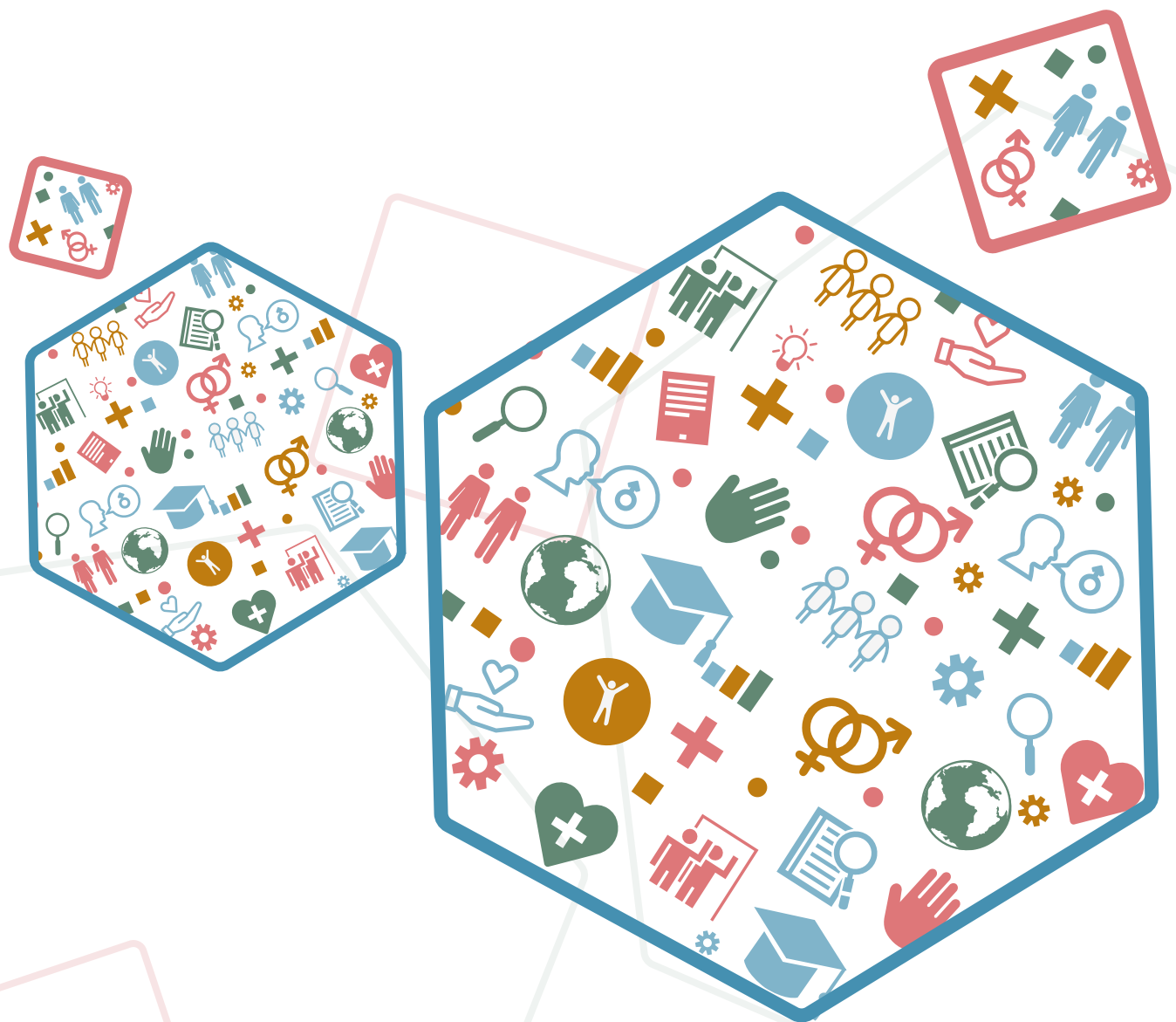


# Working With Young Men And Boys

## A Landscape

February 2021







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# About Us

## Rohini Nilekani Philanthropies

Rohini Nilekani Philanthropies (RNP) has been focused on engaging communities to work for their own betterment. One of the focus themes has been *Samaaj* – the empowerment and revival of communities to bring about systemic change and upliftment in the individual lives of their members. RNP has invested its resources in finding sustainable solutions to development problems that have been neglected or that lack innovative approaches – such as tackling climate change, forwarding social justice, and availability of and access to water among other challenges.

One of RNP's priority areas of involvement and investment has been to foster gender equality by engaging young men and boys (YMB) in conversations, activities, and policies. This engagement seeks to address and resolve questions on gender inequality, masculinity and sexuality. RNP's aim has been to create a space within the *Samaaj* where men can voice their fears and vulnerabilities and reflect on both their roles and relationships in an attempt to restructure and transform harmful social gender norms.

## Areté Advisors

Areté Advisors LLP (Areté) is a boutique management and impact consulting firm offering strategy and execution support to corporates, non-profits, foundations and government functions across sectors including gender, livelihoods and skills, food and agriculture, healthcare, education, retail and infrastructure.

## Author's Note

This white paper aims to synthesize existing knowledge and thinking about the Young Men and Boys (YMB) approach. By better understanding the evolution of the YMB movement and the current landscape, both globally and within India, we want to explore some key questions with the reader.

- 1) What change are civil society organisations and implementers trying to drive through this movement?
- 2) How has the approach evolved internationally and within India? What has driven this evolution?
- 3) How can stakeholders think more intentionally and holistically about the change they want to create?
- 4) Are aspects that negatively shape the lived experience of men being currently overlooked? If so, why?

Through this paper we are eager to inform and spark reflection among the audience. We wear a firmly feminist hat, but one that recognizes that men - through intersectionalities with caste, income and religion - are also vulnerable to the rigid rules and norms of patriarchy.

# Foreword

**Closing remarks by Rohini Nilekani at "Build Together: The second convening of Young Men and Boys", held on 10th and 11th of February 2021. Session details and takeaways can be found on [www.rohininilekani.org/resources](http://www.rohininilekani.org/resources)**

Thank you so much, all partners and guests, for an eye-opening, heart-warming, challenging and inspiring two days of interaction peppered with disturbing data, inventive humour and thoughtful discussion.

I took down a few notes that I will just read out. I will make it short, I don't want to repeat what we have so richly talked about – but thank you, every single person here.

Everyone has been marvellous. I'm sorry it had to be virtual, but next year we will do it in person for sure. Between the first such convening and this one, so many more have joined in. I can already see so many more nuances, so many more organizations, so much more of a body of work. I hope the 3rd will be double if not five times the number of organisations engaged in this very important question of gender balance in the world. Because it ties to every societal and global goal, including many SDGs, even if not directly, explicitly spoken of.

And it matters.

How will men hold their power in this century? How do they internalize patriarchy and hierarchy now? How can men themselves accept how trapped they are? How can we remember that not all men are equal, and equally powerful? Also, we mustn't forget how women themselves use masculine energies for their own aggression and dominance – and we must never forget just how many men are changing. Generations of feminists - both men and women, have raised children who are thinking differently, and they hold for me a lot of hope. This work that we are all trying to do together, is flying in the face of so many things! There is a kind of a backlash against what some men who are left behind see as the rise of women, and their fear and insecurity is almost palpable...and maybe that in some way – though I don't want to use pop psychology, but has that also contributed to the rise of a certain authoritarian politics around the world? We do find followers, many of who are women, aggressively following these authoritarian leaders. It seems we are flying in the face of these new things that are quite astonishing. How did we get here? After all this work on women's empowerment? And all the work of bringing women to the fore- which is nowhere complete yet?

We do have to think through this.

Yet, to remember, we are also flying WITH lots of positive trends. I believe we may be soon reaching the end of this highly authoritarian phase, and that it is playing itself out, and I am hoping –we may be witnessing its last hurrah.

This will help us prepare the spaces for the next thing – where we are almost trying to redefine power, and redefine the idea of success. This YMB movement began with a few meetings, a few thoughts, a few people who had already done stellar work.

But looking ahead and having listened very carefully for 2 days, I believe that we must now decide whether we are ready to put out a common vision for our work. And we at RNP will be more than happy to facilitate this process, through workshops, through guided workshops – so that at the end of it we can articulate a clear, shared, statement of purpose- and intent of what we are planning and of what change we want to see in this world. And following that perhaps, this can become more of a structural learning network – rather than an informal coalition, so that more and more people can find us, and know how to join us. So that we can tackle this very hard work of understanding, together, the underlying complexities, the differing perspectives on gender balance. Where we need not be afraid to tackle our different perspectives. But we can be respectful of each other's differences. But perhaps be fuelled much more by our commonalities, and our shared values– to make this world more just, and to make a kinder future a little more possible.

Now I am saying this without trying to imagine too many of the future steps, because they have to be co-created. They aren't going to come from donors, or anybody else or even one pioneering organization. They have to be co-created by all the members in the room. But I can definitely say on behalf of myself and the team – we are very committed to this journey.

We will persevere in this space. We will try and bring in other funders, we will talk to a lot of other people, and I hope that more Civil Society organizations will also start to work with young males as an adjacency to the other work they are doing.

In a few years, we hope, some success would have been recorded, and demonstrated and the coalition would have recorded much more ability to shift narratives and norms so that they are revising this old boy code.

In some sense – we are going beyond the term empowering , to co- powering -a word which I just made up today! It is a reflection of the idea that we must strive not for power 'over', but for power 'with' – no matter how hard or long a journey that might be.

The future is never baked, the future is always open – there are always possibilities. So let's power our way to the idea of co-powerment of gender. And I thank you all once again for being here. I am humbled by how much I was able to learn. I am thrilled by the amount of work that has already happened – and very hopeful that we can do much more together. *Dhanyavaad*, thank you and *namaste*.



*Rohini Nilekani*

# Glossary and Definitions

## **Sexual and reproductive health (SRH)**

Good sexual and reproductive health is a state of complete physical, mental and social well-being in all matters relating to the reproductive system, specifically: consent, satisfying and safe sex, access to and use of contraceptive methods, sexually transmitted infections, and safe and healthy pregnancies (UNFPA).

## **Emotional and physical health excluding SRH**

A state of complete physical, mental and social well-being (WHO).

## **Gender based violence (GBV)**

UNFPA defines GBV as Violence against women and girls and one of the most prevalent human rights violations in the world.

We define GBV as violence directed against a person because of that person's gender.

## **Masculinity**

In the context of intervention designs that engage young men to reflect on harmful gender norms, discrimination against others (particularly girls and women) based on their gender, and their own understanding of being a man.

## **Parenting and Care**

In the context of intervention designs that encourage fathers to become active parents and take on domestic care responsibilities, promote paternity leave and challenge structural inequalities.

## **Employment**

Aligned to the SDG 8 goal of promoting sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all.

## **Schooling**

Aligned to the SDG 4 goal of ensuring that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes, by 2030.

## **Self Image and expression**

In the context of intervention designs that encourage and provide a safe space for young men and boys to think about and express themselves, their fears and vulnerabilities.

## **Public and political participation**

In the context of intervention designs that promote young men and boys to engage with their communities and societies.

# At-a-glance

**The involvement of men into the conversation on gender equality began in earnest only about 30 years ago.** In a bid to manage the growing surge in HIV and AIDS, practitioners realised the importance of including men, the invisible half, on the work around furthering women's wellbeing. This was a pivot from the traditional framing of empowerment, that often approaches women as the main participants in empowerment efforts, thereby expecting them to take on the very systems that keep them in their place. And so, there is emerging consensus that men must be included in the important work of women empowerment.

**At the same time, working with Young Men and Boys (YMB) has revealed the unique needs of, and risk factors for boys and men, and programs are beginning to explore positive ways to engage boys and men in gender related work.** This framing has allowed the unveiling of nuances around how men's attitudes towards women are linked to their perception of gender roles, including their own. It recognizes that the framework of patriarchy restricts men too. Deep seated mind-sets, particularly around the role of men as providers and protectors are profoundly destabilizing; especially for the large sections of men who (because of intersections with caste, education, and socio-economic status) are poorly set up to meet those expectations of protector and provider.

**When it comes to including boys and men, most programs focus on areas like gender-based violence, and sexual and reproductive health.** Challenging socially constructed narratives of masculinity and gender roles has been another common theme among interventions working with adolescent boys. On the other end, programmes that measure mental or non-sexual physical health outcome indicators for young men and boys have been sparse. Few programmes have also reframed prevalent gender narratives by encouraging young men and fathers to take on more responsibilities within the house and be more involved fathers. The Indian landscape largely reflects global trends – but given deeply entrenched norms around masculinity, sexuality, gender, and violence – the focus on GBV is more than other areas.

**A few common challenges of working with boys and men include the difficulty of collectivising them for programs not related to sports or livelihoods.** Other times, boys and men have faced pushback from communities or families (including women) if they have tried to challenge the status quo. There is also limited longitudinal research that can provide insight on the most effective ways to engage boys and men in creating a gender equal society.

