Strategies & Tools for

WORKING WITH MEN AND BOYS

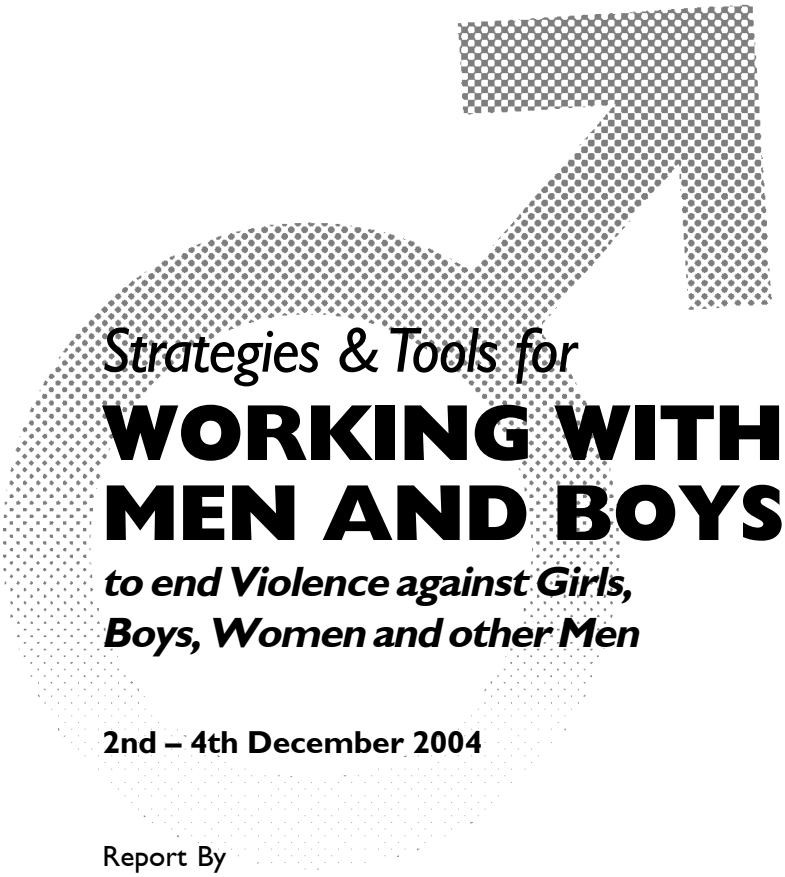
to end Violence against Girls, Boys, Women and other Men

Report By
Neha Bhandari

United Nations Development Fund for Women
UNIFEM

Save the Children

STRATEGIES & TOOLS FOR WORKING WITH MEN AND BOYS



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2nd – 4th December 2004

Report By
Neha Bhandari

Reviewed By
Nandita Baruah, Lena Karlsson & Ravi Karkara

Organised By
UNIFEM, South Asia Office

Save the Children Sweden,
Regional Programme for South and Central Asia

The vision

Save the Children works for:
- a world which respects and values each child
- a world which listens to children and learns
- a world where all children have hope and opportunity

The mission

Save the Children fights for children's rights.
We deliver immediate and lasting improvements to children's lives worldwide.

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PREFACE

Violence against women and girls and violence, in general, is an issue, which almost all of us in the region have been forced to confront. If we scratch beneath the surface, we can see violence resulting from unequal power structures with mostly men exercising their might. We also see that gender based violence is unleashed to maintain gender inequalities, which are rooted in rigid definitions of what it means to be a man or woman which further defines the power relationships between men and women, boys and girls, as well as other men. Therefore in creation of a more gender equitable society, preventing violence against women and girls needs to be given prime importance.

Within this work, there is also an urgent need to include boys and men if we want to promote gender equality and justice. However, it is important to remember, that though a large number of men and boys may be responsible for perpetuating violence against women and girls, there do exist men and boys who don't use violence to assert themselves. Moreover, the power that men and boys receive from society, ironically, often pressurises them to lead lives with trauma and depression, as they are struggling to fulfil what is expected of them. This frustration often comes out on their physically weaker counterparts whether it is women, girls, boys or other men.

Although there are a number of organisations that are working with this understanding in the region, there have only been a few initiatives to encourage them to come together to work collectively to address the issue. There hasn't been any opportunity for these organisations to learn, share, discuss or communicate various means, strategies and tools of working with men and boys and with each other. To begin this process UNIFEM South Asia Office and Save the Children Sweden, Regional Programme for South and Central Asia, organised a three-day workshop on 'Strategies & Tools for Working with Men and Boys to end Violence against Girls, Boys, Women and other Men', 2nd-4th December 2004, Delhi.

The workshop resulted in a better understanding of why men use violence and presented frameworks and tools for working with men and boys, while ending with concrete action plans focusing on strengthening regional cooperation on the issue.

Lena Karlsson
Acting Regional Representative
Save the Children Sweden-Denmark
South and Central Asia

Chandni Joshi
Regional Representative
UNIFEM South Asia

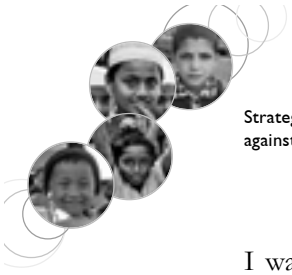
FOREWORD

Around the world in communities and conferences, from the modest offices of NGOs to the imposing halls of governments, a new dialogue is taking place. It is remarkable, for it has taken eight thousand years to begin. But once begun, it promises to change all our lives forever. It is a dialogue begun by women who, against incredible odds and often with tremendous courage, have mounted a challenge to the male-dominated societies that have denied them their fundamental rights, that have denied them equality and fairness and that have left far too many experiencing violence or the threat of violence on a daily basis.

As remarkable as this challenge is, what is surprising is that men and boys are now joining this dialogue. Men and boys have gained enormous power and privileges relative to women simply because they were born males in male dominated cultures. Men, individually, have often reproduced the rule of men in their own homes as well as in society as a whole. But we are now discovering a paradox at the heart of masculinity. For all that men gain, men also pay a price for the ways we have defined power, for we are expected to repress many of the characteristics that make us human.

Further, we are now discovering that many men and boys don't feel comfortable with the expectations and demands of our dominant ideas of masculinity. They respect women. They love women. They want their wife or daughter, their mother or sister, to be safe and to have the same opportunities enjoyed by men. Many men are outraged by the epidemic levels of violence against women.

Such men and boys are beginning to step forward to join women as allies in working for equality and in challenging violence against women. As allies, working together, we can begin to find ways to effectively address and involve all men in the struggle for equality and against violence. At the same time, we must find more resources and energy to provide services to women, to work as advocates for women, to work for legal reform and we must also speak to men. Unless we speak to men, unless we find ways to encourage them and allow them to change their own ideas and behaviours, the violence will continue.



I was very proud to take part in this workshop. Over the years, the work of dedicated women and men in South Asia has uncovered a grim truth in their region; that levels of violence against women and girls is among the very highest in the world in terms of the percentage of women and girls directly experiencing the violence, in terms of the severity of the violence and in terms of social acceptance of the violence. With courage, that can only leave most of us in awe, they have worked in difficult and sometimes dangerous conditions to make a difference.

One of the consistent messages emerging from their work is the need to find avenues for reaching men. Hence, the timeliness and importance of this workshop. Men and women met together as activists, as concerned citizens, as analysts of problems and as strategists of change. They also met as brother and sister, willing to trust, to share, and to look out for each other.

The conclusions and plans for actions that emerged from our three and a half days together are bold and exciting. When carried out – and I have no doubt that, for the most part, it is a matter of *when* and not *if* – they will make a tremendous difference in contributing to the process of regional transformation that will, eventually, transform the lives of women and men.

To all the participants, and to the many others who work with them, I extend my appreciation and thanks for what you are doing.

Michael Kaufman
White Ribbon Campaign
Canada

ACKNOWLEDGEMENTS

The workshop would not have been possible without Michael Kaufman to whom we extend our greatest appreciation. His expertise on the subject coupled with his warm personality and his ability to draw on people's experiences was extraordinary. We all gained a lot from him and we thank him for that.

We would also like to thank all the participants who came from all over the region to learn and share. Their enthusiasm and interest on the subject was overwhelming and we thank them for their cooperation and commitment. Our heartfelt thanks also goes to Syed Saghir Bukhari for shedding light on various tools for working with men and boys.

We also appreciate the efficient organisational team at Save the Children Sweden and UNIFEM who made everything run smoothly. We would like to thank Roko Chhetri for her brilliant organising abilities.

Special thanks to Neha Bhandari for documenting the proceedings in the form of a report so that we can refer to it as a reference guide at any time.

Nandita Baruah
Regional Project Coordinator
UNIFEM South Asia

Ravi Karkara
Regional Programme Manager
Save the Children Sweden
Regional Programme for South & Central Asia

ABBREVIATIONS

ACD	Association for Community Development
CEDAW	Convention to Eliminate all forms of Discrimination Against Women(United Nations)
CEDPA	Centre for Development and Population Activities
CRC	Convention on the Rights of the Child
FIR	First Information Report
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome
IEC	Information, Education and Communication
NGO	Non Government Organisation
UNDP	United Nations Development Programme
UNICEF	United Nations Children's Funds
UNIFEM	United Nations Development Fund for Women

EXECUTIVE SUMMARY

27 participants representing various organisations in South Asia participated in the workshop aimed at developing "Strategies and Tools for Working with Men and Boys to end Violence against Girls, Boys, Women and other Men". The workshop was jointly organised by UNIFEM South Asia office and Save the Children Sweden, Regional Programme for South and Central Asia.

The participants for the workshop were hand picked from a number of organisations in the region with the idea of involving a smaller group for an interactive session rather than a formal seminar. The organisations represented were:

- **Bangladesh:** Association for Community Development (ACD), CARE Bangladesh, INCIDIN Bangladesh, Save the Children Sweden-Denmark
- **India:** Butterflies, MAMTA, Prajwala, STOP, Sanjog Groupe Developpement
- **Nepal:** International Save the Children Alliance, Kathmandu School of Law, Pro Public
- **Pakistan:** Rozan
- **Sri Lanka:** American Centre for International Labour Solidarity

The workshop didn't just discuss violence; rather it built upon on the theory of why some men/boys use violence, *selectively*. The workshop explored the theory of gender and emphasised on the importance of including men/boys within it. Linkage of gender to both men/boys and women/girls was explored. The participants undertook an exercise on stereotyping or "fitting in a box', which drew attention to what society considers appropriate for a man/boy and a woman/girl. The exercise also shed light on the authority and power given to one sex over the other.

Attention was then drawn to the process of social construction, which creates gender. Patriarchal values and

a power structure result in different socialisation processes for boys and girls that lead to girls and boys adopting different attributes that are expected of them. Gender stereotypical expectations result in both boys and girls having fewer opportunities to develop according to their potential. Girls and boys learn this culture while also contributing to its continuity and its transformation. As a result the socialisation process strengthens the inequalities in the division of power while providing for privilege and social permission to men/boys that lead to violence.

Although a lot of work has been done on how women/girls suffer as a result of this disparity, not enough emphasis has been given to how it affects men/boys. We started with recognition of the relative power and the privilege men and boys enjoy in male-dominated societies. Any analysis of men/boys and masculinity must start with this critical point. We saw how our definitions of manhood centred around the embodiment and exercise of power. At the same time, we recognised that many men have very little social or economic power (although they usually have more than women in the same situation). And even where they might have relative or even absolute power, our definitions and expectations surrounding manhood are impossible to attain. Manhood and masculinity always remain elusive. This gap between personal reality and unconscious expectations and fears, creates internal conflicts, which are minor in some boys and men and significant in others.

