

EVALUATING MEN AND MASCULINITIES IN SOUTH ASIA



ABOUT GENSA

Gender & Equity Network South Asia (GENSA), a special interest group of Community of Evaluators - South Asia (COE-SA) seeks to learn, share, exchange, and curate innovative solutions & responses to evaluation challenges unique to South Asian countries. Established in 2020, comprises of more than 190 members from seven South Asian Countries.

CONTRIBUTORS

The development of the module and its content is a collaborative team effort, being led by Dr. Shweta Anand and Bijita Devsharma along with other GENSA core team members – Amrita Gupta, Alpaxee Kashyap, Neha Dhingra, and Gauri Noolkar. GENSA acknowledges the technical inputs provided by Professor Archana Kumar on programme development & evaluation. Special thanks to Chaitali Dasgupta for doing the in-depth research work and Ridhi Tandon & Vaishali Gupta for bringing life to the module with colorful illustrations. GENSA cannot end without acknowledging the constant guidance and support provided all along by our GENSA coordinator Dr. Sonal Zaveri.
Thanks for being there and leading the way!

ACKNOWLEDGEMENT

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FOREWORD

Gender equity, gender equality, preventing gender-based violence, making spaces safer for women, working towards safer sexual practices in the context of HIV and other STIs, reproductive health care, empowering women, and safeguarding women's rights as human rights - all have been the prime focus of feminist movements, studies, and various social development programs. Over the years gender and social researchers, activists, social development professionals, and organizations have realized that in order to bring about the gender and social equity that the feminist movement had envisioned, it is necessary to bring in boys and men into the fold of gender studies and intervention programs.

Achieving gender-equitable norms, therefore, is a significant part of bringing about gender and social equity. It requires transforming social norms that both men and women internalize and that influences their attitudes and practices. In order to bring change, a clear focus and understanding are required by young evaluators & practitioners, of what manhood and masculinity mean to men, what are the cultural beliefs and practices that makeup masculinities, how and why men perpetrate forms of dominance over women and how their thinking can be influenced.

While existing tools for evaluating gender-equitable practices and interventions have been able to quantify gender inequitable attitudes and norms, and potential change as a result of an intervention or its scope, there are challenges with regards to the evaluation of men and masculinities, that still continue to exist.

This training module - developed with financial support from EvalGender+ is an invaluable resource for any stakeholder seeking to acquire an understanding of the importance of shifting the focus of discourse away from women-specific solutions and towards dialoguing with boys and men on the ground. It has been developed by evaluators and practitioners from South Asia and significantly contributes to knowledge assets from the Global South. The module contains sufficient reading material on masculinity and gender transformative programming. The objective for developing this module is to educate emerging evaluators about the issues surrounding masculinity and introduce them to emerging evaluation methods in this area. I am sure this important resource does so in an exemplary manner.

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LEARNING OUTCOME 1

OBJECTIVE:

Tracing the path of a gendered approach to power imbalances between men and women.



A HISTORICAL PERSPECTIVE

CEDAW - The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was adopted in 1979 by the UN General Assembly and is often described as an international bill of rights for women. Consisting of a preamble and 30 articles, it defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination. The Convention provides the basis for realizing equality between women and men through ensuring women have equal access to, and equal opportunities in, political and public life -- including the right to vote and to stand for election -- as well as education, health, and employment.



<https://www.un.org/womenwatch/daw/cedaw/cedaw.htm>

WID - WOMEN IN DEVELOPMENT

Women in development is an approach of development projects that emerged in the 1960s. Its focus was almost exclusively on the role of women in development work and practice, and resulted in an increase in women-specific projects. The WID approach was later criticized for being based on a view that women's issues can be addressed in isolation from their mostly unequal power relations with men, and their generally lower economic, social and political status.



https://www.ilo.org/wcmsp5/groups/public/---dgreports/---gender/documents/publication/wcms_232755.pdf

GAD- GENDER AND DEVELOPMENT

The Gender and Development (GAD) approach was formulated and focused on the socially constructed basis of differences between men and women and emphasizes the need to challenge existing gender roles and relations. The introduction of GAD challenged WID's narrower focus, on women in isolation, and instead presented the real problem as the imbalance of power between women and men, and, as the theory developed, began to present gender power imbalances as contrary to men's real interests too.



https://www.ilo.org/wcmsp5/groups/public/---dgreports/---gender/documents/publication/wcms_232755.pdf

THE FOURTH WORLD CONFERENCE ON WOMEN IN BEIJING IN 1995

Following the theoretical shift to GAD, the role of the men and masculinities approach began to receive attention in international fora. The Fourth World Conference on Women in Beijing in 1995 was the first major international conference that recognized the role of boys and men in promoting gender equality. Here, participating governments committed themselves to "encourage men to participate fully in all actions towards equality".



