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# Men and Masculinities

## Promoting Gender Equality
## in the World of Work

**Working Paper 3/2013**

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## *Preface*

Why do workplace inequalities related to gender persist after decades of interventions with substantial intellectual reflection, policy and programming attention, and major awareness-raising and mobilization at all levels – local, national and international? Could part of the answer be that, faced with the urgency of empowering *women* socially and economically at work, we have missed the opportunity to engage *men*? This Working Paper investigates the reasons why men and boys should be involved as partners when promoting gender equality in the world of work. It goes without saying that increased support to men and boys for workplace equality should not mean a reduction of the necessary support to women and girls.

The Gender, Equality and Diversity Branch (GED) of the Working Conditions and Equality Department has examined the topic of men and masculinities in this Working Paper in accordance with the instructions received from the 2009 International Labour Conference Resolution concerning gender equality at the heart of decent work, paragraph 52 (c) of which called on the Office to collect information on pressures placed on boys and men to conform to gender stereotypes in the world of work. But attention to the role of men and boys in achieving gender equality is rooted in the Elimination of Discrimination (Employment and Occupation) Convention, 1958 (No. 111), which aims at eliminating all sex discrimination at work. More recently, this attention was manifested in the adoption of the Convention concerning Equal Opportunities and Equal Treatment for Men and Women Workers: Workers with Family Responsibilities, 1981 (No. 156) and its accompanying Recommendation No. 165, which apply equally to men and women workers with responsibilities that affect their work-life balance and their advancement in economic activity.

Specific Office attention to the issue of masculinities received additional impetus in the early 2000s, when GED's predecessor (the Bureau for Gender Equality) commissioned research. On 16 October 2001 in Geneva Headquarters, staff gathered to hear a Panel Discussion on Men, Masculinities and Male Perspectives in Gender Equality, and a detailed desk review of existing research followed so as to enrich Office perspectives on delivering a balanced approach to women's and men's equality at work. Then ILO played an active part in the Expert Group Meeting on "The Role of Men and Boys in Achieving Gender Equality" (Brasilia, 21-24 October 2003) that was jointly organized by the ILO, United Nations (UN), Joint United Nations Programme on HIV/AIDS (UNAIDS) and the United Nations Development Programme (UNDP); its recommendations were presented to the 48th Session of the UN Commission on the Status of Women (NY, 1-12 March 2004). The ILO followed up in several ways: in December 2003 ILO/AIDS and the Bureau for Gender Equality jointly held a briefing for ILO staff about the findings of the Brasilia meeting, and

investigated ways of developing training materials on men and masculinities. At that time, entry points for including masculinities in gender and development work included livelihoods and poverty, gender-based violence prevention, sexual and reproductive health, fatherhood and employment re-training. Yet ILO found that there were few resources that highlighted good practices for working with men across the vast spectrum of world of work issues. While there were some consolidated good practices in the context of HIV/AIDS and gender violence prevention, these lessons appeared not to have been built into a practical framework for engaging men and boys through the world of work. That conspicuous gap in the literature is hopefully filled by this Working Paper since the world of work is a prime context for negotiating and achieving more gender equitable practices, and it is where women and men spend much of their time.

I commend the authors, Ms Hilde Røren and Ms Gudrun Jevne, as well as peer review colleagues who commented on the draft text, for collating the past decade of examples, especially the training workshop materials. Thanks to this research, readers will be better informed about other areas of potential importance regarding a masculinities perspective in achieving more equitable occupational safety and health, in promoting gender equality within and through workers' organizations, in ensuring gender equality in crisis response and reconstruction, and also in ending child labour.

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# 1. Introduction and Overview

The role of boys and men in achieving gender equality has received increasing attention over the past decades and, consistent with its unique world of work mandate, the International Labour Organization (ILO) has begun to assess the role of men in promoting gender equality in the workplace. A "men and masculinities" approach to promoting equality between the sexes focuses on how to address the male side of gender equality including the ways gender roles and stereotypes affect men and boys' identities, behaviours and expected roles and responsibilities.

Expectations about and ways that "masculinities" are defined vary within and across societies. Moreover, relations between men are gendered relations, as are those between men and women, including among men who have sex with men. Although gender inequality leads to oppression of the rights of women and girls, it also has a significant negative impact on men and boys. For example, men predominate in dangerous industries such as mining and may be more vulnerable to physical and psycho-social risk, from silicosis and tuberculosis to stress and alcoholism. There is also enormous pressure on men to spend long hours at the workplace in their expected role as "provider" for the family. In societies and families where relations between the sexes are more equitable, men and women can enjoy more open, trusting and respectful relations with each other. And men can participate more equitably in child care – both as parents and as caregivers – thus helping to ease pressure on women to perform these roles and avoid pressure on men to be the sole breadwinner and head of the family.[1]

This paper aims to outline some of the key areas within the world of work where considering the gender-related roles and expectations of men, and the role men can play in promoting gender equality, are useful. The paper is not exhaustive and simply aims to give an introduction to the topic. To enable readers to go deeper into this area, the bibliography provides further references to resources for those who would like to learn more.

The paper will trace how men's gender roles became a relevant topic for discussion within the "Gender and Development" (GAD) approach, which was formulated in the 1980s as an alternative to the 1970s paradigm "Women in Development" (WID). In a nutshell, WID sought to integrate women's perspective into mainstream development, while GAD, by focusing on power relations between the sexes, sought to transform such paradigms and related processes and structures which were male-biased so as to achieve a more equitable relationship of power that would benefit both women and men. The structure of the paper is therefore first to outline this historical emergence of men and masculinities in gender equality, alongside a theoretical argument for why it is important to apply a men and masculinities approach. The paper will subsequently describe the ILO's and the some of the UN work on the issue and includes a practical example on how to run a training on men and masculinities in the world of work. Lastly, the paper proposes some areas where

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[1] ILO (2011), Guide to mainstreaming gender in workplace responses to HIV and AIDS, ILO, Geneva. Accessed from [November 2013]: http://www.ilo.org/aids/Publications/WCMS_165448/lang--en/index.htm

a men and masculinities approach could contribute to greater gender equality in the world of work.

## 1.1 From women-specific, via gender equality, to men and masculinities

The achievement of gender equality requires a context in which women and men enjoy equal opportunities and treatment in the world of work, and work/family/care responsibilities are more equally shared. There is evidence, see the bibliography for further reading, that taking "masculinities" (men's attitudes, aspirations and anxieties) into consideration is important in designing methodological frameworks, holistic strategies and successful tools to end sex discrimination and achieve equality between men and women.

Attending to women workers' specific needs was a concern for the ILO from the outset. In 1919, during the first International Labour Conference (ILC), six Conventions were adopted, and, of these six, one aimed at ensuring maternity protection for working women. Since this first ILC, the ILO has increasingly been working towards ensuring equal opportunities and treatment for men and women in the world of work, chiefly through the normative ratification and implementation of ILO Conventions and Recommendations, and through promoting the idea that gender equality is justified from a rights-based perspective as well as an economic efficiency or business case argument, both for individual businesses and countries alike.

The *Discrimination (Employment and Occupation) Convention, 1958 (No. 111),* among the most widely ratified ILO conventions,[2] affirms that member States should declare and proactively pursue a national policy to promote equality of opportunity and treatment in respect of employment and occupation, with a view to eliminating discrimination based on the ground of, among others, sex.

Other important Conventions considered central to gender equality at work are the *Equal Remuneration Convention, 1951 (No. 100)*, the *Workers with Family Responsibilities Convention, 1981 (No. 156)*, the *Maternity Protection Convention, 2000 (No. 183)* and the *Domestic Workers Convention, 2011 (No.189).*[3] Beyond the ratification of conventions, several policy developments demonstrate the ILO's commitment to gender equality, such as the 1998 Declaration on Fundamental Principles and Rights at Work. In 2008, the International Labour Conference (ILC) adopted the *Declaration on Social Justice for a Fair Globalization,* which places gender equality at the core of the Decent Work Agenda by stating that "gender equality and non-discrimination must be considered to be a cross-cutting issue". One year later, gender equality was discussed in depth at the ILC, leading to the adoption of the 2009 *Resolution concerning Gender Equality at the Heart of Decent Work.*[4] It outlines how governments, workers' and employers' organizations, and the ILO itself, should ensure a gender dimension across the four strategic objectives of the ILO's Decent Work Agenda, namely: Fundamental Principles and Rights, Social Protection, Social Dialogue, and Employment Creation. Significantly for the purposes

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[2] Number of ratifications as of November 2013 is 172 ILO member States.
[3] Numbers of ratifications as of November 2013 is 43 ILO member States for Convention 156, and 28 ILO member States for Convention 183.
[4] ILO (2009), *Resolution concerning gender equality at the heart of decent work.* Accessed from [November 2013]:
http://www.ilo.org/wcmsp5/groups/public/---dgreports/---gender/documents/meetingdocument/wcms_187671.pdf

of this paper, this Resolution makes specific reference to the role of men and boys in promoting gender equality at a number of junctures (See Box 1).