This experience of power and fear of powerlessness (that is, supposedly not having masculinity) creates even more fear and insecurity. That, combined with the very real social and economic power men enjoy relative to women and children, combined with the social acceptance of violence, allows some men/boys to use violence to assert their masculinity.

Thereon, the workshop delved into the affect of past experiences on men/boys and how they recreate the violence they grow up seeing around them. The issue that men's/boys' denial to human feelings and emotions creates a pressure cooker like effect making them explode, was also discussed.

Understanding these relations brought forth the central connection between men/boys, women/girls and violence. In the light of this framework, implications and appropriate interventions were developed and

broad strategies were formulated. For instance, if the root causes of violence are patriarchal structures, then we have to restructure the society and create gender identity 'out of the box'. Current fatherhood practises have to be looked into. We need to create space for boys and men to share their feelings, past experiences and emotions. There is a need to develop support groups for men/boys and support services for women/girls for increasing their participation in public and private spheres. There is a need for public advocacy to bring about a change in public and private laws. Media also needs to be addressed on the issue. We also need to promote alternative conflict resolution strategies and challenge the culture of silence.

Thereafter these concepts and strategies were placed in the AIM framework, which gave justifications on the need to work with men and boys, while also outlining an approach to involve them. Creating effective messages keeping in mind men's/boy's fears and weaknesses were also discussed. This led to an introduction of the White Ribbon Campaign and its guiding principles. Participants even developed ideas for starting the campaign nationally and locally.

This was followed by a discussion on methodologies and tools for working with men and boys. The mapping of tools undertaken by Save the Children Sweden was looked into. The preliminary findings of the mapping showcased primary and secondary tools being employed to involve men and boys, such as modules, session plans, frameworks, films resource CDs, audio tapes, games like snakes and ladders and other IEC materials. Participants also discussed and agreed on developing tools for programming with men and boys and for strengthening partnerships with adolescents, youth and families.

At the end, the participants developed a country wise action plan, which focused on the need to utilise existing programmes as well as to develop new campaigns keeping in mind the White Ribbon Campaign model. The need for regional cooperation on the issue also came out strongly.

CHAPTER ONE

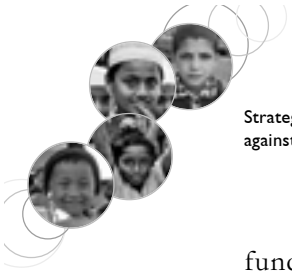
INTRODUCTION

The facilitators welcomed the participants to the workshop, which was followed by a quick round of introductions. The facilitators then briefly explained the purpose and aim of the workshop, emphasising on developing clear strategies, approaches and tools to work with men and boys to end violence against girls, boys, women and other men.

Background & Rationale

In spite of over a decade of attention to mainstream gender concerns in development policy and practice, gender inequalities that disadvantage girls and women persist in South and Central Asia, including unequal access to education, health care and income. Violence against women and girls and violence in general, is an issue, which almost all parts of the region have been forced to confront. We know that violence, as a phenomenon, is endemic to social structures that are based on a hierarchy of power. Violence is one way in which unequal power structures get articulated, or, if we are to talk in strictly gender terms, violence is the language in which genders communicates with mostly men/boys having the right to speak.

It has been suggested that gender based violence is unleashed to perpetuate gender inequalities and keep in place gendered orders. It is rooted in rigid discourses of what constitutes the masculine and the feminine and the power relationships between men and women, boys and girls as well as other men. It is for this reason that for the past two decades, all efforts at building a more gender equitable world has focused on violence against women and girls as a



fundamental area of concern and activism.

There is an urgent need to broaden this enquiry and activism to include boys and men if we want to promote gender equality and justice. The narrow path of traditional masculinities might provide young boys with a sense of entitlement to power, but it also chips away at the possibilities of building healthy and equitable relationships with women/girls/men/boys as well as other men and traps them into a web of trauma and inadequacies. However, on the positive side, the fact that not all boys are violent gives us hope for changing the world we live in. All young boys are socialised in ways that promote gender inequality and violence but not all boys adopt these gendered behaviour patterns and most do not act out these roles all the time. This experience could be the resource for building interventions and partnerships with young people on gender based violence.

While some individuals and groups have sought this understanding, they have often worked in relative isolation from each other. There has not been a concerted effort or opportunity for an exchange between such groups of individuals to map successes and failures, or discuss strategies and methodologies for working with men and boys. We don't know what works and what doesn't, when working with men and boys, especially, in the area of building a partnership towards addressing violence against girls, boys, women and men and for promoting gender equality in South Asia.

It is in this context that UNIFEM and Save the Children Sweden have made a commitment to address gender discrimination and violence against girls, boys/women/men and other men by working with men and boys to challenge unequal gender and power relations and hegemonic forms of masculinities. The two agencies are also committed to link various forms of discrimination and address it holistically, from a rights based perspective where addressing the root causes of rights violation, such as conventional forms of masculinities is a key challenge. It is necessary that organisations in South Asia initiate relevant and effective processes backed with appropriate tools.

Expectations & Objectives

The participants shared their expectations from the workshop:

- Learn clear concepts on working with men and boys, stereotyping and sexuality.

- Find appropriate tools and strategies to work with men and boys to end violence.
- Based on the learnings on working with men and boys, develop a concrete action plan to address issues of violence with follow-up mechanisms.
- Learn about good practises and share experiences.
- Build network and partnerships on the issues nationally, regionally and globally.
- Self Introspection.

The expectations of the participants matched the objectives of the workshop:

- To increase knowledge on processes and tools for working with men and boys to address violence against girls, boys, women and other men (including sexual exploitation and trafficking) in South and Central Asia.
- To develop a South Asian work-plan on promoting partnership with men and boys to end violence against girls, boys, women and other men.

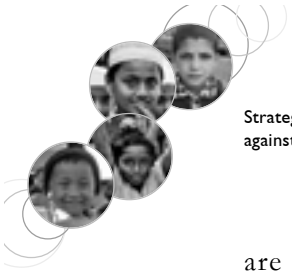
The facilitators thereafter discussed the agenda of the workshop. (Refer to Annex 1) Before proceeding further, participants also agreed on the following ground rules:

- All participants to be given opportunity to express their views.
- All sessions would start on time.
- In case of an argument the discussion will need to be continued during a break.
- Confidentiality to be maintained.
- Participants to be brief and speak to the point.
- Mobiles on silent or switched off mode.
- Participants also agreed to disagree.

Rights Based Approach to Working with Men and Boys

Gender based violence is a long process within the women's movement and the child rights movement. To end discrimination, most movements initially employed a needs based approach, but over a period of time most programmes have started incorporating a rights perspective.

Working with a rights perspective means not just targeting immediate causes but also the underlying causes of rights violations. It means working beyond causes like poverty and making strategies to deal with patriarchal structures, discrimination, etc. However, a patriarchal structure doesn't mean that men and boys are always violent but that most of them



are responsible for perpetuating violence in society. It means strengthening accountability mechanisms such as working with the government on setting up monitoring mechanisms for furthering child rights.

Rights based approach also means making work participatory in nature i.e. involving and actively working with men and boys to address the issue of violence. Moreover, rights based approach also warrants the need to address accountability of all parties involved including the government *and us as well.*

Work with Men & Boys in South Asia

All NGOs, whether focusing on women or children, work with men/ boys at some level. It could be a community member, a teacher, a religious leader, etc who could be a man. When dealing with these men and boys there are a number of diversified reactions that NGOs experience. Initially while most men and boys didn't really pay heed to the message, others began to change their attitude towards women/girls in their community, however slowly. Over a period of time, however, it was seen that men and boys became more cooperative.

In some training sessions, it was noticed that men felt gender training was only for women. However, they reacted positively to economic trainings. It was also seen that some men were happy when women were bringing money into the family while others resisted it. It was also shared that very few men and boys came forth for counselling on mental and emotional health. While a participant working with human rights and child rights noticed girls asking for gender trainings for men and boys.

Synthesis

Over a period of time involvement of men and boys in social action and public change to address gender discrimination has been increasing. Though there is resistance at many quarters, there are enough examples of positive responses as well. However, even though there are many initiatives of involving men and boys in programmes to end gender discrimination, there aren't many initiatives challenging patriarchal structures and dominant forms of masculinities at a personal and structural level.

The discussion also highlighted the prevalence of gender issues in all settings. It is now noticed that women/girls are

recognising the fact that if societal norms are to change, men/boys have to be actively involved in the process.

The collective experience of the participants emphasised the need to start working with boys at a younger age. All participants agreed that older men were more resistant to change. Participants also experienced great resistance from religious organisations in addressing issues of gender and disparity. Violence in the family setting was also emphasised. The discussion also stressed on the need to address issues that historically have been called personal issues, as they are actually social public issues.

ABHIJIT

CHAPTER TWO

EXAMINING GENDER

The participants were requested to divide themselves into two groups, one male group and one female group imagining themselves to be a young person, a typical young man/woman living in the community. They were then asked to describe a man/woman keeping the values of the role they played in mind.[1]

According to the female group "A woman is…."	**According to the male group "A man is…."**
…. Disciplined	…. Responsible
…. Faithful	…. Powerful
…. Loyal	…. Sexual
…. Insecure	…. Competitive
…. Strong	…. Not accountable
…. Incomplete without marriage	…. Bread winner
…. Dependent	…. Not emotional
…. Decent	…. Fighter
…. A follower	…. Winner
…. A listener	… Cannot do any domestic work
…. Properly dressed	…. Has to play and watch sports
…. Cool and calm	…. Task Oriented
… Tolerant	…. Marry a girl and bring her home
…. Has to share rights with siblings	
…. Sacrifice	
…. Accountable	The women group further described the stereotypical image of a man as:
…. Sex Object	• Egotistical and macho
…. Homemaker	• Men provide identity to women and children.
…. Pleasing	• Men don't cross-dress where as women can wear men's clothing.
…. Submissive	
…. Religious	
…. Beautiful	
…. Mother (nurturer)	

[1] *Using the exercise:* In this group we are assuming only one definition of masculinity and feminity. But their definitions in other sub cultures; social, religious, ethnic groups might be different. Therefore adapting this exercise to other groups will require a slightly modified explanation.

All these attributes relate to characteristics, relations and social expectations. The lists revolve around gender and not biological sex. Though 'gender' and 'sex' are two different concepts, the words end up being used interchangeably. Biological sex is a natural and timeless difference between a man and woman. Whereas gender is a stereotype, representing relations of power and inequality in the society, which by definition limits us from being a full human being.

The exercise also allows us to see that men's lives, as much as women's, are shaped by gender definitions and expectations. Thus, when we speak about gender issues, we are speaking just as much about men and boys as we are about women and girls.

We also notice that lists or the boxes are a set of opposites. The male list is active and female's, passive. The list also creates a picture of a man as complete and reassured whereas the picture of a woman is full of gaps and faulty. In terms of sexuality, marriage and reproduction, roles of men and women are also different.

However, biologically, 98% of the human body for males and females is the same. The only real difference is in the reproductive role played by the two. Moreover, research shows that there are more differences among women and among men themselves (e.g. in terms of height, strength, etc) rather than between the sexes. So, physically, if we are more or less the same, how do we characteristically become so different?

This difference is a result of social creation. Therefore, to understand gender, it is important to identify the socialisation process starting from birth and how it prescribes stereotypical norms and behaviour.