<https://www.un.org/womenwatch/daw/beijing/pdf/Beijing%20full%20report%20E.pdf>



2ND MEN ENGAGE GLOBAL SYMPOSIUM, NEW DELHI, INDIA, 2014

To reiterate commitment towards implementing the Beijing Declaration and Platform for Action (1995), and all other relevant agreements, MenEngage Alliance during their 2nd global symposium reaffirmed their commitment to uphold the Post-2015 Development Agenda to embrace a human rights approach. Acknowledging the full complexity and diversity of gender justice issues, the global symposium strategically reflected upon methods to reach across socially-constructed boundaries, and strengthen partnerships and issued Call for Action to:

- continue work with men and boys towards gender equality informed by feminist and human rights principles, organizations, and movements and in a spirit of solidarity.
- expose the link between patriarchy and the exploitation of people and the environment, and to help boys and men change their behavior from “power over” to “power with.”
- value diversity and promote social and economic inclusion through meaningful participation, deepened partnerships, and joint actions among social justice movements.
- call on policy makers and donors to dramatically increase the resources available for all gender justice work and to include effective gender justice strategies in all development programmes.



http://menengage.org/wp-content/uploads/2014/12/Delhi-Declaration-and-Call-toAction_English_final.pdf

THE UBUNTU DECLARATION, 2021

The MenEngage Ubuntu Symposium from November 2020 to June 2021 saw involvement of more than 600 speakers from 54 different countries. The continued discussion of over seven months can be seen as a milestone in setting out a collective vision for change and commitment for those working to engage men and boys and transforming masculinities against the backdrop of a world facing urgent challenges. The Declaration called for rooting our work with men and boys to transform patriarchal masculinities in intersectional feminist principles and analysis. A critical reflecting on patriarchal masculinities in the work with men and boys to bring them onboard as advocates for systemic transformation; and building bridges and working in allyship is advocated by the declaration.



<http://menengage.org/resources/ubuntu-declaration-and-call-to-action/>

<http://menengage.org/wp-content/uploads/2020/03/MenEngage-Symposium-Concept-Note.pdf>



LEARNING OUTCOME II

OBJECTIVE:

Understanding and Reflecting on the Social construction of manhood and masculinities:
Socialisation, Plurality and Contextualization of Men and Masculinities



THE ROLE OF SOCIALIZATION AND INEQUITABLE GENDER NORMS IN SHAPING POWER IMBALANCES BETWEEN MEN AND WOMEN:

Notions of manhood and masculinities – the social norms associated with manhood, and the social organization of boy's and men's lives and relations – play a crucial role in shaping power structures and gendered relationships between boys/men and girls/women which have an effect on the lives of both. Boys and young men are socialized around a constellation of inequitable social and gender norms related to sexual and reproductive health and risk, sexuality, fatherhood, use or acceptability of violence against women (and men), participation in care work, role as caregivers, relationships with intimate partners. These inequitable gender and social norms influence the way men interact with their female partners on a wide range of issues, such as HIV/sexually transmitted infection (STI) prevention, contraceptive use, physical violence, parenting.



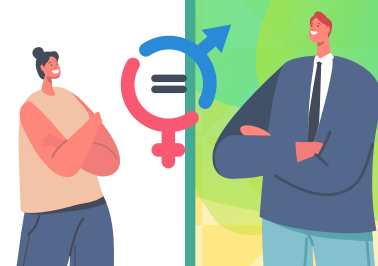
<https://promundoglobal.org/wp-content/uploads/2015/01/Measuring-Gender-Attitude-Using-Gender-Equitable-Men-Scale.pdf>

https://apps.who.int/iris/bitstream/handle/10665/66487/WHO_FCH_CAH_00.7.pdf?sequence=1&isAllowed=y

https://www.healthpolicyproject.com/pubs/382_MenandBoysBrief.pdf

<https://www.icrw.org/wp-content/uploads/2016/10/Evolving-Men-Initial-Results-from-the-International-Men-and-Gender-Equality-Survey-IMAGES-1.pdf>

<https://promundoglobal.org/resources/results-international-men-gender-equality-survey-pakistan-images/?lang=english>



DID YOU KNOW?

More than often, gender based violence (GBV) is a manifestation of inequitable gender norms and largely reinforces the same.