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**Box 1: Men and Masculinities in the 2009 Resolution on Gender Equality**

At its 98th Session (June 2009) the International Labour Conference adopted a Resolution concerning gender equality at the heart of decent work. The Resolution states in paragraph 52 c):

*"Regarding knowledge and capacity building to support gender-sensitive policy formulation the ILO should: Collect information on pressures placed on boys and men to conform to gender stereotypes in the world of work".*

Under the heading "Men and Gender Equality" the Resolution points to how work-family reconciliation measures are not just about women, but also about men. The Resolution refers to the provision of paternity and/or parental leave as new measures that could be replicated. It links these developments to a "gradual attitudinal shift and a breaking down of gender stereotypes," and warns that "care must be taken to ensure that low-skilled men do not become more vulnerable".

These aspects of the Resolution pertaining to men and masculinities were based on the Office research as background to the ILC's Introduction and General Discussion. The role of men is not just about influencing societal attitudes towards women, but also issues such as paternity measures, as well as how older boys were more at risk with regards to hazardous work. In the general discussion, many delegates stressed that it was necessary to encourage men and boys to become agents for gender equality and to challenge stereotypes about men's roles in parenting and child development.

*Source: ILC, Report VI, Gender Equality at the Heart of Decent Work (ILO Geneva, 2009), 98th session, paragraph 79 to 81. Provisional Record B, paragraph 54.*

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It is clear then that gender equality, including some reflections on men's role, is central to the ILO's work. But what does the term "gender equality" really mean? According to the ILO the term refers to "*the enjoyment of equal rights, opportunities and treatment by men and women and by boys and girls in all spheres of life".* [5] As women often are the most disadvantaged by the current gender order, and discrimination against women remains strong in many labour related issues, there is, almost inevitably, a tendency to focus mostly on empowering women. Although this focus is justified in many cases, it can at the same time lead to an over-simplistic view of gender equality being about women alone. Consequently, the specific gender-related needs of men are overlooked, as well as the important role that men can play in achieving gender equality and empowering women. Gender advocates pointedly make the case that women are (or at least ought to be) half the story in promoting social justice, human rights, and economic growth. Similarly men are half the story in promoting gender equality.

## 1.2   Men and masculinities gaining ground in the UN system

The historical underpinnings of working toward gender equality in the UN began when the UN's Economic and Social Council established the Commission on the Status of Women (CSW) in 1946. Nearly twenty years later, and as a result of the work of the CSW, the UN General Assembly designated 1975 as the 'International

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Women's Year', followed by the women's decade (1976 – 85). And that year the first "World Conference on Women" was held in Mexico City. International Women's Year formed part of a larger UN programme, which included the drafting, and later adoption, of the landmark "Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)". The CEDAW was adopted by the UN General Assembly in 1979, and continues to be the main international treaty to affirm the principles of fundamental human rights and equality for women.

This UN Decade for Women formed a part of a new paradigm in development, dubbed "Women in Development" (WID). 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. The Gender and Development (GAD) approach therefore represents a shift towards *gender relational analysis*. It focuses 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.

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".*[6] Specific areas where there was a need to involve boys and men to achieve gender equality were identified, including education and the socialization of children, childcare and housework, sexual health, gender-based violence, and the balancing of work and family responsibilities. This sentiment was continued in 2000, at the UN General Assembly (celebrating Beijing +5), where governments emphasized that "*men must involve themselves and take joint responsibility with women for the promotion of gender equality*".[7]

In 2003 the priority theme of the 48th CSW Session was *"the Role of Men and Boys in Achieving Gender Equality".*[8] The background report, which includes gender-based violence as a major issue, notes that such violence is a mechanism to keep women (or specific groups of men) "in their place" and control "who makes the decisions". The Agreed Conclusions urged Governments and the UN to *"encourage and support the capacity of men and boys in fostering gender equality, including acting in partnership with women and girls as agents of change and in providing*

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[6] United Nations (October 1995), *Report of the Fourth World Conference on Women*, Beijing, China, UN Document A/CONF.177/20, paragraph 25. Accessed from [November 2013]: http://www.un.org/esa/gopher-data/conf/fwcw/off/a--20.en
[7] United Nations (2000) *Political Declaration of the 23rd special session of the General Assembly*, paragraph 6. Accessed from [November 2013]: http://www.un.org/en/ga/search/view_doc.asp?symbol=A/RES/S-23/2
[8] United Nations Division for the Advancement of Women (October 2003), *The role of Men and Boys in Achieving Gender Equality*, *Final Report*, Brasilia, Brazil, Accessed from [November 2013]: http://www.un.org/womenwatch/daw/egm/men-boys2003/reports/Finalreport.PDF

*positive leadership…".*[9] The Agreed Conclusions also emphasized the need to *"adopt and implement legislation and/or policies to close the gap between women's and men's pay and promote reconciliation of occupational and family responsibilities…."*[10] and cited the need to *"encourage active involvement of men and boys through education projects and peer-based programmes in eliminating gender stereotypes as well as gender inequality in particular in relation to sexually transmitted infections, including HIV/AIDS…".*[11]

The UN Special Rapporteur on Violence against Women (VAW) published a report in 2009 reviewing 15 years of "causes and consequences" of VAW.[12] In her report, the Special Rapporteur highlights various country analyses that take the starting point of "unequal power relations" as the root cause of VAW, one of the factors being "notions of masculinity that sanction violence and control over women".[13]

Despite these developments and the explicit intentions concerning men and boys' role within the GAD approach, it may be argued that international development projects and programmes on gender equality still largely operate within the WID paradigm. Most development agencies have officially embraced GAD, yet in many cases the primary institutional perspective remains closer to WID, as women continue to be the main subject of the policy discourse and programming on gender issues.[14] Moreover, for many development practitioners whose primary focus is not specifically on gender issues, the terms "women" and "gender" appear to be used interchangeably. For example, sections of project documents entitled "Gender Mainstreaming" often outline an entirely WID approach.

## 2. Why is it important to work with men and understand the current forms of masculinities?

Sylvia Chant, among other researchers, argues that initiatives with the unique focus on women deprives gender interventions of their transformative potential, and that for longer term sustainable change in women's lives a structural shift in male-female power relations are necessary.[15] Men and boys are thus, in several ways, gatekeepers for gender equality and should be targeted and included in efforts to promote gender equality so as to ensure men's support and partnership. From a feminist perspective, there is clearly a need to understand the various forms of masculinities (see Box 2) and how they affect women, but also a need to understand how established gender dynamics, including the notion of dominant masculinities can and are detrimental to men themselves.

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[9] Commission on the Status of Women (March 2004), *The role of boys and men in achieving gender equality*, *Agreed Conclusions*, Paragraph 6. Accessed from [November 2013]: http://www.un.org/womenwatch/daw/csw/csw48/ac-men-auv.pdf
[10] Ibid. Paragraph 6 m)
[11] Ibid., Paragraph 6 o)
[12] The United Nations Special Rapporteur on Violence against Women (2009), *15 years of the United Nations Special Rapporteur on violence against women, its causes and consequences*, Accessed from [November 2013]: http://www.ohchr.org/Documents/Issues/Women/15YearReviewofVAWMandate.pdf
[13] Ibid.p. 34
[14] Cornwall, A. (2000), "Missing Men? Reflections on Men, Masculinities and Gender in GAD", *IDS Bulletin*, Vol 31, pages 18-27
[15] Chant, S. (2000) "'From 'Woman-Blind' to 'Man-Kind': Should Men Have More Space in Gender and Development?" *IDS Bulletin* Vol 31, pages 7 -17.