**It is important to restate that broadening the role of men in gender action must be viewed as complementary, not competing with traditional women-centric designs.** Enabling boys and men to become their best self, benefits men and women, and that synergy is worth exploring.

**The paper seeks to provide a high level view of the efforts being undertaken to include boys and men in gender based work. It also invites the reader to reflect on several questions, both around intention as well as on more forward-looking themes**













## *Section I*

# **The Origin Story**

**The gender equality movement started with initiatives around women's empowerment.** Starting with the Seneca Falls Convention in 1848 which focused on suffrage and political equality for women, the movement soon spread to other parts of the world. In 1893, New Zealand announced equal voting rights for women, and 30 years later, Europe celebrated its first International Women's Day in 1911. Closer to home, in 1927, the first all India Women's Conference was convened.

The appointment of the Commission on the Status of Women marked the next wave of the women's empowerment movement. It marked a shift from just political equality and focused on a far wider range of issues including sexuality, reproductive rights, rights and roles in the family, rights and roles in the workplace, and so on. These movements found their voice amid other anti-war and civil rights movements across the globe, and drove women to come out in huge numbers to demand their rights to make decisions and chart their own life stories.

**A traditional framing of empowerment has typically approached women as the main participants in empowerment efforts, placing on them the responsibility of dismantling the very systems of which they are in fact, the victims.** The interventions linked to this framing seek to address women's vulnerabilities in our larger social systems. However, they pose these vulnerabilities as elements detached from the overall influence of gender roles and expectations, thus isolating men from both dialogue and action. In doing so, they inadvertently dilute the roles and accountability we need from men to make substantial shifts.

**Introducing men into the welfare of women began as a part of sexual and reproductive health interventions and communication for women (World Bank, 2013).** The reasons behind the inclusion of men in these conversations in developing countries were two-fold. First, women were dependent on the financial and physical resources (such as reaching the hospital or speaking with medical staff) provided by male family members to access and navigate health care. Second, men typically had the final say in family planning decisions and the use of contraception. Such programmes placed women at the centre of programming efforts, and involved men to build the women's agency. Men, in effect, were consulted as gatekeepers to women's empowerment (UNICEF). Their engagement in this area was furthered in the 80s and 90s when programmes were introduced to spread awareness about HIV, how it was linked to perceptions of masculinity, and manifested in risky behaviour among men. Notions of 'manliness', 'real men', and 'dominance' as signifiers of masculinity had an impact on use of condoms, risky sexual behaviour or violent interactions. This consequently produced health inequities in the lives of women and children by exposing them to the disease (WHO, 2010).

**Stepping Stones was a South African initiative that began as an HIV prevention programme but was found to also be effective in curbing physical and sexual intimate partner violence among 15-to-26 year old males and females. Evaluation of the programme showed a shift in attitudes of men towards talking and sharing information as well as a reduction in violent and exploitative behaviour (UNICEF).**

Since then, the movement has been formalized through several global commitments and collaboratives that have reaffirmed the involvement and engagement of men in tackling complex, hairy issues and social norms.

**1979**

**Convention on the elimination of all forms of discrimination against Women**

Spoke to breaking social mores, cultural stereotypes, and practices that are based on the inferiority or superiority of either sex

**1994**

**UN International Conference on Population and Development**

Stated that changes in both men's and women's knowledge, attitudes and behavior are necessary conditions for achieving the harmonious partnership of men and women

**1995**

**4th UN World Conference on Women, Beijing**

Identified male engagement as a necessary means to addressing inequalities between men and women, and spoke to shared responsibility

**2000**

**MDG 3 – Promote gender equality and empower women**

Emphasized on men's pivotal role in "achieving gender equality, poverty reduction and development goals."

**2001**

**UNAIDS launches 'Men make a difference'**

A campaign to emphasize the positive role that men can play in HIV/AIDS prevention and care

**2004**

**UN Commission on the status of women**

First major step towards the development of a global policy framework for the enhanced role of men and boys in enhancing gender equality – key areas e.g. education, workplace and care, elimination of violence, response to AIDS

**2009**

**MenEngage Alliance, Rio Symposium Declaration**

400 activists, researchers, and practitioners from 80 countries came together to express their desires and goals for a more equal world

**2013**

**Global Action on Men's Health**

It is a collaborative project that brings together men's health organizations, and others which share their objectives, in a new global network.

**2015**

**Sustainable Development Goals**

Acknowledges the role of men as agents of change and in elimination forms of discrimination and violence against women and girls by systematic mainstreaming of gender perspective

8 out of the 9 targets articulated under SDG 5 present a case to enable attitudinal shifts in men for the empowerment of women (highlighted in the image below)

## Targets under Sustainable Development Goal 5: Gender Equality



## Sustainable Development Goal 5: Gender Equality

5.1 End all forms of **discrimination** against women and girls everywhere

5.2 Eliminate all forms of **violence against all women and girls**

5.3 Eliminate **child, early and forced marriage, female genital mutilation**

5.4 **Recognize and value unpaid care and domestic work** through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate

5.5 Ensure women's **effective participation in political, economic and public life**

5.6 Ensure **universal access to sexual and reproductive health**

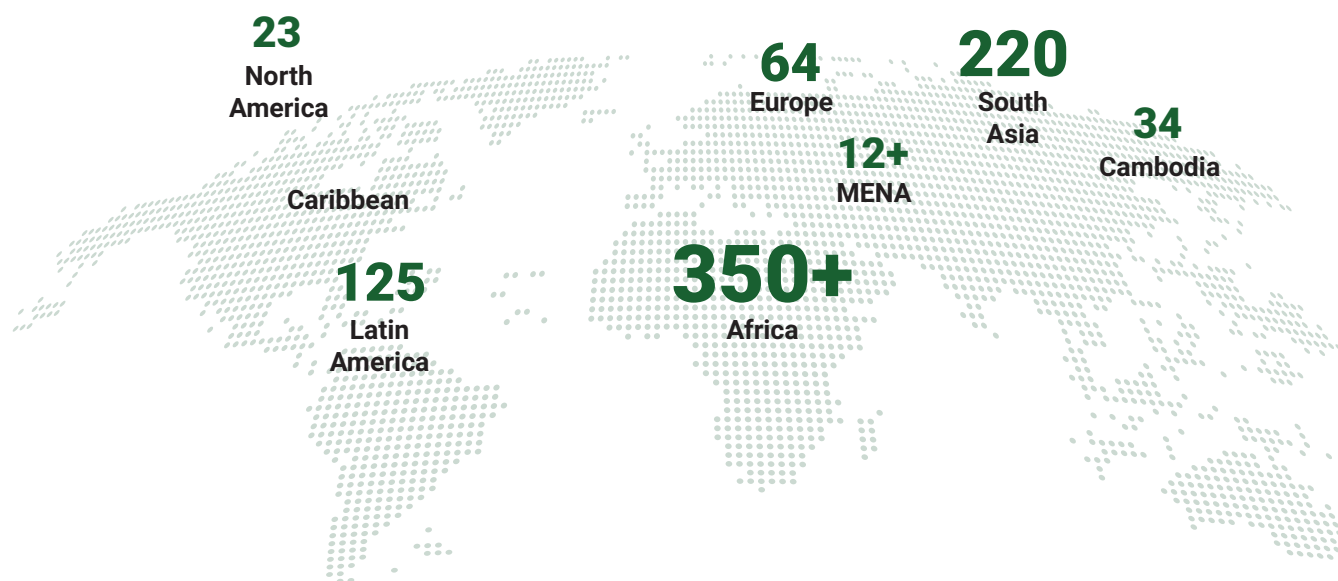
5.a Give women **equal rights to economic resources, including assets**

5.b Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women

5.C Adapt the strengthen **policies and legislation** for the promotion of gender equality and for the empowerment of all women and girls

Today, a once nascent movement has started to gain strength in all parts of the world, with **over 700 organizations engaged globally**. The core focus of programming across continents and countries remains on areas like gender based violence, the perception of masculinities, and sexual and reproductive health. However, local contexts bring to bear their own sub-narratives. To illustrate, preliminary research of the network of the MenEngage alliance and their key focus areas shows, in Europe and North America, a focus on equitable distribution or care and domestic chores; In North America, a focus on challenging homophobia; and in Africa - a focus on curbing the prevalence of HIV.

## Number of organizations engaged in YMB space by region



Note: Count is based on members of the MenEngage Alliance in 2019, they also have partner networks in The Caribbean.



## *Section II*

# **Masculinities , gender roles, and men's participation**



**The YMB movement has gained momentum globally, partly because of an increased recognition that the framework of patriarchy restricts men. Such deep seated mindsets, particularly around the role of men as providers and protectors, are profoundly destabilizing in an era of increased economic uncertainty.** These ideas have been explored richly in *A Poor Man's Patriarchy* (Kelbert et al, 2014) - A paper that looks at the global food price volatility and the impact on the majority of men, particularly those with low and/or precarious incomes. Globally, cultural norms around masculinities<sup>1</sup> are deeply linked to being a breadwinner, provider, and protector. The increasing impoverishment of men creates a paradigm in which the lived experience is incongruent with self image and expectations of role as father, husband, brother etc.

**This has broadened thinking on the engagement of young men and boys to include nuances around how men's attitudes towards women are linked to their perception of gender roles, including their own.** A patriarchal structure leads to a social construct where men cannot express vulnerabilities, consequently impacting both men and women. Reported instances of gender-based violence (GBV) in India increased by a whopping 65% during the lockdown following the breakout of Covid-19 (National Commission for Women, April 2020). Research on risk factors for GBV clearly establishes a link between GBV and dissonance/frustration arising from men being unable to fulfil expectations. The International Centre for Research on Women (ICRW) found that men who reported feeling stressed about being out of work and felt ashamed to face their families because they were out of work, were nearly 50 percent more likely to have used violence against a female partner, and nearly twice as likely to have reported using sexual violence (IMAGES Survey, International Centre for Research on Women, 2014).

**A host of factors draw men's participation on issues that relate to gender justice.** In recent years, 'poor patriarchy' described above creates cross-gender solidarity. Men have also been known to get involved when (e.g. as low paid workers, or parts of the LGBTQi movement) they have faced marginalization in other aspects of their life. In some cases, the reasons may be more relational, knowing that the disempowerment of women impacts their mother, sisters, daughters, and friends. In other instances, they are driven because they want to be on the side of what is 'right or good' (MenEngage, 2015).

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<sup>1</sup>The collection of beliefs and attitudes that create the social construct of "what it means to be a man". Masculinities are built largely on two legs-the domination of women and the hierarchy of inter-male dominance.~ RW Conwell (*Male roles, masculinities and violence: a culture of peace perspective*, 2000)



*Section III*

**What is happening?  
YMB - an ongoing  
global evolution**







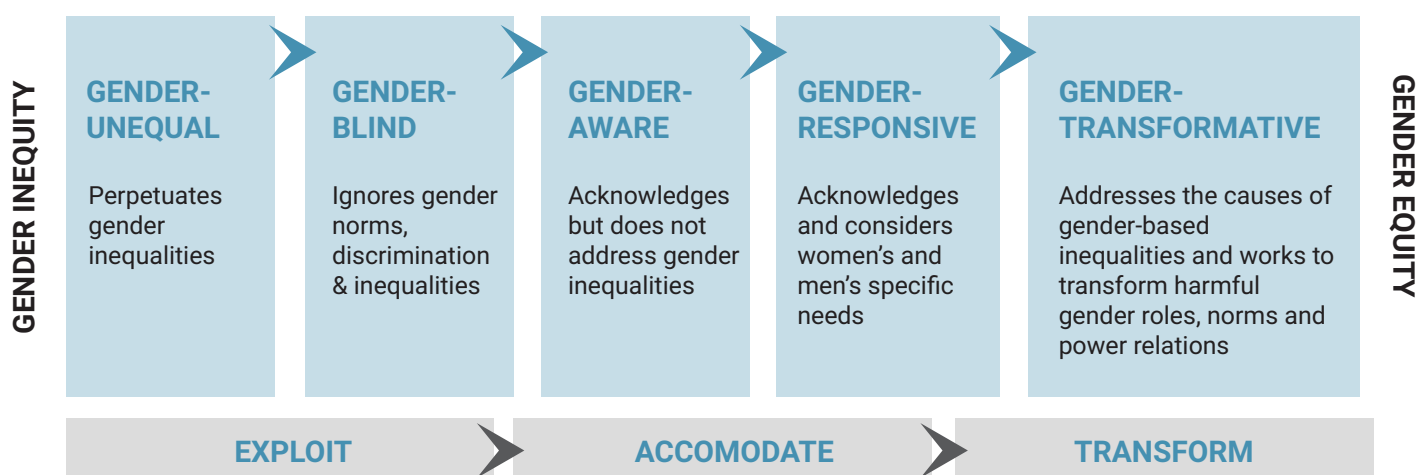


Over the last two decades, the YMB approach evolved from being instrumentalist - involving men for the benefit of women and girls - to being more holistic that sees men as allies, partners and equal stakeholders in creating a gender positive society. The latter approach was focused on shifting behaviour, attitudes and practices that men engaged in for their own sakes, and not just for the benefit of society. It was increasingly adapted as a method of communication and realization implemented within gender transformative frameworks in several spaces like schools, skilling centres, sports, and parenting. With the expansion of this approach, young men and boys were recognized as, 'beneficiaries, partners, and as agents of change in their position as relatives and peers, or as mentors and role models for each other' (BMGF, 2018). This was crucial in unpacking the roles that men and boys occupied at various points in their individual life cycles, not just when they were part of an intervention or programme.