Socialisation Process

Perceptions of childhood: Many versions of childhood probably exist, as there are children in the world. Despite the demands of our various cultures, children have individual experiences, ideas and capabilities. Girls and boys learn culture and what is expected from them, in terms of gender roles, for example. Children of both sexes are considered subordinate to adults in nearly all known contemporary societies, both by adults and by children themselves. Children, especially girls, are expected to be obedient and submissive to adults.

Age: Legal coming of age – often related to the entitlement to vote – may not coincide with cultural

perceptions of maturation, or with perceptions of what a child is. Perceptions of childhood may also differ due to factors such as age, gender, disability, class, etc. A young working person is considered to be an adult at an earlier age than a young person who is studying. Girls usually take on adult responsibilities earlier than boys. The CRC defines a child as anyone less than 18 years of age, but it also recognises that national law may put legal maturity at an earlier age.

How Children Learn: The way parents or caretakers view their responsibilities towards children closely relates to how they conceptualise the child and his/her possible innate capacities. In the same culture the perceptions may differ considerably between a boy and a girl, and may depend on wealth or poverty, as well as age. Images of children as blank surfaces or as vessels, that adults have a responsibility to inscribe, or fill with culturally prescribed perceptions of morality and acceptable models of behaviour are widespread in all parts of the world. From a Western perspective[2] childhood is ideally free of responsibility, full of play and happiness, and small children are innocent and not capable of making rational decisions. This Western concept is increasingly becoming global and being presented as "universal".

In some societies people consider boys and girls to be able to develop their inborn abilities to sit, walk, talk and behave properly without any particular instruction or help, while others emphasise the importance of, more or less, firm instructions and physical reprimands to help young children grow into responsible adults. In many countries discipline and control are considered necessary elements to maintain the social, political and religious status quo within civil society, including the family, as well as within the state structure.

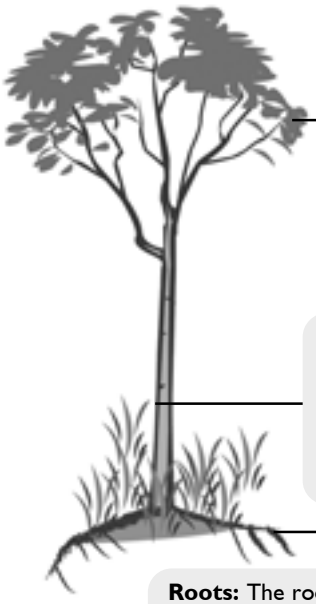
Culture consists of values, attitudes, norms, ideas, internalised habits and perceptions as well as the concrete forms or expression they take, as for example in social roles, structures and relationships, codes of behaviour and explanations for behaviour that are to a significant extent shared among a group of people. Culture is learned and internalised. Culture influences boys, girls, men and women's actions

[2] There are two main theoretical traditions in child psychology: learning theorists and developmentalists. The former see the child as a blank sheet to be filled with instructions and experiences, while the others see the child as pre programme human beings whose true nature would evolve if left in freedom. The modern western view sees the potential for development as written in the genes of each human being, but its actual realisation depends on the environment and supportive social interaction.

and interpretations of circumstances; at the same time the content of culture is influenced by people's compliance with it or challenge to it. Culture also changes due to outside influences and is never completely uniform or entirely agreed upon by everyone concerned.

Girls and boys learn culture while also contributing to its continuity and its transformation. Socialisation ideas and practices are a key part of culture. Adults use culture to explain or justify child-rearing and socialisation practices, even practices involving unequal treatment, such as gender discrimination and abuse.

Tree of Socialisation and Gender[3]



Leaves and Fruits: Leaves and fruits depict peoples' attitudes in the society and in this case adult's behaviour towards children (mostly oppressive). This is transmitted into a seed, which germinates into a new tree that continues to oppress and discriminate children due to age, gender, ethnicity, disability, etc.

Trunk: The trunk holds together social institutions (family, religion, education, etc.) that transfer social values, norms and beliefs. Most social institutions see children as learners of adulthood, and as a result give little or no importance to girls' and boys' voices.

Roots: The roots hold the society's norms, values and beliefs that shape us and define the social fabric of people's behaviour towards each other, including the sharing of resources. These norms are generally patriarchal, putting children in a 'powerless" position vis-à-vis adults, as a result excluding and discriminating girls. Children are not expected to participate in family or community decision-making processes.

[3] Ravi Karkara and Lena Karlsson, Socialisation for Encouraging Children's Participation in Report on Child Rights Programming, Save the Children Sweden, 2003

Gender, as a social construction rather than a biological factor, differs from culture to culture and changes over time. We must, therefore, direct our efforts at all parts of the tree to bring about desired behavioural change. Behaviour should become more inclusive, participatory, democratic and gender sensitive, not only towards children but towards adults as well.

Positive beliefs and norms that recognise girls and boys as RIGHT holders will lead to the development and evolution of child friendly social institutions that are gender sensitive, inclusive and respectful of children's voices and institutions which encourage children's participation in decision making processes. This in turn will result in a more democratic society that discourages all forms of oppression and discrimination.

Children who are sexually abused, for example, will be unable to share their trauma with their parents, teachers or relevant authorities if the perceptions and attitudes of these adults, towards children, discourages children from expressing their feelings or experiences, either positive or negative. Adults who value children's opinions create a more inclusive environment enabling children to share and express themselves without fearing oppression or ridicule.

Patriarchal values and a power structure which results in different socialisation processes for boys and girls leads to girls and boys adopting different coping mechanisms and manifesting the impact of abuse and trauma in different ways. Both will experience low self-esteem and a psychosocial impact. Girls tend to internalise and develop more self-destructive behaviours, while boys may externalise behaviour and risk becoming violent. A family or social environment that encourages children to express themselves will lead to their developing more resilient behaviours and will enable them to emerge from the trauma as resilient individuals.

Girls who are oppressed and discriminated lack the opportunity to express themselves in family or society decision-making processes and have fewer opportunities and control over resources. Continuing to be oppressed in adolescence and adulthood, they develop low self-esteem and the likelihood of their reproducing gender stereotypical behaviours amongst their children, by perpetuating gender stereotypes, is high. Gender stereotypical expectations result in both boys and girls having fewer opportunities to develop according to their potential. Societies that encourage diversity benefit from the dynamics

and richness of different peoples' experiences and become more inclusive.

Equity or Equality

Equity (as in fairness) and Equality (meaning same or equal treatment) are both needed to end gender disparity. For instance, in the workplace, equality would mean equal opportunities for men and women, equal pay and treatment and so on. But equality is not sufficient in this regard. There is also a need for fairness. For instance, a woman might require pregnancy leave. Therefore equity at times might mean slightly different rules for men and women. However if we push the concept, equality would suffer. Therefore there is a need to address both issues while maintaining a balance.

Fitting into a Box

The process of fitting in a box or stereotyping begins with the process of raising boys and girls. We work hard to know what it is to be girl or a boy. We learn and study to play the part society expects us too. It is a whole process of learning. We learn from our immediate family, school, peers, media, cinema, books, comics and so forth, it is all around us. Values of patriarchy are so embedded in our culture that non-verbal messages make us conform just as well.

By the time of adolescence and even before that we learn to be in a box. This is because the image of a box is appropriate. We get a sense of belonging; get to be part of a crowd. We become a real man or a woman. It validates us to belong. It gets us friends and makes us popular. Moreover, fitting in a box gives a man an impersonal characteristic, a tangible reward i.e. power.

Whereas, not fitting in a box means isolation and confusion. Men who don't fit in are often labeled sissy, pansy, *hijra,* (eunuch) etc, which sends the signal that the worse thing you can be as a man is a woman. It also defines masculinity as not being feminine. This creates immense pressure; a self-conscious struggle for him to fit in a box that makes him violent.

CHAPTER THREE

ANALYSIS OF MEN'S VIOLENCE

Humans have a biological capacity to be violent. However, all humans don't use violence, they are selective in their use of it. But what is it that turns this capacity into reality? Anthropologists studying tribal societies have found that there have been as many human societies with little or no violence as there are societies with violence. This shows that violence is a human possibility but is not inevitable.

On scratching the surface, it was seen that societies with little/no violence had high degree of equality between the sexes, while societies with high degree of violence showed excessive men's control in the community. This is because maintaining social order requires social prohibition, which in turn may require use of physical violence. Therefore, inequality and structure of power control have a direct correlation with the degree of violence. This is also true between adults and children. Children in most societies are seen as the property of parents and to maintain that power, physical violence is used.

According to feminist analysis, there are 3 central facets of this male violence, namely: Power, Privilege and Permission.

Patriarchal Power: The First "P"

Men's violence against women does not occur in isolation but is linked to men's violence against other men and to the internalisation of violence, that is, a man's violence against himself.[4]

[4] Michael Kaufman, "The Construction of Masculinity and the Triad of Men's Violence," in M. Kaufman, ed. *Beyond Patriarchy: Essays by Men on Pleasure, Power and Change*, Toronto: Oxford University Press, 1985. Reprinted in English in Laura L. O'Toole and Jessica R. Schiffman, *Gender Violence* (New York: NY University Press, 1997) and excerpted in Michael S. Kimmel and Michael A. Messner, *Men's Lives* (New York: Macmillan, 1997); in German in BauSteineMänner, *Kritische Männerforschung* (Berlin: Arument Verlag, 1996); and in Spanish in *Hombres: Poder, Placer, y Cambio* (Santo Domingo: CIPAF, 1989.)

Indeed male-dominated societies are not only based on a hierarchy of men over women but some men over other men. Violence or the threat of violence among men is a mechanism used from childhood to establish that pecking order. One result of this is that men "internalize" violence – or perhaps, the demands of patriarchal society encourage biological instincts that otherwise might be more relatively dormant or benign. The result is not only that boys and men learn to selectively use violence, but also, as we shall see later, redirect a range of emotions into rage, which sometimes takes the form of self-directed violence, as seen, for example in substance abuse or self-destructive behaviour.

This triad of men's violence – each form of violence helping create the other – occurs within a nurturing environment of violence, the organisation and demands of patriarchal or male dominant societies.

What gives violence its hold as a way of doing business, what has naturalised it as the *de facto* standard of human relations, is the way it has been articulated into our ideologies and social structures. Human groups create self-perpetuating forms of social organisation and ideologies that explain, give meaning to, justify and replenish these created realities.

Violence is also built into these ideologies and structures for the simple reason that it has brought enormous benefits to particular groups: first and foremost, violence (or at least the threat of violence) has helped confer on men (as a group) a rich set of privileges and forms of power. If indeed the original forms of social hierarchy and power are those based on sex, then this long ago formed a template for all the structured forms of power and privilege enjoyed by others as a result of social class or skin colour, age, religion, sexual orientation or physical abilities. In such a context, violence or its threat becomes a means to ensure the continued reaping of privileges and exercise of power. It is both a result and a means to an end.

The Sense of Entitlement to Privilege: The Second "P"

The individual experience of a man who commits violence may not revolve around his desire to maintain power. His conscious experience is not the key here. Rather, as feminist analysis has repeatedly pointed out, such violence is often the logical outcome of his sense of entitlement to certain privileges. If a man beats

his wife for not having dinner on the table right on time, it is not only to make sure that it doesn't happen again, but is an indication of his sense of entitlement to be waited on. Or, say a man sexually assaults a woman on a date, it is about his sense of entitlement to his physical pleasure even if that pleasure is entirely one sided. In other words, as many women have pointed out, it is not only inequalities of power that lead to violence, but also a conscious or often unconscious sense of entitlement to privilege.