- The prevalence estimates of lifetime intimate partner violence range from 20% in the Western Pacific, 22% in high-income countries and Europe and 25% in the WHO Regions of the Americas to 33% in the WHO African region, 31% in the WHO Eastern Mediterranean region, and 33% in the WHO South-East Asia region (WHO, 2021).
- ICRW report on six large Indian states reported high rates of IPV: 52 percent of surveyed women reported having experienced spousal abuse in their lifetimes, and almost 60 percent of surveyed men admitted to having been violent against their wife and/or partner (ICRW, 2017).
- IMAGES study in Pakistan reported that over 80 percent of men and women believe a woman's primary role is to take care of the home, cook for the family and care for children. (PAK-IMAGES, 2018).



LET'S REFLECT!

Here are some exercises you can do to understand the social constructions of gender roles:

Are Sex and Gender same or different? Take a look at the table below and then give yourself a short quiz by putting S or G next to the statements given in the exercise below.



SEX

Biological characteristics (including genetics, anatomy and physiology) that generally define humans as female or male. Note that these biological characteristics are not mutually exclusive; however, there are individuals who possess both male and female characteristics.

Born with.

Natural.

Universal, A-historical
No variation from culture to culture or time to time.

Cannot be changed, except with the medical treatment.

Example: Only women can give birth.
Only women can breastfeed.



GENDER

Socially constructed set of roles and responsibilities associated with being girl and boy or women and men, and in some cultures a third or other gender.

Not born with.

Learned.

Gender roles vary greatly in different societies, cultures and historical periods as well as they depend also on socio-economic factors, age, education, ethnicity and religion.

Although deeply rooted, gender roles can be changed over time, since social values and norms are not static.

Example: The expectation of men to be economic providers of the family and for women to be caregivers is a gender norm in many cultural contexts. However, women prove able to do traditionally male jobs as well as men (e.g. men and women can do housework; men and women can be leaders and managers).



PRACTICAL POINT: At birth, the difference between boys and girls is their sex; as they grow up society gives them different roles, attributes, opportunities, privileges and rights that in the end create the social differences between men and women.

Adopted from: International Federation of Red Cross and Red Crescent Societies, 2003

EXERCISE SEX VS. GENDER: STATEMENTS ABOUT MEN AND WOMEN (ANSWERS BELOW)

1. Women give birth to babies, men don't.
2. Girls are gentle, boys are rough.
3. In one case, when a child brought up as a girl learned that he was actually a boy, his school marks improved dramatically.
4. Amongst Indian agriculture workers, women are paid 40–60 per cent of the male wage.
5. In Europe, most long-distance truck drivers are men.
6. Women can breastfeed babies, men can bottle-feed babies.
7. Most building-site workers in Britain are men.
8. In ancient Egypt men stayed at home and did weaving. Women handled family business.
9. Women inherited property and men did not.
10. Men's voices break at puberty; women's do not.
11. In one study of 224 cultures, there were 5 in which men did all the cooking, and 36 in which women did all the housebuilding.
12. According to UN statistics, women do 67 per cent of the world's work, yet their earnings for it amount to only 10 per cent of the world's income.
13. There are more women than men in the caring professions such as nursing.
14. Men are susceptible to prostate cancer, women are not.

Adopted from: *International Federation of Red Cross and Red Crescent Societies, 2003*



ANSWERS TO EXERCISE SEX VS. GENDER:

1. Women give birth to babies, men don't. (S)
2. Girls are gentle, boys are rough. (G)
3. In one case, when a child brought up as a girl learned that he was actually a boy, his school marks improved dramatically. (G)
4. Amongst Indian agriculture workers, women are paid 40–60 per cent of the male wage. (G)
5. In Europe, most long-distance truck drivers are men. (G)
6. Women can breastfeed babies, men can bottle-feed babies. (S)
7. Most building-site workers in Britain are men. (G)
8. In ancient Egypt men stayed at home and did weaving. Women handled family business. Women inherited
9. property and men did not. (G)
10. Men's voices break at puberty; women's do not. (S)
11. In one study of 224 cultures, there were 5 in which men did all the cooking, and 36 in which women did all the housebuilding. (G)
12. According to UN statistics, women do 67 per cent of the world's work, yet their earnings for it amount to only 10 per cent of the world's income. (G)
13. There are more women than men in the caring professions such as nursing. (G)
14. Men are susceptible to prostate cancer, women are not. (S)



2. Can you think of words, phrases, incidents, stories that people use when they talk about men, boys, manhood, masculinity, manliness, and the relations between men and women?

Here are a few: Boys don't cry, real men are tough, some women deserve to be raped/beaten.