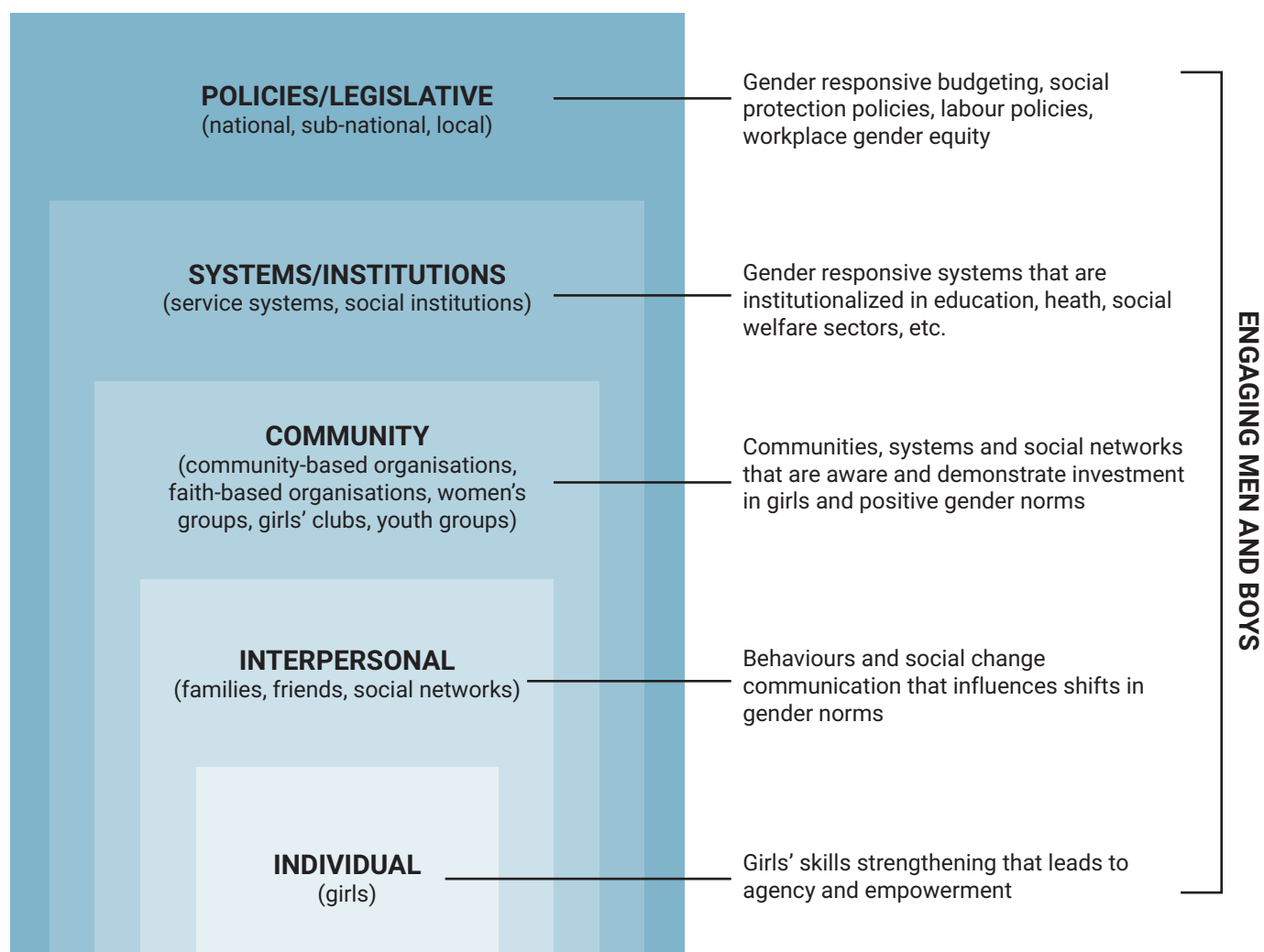
**Intervention with Microfinance for AIDS and Gender Equity (IMAGES) was a programme that aimed to mitigate poverty, gender equality and risks that women are exposed to through. Their idea was to provide poor people access to capital, which in turn supported their economic activities and reduced their need to engage in risky sexual behaviour. The programme saw men as gatekeepers to women's empowerment and the roles that poverty and gender-based inequalities (and violence) play in fuelling the epidemic in South Africa.**

Gender-transformative approaches (illustrated below) view young men and boys with the potential to change their own lives and address the inequities in their relationships. They are aimed to address the causes of gender-based inequalities and to transform harmful gender roles, norms and power relations (UNICEF). Such approaches have been implemented and have seen success through various entry-points in a young boy's life.

### Gender Equity Continuum<sup>2</sup>



## The socio-ecological model and opportunities for gender-transformative programming

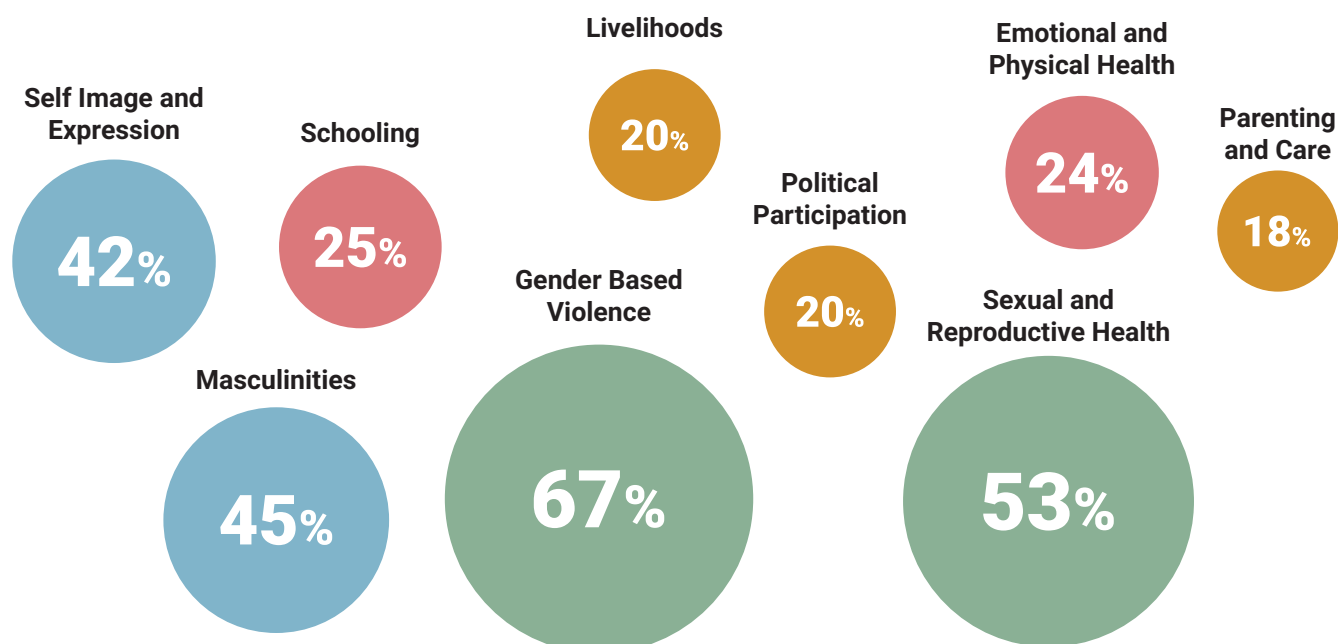


The authors of this report collected programme data from 55 programs, including 35 global programmes, 20 Indian programmes (including 10 programmes of RNP grantees). This information was consolidated to create a baseline understanding of the involvement of young men and boys, and the engagement with young men and boys in the context of gender equality. The reach of each programme was measured based on an adaptation of UNICEF's socio-ecological model of gender transformative programmes described above. Further, each intervention was assessed across the extent to which young men and boys were engaged.

<sup>2</sup>Gender-transformative approaches in the global programme to end child marriage: a summary for practitioners, January 2020

The snapshot findings from the 55 programmes are highlighted in the figure below.

### Landscape of global programs by focus of intervention



#### A. Prominent themes in the YMB movement

**Sexual and reproductive health and gender-based violence have been the two prominent themes of engagement with young men and boys across all global programmes.** Just over half the programmes analysed, involving young men and boys, have measures of sexual and reproductive health outcomes, and gender based violence outcomes (37 of 55) as their indicators of success. Most discussions on gender-based violence have focused entirely on violence perpetrated by men against women and girls. Dialogue on violence upon men has not received similar traction.

**Challenging socially constructed narratives of masculinity and gender roles has been another common theme among interventions working with adolescent boys.** Programmes have approached this subject using multiple routes and using different toolkits.

- Gender aware policies that address entrenched gender inequality and discrimination
- Group and participatory programming encouraging critical reflection of expectations/rigid norms of masculinity/harmful ideology
- Expanding the engagement from individual to community and institutional actors to ensure change in behaviour is sustained
- Reinforcing and complement programming by using mass media platforms

The most common and widely scaled among them has been by using sports as a safe space of engagement and communication, and coaches as positive role models.

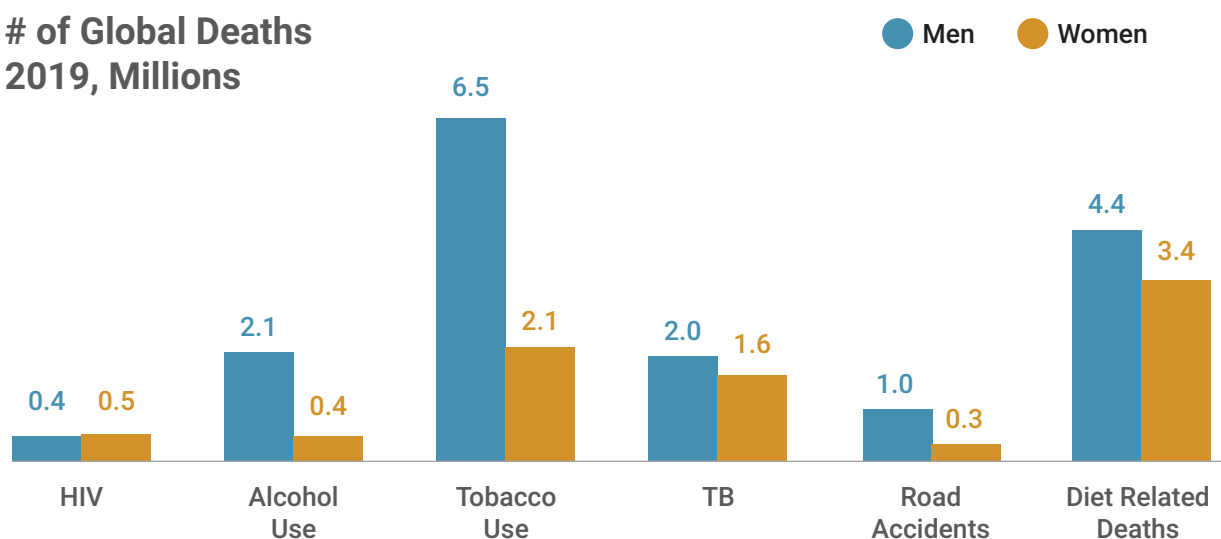


Coaching Boys Into Men (CBIM) is the only evidence-based prevention programme that trains and motivates high school coaches to teach their young male athletes healthy relationship skills and that violence never equals strength. It is structured around the influential and unique roles athletic coaches have on the lives of young men and how they can positively influence them both on and off the field.

## B. Nascent themes in the YMB movement

Programmes that measured mental or non-sexual physical health outcome indicators for young men and boys have been sparse (13 out of 55 globally and only 2 in India). This is noteworthy since, on most health outcomes indicators, men fare worse when compared to women. While average life expectancy at birth has improved globally to 72.5 years (World Bank, 2018), women are expected to live longer than men (74.9 years vs 70.4 years). As per the Global Burden of Diseases, Injuries, and Risk Factors Study (2019) there remains a marked difference in the death rates of men and women across key diseases/risk factors.

# of Global Deaths  
2019, Millions



Men's higher propensity towards alcohol consumption not only impacts their own health but also has implications on their relationships. Research has established associations between alcohol use and behaviours such as intimate partner sexual violence, physical violence, (Verma and Collumbien) unsafe sex and road traffic accidents (Snow, 2007). Smoking is seen as a symbol of masculinity and is often intertwined closely with socialisation and interpersonal relations (Kodriati et al, 2018). Globally, boys and men commit suicide at almost double the rate (13.5 deaths per 100,000) for girls and women (6.1 deaths per 100,000) (Global Health Data Exchange (GHDx), 2019).