Men, too, are constrained and directed by gender expectations. The modes of masculinities available limit opportunities and present rules for how men are expected to behave and for how they ought to interact with women, and with each other. All this being said, commentators make the point that men are not helpless victims of masculinities; men can and do make different choices about their actions and have the capacity to adopt more gender equitable manners.[16] Men of course are not a homogenous group and a large proportion of them believe in equal opportunities and treatment and exercise respect in the world of work. Of course, many men do engage in gender equitable and non-violent forms of masculinity including fair sharing of unpaid domestic and family responsibilities. And research confirms that interventions with men and boys – for example to challenge deeply-held social norms such as tolerating or using violence against women – do lead to attitude and behaviour changes on the part of some men. However such interventions need to be sustainable and scaled up. [17]

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**Box 2: Key concepts to understanding the field of men and masculinities**

*Gender roles*
Gender roles are learned behaviours in a given society, community or other social group. They inform which behaviours, roles and responsibilities are perceived as appropriate for men and for women respectively. It is important to recognize that both men's and women's actions are influenced, controlled or constrained by widely held beliefs and expectations about appropriate and inappropriate forms of behaviour.

*There are many types of masculinities*
Early research that focused on men's and women's behaviour only in terms of "gender roles" and how these are socialized has been criticized for not recognizing that there are many different kinds of masculinities. Different types of masculinity exist between cultures but also within a given cultural setting or institution, such as the workplace. One term often used in relation to men and masculinities work is "hyper-masculinity". This term has been defined as to mean "a callous sexual attitude towards women", "the belief that violence is manly", and "the experience of danger as exciting".

*Masculinities are hierarchical*
Masculinities can be tied to hierarchies of power. Since there are many different types of masculinity in any given culture or society there will also be dominant and more power-sharing forms of masculinity. This means that masculinity might not be only be oppressive towards women but also towards men who do not conform to the dominant notions of masculinity. In this way dominant masculinity controls the lives of men as well as women. It is crucial that men understand this often invisible and subjugating principle of masculinity, so that they see that it has consequences for their own well-being as well.

*Masculinities are dynamic and change over time*
Since different masculinities exist in different cultures and also within cultures we can say that norms concerning masculine behaviour are able to change, just like norms concerning feminine behaviour. They are also collective, meaning that they are sustained by groups and institutions (for example through workplace cultures). If they are dynamic and different masculinities exist, then moving away from more harmful versions of masculinity should be possible.

Source: Mosher, Donald L.; Serkin, Mark (1984). "Measuring a macho personality constellation". *Journal of Research in Personality*. Volume 18, Issue 2.

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[16] Doyle, Neil 2002, "Why do dogs lick their balls? Gender, desire and change: A case study from Vietnam". In *Masculinities Matter! Men, Gender and Development*. Ed. Frances Cleaver. New York: Zed Books.

[17] Barker, Gary: *The role of men and boys in achieving gender equality*, paper submitted to the UN Commission on the Status of Women, 51st Session, New York, 26 February-9 March 2007.

The leading Australian sociologist Raewyn Connell identifies four reasons that men might have to support change toward a more gender-equitable society: relational interest, personal well-being, collective interest, and principle. Men's relational interest in change comes from their relationships with women and girls as wives, mothers, daughters and friends. Secondly, living in a system of gender inequality not only damages the lives of women and girls, but also degrades the lives of boys and men, i.e. it is not in their personal interest to live with inequality. Thirdly, men as a group are likely to benefit from broad social and cultural changes associated with gender equality, through less rigid stereotyping of masculinity, and more freedom to pursue their life goals free of such stereotypes. Finally, some men might support gender equality because it follows from political or ethical principles that are important to them.[18]

It is important to recognize that although, in general, women face greater social and economic disadvantages; men too face vulnerabilities because of gender inequality, such as experiencing stress from being regarded, and regarding themselves, as the main breadwinner. Stereotyping continues to place greater emphasis, as well as greater value, on the role of men as leaders in public life, and as breadwinners in the workplace, as opposed to women's role in unpaid home tasks, caregiving and community work. Social and economic pressure on men to compete in the workplace increases their hours of paid work and can lead to a desire on their part for a better balance between work and life. Moreover, failing to get a job, failing to earn enough money, or losing their job, while problematic issues in and of themselves can also lead to an erosion of their self-worth as men. Therefore men might support change to improve their own well-being.[19] This argument also implies that achieving equality can benefit all, and that equalizing power relations does not necessarily involve winners and losers.

Part of the well-being argument came to the fore in the context of the HIV pandemic. Given that unequal power relations between women and men mostly favour men, engaging them to adopt and encourage responsible attitudes and behaviour to prevent the spread of HIV is crucial. Given the link between infection and violence, it is important for men to nurture and support responsible and non-violent masculine identities, and promote mutual respect and care for partners and children in the context of family relationships. As partners, brothers, fathers, and often as leaders, men must be involved actively in dialogue, action and policies that address gender inequalities and the resulting vulnerabilities that put both women and men at risk of HIV.[20]

To appeal to the idea of well-being, it is important to articulate reasons for boys and men to support gender equality and make boys and men aware of the positive implications it can have on their lives such as reducing financial stress, or feeling obliged to engage in risky behaviour so as not to lose face with other men. However, interventions should not only appeal to men's self-interest. By appealing only to self-interest, the individual behaviour of men may well change, but the overall discourses that shape current unequal gender relations between the sexes would remain the

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[18] Connell, R.W. (1995) *Masculinities,* The University of California Press; Berkeley and Los Angeles
[19] Ibid.
[20] ILO (2011), *Guide to mainstreaming gender in workplace responses to HIV and AIDS*, ILO, Geneva. Accessed from [November 2013]: http://www.ilo.org/aids/Publications/WCMS_165448/lang--en/index.htm

same. If the basic power inequalities remain unchanged it is more likely that change will not be maintained.[21]

At the same time, there is significant evidence of boys and men's resistance to change in gender relations. It has been suggested that some men undermine efforts, or reject gender equality measures, because they reject all government action in support of equality. Furthermore, men may accept the idea of gender equality in theory, but still engage in routine practices that sustain men's domination in the public sphere. In reality - posits this stream of thinking - most men simply believe that the debate surrounding gender equality is not something that affects or interests them. As stated above, there is a sense that the terms "gender" and "women" are routinely interchangeable leading to a "what's this got to do with me" attitude among men. While sexism may be at the root of such an attitude, much stems from a lack of understanding of the basic concepts and issues involved, and/or a view of gender equality as a zero sum game, i.e. women's gains automatically equate with men's losses.[22]

From a certain perspective men do have a lot to lose from pursuing gender equality because men, collectively, continue to receive a *patriarchal dividend*. Benefits include authority, services, access to power, and control over one's own life. The scale of the dividend often makes the current gender order worth sustaining and defending, for those who benefit from it. Change in gender relations can be seen as a threat to men's identity, and if it is difficult to recognize alternatives to the present identity, change is resisted. In addition, in many parts of the world ideologies exist that justify men's supremacy on grounds of religion, biology or cultural tradition.[23]

This is why research is needed to understand boys and men's investment in the positions of power that they occupy. It is valuable to recognize the reasons for resistance and thereby be able to show positive alternatives to the current gender order. It is important to find better solutions to the underlying social concerns that find expression through resistance to gender equality, and to coherently and convincingly argue why gender equality benefits women and men alike, if we are to fully utilize the positive role that men and boys can play in achieving equality.

## 3. Developments within the UN and the ILO and joint work

The references to men and masculinities in the 2009 *ILO Resolution on gender equality at the heart of decent work* are covered above. However this was not the first time the ILO had addressed the issues. In 2003, the ILO, UN, UNDP and UNAIDS' Expert Group Meeting broke new ground by focusing on "The Role of Men and Boys in Achieving Gender Equality". This unprecedented meeting highlighted on the role of men in achieving gender equality and issues related to the workplace (and to HIV/AIDS), and its recommendations were presented to the 48th Session of the UN Commission on the Status of Women (NY, 1-12 March 2004). In respect of world-of-work outcomes, the recommendations built the possibility of men's involvement in care work into collective bargaining strategies, in conducting time-use

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[21] Doyle, Neil 2002, "Why do dogs lick their balls? Gender, desire and change: A case study from Vietnam". In *Masculinities Matter! Men, Gender and Development*. Ed. Frances Cleaver. New York: Zed Books.

[22] Connell, R. W. (2001), "Studying men and masculinities" in *Resources for Feminist Research*, (RFR/DRF); Vol. 29; No. 12

[23] Connell, R. W. (1995), *Masculinities,* The University of California Press; Berkeley and Los Angeles.

surveys, in designing education programmes dedicated to men and boys, and expanding employer and trade union-based programmes that involve men in efforts to end harassment at the workplace. ILO's contribution comprised specific research, entitled "The role of men and boys in the Fight against HIV/AIDS in the World of Work".[24] The collaboration between ILO and UN funds, programmes and agencies on the issue of men and masculinities was no coincidence. Within the UN system the earliest work on men and masculinities began in the fields of reproductive health and of HIV and AIDS.