The Third "P": Permission

Whatever the complex social and psychological causes of men's violence, it wouldn't continue if there weren't explicit or tacit permission in social customs, legal codes, law enforcement and certain religious teachings. In many countries, laws against wife assault or sexual assault are lax or non-existent; in many others laws are barely enforced; still in others they are absurd, such as those countries where a charge of rape can only be prosecuted if there are several male witnesses and where the testimony of the woman isn't taken into account.

Meanwhile, acts of men's violence and violent aggression (in this case, usually against other men) are celebrated in sport and cinema, in literature and warfare. Not only is violence permitted, it is glamorised and rewarded. The very historic roots of patriarchal societies is the use of violence as a key means of solving disputes and differences, whether among individuals, groups of men, or, later, between nations.

Examples of permission as a cause of violence would be marital rape, teachers hitting children supposedly for their own good. Lack of legal provision on sexual assault of street children is also a form of permission, so is hurting working children. We regard home and marriage as part of our personal sphere, thereby granting permission for violence there as well. For example, people fail to call the police when they hear a woman neighbour or child being beaten. It is deemed a "personal matter". With the same logic if a store was being robbed would the onlooker decline to call the police because it is a private affair between the robber and the storeowner?

The feminist analysis of men's violence: power, privilege and permission are supported by four more causes of violence:

The Fourth "P": The Paradox of Men's Power

The very ways that men have constructed our social and individual power is, paradoxically, the source of enormous fear, isolation and pain for men themselves. If power is constructed as a capacity to dominate and control, if the capacity to act in "powerful" ways requires the construction of a personal suit of armour and a fearful distance from others, if the very world of power and privilege removes us from the world of child-rearing and nurturance, then we are creating men whose own experience of power is fraught with crippling problems.

This is particularly so because the internalised expectations of masculinity are themselves impossible to satisfy or attain. This may well be a problem inherent in patriarchy, but it seems particularly true in an era and in cultures where rigid gender boundaries have been overthrown. Whether it is physical or financial accomplishment, or the suppression of a range of human emotions and needs, the imperatives of manhood (as opposed to the simple certainties of biological maleness) seem to require constant vigilance and work, especially for younger men.

The personal insecurities conferred by a failure to make the masculine grade, or simply, the threat of failure, is enough to propel many men, particularly when they are young, into a vortex of fear, isolation, anger, self-punishment, self-hatred, and aggression. Within such an emotional state, violence becomes a *compensatory mechanism*. It is a way of re-establishing the masculine equilibrium, of asserting to oneself and to others masculine credentials. This expression of violence usually includes the choice of a target that is physically weaker or more vulnerable. This may be a child, or a woman, or, may be social groups, such as gay men, or a religious or social minority, or immigrants, who seem to pose an easy target for the insecurity and rage of individual men, especially since such groups often haven't received adequate protection under the law (This compensatory mechanism is clearly indicated, for example, most 'gay-bashing' is committed by groups of young men in a period of their life when they experience the greatest insecurity about making the masculine grade).

What allows violence as an individual compensatory mechanism has been the widespread acceptance of violence as a means of solving differences and

asserting power and control. What makes it possible is the power and privileges men have enjoyed, things encoded in beliefs, practices, social structures and the law.

Men's violence, in its myriad of forms, is therefore the result of both men's power, the sense of entitlement to the privilege, the permission for certain forms of violence and the fear (or reality) of not having power.

The Fifth "P": The Psychic Armour of Manhood

Men's violence is also the result of a character structure that is typically based on an emotional distance from others. The psychic structures of manhood are created in early childrearing environments that are often typified by the absence of fathers and adult men – or, at least, by the men's emotional distance. In this case, masculinity gets codified by absence and constructed at the level of fantasy. But even in patriarchal cultures where fathers are more present, masculinity is codified as a rejection of the mother and femininity, that is, a rejection of the qualities associated with care giving and nurturance. As various feminist psycho analysts have noted, this creates rigid ego barriers, or, in metaphorical terms, a strong suit of armour.

The result of this complex and particular process of psychological development is a dampened ability for empathy (to experience what others are feeling) and an inability to experience other people's needs and feelings as necessarily relating to one's own. Acts of violence against another person is, therefore, possible. How often do we hear a man say he "didn't really hurt" the woman he hit? Yes, he is making excuses, but part of the problem is that he truly may not experience the pain he is causing. How often do we hear a man say, "She wanted to have sex"? Again, he may be making an excuse, but it may well be a reflection of his diminished ability to read and understand the feelings of another.

Masculinity as a Psychic Pressure Cooker: The Sixth "P"

Many of our dominant forms of masculinity hinge on the internalisation of a range of emotions and their redirection into anger. It is not simply that men's language of emotions is often muted or that our emotional antennae and capacity for empathy are somewhat stunted.

It is also that a range of natural emotions have been ruled off limits and invalid. While this has a cultural specificity, it is rather typical for boys

to learn from an early age to repress feelings of fear and pain. On the sports field we teach boys to ignore pain. At home we tell boys not to cry and act like men. Some cultures celebrate a stoic manhood. (And, I should stress, boys learn such things for survival: hence it is important we don't blame the individual boy or man for the origins of his current behaviours, even if, at the same time, we hold him responsible for his actions.)

Of course, as humans, we still experience events that cause an emotional response. But the usual mechanisms of emotional response, from actually experiencing an emotion to letting go of the feelings, are short-circuited to varying degrees among many men. But, again for many men, the one emotion that has some validation is anger. The result is that a range of emotions gets channelled into anger. While such channelling is not unique to men (nor is it the case for all men), for some men, violent responses to fear, hurt, insecurity, pain, rejection or belittlement are not uncommon.

This is particularly true where the feeling produced is one of not having power. Such a feeling only heightens masculine insecurities about manhood, about power and control, not being powerful means you are not a man. Again, violence becomes a means to prove otherwise to yourself and others.

The Seventh "P":
Past experiences

This all combines with more blatant experiences for some men. Far too many men around the world grew up in households where their mother was beaten by their father. They grew up seeing violent behaviour towards women as the norm, as just the way life is lived.

For some men this results in revulsion towards violence, while in others it produces a learned response. In many cases it is both. Men who use violence against women often feel deep self-loathing for themselves and their behaviour.

But the phrase "learned response" is almost too simplistic. Studies have shown that boys and girls who grow up witnessing violence are far more likely to be violent themselves. Such violence may be a way of getting attention; it may be a coping mechanism and a way of externalising impossible-to-cope-with feelings. Such patterns of behaviour continue beyond childhood. Most men who end up in programmes for men who

use violence have either witnessed abuse against their mother or experienced abuse themselves.

The past experiences of many men also include the violence they themselves have experienced. In many cultures, while boys may be half as likely to experience sexual abuse than girls, they are twice as likely to experience physical abuse. Again, this produces no one fixed outcome, and again, such outcomes are not unique to boys. But in some cases these personal experiences instil deep patterns of confusion and frustration, where boys have learned that it is possible to hurt someone you love, where only outbursts of rage can get rid of deeply-imbedded feelings of pain.

And finally, there is the whole reign of petty violence among boys, which, as a boy, doesn't seem petty at all. Boys in many cultures grow up with experiences of fighting, bullying, and brutalisation. Sheer survival requires, for some, accepting and internalising violence as a norm of behaviour.

CHAPTER FOUR

ENDING THE VIOLENCE

Violence is about power, privilege and permission and paradoxically at the same time it is about pain, insecurity and fear. This is not to give justification for men's violence, but to understand the forces at work in individual acts of violence.

Taking from this analysis, the participants drew strategies that could end the social conditions that cause violence.

Possible Strategies To End Violence

1 End societies of male domination over women/girls and inequality between the sexes which are, ultimately, the sources of men's/ boy's violence.
2 Create space for boys and men to share their feelings, past experiences and emotions.
3 Develop support groups for men and boys.
4 Develop support services for women and girls for increasing their participation in public and private spheres.
5 Reconstruct gender identity 'out of the box'.
6 Public advocacy for change in laws – public and private - to address discrimination and promote equality and equity.
7 Addressing media.
8 Parenting differently. Promoting positive role models for fathering.
9 Challenging the culture of silence (in relation to men's violence).
10 Promoting alternative conflict resolution strategies.

The participants thereafter discussed the possible challenges and potential interventions in implementing the strategies at the organisational and personal level. They also identified opportunities that could provide for possible entry points to the issue.

Reconstructing gender identity out of the box & parenting differently

	Personal level	**Organisational / Structural level**
Challenges / bottlenecks	• Dilemma is where to begin – at the personal or structural level. There is a need to address gender stereotypes in schools, families and institutions. The first person to begin the process shall face resistance at both the levels. • There is a need for self-reflection, need to deal with our own perceptions. Need to be capable of handling what comes our way when working out of the box. • Finding alternatives to parenting differently is a challenge • It is a challenge to deal with a girl or boy who does not follow traditional gender roles. • It is a challenge to deal with labelling and lack of support for the one who is different. This holds at the structural level as well.	• Reaction of colleagues is an issue. Fear of being ridiculed. This holds for family and friends as well. • Some organisations do have gender policies, but they don't clearly reflect gender stereotypes. • The challenge of moving into the personal space of the staff is always there. How do you address a colleague who is violent at home?

	Personal level	Organisational / Structural level
Possible Interventions	• Personal and structural levels need to be addressed simultaneously. • Creating an enabling environment: support spaces within the family. A sibling or extended family could be supportive. • Important to sensitise the school, counsellors and education systems, as children get gender stereotyped labels among peers. • Negotiation • Promoting alternatives for art and culture across gender. • Working with wives, girlfriends, mothers to bring about change in their attitudes, which would reflect in families and relationships. • Non-stereotyping will open up opportunities for girls and boys.	• Creating support structures like unions • Negotiation • Measuring non-competitive values in the recruitment process.

Public advocacy for change in laws - public and private - to address discrimination and promote equality and equity

	Personal level	Organisational / Structural level
Possible Interventions	Redefining power would give an entry point into the issue.	• Proactive promotions through mass campaign • Research on correlation of masculinity and violence and integrate the findings with existing programmes at government and non-government levels. • Exchange of ideas and trainings among international organisations and donors • Lobby with key policy makers • Network with and influence women groups to work with men issues as well. • Advocacy to change the education system to be less gender biased. • Sensitisation of teachers. • Unionisation in organisations to bring about a policy level change (it is a challenge and entry point) • Mapping of present laws and legislation and lobby for change in discriminatory laws and legislation • Promote affirmative actions when necessary

Addressing Media

	Personal level	Organisational / Structural level
Challenges / Bottlenecks		• Media images are for consumers and are market oriented. Even if a film that challenged masculinity was produced, it may not receive mainstream response. • Limited organisations and trained people. • Limited financial resources. • Accessibility of the television programmes and films.
Possible Interventions	Need more debate at the individual level	• Create media ethics group at the organisational, community, national and international level • Develop a social watch committee that gives recognition to gender sensitive media through awards etc • Promoting alternate media/mass media to promote gender equality. • Community radio can be used as tool to spread the message. • Buy time for capsules in the media to spread messages on gender equality. • Media depiction of violence needs to be worked upon. • Existing mechanisms could be used in the media. For instance, mainstream authors could be asked to incorporate gender sensitive messages in their writings, television shows, etc. • Media owners need to be sensitised.

Challenging the culture of silence & developing support groups for women and girls

	Personal level	Organisational / Structural level
Challenges		• Resistance and non-acceptance at all levels especially from religious and political leaders.
Possible Interventions	• Talk more, keep repeating the message • Women must be economically independent. • Break social stigmas and values attached to women/girls and men/ boys.	• Creating social groups for women would be an entry point in challenging the culture of silence • Speak to religious leaders. Make them key actors in any social change. • Need to push women participation at the political level. • Need to work with policy makers. Need simultaneous work at the grass root level. • Promote democratic values at societal level at large. • Community leaders to promote gender sensitisation at all levels • Ensure adequate provisions and laws. Emphasis on law enforcement. • Alternate mechanisms and support service system should be in place. • Make programmes accessible and less resource heavy. • Promote democratic values at societal levels.