**A few programmes have also reframed prevalent gender narratives by encouraging young men and fathers to take on more responsibilities within the house and be more involved fathers** (10 of 55). Men's higher involvement in parenting and care responsibilities can lead to improved physical and mental health outcomes (Dykstra and Keizer 2009), while simultaneously forming greater bonds with their children and partners (Promundo, Men Who Care). However, apart from one programme that was adapted across 50 countries, most of these interventions have been smaller or enveloped within the larger umbrella of changing harmful gender norms. While programmes span different dimensions of the socio-ecological gender transformative model, policy/legislative actions remain limited. 90 countries still do not have any mandated non-transferable paternal leaves allowing fathers to spend adequate time with their newly born children (UNICEF).

**MenCare is a global fatherhood campaign that promotes men's active, equitable and nonviolent involvement as fathers and caregivers to promote the wellbeing of children, mothers and themselves. The programme works at multiple levels through media, advocacy and engaging with men as participants in fathers' groups and couples education, and as community mobilisers who push for progressive family legislation.**

**Many programmes in addition to teaching about gender equality, have encouraged internal reflection and public participation of young men and boys** (23 and 11 of 55 respectively). However, there has been very little to almost no focus on encouraging expression of vulnerability and providing a safe space ensuring emotional and social support for these them.

**Promundo's Program H was designed exclusively for young men. It encouraged critical reflection about rigid norms related to manhood and encouraged transformation of stereotypical roles associated with gender (Promundo). The programme, which was originally developed and validated in Latin America, is now used across 32 countries. Studies of the programme indicated positive change in men's attitudes towards women, increased condom use, and a greater proportion of young men supporting equitable gender norms (Barker et al, 2019).**

**YMB programmes addressing issues of livelihoods remain underrepresented (11 of 55).** One explanation may be that many of the programmes with interventions addressing livelihoods do not necessarily use a gender lens. However, it is worth noting that for women's empowerment programmes, livelihood and economic empowerment remain a key lever. Women are shown to have experienced an improvement in their position within households including decision-making, greater social mobility and improved access to financial and economic resources as a consequence of their participation in microcredit programmes (ICRW, 2012).

**Another direction for the movement that is still nascent involves engagement of men - not as allies, or gatekeepers - but for broader goals of social justice and men's actualization** Perhaps the move to programmes focused more on actualization are limited by framing and research. Enough research is not available on the unique needs of boys and men. While we work our way through data that suggests boys and men also suffer, however, we are still not able to establish how this suffering, for instance needing to always appear assured, be in charge, not cry, etc tangibly impacts boys.



**There also remains a significant gap between thoughtfully designed and implemented programmes, and their power to withstand the test of time.** There has been no longitudinal study gathering evidence on young men and boys who engaged in the above-mentioned programmes and the actuality of their lives led many years later. A study by Barker et al in 2007 explained that not all programme evaluations provide a deep enough understanding of the social contexts that build conceptions of masculinity and identity. Consequently, the level and degree of transformation and change in young men, which is often not measured, remains relatively unknown in such societies (Barker, Ricardo, and Nascimento 2007).

## C. What has worked in amplifying the impact of the movement?

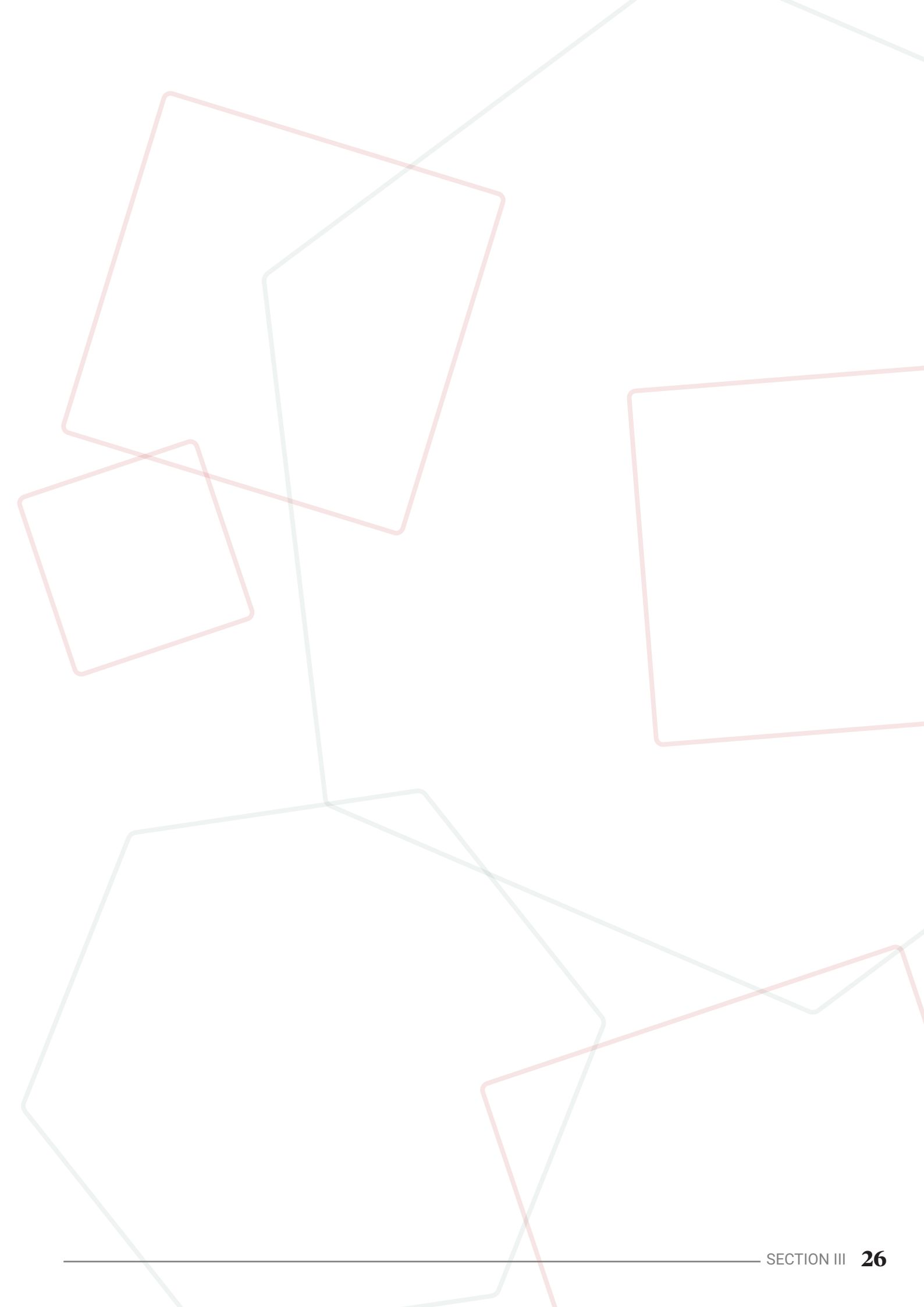
**The dissemination of YMB messaging has of late, been embedded in popular media and TV in the form of advertising and social campaigns.** Movements like #HeForShe, #ShareTheLoad and #MenAtWork created platforms for men to enter the gender conversation publicly. These movements derived their messaging from the change in household dynamics during the pandemic that centre-staged the role of men in household chores. For a long time, ad campaigns have been conversation starters intended to fracture gender stereotypes in public discourse by creating relatable content. Social consciousness is being applied to ad campaigns not just by FMCGs and international brands, but also by development organizations who want to communicate the messages of social change widely given the expansion of the medium.

**Broadening the role of men in gender action must be viewed as complementary, not competing with traditional women-centred designs.** Deploying this approach may be viewed as a strategy to amplify impact, and to manage the unintended consequences of traditional designs. However, increasing polarization of narratives in pop culture and media has led to the creation of a Men vs Women narrative. Many campaigns championing women's issues end up othering men giving rise to campaigns like #NotAllMen.

While still small and at the fringes of the gender movement, the men's rights movement consists of groups portraying men as adversely impacted by the gender equality movement. Men's rights is widely understood as being the "backlash" strand of the men's movement (Maddison, 1999). For example, Save the Indian Family Foundation, a men's rights organization in India, claims to have 200,000 members and fields 50,000 calls annually on its men's helpline (Narayan, The Forgotten Gender). The Incel community has tens of thousands of members globally. It has evolved from a mixed gender community in the early days of the internet, to a male only community rooted in its deep hatred of women and a fundamental rejection of women's sexual emancipation.

### *UNINTENDED CONSEQUENCES*

While the #MeToo movement provided a much-needed platform for women to share their stories, mass adoption of the movement, and its treatment of the narrative seems to have contributed, in some cases, to the isolation of men, through cancel-culture, for instance. An HBR survey reports that in response to the #MeToo movement, a portion of men, adopted a rather cautionary approach which in fact was discriminatory and exclusionary to women. 19% of surveyed men said they were reluctant to hire attractive women, and 21% said they were reluctant to hire women for jobs involving close interpersonal interactions with men such as those involving travel (The MeToo Backlash", Gender Desk, Harvard Business Review, 2019).





## *Section IV*

# **What is happening with YMB engagement in India?**





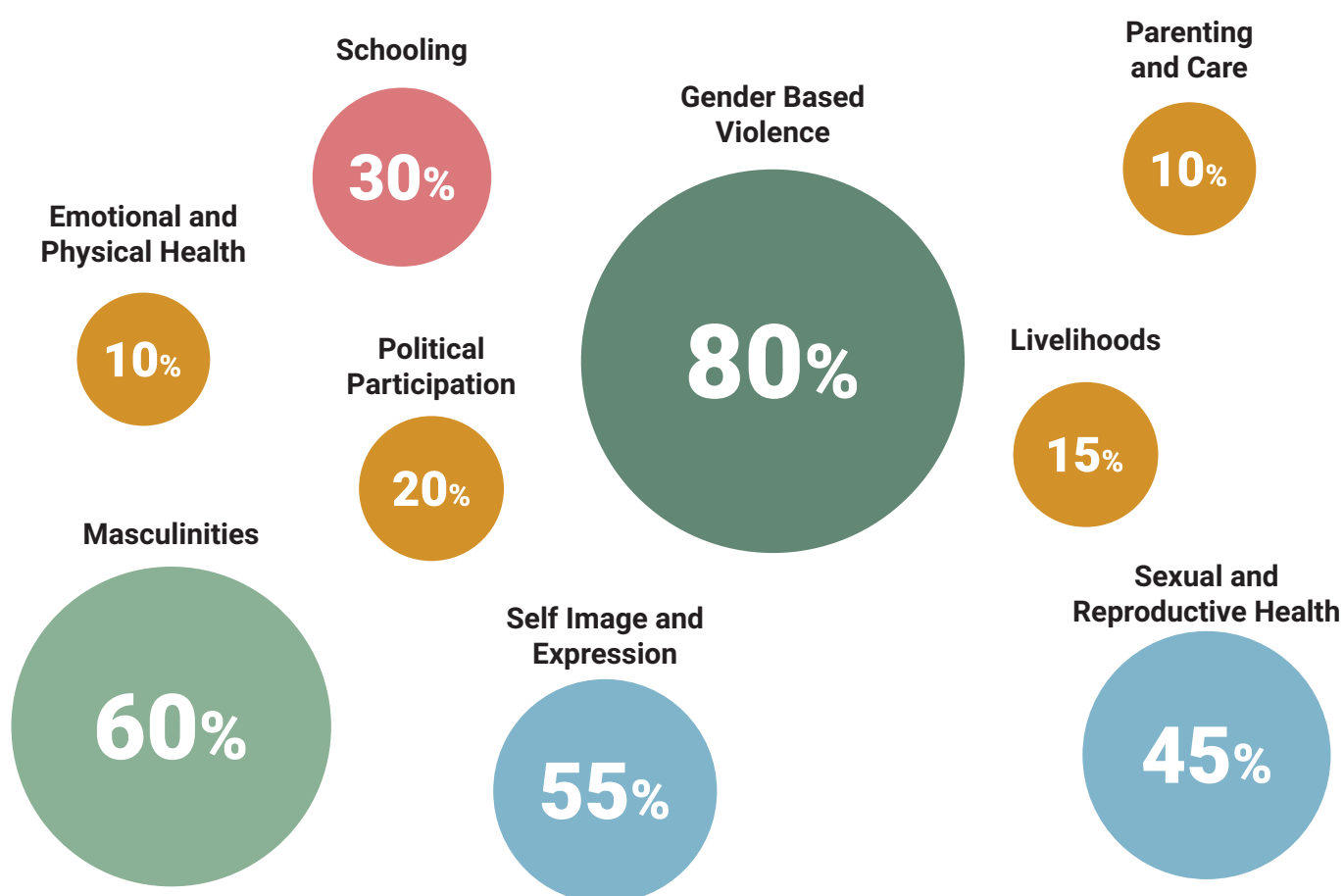




## A. Drawing parallels with the global movement

**Women's empowerment is the focal point of including young men and boys into conversations on gender.** An immediate glance of contemporary Indian society defined over the last few decades shows men in a very powerful yet poor light. What we gather from the news, social media, and even our daily life builds the narrative for the need for enhanced women's empowerment. Even preliminary data collected from organizations working with young men and boys in India have revealed improvement in the lives of women as their primary outcome of success.