## 3.1 Key Training Approaches

Manuals and training in the field of men and masculinities first emerged in public health programming and projects. It is noteworthy that it was the United Nations Population Fund (UNFPA), the Joint United Nations Programme on HIV/AIDS (UNAIDS), and the World Health Organization (WHO) that first began to develop dedicated training materials on men and masculinities in relation to the areas of work within their mandates. Reproductive health and disease prevention projects and programmes provided an entry point to begin to discuss gendered power relations in addition to women-specific interventions. Some of these guides on men and masculinites are collected on the network site "Men Engage".[25] And further links to key manuals can be found in the Bibliography section of this paper.

A common denominator of these training approaches in men and masculinities has been to engage men in discussions about power relations; the significance of gender to these power relations; and how they are constructed and upheld. Once power dynamics have been identified, the training has generally been aimed towards addressing how to reduce and avoid abuse of power, and most poignantly how to avoid violence against women. A vital factor in the training approaches has also, crucially, been to highlight how addressing power relations can benefit both women and men alike. The ILO built on this early work on men and masculinities, and has tailored the approach to its world of work mandate.

## 3.2 ILO's Training Manual for partnering with Men to address Gender-based Violence in the Workplace

To date the work of the ILO on men and masculinities has mainly been conducted in Asia and the Americas. A tangible outcome of the work in India was a *Training Manual for partnering with Men to address Gender-based Violence in the Workplace* of 2011. The Manual has been piloted with trade union members from a number of national workers organizations.

In the efforts to develop the ILO's Training Manual several resources were used. For example, the Manual credits in particular *Working with Men on Gender, Sexuality,*

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[24] ILO (October 2003). *The role of boys and men in the Fight against HIV/AIDS in the World of Work,* EGM/Men-Boys-GE/2003/WP.3. Accessed from [November 2013]: http://www.un.org/womenwatch/daw/egm/men-boys2003/WP3-ILO.pdf
[25] "MenEngage is an alliance of non-governmental organizations that seek to engage men and boys in effective ways to reduce gender inequalitites and promote the health and well-being of women, men and children". http://www.menengage.org/

*Violence and Health – Trainers Manual*,[26] for providing a framework for the participatory group work.

Box 3, below, demonstrates how, through various exercises and participatory workshop models, awareness that can lead to behavioural change can be imparted. It summarizes a three-day workshop, based on the ILO Manual and piloted in, New Delhi, India. The activity provides a basic understanding of the social construction of gender roles, and how these are at the foundation of sex-based discrimination in the world of work. The Manual can be used to focus in particular on the gendered aspects of power relations in various world-of-work situations, to demonstrate how such relations are socially constructed, and can therefore also be challenged.

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[26] Sahaj, Sahayog and Tathapi (2005) "*Working with Men on Gender, Sexuality, Violence and Health – Trainers Manual".* Website [accessed July 2013]:
http://www.engagingmen.net/files/resources/2010/Raymond_Brandes/Working_with_men_on_gender.pdf

***Box 3: Example for how to Run a Men and Masculinities for Gender Equality Workshop***

The "Training Manual for partnering with Men to address Gender Based Violence in the Workplace" outlines how to run a workshop over three days. The stated objectives of the manual are to:

- *Enhance understanding of gender, gender-based discrimination and gender-based violence at work.*
- *Develop understanding of masculinities and its relationship to discrimination and violence against women at the work place.*
- *Identify and resolve barriers to men's active contribution towards making workspaces safe for women.*
- *Identify workplace policies and strategies to make workspaces women-friendly and gender equal.*
- *Motivate men to take steps toward preventing gender-based violence.*

**Day 1** introduces the participants to masculinities as a social construct; to the plurality of masculinities that exist, and; to the dynamics of power relations. This is done through two different participatory exercises.

*The first exercise* introduces the concept of power through a role play situation in pairs, where one is powerful, and the other powerless. The participants are thereafter guided to relate this to power relationships in the workplace, and reflect upon where sources of power in the workplace come from; including gender, position, age, caste, education and class. In the *second exercise*, the participants are requested to share a story or instance from their life when they felt powerless, followed by an instance where they felt they had power over others.

The day concludes with reflections around how the experience of power is not absolute, and how people can experience both power and powerlessness in their lives. Lastly, the discussion is also guided towards reflections upon how power and notions of masculinity are related, and how masculinity is not necessarily about the experience of power, but can also be about a sense of entitlement to power.

**Day 2** deals with the concepts of equity and equality, gender and gender stereotypes. Understanding of these concepts is translated into a discussion about different forms of violence, and how to identify gender-based violence.

*The first exercise* introduces the concept of equality and equity through storytelling. The stories provide a foundation for the participants to discuss special measures such as affirmative action. In the *second exercise* participants are asked to associate freely what it means to be a man and what it means to be a woman. The characteristics, as identified by the participants, are afterwards divided into biological and socially perceived traits. These traits are then brought into the world of work, to unpack the gendered stereotypes behind "men's work" and "women's work".

*The third exercise* of Day 2 starts by asking participants to name different types of violence they have seen, heard about or faced. The list is subsequently divided by the trainer into "violence faced by men" and "violence faced by women". The group is then asked to discuss what differentiates violence faced by men, from that faced by women. The exercise then goes on to focus in on sexual harassment as a form of gender-based violence. Case studies of sexual harassment are presented to the groups, and in the ensuing discussion, the groups are asked to discuss the effects of sexual harassment on the working environment and individual. Participants are then asked to come up with a role play about sexual harassment in the workplace. The trainer provides knowledge on different types of sexual harassment and its definitions, demonstrating linkages to power relations covered in Day 1.

**Day 3** looks to find solutions to working towards violence-free workplaces and reflects upon what personal and institutional commitments can be made toward this end. Participants are therefore asked to identify ways in which men can contribute towards gender equality, and how to contribute to workplaces free of sexual harassment. Conversely, the participants should also identify what might prevent colleagues from promoting gender equality. Based on the participants' contributions, the workshop facilitator guides a discussion on personal commitment to change, in relation to participants' own domestic and work situation.

### 3.3 A growing body of work for the ILO

The ILO's work on men and masculinities is nascent, but expanding. In Central America in 2012 and 2013, the ILO conducted research, which was collated and analysed in the paper entitled "Men, masculinity and sexual harassment at the workplace: an exploratory study with men of the general population of Central America, Panama and the Dominican Republic". [27] The research included detailed analysis of interviews and focus groups with 430 men of different ages, from different socio-economic backgrounds, and a training manual targeting public servants and trade unions was developed. Following a pilot training, public institutions in Latin America expressed their interest to the ILO in having their men and women staff trained in how to tackle sexual harassment in the world of work.

Prior to this, ILO's International Programme against Child Labour (IPEC) had launched a gender, men and masculinities study in Central America in 2006. The study researched male tolerance to sexual exploitation of girls and boys, so as to break down social norms that facilitate sexual exploitation. Following the study, action programmes looking at the demand for sexual exploitation of girls and boys were implemented. The action programmes consisted of capacity building and awareness-raising that targeted men, especially potential abusers and those who might be in direct connection with criminal networks, for example taxi drivers, hotel owners and the transport and tourism sectors. IPEC's approach, combating child labour with a gender sensitive and targeted approach, is considered good practice, and has generated interest from other UN entities including UNFPA and UNICEF.[28]

The ILO's response to HIV in the world of work has also been a driver of men and masculinities work. The ILO project "Strengthening the responses to HIV & AIDS in the world of work in Paraguay: Reducing the vulnerability associated with HIV and counteracting homophobia within the transport sector," applied a men and masculinities framework to analyse risk factors attached to truck drivers' working conditions in relation to HIV and AIDS, i.e. how their self-image when modelled on notions of dominant masculinity could lead to risky, life-threatening behaviour.[29]

ILO has also collected research and statistics showing that more men than women work in jobs that expose them to accidents. Men are more likely to be involved in fatal accidents and other work-related deaths. Researchers have also noted that men tend to adopt less preventive and protective ways of carrying out work than women.[30]

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[27] ILO (2013), *Acoso sexual en el trabajo y masculinidad. Exploración con hombres de la población general Centroamérica y República Dominicana.*
Accessed from [November 2013]: http://www.ilo.org/sanjose/programas-y-proyectos/verificación-implementación-libro-blanco/WCMS_210223/lang--es/index.htm

[28] ILO factsheet: *Commercial sexual exploitation of children and adolescents. The ILO's response.* Accessed from: [November 2013]: http://www.ilo.org/ipec/Informationresources/lang--en/index.htm

[29] ILO (2011) *A truck driver's life,* Santiago. Accessed from [November 2013]: http://www.ilo.org/aids/Publications/WCMS_184517/lang--en/index.htm

[30] ILO, (2005). *World Day for Safety and Health at Work 2005: A Background Paper*, InFocus Programme on SafeWork, Geneva p. 7.