PLURALITY OF MEN AND MASCULINITIES

Masculinity is not a fixed entity. Multiple forms of masculinities exist and these change across settings and time. Masculinities are defined and redefined in social interactions and with relation to power structures such as class, caste, ethnicity, race, sexual orientation, etc. Dominant forms of masculinities reflect characteristics of what it means to be a man, are used as a marker for men's individual behaviours and beliefs, and shape dominant social norms and values.

These generate systems of power inequalities and imbalances-like the patriarchal system-between men and women.

These systems use violence as a means to ensure that these power imbalances stay in place. Along with plurality, hierarchies of masculinities also exist as some men and masculinities are constrained and subordinated too by these power systems/structures.



BROAD CATEGORIES OF MASCULINITIES:

- **Hegemonic Masculinity:** Most prevalent, culturally valued, and dominant form of masculinity. Qualities; Heterosexual, physically strong, and suppression of emotion.
- **Complicit Masculinity:** Does not fit into hegemonic masculinity but does not challenge it either.
- **Marginalized Masculinity:** Marginalized masculinity is a form of masculinity in which a man does not have access to the hegemonic masculinity because of certain characteristics he has such as his race.
- **Sub-ordinate Masculinity:** Men with characteristics opposite of hegemonic masculinity, such as sexual minorities (gay men, men who have sex with men, transgenders), non-violent and socially/environmentally conscious men.



http://lulfmi.lv/files/2020/Connell_Masculinities.pdf

<https://opendocs.ids.ac.uk/opendocs/bitstream/handle/20.500.12413/7059/EMERGE.pdf?sequence=1>

https://www.researchgate.net/publication/282694480_The_Male_Entity_of_the_Self_Never_Dies_It_Just_Leaps_like_a_Tiger_Masculinity_and_Gender-based_Violence_in_Bangladesh



DID YOU KNOW?

Deep-rooted patriarchal norms and notions around femininities and masculinities and expectations that a wife will behave in a particular way are critical drivers of IPV.

- In India [1] patriarchal norms favouring son preference and gender-based sex-selection lead to high rates of intimate partner violence (IPV).
- In Bangladesh [2], there is a sense that a man is supposed to be angry, tough and aggressive and hold power and control over his wife.
- In Nepal [3], adolescent boys were found to control their girlfriends, including taking control of their mobility and social interactions.
- In Pakistan [4], both young men and older men justify violence as a necessary tool to teach women to 'obey' and 'behave'.

[1] Pande, R. P., Nanda, P., Bopanna, K., & Kashyap, A. (2017). Addressing Intimate Partner Violence in South Asia: Evidence for Interventions in the Health Sector, Women's Collectives, and Local Governance Mechanisms. New Delhi: International Center for Research on Women.

[2] Samuels, F., Jones, N. and Gupta, T. (2017). Tackling intimate partner violence in South Asia: Why working with men and boys matters for women. Overseas Development Institute, Report, March 2017.

[3] Ibid.

[4] Ibid.

CONTEXTUALIZATION OF MEN AND MASCULINITIES

Every society view and construct masculinity to suit the social and cultural values of that society, thus, there is always a difference in the method which societies use to construct masculinity.

Masculinities are context specific and need to be understood from within their socio, cultural, religious, economic and political perspective.

In South Asia a socio-cultural norm that has been found to define men and masculinities is the role of men as 'providers and guardian'. Men are regarded as the bread earners, providers and final decision makers at home, while women's most important role is to take care of the home, cook and child care.

The failure to provide for their families, unable to meet the expectations as fathers, husbands, sons is seen as blow to their self-image and their sense of manhood and masculinity.

Women's lack of obedience, partner's or daughter's social transgression are seen as challenges to their authority, questioning their masculinity.

Gender and social norms and attitudes entrenched in cultures, societies and religious institutions produce and reproduce aspects and components of masculinities that become harmful when they lead to inequality and violence.

http://lulfmilv/files/2020/Connell_Masculinities.pdf

<https://promundoglobal.org/resources/results-international-men-gender-equality-survey-pakistan-images/?lang=english>

https://www.researchgate.net/publication/282694480_The_Male_Entity_of_the_Self_Never_Dies_It_Just_Leaps_like_a_Tiger_Masculinity_and_Gender-based_Violence_in_Bangladesh

<https://www.care.org/wp-content/uploads/2020/05/Broadening-Gender-Why-Masculinities-Matter.pdf>

<https://cdn.odi.org/media/documents/11342.pdf>



DID YOU KNOW?