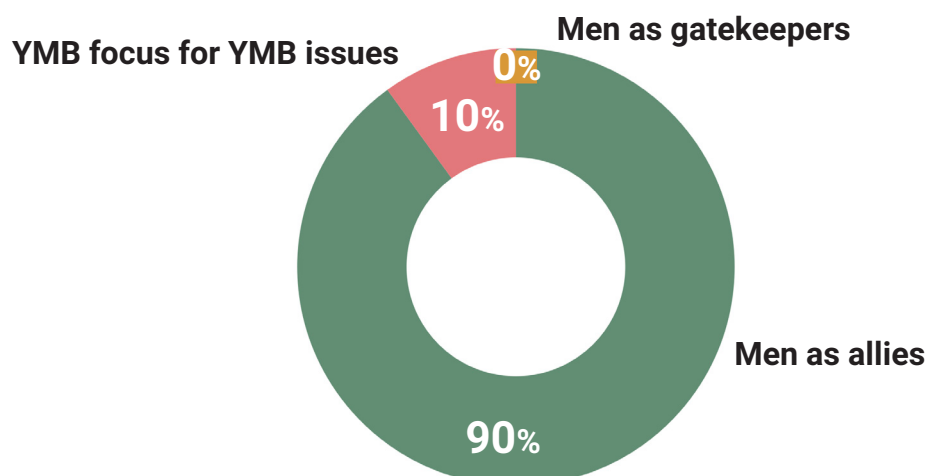
### Landscape of Indian actors by focus of intervention<sup>3</sup>



**Programming has predominantly focused on engaging men as allies and agents of change to tackle GBV.** 16 out of 20 Indian programmes engaging with young men and boys, focus almost exclusively on spreading awareness regarding violence committed by men against women and girls. Here too, like their global counterparts, the majority of interventions request the support of men as allies to women. 11 of 20 programs also incorporate interventions that involve young men and boys as agents of social change by helping them introspect and question social gender narratives as well as campaign for women's empowerment.

<sup>3</sup>Analysis based on review of 20 Indian programs working with YMB including 10 RNP grantees

## Programme Motivations (India)



Arpan has been working with children to provide a comprehensive prevention model for child sexual abuse. In addition to increasing knowledge, and encourage reporting and help-seeking, they are also able to provide therapeutic services to all children who disclose sexual abuse.

Pradan mobilizes the formation of youth groups from within communities to create safe spaces for communication and act as agents of change at the grassroots level. In addition to income increase, the youth who have participated in the programme have been quoted by their family members to demonstrate signs of enhanced self-awareness and identity.

### B. Diverging from the global engagement

**India is among 90 countries in the world without national policies that ensure new fathers get adequate paid time off with their new-born babies.** Unlike its global counterparts, India has very few programmes that focus exclusively on encouraging men to be more caring and better fathers, nor are there any movements pushing the government to ensure that men spend sufficient time with their children. The government in providing 15 days of leave for fathers to government employees before or within 6 months of the delivery of a child, reinforces the narrative that child-rearing is primarily a woman's job. Taking unpaid paternity leave is an unaffordable luxury available only for a handful of India's men.

Yari-Dosti, an adaptation of Promundo's Program H, was an intervention that aimed to encourage critical thinking about gender norms that promote risky behaviour and create a support system for gender norms that promote caring and communication, tapping into alternative voices and images of men (Population Council, 2006). Evaluations of this programme revealed great interest from the participants in factual biological information on the human body, sex and HIV. It was consistently felt that this was their first opportunity to discuss such topics openly. However, universal acceptance and effortless progress were challenged by cases where young men dropped out of the programme due to the inability to incorporate the learnings in their daily life – from losing friends who had a different mindset to discomfort in communicating with their wives. A second challenge that this study attributed to scaling such an intervention, was the importance placed on having qualified, well-trained and motivated trainers and trainers of trainers who could work with young men and boys.

**The lived gendered experience of men in India is different.** There are very few programmes that encourage boys to be vulnerable and express their emotions, concerns and fears as individuals for their own benefit. Patriarchy is more entrenched and gender roles are internalised to the extent where sometimes women play a larger role in reinforcing gender norms. From segregated school desks that separate boys from girls in a classroom, whispered requests for sanitary napkins at chemists that are then wrapped up in newspapers or black plastic bags, customs dictating menstruating women to stay away from the kitchen or even outside the house - these are all actions that are propagated by women as well. The stereotype is furthered by the likes of tough male heroes establishing their masculinity and strength in films that are watched extensively by the Indian public (think Salman Khan, Tiger Shroff, Bahubali, Arjun Reddy). While there are public programmes and campaigns challenging these norms, there aren't any programmes questioning why men can't cry or not be the bread-winner. Such roles and beliefs are so entrenched, that they would require more than short-term programmes targeting few beneficiaries to resolve them.

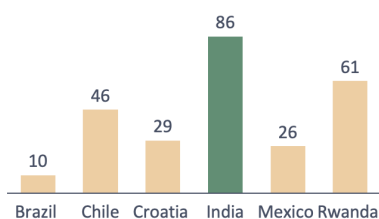
The Gender Lab has been working on the gender portrayal of men in media and its rigid notions of what it means to be a man. The idea is to invite people who young boys can look up to as role models and have them share their personal journeys and their experiences on gender, masculinity and change with their young admirers.

## PERCENT OF MEN AGREEING WITH GEM SCALE ITEM BY COUNTRY<sup>4</sup>

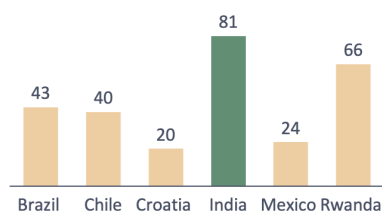
● Highest score across countries

### Gender

Changing diapers, giving kids a bath & feeding kids are a mother's responsibility

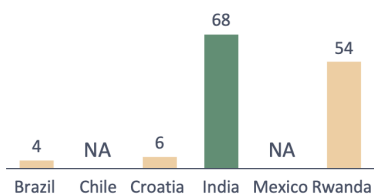


A man should have the final word about decisions in his home

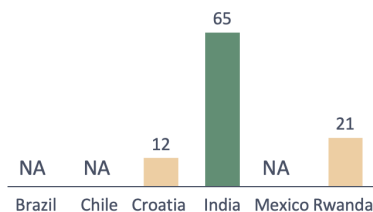


### Violence

A woman should tolerate violence in order to keep her family together

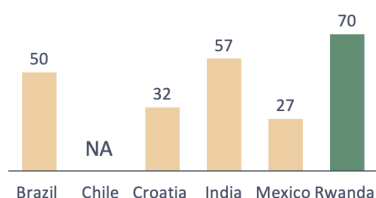


There are times when a woman deserves to be beaten

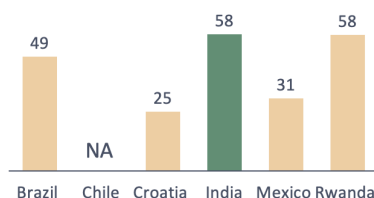


### Sexuality

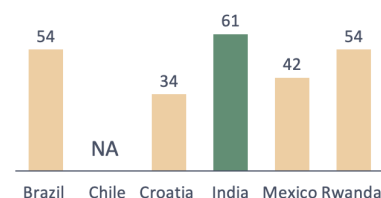
Men need sex more than women do



Men don't talk about sex, they just do it



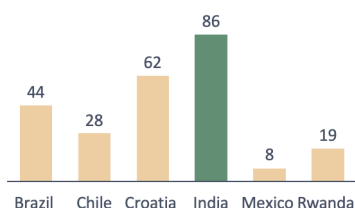
Men are always ready to have sex



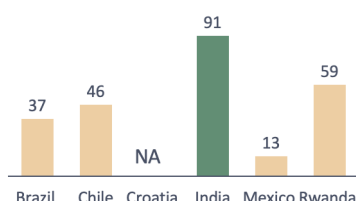
<sup>4</sup>Data from UN Women's annual publication using Promundo's Gender Equitable Men Scale. UN Women, Making Women Count, 2013

## Masculinities

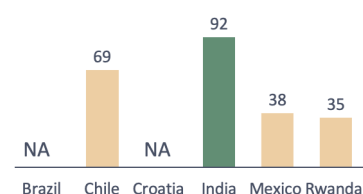
To be a man, you need to be tough



Men should be embarrassed if unable to get an erection

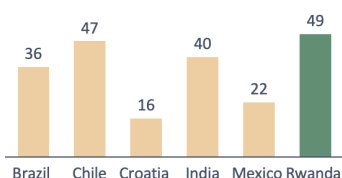


If someone insults me, I will defend my reputation with force if I have to

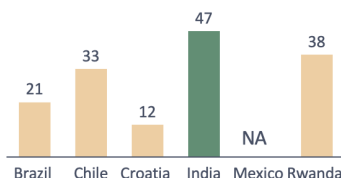


## Reproductive Health

It is a woman's responsibility to avoid getting pregnant



I would be outraged if my wife asked me to use a condom



## C. Gaps in India's approach and indicators for the future

**In a society that expects boys and men to be a certain way and assume a predetermined role from the time they are born, it takes more than short-term interventions to express softness, vulnerabilities, and implement a changed narrative in their daily lives.** Several Indian organizations working on family planning/health, and adolescent programming have incorporated the approach of working with young men and boys to generate systematic evidence for it, in the last few years following global conventions and agreements. While some of them may have a run course of one to five years with a scale not extending beyond certain districts or a few states, few others have upscaled and sustained their presence. For example, Care's Creating Safer, More Equitable Schools, ICRW's Gender Equity Movement in Schools (GEMS) implemented with CORO and TISS, STRIVE's Parivartan+ which is an extension of Parivartan (Coaching boys into men) project and Pathfinder India's PRACHAR project in Uttar Pradesh and Bihar to promote change in reproductive behaviour supported by BMGF. These and several other programmes are critical in establishing knowledge and best practices in the space of male/ YMB engagement programming. In a culturally and socially diverse country like India, we need more interventions and evidence generation in other areas like economic empowerment, comprehensive sexual education, leadership training, and so on to strengthen this approach

**India's key policies with respect to gender rightly situate women as disempowered and needing special attention, but none of them acknowledge the need to reach or engage men as agents of change.** Men continue to be treated as a monolithic category of abusers or are entirely ignored as stakeholders (Promundo). Despite showing evidence of outcomes such as reduced violence against women, lower rates of child marriage, and more knowledge of women's issues such as menstruation and other challenges they face, programmes engaging young men and boys have not been able to reach a scale large enough for a population of 1.4 billion. Neither have they been able to garner any policy or legislative support in their favour. This is in sharp contrast to governments of other low-and middle-income countries like Mexico and South Africa that have policies protecting the rights of men's health and promoting awareness regarding and support for victims of gender based violence (Promundo, 2014).