Although the ILO's work on men and masculinities is from a thematic viewpoint relatively restricted, and interventions to date have been limited to pilot level-training sessions and gathering an evidence base for future work, it has been well received by those trained. There is interest among constituents and other agencies in continuing the work. This warrants a scaling-up of attention in terms of projects and programming. As men and masculinities is an emerging field in development as a whole, it is worth outlining some interesting good practices (Box 4).

***Box 4: Good practices***

*Start with an evidence base*

Research can unearth the more complex picture of gender-relations and the importance of looking at several layers of power and discrimination, rather than assuming a simplistic world where men share similar characteristics, defined in opposition to characteristics shared by women. Beginning with an evidence base to inform men and masculinities interventions for gender equality is therefore crucial. For example, in a study by the European Commission (EC), published in June 2013, the research highlights that in some areas, and mentions education, health and employment in this regard, differences between men are often bigger than those between men and women. The emphasis of the report, based on the findings, was on promoting the notion of "caring masculinities". The notion of caring masculinities is not just limited to child-care but means caring for and about friends, the elderly, neighbours, work colleagues and family members too. Typically, for an emerging, though growing, field in development studies, there is comparatively little research. But the findings of the EC report give further credence to the theories behind men and masculinities work; that generalizations concerning differences between the sexes are often based on stereotypes rather than evidence.

*Openness to findings that go against conventional wisdom*

Men and masculinities research is, in many respects, unpacking some conventional wisdom. For example, through a men and masculinities approach, research is increasingly uncovering incidences of violence against men. The men and masculinities framework for analysis is pertinent because it transpires that it is the expectation attached to masculine notions of behaviour that men should simply be able to grin and bear it that often prevents men from reporting when acts of violence are committed against them. Although women and girls comprise the overwhelming majority of victims of gender-based based violence, a smaller percentage of men and boys are also victims. For example several international studies show that from 5 to 10 per cent of men report being victims as children of sexual violence,[1] and in the European Union one in ten victims of intimate partner violence are men.[1]

*Avoid stereotypes*

As the theory at the beginning of this working paper outlined, the purpose of developing the GAD approach was to introduce more gender equality work that is "gender-relational", and not to see women's rights in isolation from larger contexts. In this respect it is important to avoid positioning men as the problem but rather to work with men as a resource and part of the solution.
On the flipside of stereotyping "women as victims", there is a risk of making sweeping generalizations in the opposite direction and of portraying men as misogynistic, homophobic and over-sexed, and without empathy. Such allusions, however, construct men in a light that excludes and alienates. The risk is that the intervention can become irrelevant to the very audience that it intends to engage.

*Partnering with men*

UNFPA, and others, have been careful to place the emphasis on "partnering with men", as an essential component of a GAD approach. For example, one of the UNFPA publications on men and masculinities states: "If there is one key lesson to be learned from these case studies, it is the value of partnership between men and women. It is not women or men working alone to end gender-based violence that yields the best results. Rather, it is the partnerships between them that have the greatest impact and reach".

Sources: UNFPA (2009) *Partnering with men to end gender-based violence*. Accessed from [November 2013]: http://www.unfpa.org/webdav/site/global/shared/documents/publications/2009/partnering_with_men.pdf.
European Commission (2013). *The role of Men in Gender Equality – European Strategies*. Accessed from [November 2013]: http://ec.europa.eu/justice/gender-equality/files/gender_pay_gap/130424_final_report_role_of_men_en.pdf
Parity (2010) *Domestic Violence: The Male Perspective*. Website [accessed July 2013] http://www.parity-uk.org/RSMDVConfPresentation-version3A.pdf
Sandesh Sivakumaran (2005), "Male/Male Rape and the 'Taint' of Homosexuality", *Human Rights Quarterly* 27, No. 4.

### 3.4 Where next: Men and Masculinities in the world of work

There are different settings within which men and masculinities initiatives can operate. As has been outlined in this paper, the starting point for interventions has mainly been violence against women and risk-taking behaviour related to HIV and AIDS with a focus on "dominant masculinities" and "hyper-masculinity". By concentrating on these issues, the core of men and masculinities work has tended to focus on how men's gender roles impact upon women, primarily in a negative sense.

While such work is important and ought to continue, it is also important to partner with men and to highlight the validity and of "caring masculinities", and in so doing, broaden the scope of the subject matter to reflect the positive role men can play in advancing gender equality. The following examples merit further research, analysis and public attention.

*Sex-based occupational segregation*

Many women's economic empowerment programmes tend to promote the idea of women entering non-traditional skills and occupations, as a means of breaking down barriers that impede women's access to the labour market.[31] Non-traditional in this respect refers to occupations that have been traditionally considered "men's work", such as architecture or engineering. Sectors and job where men have traditionally been concentrated tend to pay better, whereas women have been concentrated in sectors, such as care work, where the activity is seen as supplementary to the man's income, as he, after all, is the primary breadwinner, or so the narrative goes. A more equal distribution of men and women across different types of jobs for both sexes would make for more equal societies. However, this approach of encouraging non-traditional work tends to focus uniquely on encouraging women to enter sectors traditionally dominated by men. Gender equality initiatives in skills training and employment promotion could equally benefit from encouraging men to enter into non-traditional occupations, or what are known as "women's work". And to a large extent this side of the coin is missing. The paucity of men working in early childhood development is a very obvious example. Many of the ideas about women and men's supposedly fixed roles in society are transmitted to children at an early age, so if there are no men working in nurseries and crèches, or as primary school teachers, then the perception of women as carers becomes embedded in these children's minds from the outset. Studies show that men's active engagement with caregiving, including as paid child minders, has a positive effect on socialization about roles of girls and boys and makes them more open to questioning traditional gender roles. Men benefit as well since those who participate more equally in caregiving report better mental and physical health than men who do not.[32]

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[31] ILO (2008) *Skills for improved productivity, employment growth and development.* Report V, International Labour Conference, 97th Session. Accessed from  [November 2013]:
http://www.ilo.org/wcmsp5/groups/public/@ed_norm/@relconf/documents/meetingdocument/wcms_092054.pdf
[32] Network of Men for Gender Equality, Cultura Salud, and  Promundo: *Progam P – A Manual for Engaging Men in Fatherhood, Caregiving and Maternal and Child Health*, Rio de Janeiro and Washington DC, 2013.

*Men as primary breadwinners*

Occupational segregation based on sex is related to, indeed dominated by the "male breadwinner" model. There is increasing focus, inspired by a men and masculinities approach, to see the male breadwinner model as not a source of power for men, but a source of stress. In line with the 2009 ILC gender equality at the heart of decent work discussions (see Box 1), initiatives looking to tackle excessive hours of work and work-life balance from a men and masculinities approach is therefore possible. It is perhaps a very pertinent place to construct an argument on how gender equality can benefit women and men alike. Taking a nuclear family as an example, established gender roles dictate that the man is the primary breadwinner and the woman the primary carer. However the ambitions and skills of the individual woman and man may not be in tune with these roles. The woman may have the capacity to earn more than her husband, and the man may be better at caring for children. Nonetheless, most societies, both culturally, socially and indeed often legally, are built around the idea that men bring in the household income and women look after the children and household chores. As a consequence both women and men's true talent and ambitions may be squandered. While there is a focus in policy and in the media on enabling women to balance career and family, apart from the occasional "and men too" rhetoric, there is little real focus on men in this regard. Without a men and masculinities approach, the stereotypes will continue to dominate, and women's economic empowerment will be constrained. More-to-the-point, men will continue to be excluded from taking an equally important role as women in family life. Nowhere is this more evident than in the issue of paternity and parental leave.

*Social protection and paternity leave*

It is important to recognize that parental leave from employment has a wider effect on society than simply on the individual. When fathers, with a few exceptions globally, do not have any, or significant paternity leave, men lose out on the opportunity to nurture and spend time with their children. Patterns of responsibility along gendered lines consequently become entrenched, impacting across the world of work. These patterns of family responsibilities divided between men and women then contribute to the gender pay gap and to occupational gender segregation, in an on-going cause-effect loop. A normalization of paternity leave, rather than being a novel concept in a few countries, could contribute to societies, and men themselves, increasingly viewing men as comfortable and competent in a caregiving role. This, in turn, can contribute to more equal labour markets; and more outwardly caring masculinities receiving more prominence and acceptance as a result, offering women and men more equal opportunities for work-life balance.