Creating spaces & support groups for men and boys while promoting alternative conflict resolution

	Personal level	Organisational / Structural level
Challenges	• Losing confidentiality is a challenge. • If men/boys speak out their hegemonic status breaks. This creates a hesitation.	• Gender is considered as a woman's issue. There is a lack of understanding on the topic. • Changing existing policies and mechanisms would be a challenge. • Lack of resources and capacity in all respects.
Outcomes / possibilities	• Threat to gender identity and security. • At the family level there is resistance and isolation. • Division of roles within the family would need to be looked into.	• Resistance from women themselves. • Limited understanding of participatory approach.
	• Creating a space will accommodate the men/ boys emotionally and minimise their stresses. • Through this group men/boys will internalise the issue and understand the problems associated with it.	• Team building, accessible and substantive participatory management that will lead to an accountable and transparent work environment. This will begin the processes of inclusion. • Building capacity on alternate forms of solving conflict would be a tool to facilitate this process. • Promote paternal leave and parenting training to men who will soon become fathers.

HABIBUR

CHAPTER FIVE

NEED & FRAMEWORK FOR WORKING WITH MEN AND BOYS

The need to work with men and boys

One of the issues that comes forth repeatedly, in working with men and boys, is resistance from men and boys as well as from women who have pioneered the work on violence against women/girls. However, there are a number of negatives of not working with men and boys.

First of all, it is important to remember that in our societies men/boys are gatekeepers of the patriarchal order. Men/boys are the ones with power and they control the social institutions. So if they resist the change, we must find ways to reach them. Having them by our side will help us change the society more rapidly. For instance, addressing and involving religious leaders (mostly men) at the grass-root level can be an effective way of spreading gender sensitive messages. Moreover, at the national and international level, men hold most of the strategic positions. By involving them we can expect priorities to change at a macro level.

Secondly, if we don't involve men/boys they will continue believing that gender equals women/girls. Men/boys don't believe gender related problems are their concern. At the most some men/boys might agree to support the issue but they don't realise that it affects them as well. This marginalises women's/girls' struggle.

Thirdly, we need to address men/boys to get to the root of the problem. Gender is not just about socialisation it is also about relationship of power, division of roles, etc. If we don't involve men/boys, we can't challenge those underlying relations.
Apart from the negative consequences

of not involving men and boys, there are some positive outcomes of involving them as well:

- Better mobilisation of resources: Men control most budgets and finances so as soon as they realise that the issue affects them as well, they will allocate more resources for it.
- The issue will move from being a marginalised cause to a mainstream issue. By involving men and boys we can get a broader social consensus on the subject.
- Having partnerships between men and women will also create partnerships in corporations and trade unions, media, etc. This will open up new social spaces and resources for this work.
- As we involve men/boys, we can slowly isolate men/boys who don't support the change. So eventually they will become the minority.
- Involving men and boys raises the chances of next generation boys growing up with greater notions of equality.
- Changing male attitudes on the issue will change their attitude towards women/girls that will have a qualitative impact on women's/girls' lives.
- By addressing the fear of weakness in men and boys we gain new insights to the nature of the problem and other issues and solutions. For instance, we may gain knowledge on fight between nations, militancy concerns etc.

Framework for addressing & involving men and boys

Addressing and involving men and boys is not just about transforming men from being destructive, it is also about ending gender based violence and promoting equality. The following approaches take into account the power that men/boys hold as well as the paradox of that power which affects them:

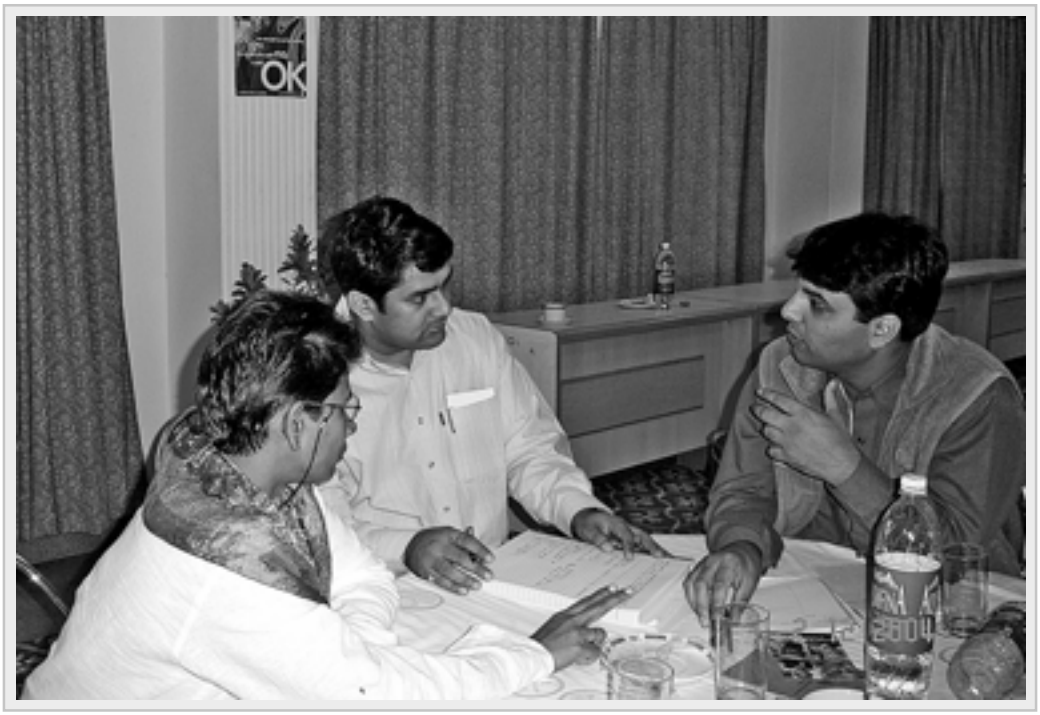
- We need to be **compassionate about how men/boys feel being stereotyped**. We have to understand the past of men/boys who use violence. While we should not be sympathetic with a man/boy who uses violence, we need to be compassionate about him as a human being. We have to create an understanding and at the same time say what he is doing is wrong.

  This does not mean we equate men's/boys' pain to women's/girls' oppression. There is no symmetry between it as pain for women/girls is caused from subjugation and for men/boys from misplaced definition of power.
- When we work with men and boys we have to **steer our ways**

away from men's/boys' fear. Masculinity is based on the fear of being weak. Being 'weak' is equated with being sensitive, having lack of power, which is equated with being a woman/girl. This fear of weakness is constantly churning inside men/boys. Therefore to prove themselves as a man, they release the fear through different behaviours such as being hostile, angry and pumped up strength.

When involving men and boys we need to be aware of this knowledge. If we are going to start a campaign, for instance, do not say - Be more sensitive – as this pushes them in a corner and makes them feel like a woman/girl. Instead saying – You have the power to change and the power to make life safer for women/girls in the community – will make them more receptive to the message. Play on the idea that men/boys are powerful. We have to lower their resistance and only then we can start a dialogue. This way they don't feel disempowered to give us space. Though some criticise this approach as reinforcing power structures, it is important to remember that this approach is part of a process and not an end in itself.

- Use the **language of responsibility** with a man/boy and that is when he will listen. Blaming them will only push them away whereas, talking about responsibility for ones own actions and responsibility for speaking out against abuse has a greater chance of reaching more men/boys.
- As part of the process we have to **nurture and create groups of men/boys** where a meaningful discussion can take place. We have to **use the voices of men and boys** as other men and boys will respond to them the most, but there are different ways of using these voices. For instance, high profiled men, sport stars, singers etc could be asked to speak out in press conferences, debates, etc. This creates an impact on boys who consider them role models.
- Age group is an important criteria in deciding how we approach men and boys. Teenage boys can be approached by addressing the importance of building healthy relationships. With younger boys conflict resolution techniques can be discussed.
- Avoid generalisation and stereotypes.
- We need to give men and boys a language of emotion.
- We need to consistently measure and evaluate our own work, for which we need to have measuring tools built into our programmes.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CHAPTER SIX

WHITE RIBBON CAMPAIGN

Breaking Men's Silence to End Men's Violence

White Ribbon Campaign believes that confronting men's/boys' violence requires nothing less than a commitment to fulfill equality for women/girls and a redefinition of what it means to be a man. The white ribbon is not only a symbol of violence against women/girls; it is a promise not to condone it and not to remain silent. It is a call on governments to take the issues seriously, improve laws and enforce them. It is a personal and public statement.

The campaign has a broad base, which brings together men/boys from different and diverse spectrums. Although it started as a campaign aimed at men and boys but in many cases it involves women and girls as well. It has also been developed as a decentralised movement, where men and women, boys and girls all over are free to create their campaigns in communities, schools, etc. without requiring formal affiliations and associations. This aspect of the campaign is what has made it spread to 35 countries. The consequence of the ownership that people feel towards the campaign also makes them really creative in their work and approach. Currently, the campaign is in process of developing a regional network.

What Every Man Can Do to Help End Men's Violence against Women:

- Listen to women....learn from women.
- Learn about the problem.
- Learn why some men are violent.
- Wear a white ribbon.
- Challenge abusive language and jokes that degrade women.
- Learn to identify and oppose sexual harassment and violence in your workplace, school and family.
- Support local women's programmes.
- Examine how your own behaviour might contribute to the problem.
- Work towards long-term solutions.
- Get involved with the white ribbon campaign's educational efforts.

Participants decided on developing White Ribbon Campaigns in their country.

Bangladesh

- Share the concept of White Ribbon Campaign with other networks that are working on this issue.
- Make a national action plan to work on the issue.
- Incorporate the issue in popular magazines and dramas.
- Make regional linkages. Learn from the experience of other White Ribbon Campaigns in the region.
- Explore Human Rights Day, International Women's Day, CRC Day and other existing opportunities, days and events to spread the message.
- Dialogue with partner organisations.
- Integrate the concept within existing programmes with working children and groups both in urban and rural areas.

India

- Target the youth: celebrate White Ribbon Day on Valentines Day. Organise music concerts on the occasion.
- Use white ribbons on flowers.
- Declare volunteers in various organisations, universities, welfare groups, etc, who would in turn mobilise more groups.
- Arrange meetings with human resource heads in various agencies.
- Take the help of media: meet with video and radio jockeys, use the radio and television.
- Sensitise other NGOs to target non-school going children.

- Mobilise large companies, like Coke, etc. to spread messages among their employees and their families.

Nepal

- Target educational institutions, law schools and existing training programmes. Mobilise community clubs and justice mechanisms.
- Undertake awareness programmes at the grass root level, sensitisation at the policy level. Develop materials.
- Develop a public hearing programme: where victims are given a space to express themselves. Build a surveillance system.
- Lobby to change school curriculum.
- Organise street dramas, start community radio programmes. Develop incentive programmes for students: ask them to make documentaries and other advocacy material that would be rewarded.
- Advocate the message of *Violence Free Home*.
- Ask a trekker to Mount Everest to wear the white ribbon. This will provide the campaign publicity.

Pakistan

- Pakistan already has a White Ribbon Campaign. To engage the interest of its workers and to maintain their commitment, capacity building workshops should be undertaken.
- Organise a White Ribbon Campaign on Violence against Children, a week prior to Children's Day.
- Corporate social responsibility has gained momentum in Pakistan. Many companies are now attaching themselves to social causes. This fact should be promoted.