- In Nepal [1] male respondents from Hindu and Muslim backgrounds alike felt that the way in which women and girls are viewed, coupled with the behaviour expected of them, centred on the role of the men in their lives as the guardians of women at every stage of their lives.
- In Bangladesh [2],[3], men often have a sense of entitlement regarding their partner's actions and mobility as well as body, upon marriage; they view consent for sex as acquired through marriage and so the concept of non-consensual sex within marriage is not recognized by many husbands.
- In Pakistan [4] it was found that over 60 percent of married men and 71 percent of unmarried men believed that a wife cannot refuse sex to her husband.
- In Sri Lanka [5], male perpetrators of rape and sexual violence attributed their violent actions to their 'right to sexual entitlement' as men.

1] Samuels, F., Jones, N. and Gupta, T. (2017). Tackling intimate partner violence in South Asia: Why working with men and boys matters for women. Overseas Development Institute, Report, March 2017.

[2] Doneys, Philippe & Mitra, with & Nazmul, Abdul & Mohiuddin, Helal. (2013). The Male Entity of the Self Never Dies, It Just Leaps like a Tiger: Masculinity and Gender-based Violence in Bangladesh.

[3] Fahmida, R. and Doneys, P. (2013). Sexual coercion within marriage in Bangladesh. Women's Studies International Forum, 38, 117-124.

[4] Ashfaq, Seemin, Kamran, I. and Niazi, R. (2018). The International Men and Gender Equality Survey - Pakistan (PAK-IMAGES). Islamabad: Population Council, Rutgers, Rozan, and Ministry of Human Rights.

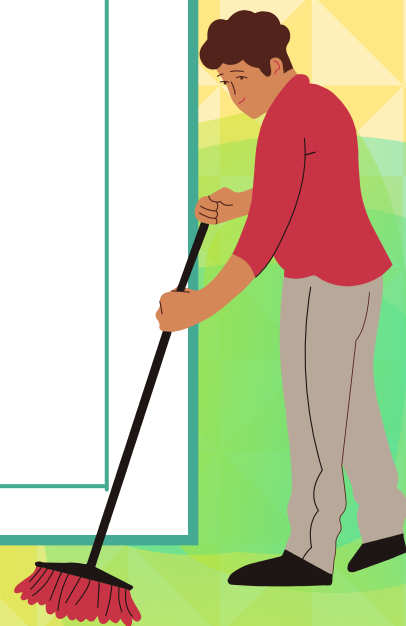
[5] Mel, N., Peiris, P., Gomez, S. (2013). Broadening gender: Why masculinities matter Attitudes, practices and gender-based violence in four districts in Sri Lanka.

LET'S REFLECT!

Identify the articles, activities and roles attached to boys/men/girls/ women from the following:



Articles	Boys/Men/ Girls/Women	Activities	Boys/Men/ Girls/Women	Roles	Boys/Men/ Girls/Women
Car keys Bike Autorickshaw Screwdriver Stove Tie Lipstick Briefcase Broom		Cooking Washing Clothes Reading newspaper Feeding babies Bathing children Fixing the electric bulb Knitting sweaters Rowing the boat Sweeping		Chef Tailor Pilot Housewife Breadwinner Nurse Mother Barber Politician Head of the Family Plumber	



THINK ABOUT IT.....



- Sameer is 15 years old, gentle, full of nurturing affection and he looks after his younger sister and he is a boy.
 1. Is it against the dominant notion of masculinity?
 2. What happens if the set notion of masculinity is challenged?
 3. Is masculinity and manhood dependent on social, cultural, religious, political aspects?
- Can you think of some alternative ideas of masculinity which are non-violent and non-stereotypical in our families, communities and amongst our peers. Here is one: They are calm and control their anger, share household chores and communicate respectfully.

LEARNING OUTCOME III

OBJECTIVES:

- Significance of Gender transformative approach to interventions
- Aspects and Strategies to interventions engaging with boys and men
- Methods to measure change
- Limitations, challenges and way forward.



GENDER TRANSFORMATIVE APPROACH

Approaches to gender equity in male engagement programming fall along a gender inclusion spectrum, first outlined by former ICRW president, Geeta Rao Gupta, in 2000. The spectrum includes gender reinforcing, gender neutral, gender sensitive, gender transformative, and gender empowering programming.


Gender-exploitative/reinforcing programmes reinforce gender stereotypes and inequities.

Gender-neutral programmes distinguish little between the needs of men and women, neither reinforcing nor questioning gender roles.

Gender sensitive programmes recognize the specific needs and realities of men based on the social construction of gender roles.

Gender transformative programmes aims to transform unequal gender norms and their attendant behaviours and attitudes, helping men to reflect on how their conceptions of masculinity, and thus their lives, are influenced by unequal gender norms and encouraging men to move from “toxic” to “positive” definitions of what it means to be a man.