*Sexual orientation and gender identity*

Dominant masculinities are often defined by what they are not. For example, the "male gender" is defined against not being women, not sexually passive, not

homosexual, nor transsexual.[33] Fear of being perceived as homosexual may prevent men from reporting sexual violence committed against them. Research on sexual orientation and gender identity, such as is being undertaken by the ILO in the project "Promoting Rights, Diversity and Equality (PRIDE) in the World of Work" has elicited how discrimination, harassment and exclusion from the labour market often happen on the basis of non-conformity with preconceptions of how women and men are expected to behave. Women who are perceived to be "masculine", or men who are perceived to be "feminine", in behaviour or appearance, suffer discrimination or harassment on this basis.[34]

Unpacking sexual orientation and gender identity goes to the core of understanding the construction of gender roles. More awareness about the construction of these roles can promote recognition that differences exist. Some researchers posit that discrimination (violence and attacks) against lesbian, gay, bisexual and transgender people is indeed not "homophobia" or "transphobia", but gender phobia. In other words, such discrimination is, at its core, a phobia that reflects societies' gender norms.[35] The same phobia of breaking gender norms can therefore be applied to (heterosexual) men who do not display dominant masculinity, and conversely, to women who do not conform to ideals of femininity, regardless of their sexual orientation. This basic understanding of gender roles as being complex and fluid, rather than ordained, with rigid characteristics attached to them, it is the starting point for men and masculinities work, and indeed for work on gender equality per se.

The introduction of both men and masculinities and sexual orientation and gender identity in gender equality work are therefore potentially useful tools for analysis in a broader or a more holistic approach to GAD.

## 4. Conclusions

This paper makes the case for exploring how a focus on men and masculinities can be an important addition when responding to gender inequalities in the workplace, which negatively impact on women and men alike. It is hoped that by providing an insight into some key men and masculinities research studies, activities and projects, this paper can be a useful starting point for reflection on how to expand on current men and masculinities tools and thinking, as it applies to the world of work.

At the same time, it is important to note that this paper is not intended to provide a comprehensive solution to the problem of gender inequality in the world of work, but rather to open up avenues to the potential that a men and masculinities approach can have in promoting gender equality.

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[33] Connell, R. W. (1995), *Masculinities*, The University of California Press; Berkeley and Los Angeles.
[34] ILO (2013). *Discrimination at work on the basis of sexual orientation and gender identity: Results of pilot research*. 319th Session of the Governing Body. Accessed from [November 2013]:
http://www.ilo.org/gb/GBSessions/GB319/lils/WCMS_221728/lang--en/index.htm
[35] Wilchins, R. (2012). *Queer theory, gender theory: An instant primer*. Alyson Publications, Los Angeles, USA.

The paper does so by outlining the emergence of a men and masculinities approach, beginning in academia, and the initial practical application of a men and masculinities approach in health and disease prevention. In the world of work, masculinities theory has mainly been used as a gateway to understanding violence against women, and how sexual harassment happens in the workplace, as well as preventing HIV infection. This paper has therefore also outlined a few other world of work subjects where a men and masculinities approach could be pertinent; areas which have received comparatively less emphasis in project delivery up until now. For example, deconstructing of gender roles, being central to men and masculinities work, led to the identification of synergies and linkages with research findings on sexual orientation and gender identity. These two fields both have the potential to contribute to increased understanding of key gender equality challenges in the labour market, and interesting ways to progress, with regards to non-discrimination, parental leave and gender-based occupational segregation.

As the 2009 ILC Report VI noted: "Analysis of the differences between women and men in responsibilities assigned, activities undertaken, access to and control over resources, as well as in decision-making, provides the basis for appropriate policy decisions when inequalities are identified. A reassessment of existing power relations between women and men with a view to their working together towards gender equality is now called for. Overcoming resistance – by both women and men – in shifting gender relations that are supportive of men's positive role in gender equality is essential, especially in the workplace. Positive elements of equality outcomes for men (such as less pressure to be breadwinners and deeper relationships with their immediate family) should be promoted. Policy and regulatory measures, proactive legislation, incentives and awareness raising, as well as cooperation between employers and workers and other institutional players to eliminate obstacles to workplace gender equality, will be crucial."[36]

As the work on men and masculinities is not at the top of the agenda in development discourse, many questions remain unanswered, for example regarding the impact of projects utilizing a men and masculinities approach. Despite the fact that men and masculinities has been largely missing from development work as a subject and approach, initial feedback on piloted work is promising. These preliminary efforts indicate that gender equality work can potentially benefit from making this more complete transition from WID to GAD, not just in name, but also in programming and delivery. Men constitute half of the world's population and one cannot realistically hope to achieve gender equality in the workplace or anywhere else without their active involvement.

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[36] ILO (2009) ILC, Report VI, Gender Equality at the Heart of Decent Work (ILO Geneva, 2009), 98th session, paragraphs 80 and 81. Accessed from [November 2013]: http://www.ilo.org/wcmsp5/groups/public/---ed_norm/---relconf/documents/meetingdocument/wcms_105119.pdf

# 5. Annotated bibliography

The bibliography aims to be an introduction to the field of men and masculinities as well as to provide further resources relevant for working with men to address gender equality. The first part comprise of entries that provide an understanding about the concept and the development of men and masculinities as an academic field. The second part focuses on engaging men for gender equality in international development work, including a summary of key training resources, while last section will focus on issues with specific interest to the ILO.

## 5.1 Understanding masculinities

Barker, G., et al. 2011. "Evolving Men – Initial Results from the International Men and Gender Equality Survey (IMAGES)", International Research on Women, Instituto Promundo, Washington DC/Rio de Janeiro
http://www.promundo.org.br/en/wp-content/uploads/2011/01/Evolving-Men-IMAGES-1.pdf
This report summarizes multi-country findings from the International Men and Gender Equality Survey (IMAGES), a comprehensive household questionnaire on men's attitudes and practices – along with women's opinions and reports of men's practices – on a wide variety of topics related to gender equality. From 2009 to 2010, household surveys were administered to more than 8,000 men and 3,500 women ages 18 to 59 in Brazil, Chile, Croatia, India, Mexico and Rwanda. The report focuses on the initial comparative analysis of results from men's questionnaires across the six countries with women's reports on key variables. Topics included health practices, parenting, relationship dynamics, sexual behaviour and use of violence.

Connell, R.W. 1995. "Masculinities", The University of California Press; Berkeley and Los Angeles
One of the main issues analyzed by Connell is the concept of hegemonic masculinity. Hegemonic masculinity creates power relations among men, and between men and women in terms of marginalization, subordination, domination and complicity. Connell underlines pluralities of masculinities and argues that men suffer from hegemonic masculinities, because the patriarchal dividend is unequally distributed. In understanding the diversities of masculinities, the author refers to race, culture, religion and class. In the final section, the author analyses the living conditions of some groups of men and provides some guidelines in order to promote politics for changing men.

—. 2001. "Studying Men and Masculinities", *Resources for Feminist Research* (RFR/DRF); Vol. 29; No. 12
Connell holds that despite many challenges to existing gender arrangements, there is still a strong tendency to equate gender issues with women's issues. Such an approach, however, is inadequate; gender concerns power relations between men and women. The concept of gender, pertaining to socially constructed roles of men and women, entails more than simple sex differences.

In understanding gender inequalities it is therefore essential to not only study male biology but also men's gender practices, and the way that the current male heterosexual order defines, positions, empowers and constrains men. Men need to be made part of the process in order that a gender-equitable change might be achieved.

Cornwall, A. 2000. "Missing Men?" Reflections on Men, Masculinities and Gender in GAD", *IDS Bulletin*, Issue 2
This article explores the implications of "missing men" in Gender and Development. Men, in all their diversity, are largely missing from representations of 'gender issues' and 'gender relations' in GAD. Mainstream development purveys its own set of stereotypical images of men, serving equally to miss the variety of men who occupy other, more marginal, positions in households and communities. Men remain residual and are often missing from institutionalised efforts to tackle gender inequity. Portrayed and engaged with only in relation to women, men are presumed to be powerful and are represented as problematic obstacles to equitable development. Men's experiences of powerlessness remain outside the frame of GAD, so threatening is the idea of the marginal man. Amidst widespread agreement that changing men, as well as women, is crucial if GAD is to make a difference, new strategies are needed. This article suggests that rather than simply 'bringing men in', the issues raised by reflecting on men, masculinities and gender in GAD require a more radical questioning of the analytical categories used in GAD, and a revised politics of engagement.