Sri Lanka

- Through a sponsor, target famous sportspersons for instance, cricketers, etc. who could endorse the campaign.
- Weave the campaign in mainstream education. Take it to schools.
- Use existing organisations like National Child Protection Authority to propagate the campaign.
- Use the media.

(Oxfam Sri Lanka is doing a project on Violence against Women, within which they use the white ribbon)

Synthesis

The countries plan to use existing women's movement and other opportunities to start national campaigns. To gain inspiration from work on the campaign at a global level, participants were asked to explore the white ribbon website

(www.whiteribbon.com). The facilitator, Michael Kaufman also stressed on exchange of materials, requesting participants to send local materials to Canada that could be used with the South Asian population there. He also shared the example of a blank poster used by the campaign where men are asked to sign their names if they believe in the cause. The poster also contains signatures of famous men who have pledged for the issue. Such posters have generated immense response worldwide and can be electronically signed on the campaign's official website.

CHAPTER SEVEN

TOOLS ON WORKING WITH MEN AND BOYS

As a recommendation of a workshop on masculinity facilitated by Save the Children Sweden in March 2004, mapping of tools for working with men and boys to end violence against girls, boys and women in South Asia is being undertaken.

The tools in the mapping include modules, session plans, frameworks, films, resource CD, audio tapes, games e.g. snake and ladder and other IEC material. The tools are divided into primary and secondary tools, where the former target male involvement directly while the latter addresses masculinity as part of a larger issue.

Primary Tools

1- Education and Action kit by White Ribbon Campaign

The AIM framework developed by White Ribbon Campaign under Michael Kaufman provides an education and action kit presenting methods and techniques for involving men and boys. These tools, designed to be used primarily with schools and youth organisations, are divided in two parts. The first section is a series of simple step-by-step exercises that could be facilitated even by someone who had not received formal training on the issue. The exercises revolve around masculinity, gender relations, violence against women/girls, fitting in the box, etc. The second section has various materials, including specific information for teachers and facilitators on how to deal with disclosures, how to support activities, etc. It also gives different ideas that can be employed in schools and communities for instance, how to invite a popular person to a school,

how to organise a fundraiser, etc. All these tools target 14-18 year olds. Currently, the kit is in a process of revision.

The second version of the education and action kit will specifically target 11-14 year olds. It will include discussions on social norms that translate into unhealthy relationships. These norms are what boys think is expected of them by other men/boys and they are too scared to talk about it. To explore the issue, the kit for instance helps a group of students to conduct a survey and measure what boys really believe. The kit will also focus on building campaigns.

The AIM framework is further supported by other papers by Michael Kaufman such as The Seven Ps of Men's Violence and "Breaking Men's Silence to End Men's Violence" Statement of Principles.

2- http://toolkit.endabuse.org

This web site has a comprehensive tool kit designed to help work with men and boys to prevent gender-based violence. It provides readings, case studies, handouts, exercises and other resources as well as community-building tools. A lesson plan consisting of 10 lessons is recommended to start with, but one is free to go directly to the sections that address his/her priorities. Either way, the website managers urge users to share their experiences and ask questions on the Discussion Board, an online forum for registered users.

To fully explore these extensive materials, it is beneficial to get registered. In doing so, one will become part of a vital community working to end gender-based violence. Anyone is welcome to use these materials, whether one is already working with men and boys to prevent gender-based violence or simply investigating the possibilities.

3- The course: Discovery journey of men "Men talking to Men about Men"

Savriamuthu Sinnapan (Paul) a renowned Malaysian gender trainer has developed a course called - The Discovery Journey of Men "Men talking to Men about Men" to address men's violence in Malaysian families. The course is designed as a process of self-discovery for men with the aim of making them partners with women to develop better families. The course focuses on the socialisation process; addressing social, economic and cultural factors. It also challenges different aspects of power

and privilege, behaviours, attitudes which promote men's violence so that men can become:

- Partners with women to end violence against women.
- Better husbands.
- Better decision and policy makers.

The module includes the following courses:

- Quality of men and its impact.
- Growing as a boy and man.
- Man as a relationship builder and violence creator.
- Man and violence.
- Violence-power-man.
- Violence against women.
- Responses to women's general issues.
- Violence against Women.

(Each course includes its own objectives, session plan and other details)

4- MASVAW (Men's Action for Stopping Violence against Women)

In 1991, women's groups in Uttar Pradesh, India launched a state-wide 'Stop Tolerating Violence' campaign, which was also joined by male activists. In the *jan sunwahi* or public hearing, during the campaign, it became clear that men had to be involved in battling violence against women. This led to the formation of '*mahila himsa ko rokne ke liye purshon ka abhiyan*' (Men's Action for Stopping Violence against Women, or MASVAW).

MASVAW believes that in a conflict situation, it is not only gender imbalance that causes violence, but gender-based violence itself is based in a structure of inequality whose language is violence. Therefore, to address violence, structural inequalities (based on caste, class, age. etc.) along with gender-based inequalities need to be addressed.

The MASVAW campaign involves forty-nine partners and many individuals at the grass-root level who target peer groups (youth, students, adolescents), men who are perpetrators, real or potential, those who have authority (brick kiln owners, *panchayat* representatives) and leaders and advocates (media, NGO activists and teachers). The campaign began its work in Bundelkhand and Gorakhpur areas of Uttar Pradesh, known largely for feudal and patriarchal practises.

The process began in October 2002 when consultation meetings were held with male heads of NGOs in Uttar Pradesh. During this consultation, participants analysed the situation prevailing in their areas and

made plans for work. Many workshops concerning gender, sexuality and violence against women were held which were periodically followed up. Those who attended these sessions committed to taking the work forward on their own. They held meetings with local self-governments, owners of rural industries employing women, rural youth, students of schools and colleges and so on.

A set of educational material has been developed under the campaign, which includes flash cards, games and other resources. The campaign also undertakes active networking at the regional and local level, which has resulted in individual activists, media persons and academics joining hands on the issue. Students and teachers have taken up the campaign in Bharatiya Vidhyapeet University, Varanasi, which had a particularly poor record of gender equality. Work with Gorakhpur University has also begun.

Apart from creating awareness, the network offers support in filing cases and investigating incidents. A fact-finding team is dispatched to the locale and medical examinations are arranged. If needed, a First Information Report (FIR) is lodged with the police and media is involved in ensuring a follow up.

In terms of tools, games are found to be very useful at the grass-root level. In particular, the snakes and ladder game works as an easy and entertaining tool to stimulate gender-based discussions. The games are supported by other tools of change such as organising men against violence through rallies, seminars, meetings and workshops.

Recently an all Uttar Pradesh campaign based on CEDAW (Convention on the Elimination of Discrimination against Women) was undertaken for which the network prepared materials and participated in other ways.

The network also has an advisory committee which helps the campaign develop a vision and improve their functioning. As a response, the network has now moved towards decentralisation and has begun two regional chapters in Varanasi and Gorakhpur. These local campaigns initiate independent actions such as casework, celebrating women's day and organising seminars and competitions in colleges and universities. In Gorakhpur, the work is broad based and is moving beyond the university.

The efforts of the campaign have resulted in positive outcomes that are discernible. In 2004, *Holi*, an Indian festival clashed with International Women's Day, 8th March. The festival is notorious for incidents of harassment of women and children. Nevertheless MASVAW decided to celebrate Women's Day. A record 600 people participated in the celebrations including the working class. Media also gave wide coverage to the event.

MASVAW's research also shows that landlords and industrialists have begun treating their women workers differently. An owner of a brick factory also began to share managerial responsibilities with his wife.

Youth groups have also started monitoring violence in their villages. The issue is also being discussed in *panchayats*. Male workers are also participating in violence related fact finding missions. Male headed organisations are reviewing their staff policies and giving place to the issue in their organisation.

MASVAW is also working with youth and adolescents in schools where students have started to talk about Violence against Women. They are also working to monitor abusive language in their institutions and are sharing cases of violation in their own homes. Some students have also written letters to their fathers asking them to stop violent behaviour at homes. Teachers have also started to address the issue with students.

In one university, students had also begun a sexual harassment monitoring committee, which was later dissolved, as it did not work too well. However, another committee was created later with involvement of feminist groups, students and teachers unions.

The organisation also conducted a survey among women in Bharitya Vidhyapeet asking them about their vision of an ideal university. A number of women during the survey reported being harassed by professors, so the survey turned out to be an effective way of finding problems faced by women which otherwise go unnoticed. The police station in the university also looks into violence against women.

At an individual level, members feel that participating in the campaign has helped them personally by providing them space to live with their emotions.

However, the campaign has faced a number of problems in the formal political arena. Initially the work

threatened the local political leaders, in response to which a protection system had to be set up. A media contact is what has helped MASVAW handle the threats.

5- Program H (instituto PROMUNDO-Brazil)

The institute PROMUNDO project includes the first study with men on gender violence and its correlation with sexual/reproductive health in Brazil. The results of this study are being used to orientate the action projects developed by PROMUNDO and others with the objective of involving men in sexual reproductive issues, making them take responsibility for the violence they practice and to develop community projects to promote prevention of violence against women.

Program H (a project of PROMUNDO) has developed an action project addressing involvement of men. They have also developed an animation film sponsored by NGOs in Brazil and Mexico. The cartoon, which was also viewed at the workshop, is used with teenage boys and to train teachers to discuss various aspects of masculinity. Program H has also developed a comprehensive training manual for the youth.

6- Let's Talk Men

Let's Talk Men, is a package of three documentaries and a short fiction film made during 1999 and 2000 by well-known short and documentary filmmakers from Bangladesh, India, Nepal and Pakistan. Save the Children UK, Save the Children Sweden and UNICEF in South Asia supported the production process. The films were made for use within existing programmes to present young people with alternative male role models to the existing dominating paradigms within South Asian cultures and societies, which are often violent towards girls/women. The primary target group was adolescents (in particular boys) aged between 13 to 20.

"When four friends meet", the film from India, viewed during the workshop, discusses the pressure and power associated with men. The film from Pakistan *"That's more like a man"* is a discussion with women on the subject. "Listen to the Wind", a film by Nepalese filmmakers revolves around a dying man and a boy, discussing forms of masculinity, which may not be the norm. The film from Bangladesh "Urban Expectations" runs a parallel story between a boy who doesn't have

stereotypical characteristics and supposed 'rough and tough' boys.

All the films come with a facilitator guide/discussion manual. Unfortunately the films haven't been disseminated widely, although UNIFEM did arrange a travelling seminar and screening of the films in India.

7- Men for Change (Canada) have developed three training manuals on healthy relationships addressing masculinities and violence.

8- Women Kind Worldwide (London) have developed an education kit for use in schools. It is available on CD.

9- Other organisations and materials:

- Do Batters Programme Work - a book by Jeffery L. Edleson
- Learning to live without violence: a hand book for men by Daniel Sonkin, MD, Michael Durphy, MD.
- CEDPA (Centre for Development and Population Activities) has developed a toolkit and a facilitator's guide book that draws linkages between CRC and reproductive health. It includes exercises and discussions on behaviour, value identification, family, relationships, community, parenting techniques, issues of work and sexual harassment and sexual abuse. It also talks of puberty, reproduction, marriage, partnership and parenthood. It discusses the need of male responsibility to go beyond protection to nurturing. It also addresses legal rights. The manual, a first of its kind, has been adopted in the South Asia context and is available in Hindi and Nepali for boys and girls.

Secondary Tools

1- **Rozan,** an organisation based in Pakistan undertakes police training where it deals with issues of masculinity.