A literature review conducted by the World Health Organization on gender-related programs confirmed that those interventions that applied a gender-transformative approach were more likely to lead to changes in the attitudes of men and boys than those that did not.

 https://www.who.int/gender/documents/Engaging_men_boys.pdf
https://www.icrw.org/wp-content/uploads/2018/02/ICRW_Gender-Equity-and-Male-Engagement_Brief.pdf
<https://promundoglobal.org/resources/manhood-2-0-curriculum/>



ASPECTS AND STRATEGIES TO INTERVENTIONS ENGAGING WITH BOYS AND MEN

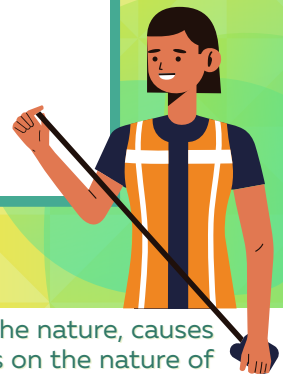
- Interventions with boys and men are diverse ranging from nature of targeted participants, changes desired, settings, scope, and durations of interventions to varied gender theory or politics informing them, involvement of role models, sport stars, community/religious leaders.
- Interventions also use various strategies- involving non-violent participants, face to face education programmes, community based and peer-led behaviour change and educational activities/workshops such as Yaari-Dosti (by Population Council), engaging coaches and athletes in fostering gender equity such as Parivartan (by ICRW), social marketing, awareness campaigns, community mobilization.

 [https://www.researchgate.net/publication/274193478_MASVAW_Movement_Mapping_Report_Movement_Mapping_and_Critical_Reflection_with_Activists_of_the_Men's Action to Stop Violence Against Women MASVAW Campaign Varansi Uttar Pradesh](https://www.researchgate.net/publication/274193478_MASVAW_Movement_Mapping_Report_Movement_Mapping_and_Critical_Reflection_with_Activists_of_the_Men's_Action_to_Stop_Violence_Against_Women_MASVAW_Campaign_Varansi_Uttar_Pradesh)





[https://www.thelancet.com/journals/lancet/article/PIIS0140-6736\(14\)61683-4/fulltext](https://www.thelancet.com/journals/lancet/article/PIIS0140-6736(14)61683-4/fulltext)
https://knowledgecommons.popcouncil.org/cgi/viewcontent.cgi?article=1030&context=departments_sbsr-hiv
<https://www.gage.odi.org/wp-content/uploads/2018/12/Masculinities-Review-WEB1.pdf>
https://www.icrw.org/wp-content/uploads/2018/02/ICRW_Gender-Equity-and-Male-Engagement_Brief.pdf
https://knowledgecommons.popcouncil.org/cgi/viewcontent.cgi?article=1030&context=departments_sbsr-hiv
<https://www.icrw.org/wp-content/uploads/2016/10/Parivartan-Engaging-Coaches-and-Athletes-in-Fostering-Gender-Equity.pdf>
<https://www.icrw.org/wp-content/uploads/2016/12/GEMS-report-Jharkhand.pdf>
<https://www.icrw.org/wp-content/uploads/2016/10/Parivartan-Engaging-Coaches-and-Athletes-in-Fostering-Gender-Equity.pdf>



MEASURING TOOLS

Through the development and use of gender attitude scales, researchers explore the nature, causes and consequences of gender role belief systems. Differing theoretical perspectives on the nature of gender attitudes underlie these scales, and use of the scales can help in the acceptance, refutation, and revision of theoretical perspectives. Gender attitude scales can be used to identify antecedents, correlates, and/or consequences of particular attitudes towards women. Some of the prevalent tools used for measuring impact of or as data gathering tool for Intervention programmes are:

- The Gender Equitable Men Scale or GEM Scale.
- Partners for Prevention toolkit
- The Conformity to Masculine Norms Inventory – 22 (CMNI -22)
- Measure of Men’s Perceived Inexpressiveness Norms (M2PIN)
- Bidirectional Machismo Measure
- Macho Scale

Effectiveness of these measuring tools lies in the fact that:

- They are able to capture attitude towards gender roles. However, it must be remembered that they change over time and are often use in synonymity to measuring change in the norms, which is incorrect.
- They are broadly applicable yet culturally specific, easily administered by different stakeholders
- They are capable of highlighting links between experiences and consequent behaviours as well as address women’s opinions and their report on men’s practices.
- They are able to assess conformity to personal and external masculine norms associated with emotional control, which may result in poorer interpersonal relationships and psychological adjustment.