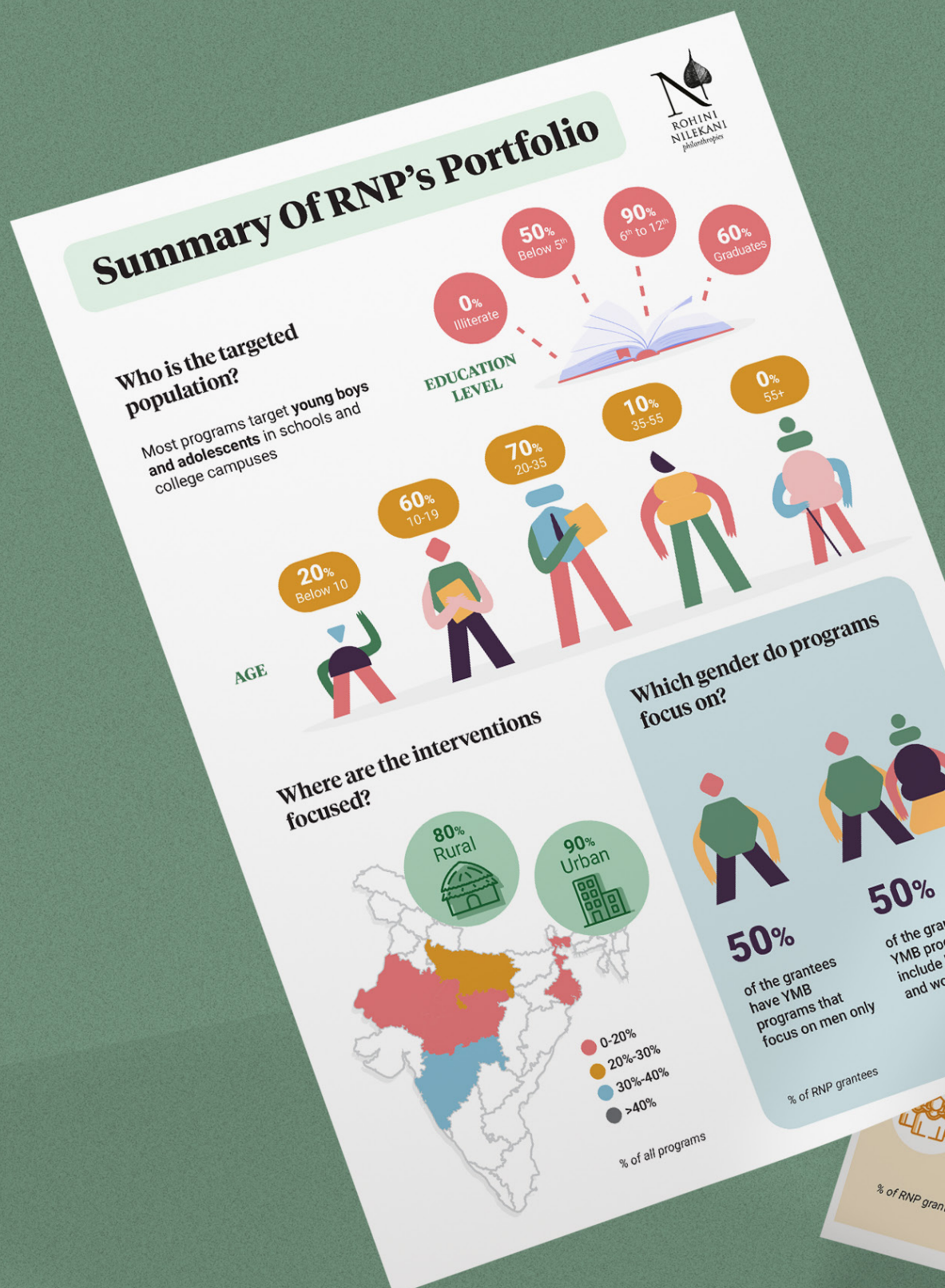
**The Mexican Constitution outlaws all forms of discrimination, including discrimination based on sexual orientation, and makes specific provisions for Men who have Sex with Men in its national AIDS policy.**

**South Africa's national curriculum recognizes concepts of power and power relations in gender, and the Children's Act of 2005 recognizes the rights of unmarried fathers.**



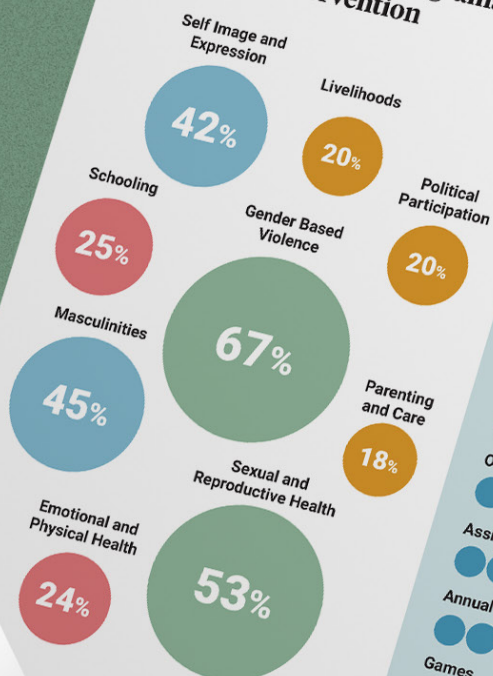
## Section V

# Summary of RNP's portfolio





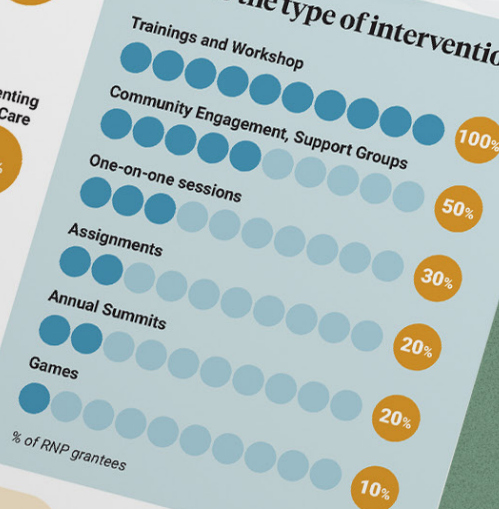
## Landscape of global programs by focus of intervention



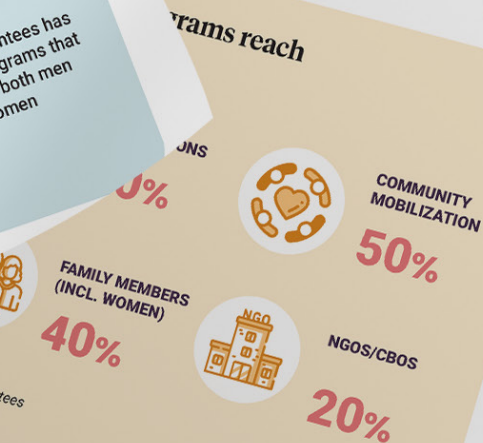
## Do programs leverage digital channels?



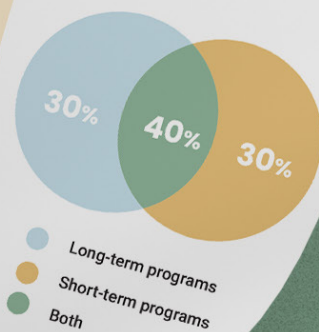
## What is the type of intervention?



## Programs reach



## What is the duration of intervention?



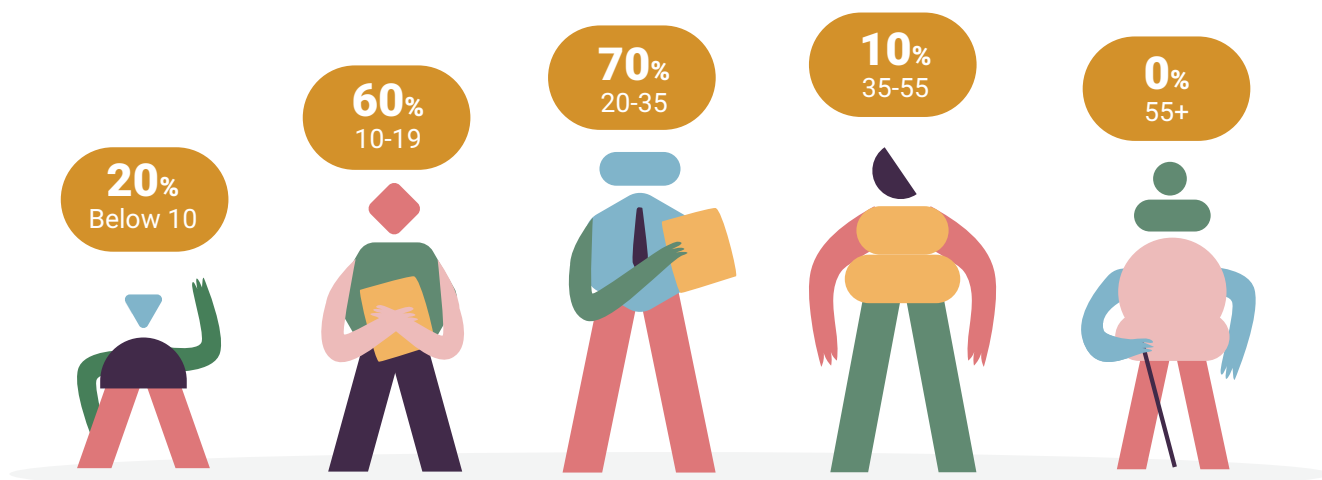
## Who is the targeted population?

Most programs target **young boys and adolescents** in schools and college campuses

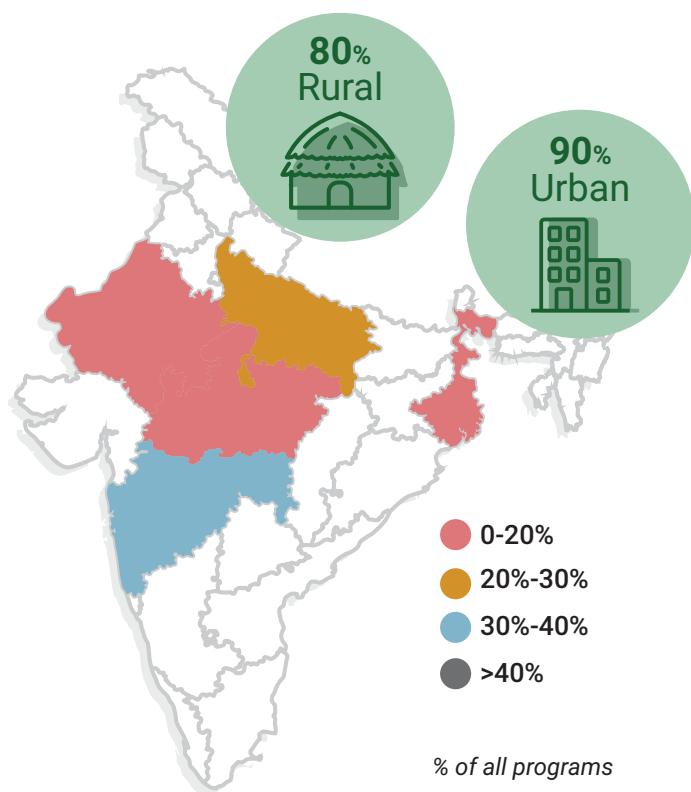
### EDUCATION LEVEL



### AGE



## Where are the interventions focused?



## Which gender do the programs work with?



**50%**

of the grantees have YMB programs that focus on men only



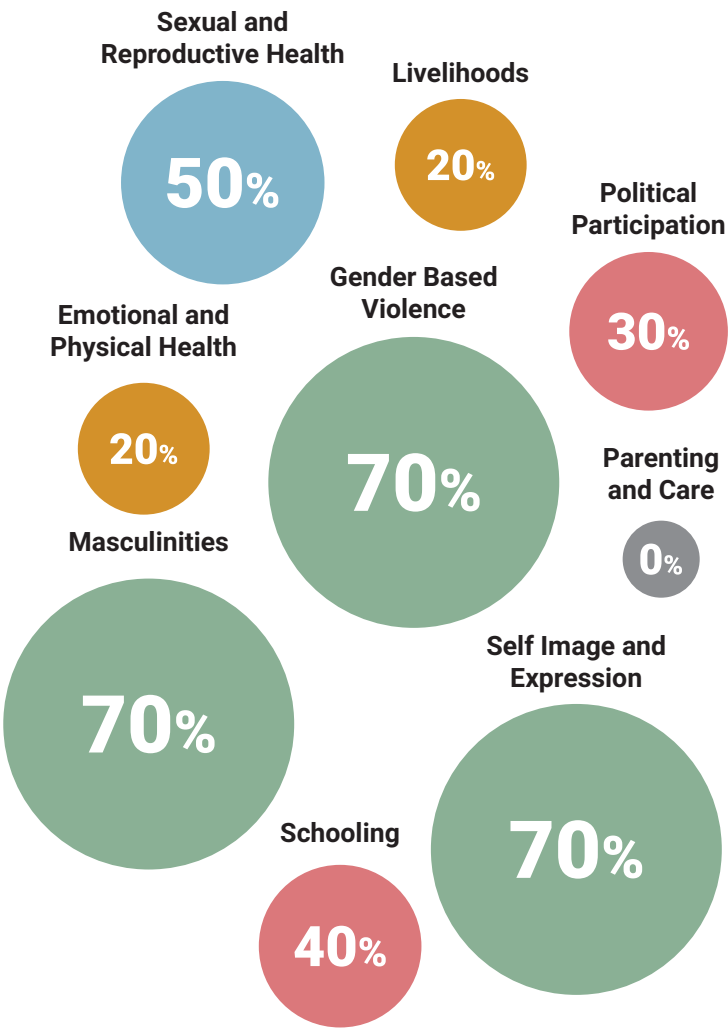
**50%**

of the grantees has YMB programs that include both men and women

% of RNP grantees



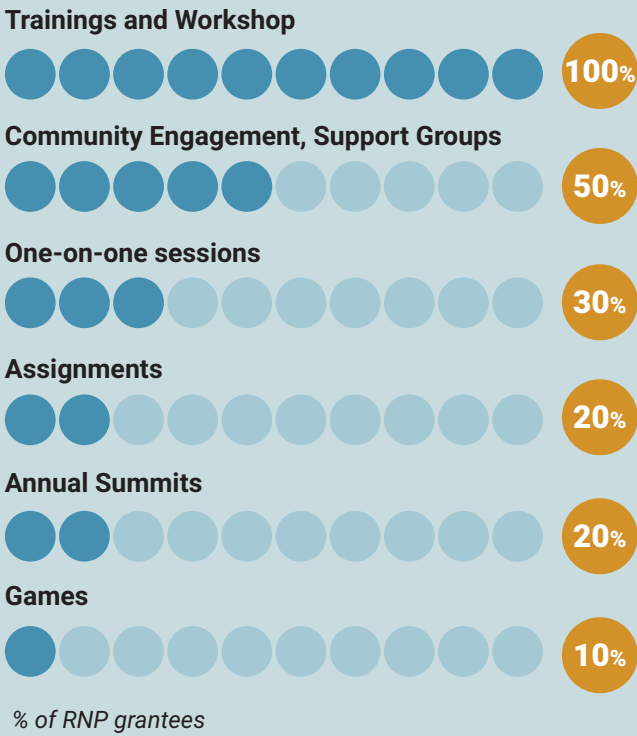
# Landscape of RNP’s portfolio by focus of intervention