Correia, Maria C.; Bannon, Ian. 2006. "The other half of gender: men's issues in development", The World Bank
This book is an attempt to bring the gender and development debate full circle, from the focus on empowering women to a more comprehensive gender framework that considers gender as a system that affects both women and men. The chapters in this book explore definitions of masculinity and male identities in a variety of social contexts, drawing from experiences in Latin America, the Caribbean and sub-Saharan Africa. It draws on a slowly emerging realization that attaining the vision of gender equality will be difficult, if not impossible, without changing the ways in which masculinities are defined and acted upon. Although changing male gender norms will be a difficult and slow process, we must begin by understanding how versions of masculinities are defined and acted upon.

Groes-Green, C. 2012. "Philogynous Masculinities: Contextualizing Alternative Manhood in Mozambique", *Men and Masculinities*, June 2012 15: 91-111
Masculinity studies in Africa have often highlighted some young men's tendencies to be dominant, violent, and selfish in relation to female peers. This article introduces the concept of "philogynous masculinities" as part of an exploration of more gender equitable tendencies among young men in secondary schools in Maputo, the capital of Mozambique. Findings from fieldwork in schools and student's neighbourhoods reveal that understanding alternative notions of manhood requires sensitivity to the contexts in which these are highlighted.

Hearn, J et al. 2012. "Hegemonic Masculinity and Beyond- 40 Years of Research in Sweden", *Men and Masculinities* April 2012 vol. 15 no. 1 31-55
This article discusses the status of the concept of hegemonic masculinity in research on men and boys in Sweden, and how it has been used and developed. Sweden has a relatively long history of public debate, research, and policy intervention in gender issues and gender equality. This has meant, in sheer quantitative terms, a relatively sizeable corpus of work on men, masculinities, and gender relations. There is also a rather wide diversity of approaches, theoretically and empirically, to the analysis of men and masculinities. The Swedish national context and gender equality project is outlined. This is followed by discussion of three broad phases in studies on men and masculinities in Sweden: the 1960s and 1970s before the formulation of the concept of hegemonic masculinity; the 1980s and 1990s when the concept was important for a generation of researchers developing studies in more depth; and the 2000s with a younger generation committed to a variety of feminist and gender critiques other than those associated with hegemonic masculinity.

International Center for Research on Women and UNFPA. 2013. "Masculinity, son preference and intimate partner violence", India
http://www.icrw.org/files/publications/Masculinity%20Study_WEB%20Version.pdf
This study explores how a preference for sons over daughters has a detrimental impact on women's and girls' health and well-being. Son-preference also affects society by driving gender-biased, sex selection resulting in a skewed ratio of females to males at birth in favour of males. This report presents the findings of a large-scale study that examines men's and women's underlying attitudes and behaviours around son preference, with a particular focus on how they conceptualize manhood and masculinity.

Kimmel, M. 2009. "The Gendered Society", New York Oxford University Press, New York
Gendered Society explores current thinking about gender, both inside academia and in our everyday lives. Michael Kimmel challenges the claim that gender is limited to women's experiences. His study on gender includes both masculine and feminine perspectives. Part 1 examines the latest work in biology, anthropology, psychology, and sociology; Part 2 provides an original analysis of the gendered worlds of family, education, and work; and Part 3 explores gender interactions, including friendship and love, sexuality, and violence.

Kimmel, M. and Messner, M.. 2001. "Men's Lives", Allyn and Bacon; Boston
This book comprises of 54 articles dealing with a variety of subjects. Themes dealt with include perspectives on masculinity, boyhood, collegiate masculinities, men and work, men and health, body and mind, men in relationships, male sexualities, men in families, masculinities in the media and Men, movements, and the future.

Lansky, M. 2001. "Perspectives: Gender, Women and all the rest (part II)", *International Labour Review;* Vol. 140; No.1

With the shift in feminist development politics from "Women in Development" to "Gender and Development" the feminist academic interest in men and masculinities revived. The renewed interest relates to the argument that a better understanding of male gender identities could enhance the effectiveness of a "women-only approach to gender". Moreover, men will necessarily be involved in processes of change in gender relations. This article presents concerns, arguments, findings and dangers associated with this approach. It critiques the legal concept of equality, which suggests a need for a new policy framework for promoting equality in the lives that women and men really lead.

Whitehead, S. 2002. "*Men* and Masculinities: Key themes and new directions", Blackwell Publishers; London
This book explores key themes in the sociology of masculinity. It examines the work of feminist theorists and highlights the growing influence of postmodern and post-structuralist perspectives. It also included discussions of masculinity and materiality, masculinity in crisis, male power, the politics of masculinity and the male role in management, relationships and families.

## 5.2 Key training manuals and how to engage with men in gender-related development work

Atava, O. 2010. "Women and men hand in hand against violence: strategies and approaches for working with men and boys for ending violence against women", Make Trade Fair Campaign, Oxfam International
http://policy-practice.oxfam.org.uk/publications/women-and-men-hand-in-hand-against-violence-strategies-and-approaches-of-workin-118174
Violence against women (VAW) hinders the realization of a wide range of development goals, from the elimination of poverty to the fulfilment of human rights. In Arab countries, many forms of VAW exist and are perpetuated by the deep-rooted socio-cultural factors. Ending VAW requires the collaboration of all community members. This campaign is a part of the growing awareness that men, in partnership with women, can play a significant role in ending VAW.

Barker, G., Ricardo,C., and Nascimento, M. 2007. "Engaging men and boys in changing gender-based inequity in health"*: Evidence from programme interventions*, World Health Organisation and Promundo, Geneva
http://www.who.int/gender/documents/Engaging_men_boys.pdf
This review assesses the effectiveness of programme interventions seeking to engage men and boys in achieving gender equality and equity in health. Research with men and boys has shown how inequitable gender norms – social expectations of what men and boys should and should not do – influence how men interact with their partners, families and children on a range of issues HIV - infection and other sexually transmitted diseases, physical violence, households task, and parenting.

Barker, G. and Ricardo, C. 2005. "Young Men and the Construction of Masculinity in Sub-Saharan Africa: Implications of HIV/AIDS, Conflict and Violence", Social Development Papers: Conflict Prevention and Reconstruction, Paper No. 26 June 2005, Washington, The World Bank
http://www.eldis.org/vfile/upload/1/document/0708/DOC21154.pdf
In the literature on conflict and HIV/AIDS, African men are often presented in simplistic and explicitly negative terms. It is generally taken for granted that those who use weapons are men whilst those who suffer the consequences of conflict are women, and that men always hold power in sexual relationships whilst women are always powerless. Certainly, African women and girls have been made vulnerable by behaviour of men and boys in conflict settings and in sexual relationships. Yet the fact that gender hierarchies also oppress some men is seldom discussed. This paper asks; what about the men who are survivors and victims of violence, or who are displaced or orphaned due to conflict? What of the men who are brothers or husbands or women who have been sexually abused during conflict? And the paper furthermore argues that applying a more sophisticated gender analysis as it relates to conflict and HIV/AIDS is essential in order to understand how both women and men are made vulnerable by rigid ideas of masculinity and by gender hierarchies.

Betron, M., Barker, G., Contreras, J.M., Peacock, D. 2011. "Men, masculinities and HIV/AIDS: Strategies for action"
http://www.promundo.org.br/en/wp-content/uploads/2012/03/Web-version-Men-Masculinities-and-HIV-and-AIDS-Strategies-for-Action.pdf
This paper intends to provide practical guidance to policymakers and program managers on how to engage men and address harmful male norms in key areas of intervention in relation to HIV and AIDS. Most of this paper focuses on policies and programs addressing masculinities in the context of heterosexual relations, but it also discusses important findings and recommendations in relation to men who have sex with men and transgender individuals.

Eriksson, A. 2009. "Defying the odds: lessons learnt from Men for Gender Equality Now", African Women's Development and Communication Network
http://www.eldis.org/go/topics/resource-guides/gender/masculinity&id=66003&type=Document#.Uo4svtIyJ9U
In 2001, the African Women's Development and Communication Network (FEMNET) created an African network of male activists against gender-based violence. The project 'Men for Gender Equality Now' (MEGEN) has worked on training and community mobilization, influencing Kenyans to challenge unequal power relations between men and women. This document shares the experiences of the members and trainers and reflects upon their own change process.

Family Violence Prevention Fund. 2003. "Online Toolkit for Working with Men and Boys to End Gender-Based Violence"
http://toolkit.futureswithoutviolence.org/Home.html
This is an online toolkit for working with men and boys to end gender-based violence. It provided readings, case studies, hand-outs, exercises, and other resources in the form of a 10-lesson work plan. Issues addressed include: why

work with men and boys; examples of good practices and programmes; work with young men and work with schools; and cross-cultural solidarity.

