UNICEF estimates?
 - a. 10,000
 - b. 100,000
 - c. 300,000
 - d. 1,000,000
10. Gender equality can promote:
 - a. poverty eradication
 - b. sustainable development
 - c. reduction of HIV/AIDS
 - d. increase in family income
 - e. all of the above

Correct answers: 1.c., 2.c., 3.a., 4.b., 5.e., 6.d., 7.c., 8.d., 9.c., 10.e.

²² As of January 2005 — source UNHCR Gender Advisor, Tina Guy Tinde



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