<https://promundoglobal.org/wp-content/uploads/2014/12/Measuring-Attitudes-toward-Gender-Norms-among-Young-Men-in-Brazil-Development-and-Psychometric-Evaluation-of-the-GEM-Scale.pdf>
<https://www.partners4prevention.org/how-to/research>
https://www.researchgate.net/publication/263916134_Measure_of_Men's_Perceived_Inexpressiveness_Norms_M2PIN_Scale_Development_and_Psychometric_Properties
https://www.researchgate.net/publication/44612693_Assessing_the_Factor_Structures_of_the_55-and_22-Item_Versions_of_the_Conformity_to_Masculine_Norms_Inventory
<https://www.liverpool.ac.uk/~kmb/MyPublishedPapers/ThompsonBennett2015.pdf>

LIMITATIONS, CHALLENGES AND WAY FORWARD

While gender evaluative practices and interventions on men and masculinities have been able to measure gender inequitable attitudes, support for equitable norms and change because of an intervention or scope of intervention, there still remain challenges to evaluations of men and masculinities.

Limitations and Challenges:

- Infrequent implementation and assessment of intervention, very low efforts at optimisation.
- Low efforts made to optimise or effectively use prevention/intervention strategies that focus on changing social norms and initiatives in situations where violence prevalence is high. Such as in male-dominated or masculine workplaces, sports, and military contexts.



- Unidirectional belief that raising awareness and change gender attitudes, will be followed by behaviour change. When in fact research has shown the association between attitudes and behaviour to be complex and bidirectional.
- Lack of sustainability of shifts and/or changes in attitudes and behaviours in the long term. For example some intervention programmes which recorded shifts to more egalitarian attitudes to gender equality after one year were not sustained at two-year follow-up.
- Lack of sustainability of shifts and/or changes in attitudes and behaviours in the long term.
- Short programme length and intensity, quality of facilitation and facilitator skills and gender belief and attitudes.
- Low or no long-term follow ups post project to assess the impact and sustainability of the changes/shifts, if any, during the project time.
- Lack of rigorous evaluations.

[https://www.thelancet.com/journals/lancet/article/PIIS0140-6736\(14\)61683-4/fulltext](https://www.thelancet.com/journals/lancet/article/PIIS0140-6736(14)61683-4/fulltext)

<https://www.gage.odi.org/wp-content/uploads/2018/12/Masculinities-Review-WEB1.pdf>

https://www.icrw.org/wp-content/uploads/2018/02/ICRW_Gender-Equity-and-Male-Engagement_Brief.pdf



WAY FORWARD

• Capturing long-term behavioural and structural shifts/changes:

Component of conducting a rigorous evaluation must be incorporated in the planning phase itself. Many programs through monitoring and evaluation have been able to demonstrate how individual attitudes and short-term behaviours have shifted towards women and girls during the project period. However, what has not been seen is how these evaluations have tried to understand whether the attitude and short-term behaviour change have led to broader sustainable shifts in institutional/structural practices, policies, and most importantly in community norms. Thus, sustainability can only be examined at different levels - individual, community or structural depending upon the chosen programme design. Also, to understand what changes are happening, why, and how sustainable they are, programs can include a rigorous measurement component to allow for panel or longitudinal data, but it needs to be remembered that a cohort can only respond to questions on norms while the change in their attitude & behavior may not be reflection of the actual norm change.

• Holistic and Intersectional measurement:

Based on the recommendations by ICRW it is suggested that programmes utilize more holistic and intersectional measurement. It has been found that patterns of outcomes are quite complex, with the same programme leading to change in some indicators or with some groups of boys and young men, while others did not. Qualitative evidence from studies have shown that though there have been some considerable shifts in attitudes towards (and reduced perpetration of) sexual harassment, beliefs about women's and girls' responsibility not to provoke assault continued to be widely held in some contexts. It has also been found that many programme evaluations focussed only on specific gender attitudes and behaviours and did not examine their impact on other areas of life. In addition to measuring outcomes for men who participate in a particular program it is essential to also measure experienced outcomes among women to know whether the program is actually shifting norms. Individual-level gender norm change is related to how men and women relate and make decisions within their relationships. Hence, programming that works with individuals and/or couples need to look beyond changes within an individual's attitudes and behaviour and seek to measure changes at relational levels.

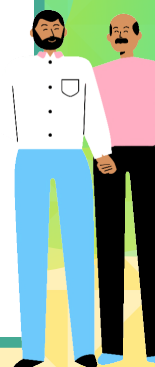
• Creating Reflective Spaces:

To transform relation (with individual, family, community and/or system), programs need to involve boys and men in reflective activities where they question and discuss gender norms. Providing a supportive and safe environment over an extended period of time in which boys can share their feelings and the challenges they face in behaving in ways that contravened prevailing gender norms is necessary for bringing about sustainable changes in the boys.