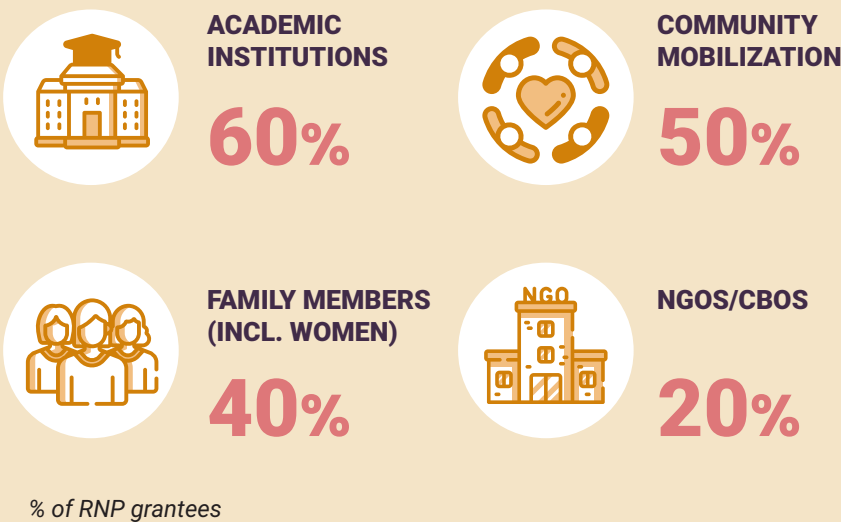
# Do programs leverage digital channels?



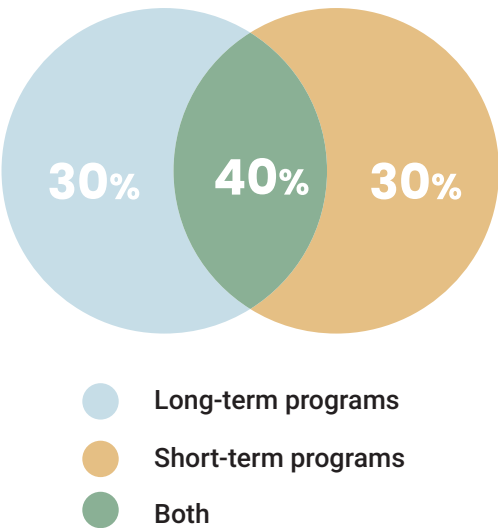
## What is the type of intervention?



## How do programs reach participants?



## What is the duration of intervention?





## *Section VI*

# **Navigating the way ahead**



With the awareness that escaping India's social beliefs would be challenging, we then need to navigate alternative paths that can lead us to a space where gender equality becomes achievable. We recognise that the journey toward that goal will not be linear. And the path cannot be transversed alone. The questions we are left exploring are presented below:

1. What is the role of business and government in an issue (of gender) that affects all domains of life but is seen as the "personal matter" of families and communities? How might *samaaj* side players invite *sarkaar* and *baazar* into this work?
2. What would the community collectively consider success?
3. Is there a shared vision for the movement? What language is surfacing from the work we are all doing?
4. What are the white spaces for the movement, globally and in India?
5. What is your role in this?



# Appendix I: Methodology

## Methodology

The writing of the White Paper undertook a desk-based literature review of academic papers, grey literature, media reports, videos and podcasts on the subject of engaging young men and boys on conversations on and for gender equality.

The sections covering an analyses of the global and Indian landscapes identified civil society organizations that were either working with young men and boys exclusively on their rights and needs, or were working with them as instruments and partners to reach young women and girls, or were by-products of a gender programme targeting only women. We started with looking at programmes for which there was published research and/ or evaluations available for public consumption. In doing so, we were mindful of including programmes for as many diverse geographies as possible. We tried our best to reach these organizations by way of locating them from either the MenEngage website or from other relevant published reports. The Indian landscape was divided between 10 organizations who either were or are grantees of RNP investment and 10 others who had similarly evaluated their programmes and/ or there was published material on their designs.

The analyses itself was divided into three broad domains: programme details (geography, timelines and other factual material), research design and programme reach. The evaluation of the research design selected 10 broad areas of work based on the available literature. While trying to keep them independent of each other, we were aware that each of these criteria overlapped and fed into each other. Most importantly, as authors we were objective in our perspective and worked without a set theory-of-change.

Limitations to our research lay in working exclusively with secondary data and no human inter-face. We tried our best to create as representative a sample of organizations and programmes with most relevant and recent work, however we understand that our selection process would have overlooked some.

We would like to affirm that the White Paper is a work in progress that has got us till here, and to which we would be happy to add further research findings as we learn more.



# Appendix II: Programs analysed by the researchers

| S.NO. | NAME                                 | COUNTRY              | CONTINENT     | ABOUT   |
|-------|--------------------------------------|----------------------|---------------|---|
| 1     | Program H, Promundo                  | Brazil               | South America | Designed for young men, Program H encourages critical reflection about rigid norms related to manhood and encourages transformation of stereotypical roles associated with gender.  |
| 2     | Journeys of transformation, Promundo | Rwanda               | Africa        | Promotes women's economic empowerment by engaging men as allies in transforming harmful gender attitudes and behaviours that impact progress.   |
| 3     | Stepping Stones                      | Uganda, South Africa | Africa        | Stepping Stones is a workshop series designed as a tool to help promote sexual health, improve psychological well-being and prevent IPV and HIV   |
| 4     | Coaching Boys into Men               | USA                  | North America | Coaching Boys Into Men (CBIM) is the only evidence-based prevention programme that trains and motivates high school coaches to teach their young male athletes healthy relationship skills and that violence never equals strength. |
| 5     | MenCare                              | Promundo initiative  | Global        | MenCare is promoting men's active, equitable and nonviolent involvement as fathers and caregivers around the world.   |
| 6     | Husbands' Schools, UNFPA             | Niger                | Africa        | UNFPA Niger has developed a strategy known as "Ecole des Maris" (EdM – Husbands' Schools), which aims to involve men in health promotion and foster a change in behaviour at community level.                                       |
| 7     | No means no worldwide                | Kenya                | Africa        | Aims to end sexual violence against women and children around the world   |
| 8     | One man can, Sonke Gender Justice    | South Africa         | Africa        | Encourages men to become actively involved in advocating for gender equality, preventing gender-based violence (GBV), and responding to HIV and AIDS.   |

|    |  |  |               |  |
|----|--|--|---------------|--|
| 9  | Rabta, Rozan   | Pakistan   | Asia          | It aims to improve the relationship between the police and communities in Pakistan by providing training to increase the self-awareness and life skills of police personnel, to improve their knowledge of gender issues, and to enhance their capacities to deal effectively and sensitively with cases of violence against women and girls.  |
| 10 | Intervention with Microfinance for AIDS and Gender Equity (IMAGE)/ Sister for life | South Africa                                     | Africa        | Microfinance coupled with HIV and gender training  |
| 11 | WINGS  | Uganda   | Africa        | WINGS offers extremely poor people basic business skills training, ongoing mentorship, and cash grants with a purchasing power of \$375.   |
| 12 | Abatangamuco   | Burundi  | Africa        | Abatangamuco is a social movement of men and women who speak out to their communities about their personal transformation that supports a more egalitarian society. The Abatangamuco approach, involving men as change agents, is one important part of CARE Burundi's programme approach to social change for gender equality   |
| 13 | Service Volunteered for All (SERVOL)'s Adolescent Development Program              | Trinidad   | South America | Early Childhood Care and Education centres and training (ECCE), Junior Life Programmes, Adolescent Development Programmes (ADP), Skills Training for girls and boys and schools for children with special needs and has also introduced a Parent Outreach Programme (POP) in support of parents who desire parental skills training.   |
| 14 | CARE's Pathways to Secure Livelihood Programme (Pathways)                          | Bangladesh, India, Malawi, Tanzania, Ghana, Mali | Global        | With support from the Bill & Melinda Gates Foundation, CARE's Pathways programme is based on the conviction that women farmers possess enormous potential to contribute to long-term food security for their families and substantially impact nutritional outcomes in sustainable ways. They are engaging Men and Boys in a framework that helps them think about how more equal relationships help everyone accomplish more. |
| 15 | Make A Difference (UN)   |  |               | Engage men in HIV prevention activities  |
| 16 | Tostan   | Senegal  | Africa        | Community Empowerment  |
| 17 | The Learning Centre  | Uganda   | Africa        | Increase men's access to SRH services including safe medical male circumcision, family planning and management of sexually transmitted infections (STIs).  |

|    |  |                            |                  |   |
|----|--|----------------------------|------------------|---|
| 18 | It's All One Curriculum<br>(Population Council)          | USA                        | North<br>America | Provides a rationale, content, and sample activities for placing gender and rights at the centre of sexuality and HIV curricula—both as stand-alone modules and integrated with topics such as relationships, puberty, and condom use. The two-set book is user-friendly and designed to be used flexibly, so that educators in diverse settings can easily understand the content and extract the level of detail they need to meet local goals. |
| 19 | Brothers for Life  | Washington                 | North<br>America | Brothers for Life is a non-profit organization, created and run by disabled Israeli officers, which gives critical and immediate help to disabled Israeli combat soldiers who sacrificed their lives for the safety of the Jewish people.   |
| 20 | Movember Campaign  |                            |                  | Movember aims to increase early cancer detection, diagnosis and effective treatments, and ultimately reduce the number of preventable deaths. The Movember Foundation encourages men to go for annual check-ups, to be aware of their family history of cancer and to adopt a healthier lifestyle   |
| 21 | Global Action on Men's<br>Health (GAMH)                  | UK                         | Europe           | It is a collaborative project that brings together men's health organisations, and others which share their objectives, in a new global network. Their mission is to create a world where all men and boys have the opportunity to achieve the best possible health and wellbeing wherever they live and whatever their backgrounds.  |
| 22 | SASA   | Uganda                     | Africa           | Start (identifying community activists), Awareness (helps community activists build skills and understand gendered power dynamics), Support (strengthen relationships between community members), Action (new behaviours, fostering change)   |
| 23 | AHCV, or Association of<br>Men Against<br>Violence/AMAV) | Nicaragua                  | North<br>America | MAVA is working towards building a movement that explores the role of men as 'partners' and 'stakeholders' – addressing gender issues through cultural advocacy, direct intervention and youth education initiatives.   |
| 24 | Mobilising Men   | India, Kenya<br>and Uganda | Global           | The initiative trained men to be team activists in seeking gender balances. By immersing the participants in a programme of dialogue and action that challenge the inherent nature of male privileges and power structures in society – government, academia and workplace – the men learned a lot about themselves and how they can begin to address inequities.   |



|    |  |  |               |   |
|----|--|--|---------------|---|
| 25 | Men for Gender Equality Now (MEGEN)                      | Kenya  | Africa        | Advocates for Social Change Kenya (ADSOCK) formerly Men for Gender Equality Now (MEGEN) brought together men from six African countries. Following the regional conference in Kenya, ADSOCK set out to demonstrate what a national movement could do, using different methodologies to reach out to men in diverse communities. Our experience helped us to broaden our thinking and look beyond Violence Against Women (VAW) and thus widen the scope of our thinking and engagement. As we interacted with different communities, the intersection between Sexual and Gender Based Violence (SGBV), HIV & AIDS and other social issues became apparent. |
| 26 | Men Overcoming Violence (MOVE)                           | Ireland (Athlone, Cork, Dublin ( Swords, Tallaght and City Central), Galway, Kerry, Limerick/ Clare, Meath, North Tipperary, Sligo | Europe        | Men Overcoming Violence works in the area of domestic violence, with a primary aim of supporting the safety and wellbeing of women and their children who are experiencing, or have experienced violence/abuse in an intimate relationship. MOVE does this by facilitating men in a weekly group process that involves them taking responsibility for their violence and changing their attitude and behaviour.   |
| 27 | Rape and Violence End Now (RAVEN)                        | US   | North America | The mission of RAVEN (Rape and Violence End Now) is to foster peaceful relationships, families, and communities by increasing self-awareness, challenging abuse and control, teaching alternative behaviours, and promoting personal responsibility.  |
| 28 | Agisanang Domestic Abuse Prevention and Training (ADAPT) | South Africa   | Africa        | ADAPT is working with men as one of the effective strategies of confronting violence against women. The organisation is committed to changing social values and structural factors that perpetuate violence against women by promoting a spirit of interdependence, mutual respect and co-existence between men and women.  |
| 29 | Brothers for Change                                      | Jamaica  | North America | <p>Brother for change is a Domestic Violence programme in response to family violence and abuse against women and children.</p> <p>The goal of Brother for Change is to help men with their violent and abusive behaviour towards their spouses, children or any other family member. This is done in an Educational group setting.</p>   |
| 30 | Men as Partners  | South Africa   | Africa        | MAP is a multifaceted intervention designed to engage men in reducing gender based violence and to promote men's constructive role in sexual and reproductive health, including HIV/AIDS  |