2- **Amal**, an organisation based in Islamabad working on HIV/AIDS and violence against women includes sessions on sexuality and masculinity as part of the life skills manual for street children.

3- A manual of guidelines for police officers has been created that discusses how to handle cases of violence against women, in police stations specially cases of violence of men against women, which includes domestic violence, rape, trafficking and others.

4- Others:

- Film ALOR PATHIR JATRY (Travel towards the light) from Bangladesh.
- *Yeh Kaisi Dunya Hai*, (What kind of a world is it?) a film by Aurat Foundation, Pakistan.
- "Lets talk together" a film from Bolivia by John Hopkins University Centre for Communication Programme.
- Breakthrough Project in India.
- Macho - a film by men against violence groups in Nicaragua.
- "The men cries" - a book from Mongolia for violent men.
- Men Masculinities and Development, Broadening our Work towards Gender Equality by M. Kimmel, A. Lang and A. Grieg. UNDP Gender Development June 2000.

Suggestions & Discussions

The mapping of tools gives us a clear indication of the kinds and numbers of tools available for urban and grass-root environments. The mapping should therefore lead to an assessment on what is available at each level and pinpoint areas where more tools need to be developed. It should also lead to analysis of the processes involved. The mapping should also include tools, in other languages around the world that can be translated later.

Creation of a bank of tools at a regional level with Save the Children or UNIFEM was also suggested. This would provide an easy access to information for agencies starting to work on the issue. An address book of organisations that are currently involved with the subject is now available with UNICEF.

The suggestions and discussions also brought forth the example of a fatherhood campaign in Brazil where young children where encouraged to draw images of their fathers. The campaign resulted in over 20,000 pictures that showed fathers from being violent to being caregivers. These images were then used as part of a travelling exhibition and seminar on transforming fatherhood.

Tools for Programming and Partnership

The participants in groups worked on developing the following:

- Tools for programming with men and boys to end violence against men, boys, girls and women.
- Specific Tools for partnership with adolescence boys and youth.
- Specific Tools for partnership on parenting and families.

Tools for programming with men and boys to end violence against men, boys, girls and women

- Before we begin programming information is required on target groups, local NGO initiatives to end violence and prevalent forms of violence. We also need to gauge the spread of gender based violence. A baseline survey in this regard would be useful.
- The information needs to lead to an analysis which should give a clear indication on the kind of people who need to get involved to prevent violence (locating volunteers and change makers). We also need to analyse what leads to violence at a superficial and at a deeper level.
- The information and analysis would lead to implementation of the programme which would include
  - Objective setting and design of activities using smart objectives and participatory tools.
  - Developing capacity building tools for volunteers, communities & NGOs.
  - Creating training materials, discussion groups, role models and experiential learning tools.
  - Creating localised training materials for community level mechanisms.
  - Forming action groups based on White Ribbon Campaign.
  - Wider advocacy with NGOs is also required.
- Monitoring and Evaluation needs to be undertaken at the Local, Macro level.
  - Baseline comparisons to be undertaken to check if violence has reduced.
  - Indicators need to be developed, such as:
    - Reports of Violence against Children.
    - School drop-out rates.
    - Reduction of violence in schools.
    - Police reports - increase in number of reported cases by men & women.
    - Increase in membership and activities of Violence against Children.
    - Health reports on women
    - Women's organisations reports and media reports.
    - Change in behaviour/attitudes (create behavioural/psychological assessment tools).

Specific Tools for programming and partnership with adolescent boys and youth

Age group 10-18 years

- Use Multimedia such as:
  - Cartoons, which provides

simple and entertaining means, to spread the message to this age group. Use existing cartoons like Meena to promote gender equality. Animation films by Program H can be used for direct and indirect impact.

- Theatre for the educational sector.
- Documentaries and films.
- Folk songs for the rural level.
- Radio and television can be used for staging debate and poem competitions on the issue.

⊙ Issue based (masculinity) competitions for boys in areas like art, drawing, cooking, stitching, etc. that will lead to interchange of roles. Develop games.

⊙ Create a counselling desk for children over 14 years.

⊙ Create stickers, book covers, greeting cards and friendship bands with messages.

⊙ Create e-mail groups and online chat sites for the elite group.

Age group 18 - 25 years

The tools above can also be used for this age group. In addition to them the following could be employed:

⊙ Movies and documentaries can be used. Promote existing films like *Astitva*, a Hindi film challenging male sexuality and stereotypical roles.

⊙ Undertake peer education programmes.

⊙ Arrange concerts.

⊙ Counsellor and help desks in colleges.

⊙ Create information communication materials.

Specific Tools for programming and partnership on parenting and families

⊙ Create audio-visual materials (documentary, short and full length feature films) with a discussion-facilitator guide.

⊙ Compile clippings from popular movies, drama serials, television and advertisements of positive role models.

⊙ Develop pictorial story books with traditional, local icons (including religious role models).

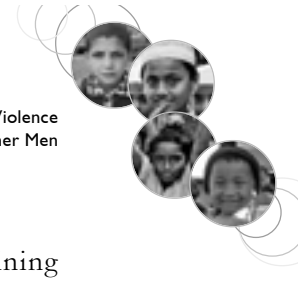
⊙ Use cartoon fillers and advertisements on baby food to spread messages on parenting and fathering.

⊙ 'Men talking to men about men' module.

⊙ Use case studies on fathering like those undertaken in Maldives.

⊙ Develop a manual on paternity leave and father's roles in parenting.

⊙ Create age specific material on parenting, specifically for 4-8 year olds and 8-12 year olds, with emphasis on father's role at



home, in relation to school and fathers at workplace.

- Develop a dossier of list of agencies for support, information, contact person and consultation on the issue.
- Create separate tools and manuals on male sexuality.
- Produce a facilitators training manual on the issue.
- Explore, learn and adapt from organisations like Brotherhood and websites like www.fatherhood.com
- Scan existing tools and materials that can relate to parenting and fathering.

KUMARI
EETA

CHAPTER EIGHT

ACTION PLANS

Bangladesh

The organisations representing Bangladesh in the workshop were Association for Community Development (ACD), CARE Bangladesh, INCIDIN Bangladesh and Save the Children Sweden-Denmark. They have organised themselves into Bangladesh Resource Group for working with men and boys to end violence against boys, girls, women and other men.

Objective	Activity	Timeline	Support Requirement
Raise the issue in own and other organisations.	Share with individual organisations, partners and different forums and networks.	Individual time frames for sharing with colleagues: • CARE Bangladesh: 12th December 2004, July – December 2005. • ACD: 22nd December 2004. • INCIDIN & Save the Children Sweden-Denmark: January 2005. • Save the Children Sweden- Denmark sharing with partners: February 2005. Issue will be brought forward in the 8th March preparatory meeting in February. • Sharing with other networks and groups: Jan-Feb 2005.	Bangladesh Resource Group.

Objective	Activity	Timeline	Support Requirement
Monitor progress, network within Bangladesh Resource Group.	Meet every two months, e-mail networking.	• Progress will be monitored on a regular basis. • Save the Children Sweden- Denmark will take initial lead on e-mail networking. • Follow up meeting end of January, March, May 2005.	Information from global allies.
To learn what work is being undertaken by other agencies, to identify partners.	Undertake mapping of organisations and initiatives.	• Save the Children Sweden-Denmark has already planned for a mapping of organisations working with men and boys, which will be completed by end of January 2005.	Bangladesh Resource Group.
Use existing campaigns, programmes and partners.	Include key messages in 8th March 2005 campaign.	• Will develop advocacy and posters for 8th March and use it around the year: February – March 2005.	Regional colleagues and allies.
Include the issue in existing programmes and partners.	Develop IEC material.	• Save the Children Sweden- Denmark and CARE Bangladesh will share with their partner organisations in February and March 2005. • Integration into the programmes and projects will be explored between June – December 2005.	Bangladesh Resource Group.

Objective	Activity	Timeline	Support Requirement
Building knowledge and capacity of existing resource group.	Organise workshop, e-mail and hardcopy exchange of materials.	• The resource group would continue educating themselves. • Tools will be developed in local languages. • Material available will be collated and its use will be explored.	Bangladesh Resource Group.

India

Organisations represented: Butterflies, MAMTA, Prajwala, STOP and Sanjog Groupe Developpement.

- White Ribbon Campaign banners will be used by organisations in their existing projects. Both individuals and organisations would be made members of the campaign.
- Butterfly is planning to run a workshop on masculinity and introduce teaching and learning materials.
- Sanjog Groupe Developpement is planning a 7 day campaign to end sexual harassment against women and affirmative action for women and girls in Kolkata. It is also planning a workshop on parenting skills with the Derek O' Brian organisation in January.
- All organisations will do write-ups on this issue and their key learning from this workshop and share it within their organisations and outside.
- A workshop for Jawaharlal Nehru University in Delhi will be organised at the end of January 2005. Venue arrangement and tool selection needs to be looked into.
- India group will meet at the end of January 2005 to do a review.
- E-mail networking will be undertaken.
- At an individual level, Akmal Shareef, consultant with Save the Children Sweden and also part of the faculty in Jamia Millia Islamia University in Delhi will discuss the issues in the classes taken by him.

Nepal

Organisations represented: International Save the Children Alliance, Kathmandu School of Law and Pro Public.

- Interaction with male principles in schools to be organised in the 3rd week December 2004.
- White Ribbon Rally will be organised on 8th March 2005 campaigns. Other organisations and NGOs working with males and the educational sector will be invited to join in.
- Signature campaign will be initiated.
- A trekker to Mt Everest will be requested to wear the white ribbon, which will give the campaign media attention.
- Judges associations would be targeted.
- Long term programmes would be initiated which would include TOT for community clubs, action groups, etc.
- Training packages will be made which would include advocacy material like posters and stickers.
- Education ministry would be asked to make book covers with message.

Pakistan

Organisation represented: Rozan.

- The mapping of tools, for working with men and boys, will be completed by Syed Saghir Bukhari.
- Discussions with the existing partners in Islamabad would be undertaken.
- Start a special week highlighting Violence against Children.
- White Ribbon Campaign to target transporters.

Sri Lanka

Organisation represented: American Centre for International Labour Solidarity.

- White Ribbon Campaign would be taken up on 8th March, Children's day and Father's Day.
- Efforts would be made to integrate the campaign into existing programmes.
- Meetings with stakeholders/other organisations would be organised.
- A monitoring body would be made to evaluate the process.
- Negotiations with some key organisations like NCPA/ ILO/ IPEC/Oxfam would be undertaken to promote this issue as a separate programme or to integrate it with other programmes.
- Informal meetings with the journalists and media groups would be undertaken.

Regional Level (Save the Children Sweden, UNIFEM, White Ribbon Campaign).

- Integrate the issue with existing work of the agencies.
- Begin a separate project on White Ribbon Campaign.

- Appoint a coordinator to take this process forward.
- Immediately prepare a concept note to target other donors for funds and for partnership.
- Continue links with the global White Ribbon Campaign and involve Michael Kaufman in a long-term manner at a regional level.

CONCLUSION

At the end of the workshop, participants went back with the understanding of the relationship between men/boys/women/girls and violence. The workshop emphasised the need of applying this analysis in the regional context and to develop strategies, frameworks and working tools accordingly.

The workshop concluded in the formulation of strategies that would be required to end the violence, such as reconstruction of gender identity, promoting positive parenting, creating support groups for men/boys and support services for women/girls, addressing the media and changing laws, promoting positive conflict resolution and challenging the culture of silence. Potential interventions and the challenges to be faced at both the personal and structural level, for implementation of each strategy, were also noted.