• Acknowledging power structures:

Critical and reflective analysis of men's privilege, power, and how they use their power is crucial to transform men. Discussion of changing social norms, need to acknowledge that multiple ways of being a man exist, and that men's positions and experiences shift. While it is essential to emphasize what men stand to gain from gender equity and nonviolence, it is equally important to recognize how men benefit from power imbalances, which will diminish as patriarchal structures are reformed. Interventions often benefit from enabling men to acknowledge their fears and experiences of victimisation too.

Programs also need to be intentional in acknowledging and addressing the intersectionality of other systems of oppression. It is critical to explore how racism, classism, heterosexism, etc. may intersect with and reinforce patriarchy and power structures.



• Effective approaches to gender equity: Ensuring accountability to Feminist principles

The way we understand the role of men and masculinities within gender and social justice work has evolved. Programmes and projects engaging boys and men that are not feminist-informed or gender transformational run the risk of reinforcing male power and privilege and thereby harming the cause of gender equality. As we move forward, there is a need for building constructive dialogue, reflecting honestly on the roles and responsibilities of men and boys to advance women's rights and gender justice and thus ensuring that the policies aimed at men and boys are both gender transformational and feminist in nature.

We must ensure that our contributions assist the campaign for equal rights for all women and girls – and for all individuals regardless of sexual orientation and gender identities. The work at ground zero must aspire to reaffirm the commitment to support feminist goals, gender equality and justice. Collective sharing, questioning, learning, and knowledge-strengthening is required for making 'men and masculinities' work more effectively and impactful. Within each of the political agenda items, we must encourage a shift from 'power over' to 'power with' and must embrace the practice of replacing 'privileges with rights'. The work on ground needs constant strengthening by means of accepting women's rights perspective and feminist analysis. The programmes and projects must try to address underlying norms, attitudes, beliefs, and practices that generate injustices. The purpose of these programmes must be to identify, acknowledge, and address the core causes of current inequities and injustices, particularly those related to 'what it means to be a man' (masculinities).

Inclusive Approach: Effective male engagement programming must be accountable to women. Interventions should acknowledge women's existing contributions towards gender equity, and create opportunities for leveraging this work and for collaborating with women and women's groups to ensure that efforts are accountable to women's rights and empowerment.

Ecological Approach: Male engagement programming can be strengthened by specific strategies integrated across various ecological levels and is a significant aspect of gender transformative programming. It is important for efforts to not only focus on individuals/ couples and communities but also to consider the important implications of working at the institutional and policy levels.

At the Individual level: Gender transformation programming should target men throughout their lives, involving them in different ways and having different conversations and activities, depending on their stage within the lifecycle. Programs also should consider the diverse roles men play—as partners, brothers, fathers, employees, community members, etc., and how these change over time—and incorporate the multi-dimensionality of a person's existence into discussions about gender.

At the Institutional level: A focus on attitudes alone neglects the structural violence and institutional inequalities which are shaping sexual and gender-based violence. Programs that seek to transform gender norms around masculinity at the institutional level should identify and target the individual men who hold power within these institutions and work to shift their systems & processes condoning inequality.

At the Policy level: Policy-based male engagement programming should invest in building gender perspective of policy makers, conduct gender analysis of policies & processes and seek for an ongoing gender-based advocacy. Programmes must seek to strengthen the visibility and agency of women in decision-making bodies where female policymakers exist. Interventions should also ensure that gender-focused civil society groups are included in policy formation and implementation to avoid a top-down approach.



- **Addressing gender norms in conflict settings:**

In conflict-affected contexts, pressure on individuals to ascribe to gender norms or their lack of ability to carry out defined roles related to masculinity or femininity may be accentuated. Therefore, programming in these areas should seek to better understand how gender norms shift in these contexts and how programs and policies can reconstruct more gender-equitable norms.

- **Building Coalitions:**

Masculinities are embodied and reproduced across the social ecology, and thus interventions must seek changes at multiple levels and require long-term multi-sectoral efforts. Programmatic efforts can build synergies that contribute to broader social norm change over time and across sectors, through partnerships with organizations operating at different societal levels, coordination of separate interventions, and with the collaboration of men's and women's organizations and movements. As evaluation community, commitment to creating spaces that can engage in strengthening partnerships, networks and alliances as a political act to change and a tool for empowerment, is needed. Jointly identifying ideas from local to the global, negotiating, exchanging and disseminating them, i.e. working 'glocally' needs to be emphasized as a strategy to inform complex and challenging topics, including youth, diversity, inclusion and LGBTQI rights, power and privilege, and breaking the gender binary.



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