|    |                              |           |               |   |
|----|------------------------------|-----------|---------------|---|
| 31 | White ribbon campaign        | Canada    | North America | Through education, awareness-raising, outreach, technical assistance, capacity building, and partnerships, White Ribbon's programming challenges negative, outdated concepts of manhood and inspires men to understand and embrace the incredible potential they have to be a part of positive change.  |
| 32 | Alert Husband (Suami SIAGA)  | Indonesia | Asia          | Suami SIAGA, which translates literally as the 'alert husband', is a national campaign that was created in early 2000 to promote male participation in maternal and child health programme in Indonesia.  |
| 33 | New Visions Programme        | Egypt     | Africa / Asia | Geared to work with boys and young men aged 12 – 20 who have attended school. The objectives of this programme include increasing gender sensitivity and reproductive health knowledge of young men, encouraging the development of life skills such as planning, communication and decision-making.  |
| 34 | ABAAD                        | Lebanon   | Asia          | ABBAD aims to achieve gender equality as an essential condition to sustainable social and economic development in the MENA region. Through its pioneer "Masculinities" programme, ABAAD effectively engages men in working towards achieving an equitable society, free of hegemonic masculinities and violence against women.  |
| 35 | Safe Dates                   | US        | North America | Safe Dates is a school-based prevention programme for middle and high school students designed to stop or prevent the initiation of dating violence victimization and perpetration, including the psychological, physical, and sexual abuse that may occur between youths involved in a dating relationship.  |
| 36 | Yaari Dosti                  | India     | Asia          | Yaari Dosti is an adaptation of Program H: Working with Young Men Series, originally developed by Instituto Promundo, ECOS (Brazil), Instituto PAPAI (Brazil) and Salud y Genero (Mexico). In India the adaptation was compiled and produced by Population Council, CORO (Mumbai) and other collaborative partners. The programme aims to promote gender equity and address masculinity as a strategy for the prevention of HIV infection.                      |
| 37 | Gender Equity Movement, ICRW | India     | Asia          | Gender Equity Movement in schools (GEMS) is a school-based programme for young adolescents aged 12-14 years, studying in grades 6 to 8. The programme undertakes activities to promote equitable attitudes and norms related to gender and violence among girls and boys; strengthen their understanding and skills to resolve conflicts without violence; and create a safe school culture that supports egalitarian and non-violent attitudes and behaviours. |

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| 38 | Parivartan, ICRW                      | India | Asia | The Parivartan programme aims to reduce gender-based violence by working with men and boys through India's popular sport of cricket. The programme was based on Coaching Boys Into Men (CBIM).   |
| 39 | Bell bajao!                           | India | Asia | Bell Bajao (Hindi for 'ring the bell') is an anti-domestic violence campaign that urges local residents to take a stand against physical abuse through simple acts meant to interrupt domestic violence. When residents, especially men, overhear violence against a woman taking place, they are urged to ring the doorbell and ask a simple question - such as to borrow some tea, to use the phone, or to have a glass of water. This is meant to let the abuser know that others can hear them and will act to interrupt the violence. |
| 40 | Forum to engage men                   | India | Asia | FEM – the Forum to Engage Men – is a network of individuals and organisations who came together in 2007, with the primary objective of working with men and boys to usher in a just and peaceful society. Alongside shared efforts towards gender equity, many of them are active in fields as diverse as community development, public health, education and the arts.  |
| 41 | Men Against Violence and Abuse (Past) | India | Asia | MAVA has pioneered efforts in India to engage Boys and Men to address issues of gender inequality and discrimination by interrogating the existing dominant model of Masculinity, and help stop prevent gender-based violence against women.   |
| 42 | Swabhimaan                            | India | Asia | In 2016, BIHAN (Aajeevika) partnered with UNICEF to initiate Swaabhiman (2016-2020) with an aim to improve the nutritional status of adolescent girls, pregnant women and mothers of children under 2 years of age in Bastar district of Chhattisgarh, by increasing coverage of five essential nutrition interventions  |
| 43 | Save the Indian Family Foundation     | India | Asia | Founded in 2007, SIFF is an advocacy group against misuse of Indian laws related to dowry harassment. It is an umbrella organisation of a number of men's and family rights organisations spanned across Indian cities and provinces. SIFF has supported founding of other like minded organisations such as the "All India Mother in Laws Protection Forum" and "All India Men's Welfare Association"   |

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| 44 | MITRA : Men's Initiatives to Transform Relationships through Action/CHSJ | India | Asia | MITRA functions as a resource centre driving practice around work with men and boys. It operationalizes and supports different approaches to engaging men and boys within a rights based framework for promoting 'positive' masculinities and gender justice at the community level.   |
| 45 | Love Commandos   | India | Asia | Love Commandos is a voluntary organization in India dedicated to helping people in India who want to marry for love. They provide assistance in protecting couples, helping them fight harassment and giving them shelter so they can marry freely.  |
| 46 | Personal safety education programme, Arpan                               | India | Asia | Arpan's key project is educating children and adolescents (age 4 years to 15) about personal safety in schools so that they can identify and seek help in an unsafe situation. Arpan also trains and empowers teachers, parents with knowledge, attitude and skills to prevent and deal with Child Sexual Abuse and uses advocacy and research to push for policy and systemic change.                               |
| 47 | Mardo waali baat, Centre for Equity and Inclusion                        | India | Asia | They have run popular campaigns to create greater awareness and to help change the narrative of gender stereotyping in India. Their end goal is to create a cadre of sensitised boys and men who will challenge stereotypes, facilitate a positive environment for women and girl's empowerment and gender equity and become sensitised leaders raising their voices and advocating for equality of women and girls. |
| 48 | CORO   | India | Asia | CORO was formed with the aim of propagating adult literacy in the slums of Mumbai. It was established primarily by privileged individuals who came from outside the community. Over the last 25 years it has evolved into a grassroots-owned organisation led, shaped and managed predominantly by Scheduled Caste and Muslim women and men.   |
| 49 | Action for equality, Equal Community Foundation                          | India | Asia | Action for Equality is a behaviour change programme that raises gender equitable boys by equipping them with knowledge, peer support, skills and leadership abilities. This is a core community-led programme that aims at systematically changing the way communities raise boys.   |
| 50 | Yuwashatra, Professional Assistance for Development Action               | India | Asia | Its primary focus is to help people in marginalized communities develop their own skills and initiatives, instead of delivering services or solutions to them. They learn through experience how to build a livelihood and to access the information they need to engage effectively with government authorities and other people in power.  |



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| 51 | Project Khel      | India | Asia | This project uses the language of play to impart what is untaught and speak what is unsaid. By creating safe learning spaces on the playground, they encourage children to be spontaneous and express themselves freely. Their methodology and modules have been created with an emphasis on gender. Over time, their form (play) and content (life skills and gender) help transform children into confident, secure, gender-sensitive and informed citizens. They also make message oriented training programs. They have the ability to ideate and create special games for particular topics which might be hard to communicate otherwise. |
| 52 | Sukhibhava        | India | Asia | Sukhibhava works with urban poor and rural communities across India to end menstrual stigma and improve menstrual hygiene practices, sexual reproductive health-seeking behaviour and mobility of women and girls.   |
| 53 | Swayam            | India | Asia | Swayam is a women's rights organization committed to ending violence against women and children, based in Kolkata, India. Much of their work is done in collaboration with other organisations and networks.   |
| 54 | The Gender Lab    | India | Asia | The Gender Lab is a fellowship that aims to build leadership, employability and entrepreneurship skills among girls (20 to 25 years) through a multi layered 'service learning' model  |
| 55 | The YP Foundation | India | Asia | To empower young people, they increase their access to information and services, focusing on helping them understand and realise their rights. They work with young people to help them create programmes, advocate for and understand those rights.   |

# Appendix III: Resources

## RNP Resources

1. ECF, Barriers And Enablers To Engage Boys And Young Men Towards Gender Equality, 2018
2. Gender Equity: Working With Young Men And Boys, 2018
3. The Missing Half, How To Bring Men Into The Gender Conversation, 2020
4. The Plight Of The Young Indian Man, 2016
5. Want Empowered Women? Start Thinking About How To Help Young Men, 2017

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2. BMGF, Gender Equality Lexicon
3. Care, Engaging Men And Boys For Gender Equality, 2014
4. Dykstra & Keizer, The Wellbeing Of Childless Men And Fathers In Mid-Life, 2009
5. Emerge, Engendering Men, 2015
6. GAGE, Programming With Adolescent Boys To Promote Gender Equitable Masculinities, 2018
7. Global Health Metrics, Global Burden Of 369 Diseases And Injuries In 204 Countries And Territories, 1990-2019, 2020
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9. ICRW, Changing Course: Implementation And Evaluation Of The Gender Equity Movements In Schools (GEMS) Program In Specific Sites In Vietnam, India And Bangladesh, 2017
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11. ICRW, International Men And Gender Equality Survey (IMAGES), 2010
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15. Maddison, Private Men, Public Anger: The Men's Rights Movement In Australia, 1999
16. MenCare
17. MenEngage, Men, Masculinities And Changing Power, 2015
18. MenEngage, Men, Masculinities, and HIV/AIDS: Strategies For Action, 2012
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20. Population Council, Yaari-Dosti, 2006
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23. Promundo, What Men Have To DO With It: Public Policies to Promote Gender Equity, 2014
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26. UN Women: The Role Of Men And Boys In Achieving Gender Equality, 2008
27. UNDP, Sustainable Development Goals
28. UNFPA, Adolescent Boys And Young Men, 2016
29. UNFPA, Engaging Men And Boys: A Brief Summary Of UNFPA Experience And Lessons Learned, 2013
30. UNICEF, Paid Parental Leave And Family-Friendly Policies, 2019
31. UNICEF, Stepping Stones, Helping Children And Adolescents Manage Risks And Challenges
32. UNICEF, Technical Note On Gender Transformative Approaches
33. Verma & Collumbien, Wife Beating And The Link With Poor Sexual Health And Risk Behaviour Among Men In Urban Slums In India, 2003
34. WHO, Engaging Men And Boys In Gender Based Inequity, 2007
35. WHO, Preventing Intimate Partner and Sexual Violence against Women, 2010
36. World Bank, Role Of Men In The Economic And Social Development Of Women, 2013

### **Media**

1. Devex, Why Include Men And Boys In The Fight For Gender Equality?, 2017
2. Forbes, How To Build Effective Gender Partnerships And Help Men Create A Healthier Culture Of Masculinity? 2021
3. IDR, Addressing Masculinity In India, 2017
4. IDR, How To Work With Boys To Reduce Violence Against Women? 2017
5. IDR, We Need To Talk About Men, 2018
6. National Commission For Women, April 2020
7. New York Times, Boys To Men: Teaching And Learning About Masculinity In An Age Of Change, 2018
8. New Yorker, Can Masculinity Be Redeemed? 2020
9. New Yorker, The Men Who Still Love Fight Club, 2019
10. Times of India, Violence by Intimate Partner Increased This Year, 2020

### **Others**

1. Deepa Narayan, The Forgotten Gender
2. Niiti Consulting RNP Blue Book (Off-Line)
3. The MARC Summit Agenda, 2020



## **Resources mentioned at the Convening**

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3. Podcast By Simon Sinek
4. Romancing The Black Panther, Rohini Nilekani
5. Staring Hurts, Jagori
6. Anuradha Kapoor and Amitabh Bachchan on Kaun Banega Crorepati

### **Research Reports**

1. Action Reaction II, Dasra
2. Action Reaction, Dasra
3. ICRW Male Engagement In Gender Equality
4. Promundo Research Reports
5. Work With Men And Boys For Gender Equality

### **Books**

1. Caste: The Origins Of Our Discontents By Isabel Wilkerson
2. Deep Secrets By Niobe Way
3. Dreamers By Snigdha Poonam
4. Fear That Stalks: Gender-Based Violence In Public Spaces, Zubaan Publication
5. Pedagogy Of The Oppressed By Paulo Freire
6. The Art Of Choosing By Sheena Iyengar

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3. Talking About Reproductive And Sexual Health Issues (TARSHI)