Participants understood that men and boys need to be addressed and involved, not only to transform their destructive behaviour but also to promote equality and end gender based violence. The consequences of not involving men/boys were made clear as were the benefits of addressing them. Framework for approach was also discussed, within which emphasis was placed on understanding men's/boys' fear of weakness and addressing it accordingly.

Ideas were developed to start the White Ribbon Campaign in various South Asian countries. Participants expressed the need to share and learn from existing White Ribbon Campaigns in the region.

Suggestions for mapping of tools were also given. Participants asked for gap and process analysis of the compiled tools. They also suggested the creation of a bank of tools at the regional level.

Tools for programming and partnerships with men and boys, with focus on adolescents, youth and families, were also discussed, within which usage of multimedia to spread awareness and creation of age specific information came out strongly.

At the end, organisations from Bangladesh developed themselves into a national resource group. The countries represented also formulated

action plans where emphasis was placed on sharing, within the organisations, with partners and other networks. Need for monitoring and follow-up on the outcomes of the workshop was expressed, which the countries agreed to do at the national level as well. E-mail networking nationally and regionally was desired. Countries also decided to incorporate the issue in existing campaigns and programmes such as during projects on International Women's Day, Human Rights Day, etc. They also agreed to develop and share IEC material on the subject.

At the regional level, emphasis will be placed on integrating the issue into existing programmes as well. Linkages with the global White Ribbon Campaign would be strengthened with a vision of establishing a campaign in the region.

ANNEX I

Session Plan

2nd December	3rd December	4th December
Welcome Expectation and objectives Ground Rules Logistics Work of NGO with men and boys in South Asia "In the Box" – Examining gender	Framework for working with men and boys to end violence against women Viewpoint, involvement and impact on men and boys	Panel Planning and next steps
	LUNCH	
The nature and causes of men's and boy's violence Implication for change	Tools for working with men and boys contd. Overall synthesis and reflections	Close
	EVENING-BREAK	
Overall synthesis and reflections	Films as tools for change	

ANNEX 2

List of Participants

01. White Ribbon Campaign
365 Bloor Street East, Suite 203
Toronto, ON, M4W 3L4
Canada
Tel: 1-416-920 6684
Fax: 1-416-920-1678
E-mail: info@whiteribbon.com
Website: www.whiteribbon.com

Dr. Michael Kaufman
E-mail: mk@michaelkaufman.com
Website: www.michaelkaufman.com

BANGLADESH

02. Mr. Mohammad Salim Chowdhury
Psychosocial Counsellor
INCIDIN Bangladesh, 9/11 Iqbal Road
Mohammadpur, Dhaka-1207,
Bangladesh
Tel: 880-2-8129733 (Off)
7518266 (Res)
Mobile: 880-172585906
Fax: 880-2-8118393
E-mail: incidinb@bol-online.com /
incidinb@incidinb.org /
chowdhurym2002@yahoo.com

03. Ms. Lena Karlsson
Acting Regional Representative
Save the Children Sweden-Denmark
House # 9 (4th & 5th Floor), Road #
16, Gulshan-1Dhaka-1212,
Bangladesh
Tel: 880-2-9861690-91 / 8853994-95
Ext: 302 Mobile: 880-173006282
Fax: 880-2-8812523
E-mail: lena@scsd-bd.org

04. Ms. Shaila Parveen Luna
Programme Officer, Non-
discrimination
Save the Children Sweden-Denmark
House # 9 (4th & 5th Floor),
Road # 16, Gulshan-1, Dhaka-1212,
Bangladesh
Tel: 880-2-9861690-91 / 8853994-95
Ext: 305, Fax: 880-2-8812523
E-mail: luna@scsd-bd.org

05. Mr. Asif Munier
Programme Manager
Save the Children Sweden- Denmark
House No. 9, Road 16,
Gulshan-1, Dhaka,
Bangladesh
Tel: 880-2-88539945
Fax: 880-2-8812523
E-mail: asif@scsd-bd.org

06. Mr. Habibur Rahman
Gender Advisor
CARE Bangladesh
RPR Centre, 20-21 Kawran Bazar
Dhaka – 1215,
Bangladesh
Tel: 880-2-9112315 / 8114207
Mobile: 880-171243158
Fax: 880-2-8114183
E-mail:habib@carebangladesh.org

07. Ms. Salima Sarwar
Director
Association for Community
Development-ACD, H-41, Sagorpara,
Ghoramara, Boalia, Rajshahi-6100,
Bangladesh
Tel: 880-721-770660
Fax: 880-721-775383
E-mail: rajacd@librabd.net /
salima_sarwar@yahoo.com

INDIA

08. Mr. Parwez Anis
Co-ordinator (Street Project)
U-4 Green Park Extension
New Delhi-110016,
India
Tel: 91-11-26163935 / 26191063
Mobile: 91-9811500455
Fax: 91-11-26196117
E-mail: butterflies@vsnl.com

09. Ms. Nandita Baruah
Regional Project Coordinator
UNIFEM, 223 Jor Bagh
New Delhi-110003,
India
Tel: 91-11-24604351
E-mail: nandita.baruah@undp.org

10. Ms. Meenakshi Batra
Consultant
Save the Children Sweden-Denmark
F2497, Ansal Palam Vihar
Gurgaon-120017, Haryana,
India
Tel: 91-124-5070412 (Res)
Mobile: 91-9818281532
E-mail: menabatra@vsnl.com
menabatra@yahoo.com

11. Ms. Neha Bhandari
Consultant
Save the Children Sweden
D1000, 1st Flr., New Friends Colony
New Delhi – 110065,
India
Tel: 91-11-26914192
Mobile: 91-9810168937
E-mail: nehabhan@rediffmail.com

12. Ms. Sunitha Krishnan
Social Activist
Prajwala, An Eternal Flame
20-4-34, III Floor, Behind Charminar
Bus Stand, Hyderabad-500002,
India
Tel: 91-40-2451029
Fax: 91-4024410813
E-mail: praj-2010@eth.net
Web: www.prajwalaindia.com

13. Mr. Vikas Kumar
Senior Programme Officer
MAMTA
33-A, Said-ul-ajaib, M.B. Road
New Delhi-110030,
India
Tel: 91-11-29535067 / 29535466
E-mail: mrvikaskumar@yahoo.com

14. Mr. Abhijit Panda
Counsellor
24, Hauz Khas Village,
New Delhi-110016,
India
Tel: 91-11-26853846 / 26524061
E-mail: saarthakmembers@yahoo.co.in

15. Mr. Roop Sen
Project Coordinator
Sanjog, Groupe Developpement
50E, Hazra Road, Kolkata-19,
India
Tel: 91-33-24861090
Fax: 91-33-24861091
E-mail: sco.gd@vsnl.net

16. Ms. Geetanjali Singh
Programme Officer – Human Rights
UNIFEM South Asia Regional Office
223 Jor Bagh, New Delhi-110003,
India
Tel: 91-11-24698297 / 24604351
Fax: 91-11-24622136
E-mail: gitanjali.singh@undp.org

17. **Ms. Poonam Smith Sreen**
Senior Regional Trafficking Adviser
USAID
New Delhi,
India
E-mail: psmith-sreen@usaid.gov

18. **Ms. Komal Tripathi**
Programme Officer
STOP (STOP Trafficking and
Oppression of Children & Women)
A-47 Basement, Chittaranjan Park
New Delhi – 110019,
India
Tel: 91-11-26275811 / 26275812
Mobile: 91-9811114770
Tele Fax: 91-11-2627581-12
E-mail: romadeba@vsnl.com

NEPAL

19. **Mr. Ravi Karkara**
Regional Programme Manager
Save the Children Sweden,
Regional Programme for South &
Central Asia, Lalitpur, GPO Box 5850,
Kathmandu,
Nepal
Tel: 977-1-5531928/9
Mobile: 977-9851061262
Fax: 977-1-5527266
E-mail:ravikarkara@savethechildren.org.np
ravikarkara@yahoo.com
Web: www.savethechildren.org.np

20. **Ms. Roko Ramesh**
Consultant
Save the Children Sweden,
Regional Programme for South &
Central Asia,
Lalitpur, GPO Box 5850, Kathmandu,
Nepal
Tel: 977-1-5531928/9
Fax: 977-1-5527266
E-mail: rokoramesh@wlink.com.np/
rokoramesh@yahoo.co.in

21. **Ms. Geeta Pathak Sangroula**
Advocate / Associate Prof. At Law /
HOD LLM
Kathmandu School of Law, Dadhikot
Bhaktapur,
Nepal
Tel: 977-1-6634663 / 6634455
Fax: 977-1-6634801
E-mail: geetaps@graduate.hku.hk
ksol@wlink.com.np

22. **Mr. Akmal Shareef**
Consultant
Save the Children Sweden,
Regional Programme for South &
Central Asia,
Lalitpur, GPO Box 5850, Kathmandu,
Nepal
Tel: 977-1-5531928/9
Mobile: 91-9818578133
Fax: 977-1-5527266
E-mail: akmal_shareef@rediffmail.com

23. **Mr. Prakash Mani Sharma**
Executive Director (Public Interest
Lawyer)
Pro Public, P.O. Box 14304,
Anam Nagar, Kathmandu,
Nepal
Tel: 977-1-4268022 / 4269828 /
4265023
Fax: 977-1-4269828 / 4268022
E-mail: propublic@wlink.com.np

24. **Ms. Archana Tamang**
Regional Alliance Programme
Coordinator
International Save the Children Alliance
South and Central Asia Region,
G.P.O. Box 5850, Kathmandu,
Nepal
Tel: 977-1-5523924 / 5527152 / 5531928
Mobile: 977-9851036953
Fax: 977-1-5527266
E-mail: archana@scfoscar.org.np
archtama@yahoo.com

PAKISTAN

25. Mr. Syed Saghir Bukhari
Project Coordinator
Rozan, 4-A, Street 34, F-8/1
Islamabad,
Pakistan
Tel: 92-51-2851887
Fax: 92-51-2856730
E-mail: saghir@mail.comsats.net.pk

SRI LANKA

26. Ms. C.Y. Kumari Witharana
Programme Officer
Solidarity Centre, American Centre
for International Labour Solidarity
9, Kinross Avenue, Colombo-4,
Sri Lanka
Tel: 94-1-2580080 / 4513497
Fax: 94-1-2593123
E-mail: kumari@acils.lk

ANNEX 3

List of Publications handed out

- Touch, an exhibition, a visual journey into the minds of children on a critical human rights issue: violence against women, UNIFEM & Zonta International, 2004
- A snapshot of the men and masculinities exhibition, UNIFEM
- Children and gender based violence, an overview of existing conceptual frameworks, Claudia Hasanbegovic, International Save the Children Alliance, 2003
- From Violence to Supportive Practice: Family, Gender and Masculinities in India, UNIFEM, 2002
- Supporting children's meaningful and ethical participation - Toolkit for the UN study on Violence against Children, Save the Children
- A resource CD was provided to the participants which included various existing materials and reports on masculinity.

STRATEGIES & TOOLS FOR WORKING WITH MEN AND BOYS

For further information contact:

Save the Children Sweden
Regional Programme for South & Central Asia
c/o SCUK OSCAR
Lalitpur, GPO Box: 5850, Kathmandu, Nepal
Office: 00977-1-5531928/9,
Fax: 00977-1-5527266
Email: info@savethechildren.org.np
ravikarkara@savethechildren.org.np
URL: www.savethechildren.org.np, www.rb.se

UNIFEM
South Asia Office
223, Jor Bagh
New Delhi -110003, India
Office: + 91-11-24604351