Greig, A. 2006. "Sex and the Rights of Man", in Cornwall, A, and Jolly, S, Sexuality Matters*, IDS Bulletin* 37.5
http://www.ids.ac.uk/idspublication/sexuality-matters
This paper explores the subject of sexual rights and the claims about such rights as they are made by and for men. It asks: what can men's interest be in the social and sexual revolution being proposed by advocates of sexual rights? The first answer to this question, according to the article, is to recognize that some men's sexual rights have long been violated. Those men who have sex with other men are especially vulnerable to such violations. Then the paper poses the question, what about men who do appear to conform to dominant stereotypes of masculinity, and what can be of their sexual rights? It is argued that even these men may suffer sexual violence, as shown by figures on non-consensual heterosexual experiences reported by boys and men. And that, furthermore, gender socialization may inhibit men's ability to experience joy, dignity, autonomy and safety in their sexual lives.

Greig, Alan with Edström, Jerker. 2012. "Mobilising Men in Practice: Challenging sexual and gender-based violence in institutional settings*",* Institute of Development Studies, Brighton: IDS
http://www.ids.ac.uk/files/dmfile/MobilisingMeninPracticeonlinefinal.pdf
The paper investigates the optimal forms of engaging with men, particularly when it comes to moving beyond a focus on changing individual men's attitudes and behaviours. The report claims that such a focus is critical but that gender inequalities, and the violence that maintains them, are not simply a matter of individuals and their behaviours; but that they are maintained by the social, economic and political institutions that structure all of our lives. The paper asks what men can do to work with women in challenging the institutionalized nature of sexual and gender-based violence. The paper is written under the programme "Mobilising Men". This programme is exploring ways of engaging men as gender activists within the institutions to which they belong, and working to better understand what it takes to confront sexual and gender based violence in institutional settings.

Instituto Promundo (Coordination), International Center for Research on Women (ICRW), Culturasalud, Centre for Health and Social Justice, Rwandan Men's Resource Centre in collaborations with The MenEngage Alliance. 2012. "Engaging men to prevent gender-based violence: A multi-country intervention and impact evaluation study"
http://www.promundo.org.br/wp-content/uploads/2012/04/UNT_Eng_10-1.pdf
This report is an impact evaluation study of multi-country project to engage men and boys in preventing violence against women and promote gender equality. Implemented in India, Brazil, Chile and Rwanda, with support from the United Nations Trust to End Violence Against Women, the project activities in each country were varied. Nevertheless, all included educational workshops with men and young men on gender equity and training programs with partner staff on evidence-based methodologies, for the prevention of violence against women.

Instituto Promundo, UNFPA, MenEngage. 2010. "Engaging men and boys in gender equality and health: A global toolkit for action"
http://www.unfpa.org/public/home/publications/pid/6815
This toolkit presents conceptual and practical information on engaging men and boys in promoting gender equality and health. Specific topics include sexual and reproductive health; maternal, new-born and child health; fatherhood; HIV and AIDS prevention, care and support; and prevention of gender-based violence. In addition to providing examples of programmes that have effectively addressed these challenges, the toolkit offers guidance on advocacy, needs-assessment, and monitoring & evaluation related to efforts to engage men and boys.

Instituto Promundo. 2004. "*The Program H Manual Series*"
http://www.promundo.org.br/en/activities/activities-posts/program-h-manuals-download/
Program H stimulates young men to question traditional masculine gender norms. It promotes discussion and reflection about both the 'cost' of traditional versions of masculinity for both men and women, and the advantages of gender equitable behaviours, such as better care of men's own health. Program H has developed five training manuals which aim to support young men to question traditional gender norms. The five volumes are: Sexuality and Reproductive Health; Fatherhood and Care-giving; From Violence to Peaceful Coexistence; Reasons and Emotions; and Preventing and Living with HIV/AIDS. Each manual contains a theoretical introduction to each theme, a description of the group activities and a list of references for further research.

International HIV/AIDS Alliance. 2003. "Working with men, responding to AIDS: Gender, Sexuality and HIV – A Case Study Collection"
http://www.hivpolicy.org/Library/HPP000602.pdf
The collection of case studies starts with the premise that across the world, people working on HIV and AIDS are recognizing the importance of working with men in order to have a real impact on the epidemic. It outlines the reasons for working with men, stating that some of the reasons are to do with the power that men have and some are to do with the problems that they face. Experiences and lessons from a range of different projects that are working with men to enable them to change their attitudes and behaviour are presented. The case studies describe work being carried out with men on issues such as; gender norms and roles; sexuality; HIV risk though injecting drugs; living with HIV/AIDS; health and social welfare problems; and violence.

International Planned Parenthood Federation. 2010. "Men-streaming gender in sexual and reproductive health and HIV: a toolkit for policy development and advocacy"
http://www.iasociety.org/Web/WebContent/File/SRH_MenStreaming_in_sexual_reproductive_health_and_HIV_PeacockPresentation.pdf
This toolkit was prepared to help organizations create affirmative policies which promote the positive roles that men can play in improving their own sexual and reproductive health - and those of women and children. The toolkit explains why this is important and how to achieve it. It also highlights how engaging men in sexual and reproductive health and rights and HIV policies is not simply a goal in its own right, but can help move towards the goal of gender equity.

Jaffray, P. 2006. "Heterosexuality: fuelling or fighting the HIV/AIDS pandemic?" African Regional Sexuality Resource Centre
http://www.arsrc.org/downloads/uhsss/jaffray.pdf
This paper examines the issues relating to heterosexist notions of masculinity, femininity and sexuality within the context of the HIV and AIDS pandemic currently being experienced in South Africa. From reviewing the current literature and drawing from two research projects it argues that the interest of women, as well as intervention strategies aimed at curbing the spread of HIV and AIDS, are not being served by institutionalized heterosexuality. As such, it takes the position that heterosexuality is fuelling rather than fighting the HIV/AIDS pandemic.

Kafa (enough). 2010. "Women and Men: Hand in Hand against Violence – Strategies and approaches to working with men and boys for ending violence against women", Oxfam, Oxford
http://policy-practice.oxfam.org.uk/publications/women-and-men-hand-in-hand-against-violence-strategies-and-approaches-of-workin-118174
This paper states that ending violence against women requires the collaboration of all community members and there is a growing awareness that men in partnership with women can play a significant role in ending such violence. The manual was developed for use in Arab countries, especially to be used by community workers and practitioners.

Lorentzen, Jørgen. 2005. "The role of men in combating violence against women". Note for The United Nations Division for the Advancement of Women.
http://www.stk.uio.no/personer/vit/jolorent/The%20role%20of%20men.pdf
The paper presents an overview of the role men can play in combating violence against women. After a short introduction on the broader development in the thinking of men and violence and the changes in the perspectives on men's violence, different initiatives are presented. These are grouped into general prevention strategies, treatment programs, youth and schools and then fatherhood. The last part is devoted to recommendations for further actions.

Naz Foundation. 2001. "Training Manual: An Introduction to Promoting Sexual Health for Men who have Sex with Men", New Delhi, India
http://www.eldis.org/vfile/upload/1/document/0708/DOC11369.pdf
The training manual works from the premise that South Asia has very few services addressing the needs of men who have sex with men (MSM) and gay men, and many experience discrimination when accessing mainstream health care services. This means there is a major gap in services for a large group of people living with HIV and other sexually transmitted diseases. This manual, published in India by the International HIV/AIDS Alliance in collaboration with the Naz Foundation (India) Trust, is intended for non-governmental and community-based organisations in South Asia wanting to develop health services for MSM and gay men.

Olavarria, J. 2003. "Sexual and Reproductive Rights of Men", Chile, FLACSO
http://www.bridge.ids.ac.uk/go/home&id=53754&type=Document&langID=1
The global debate around sexual and reproductive rights has been heavily women-focused. This paper shows that in Chile, men are still largely invisible when it comes to child rearing: public policies have focused primarily on the relationships between mothers and children, and women are considered to have prime responsibility for child-rearing. Recommendations are therefore made to better integrate men in sexual and reproductive health initiatives in Chile, including: introduce contraception campaigns and programmes that focus on men; implement initiatives promoting men's participation in pre-natal care and birth; promote the inclusion of men in professions related to reproduction such as Obstetrics, Nursing, Nutrition, Nursery teaching, and so on; and carry out public educational campaigns on sexuality and fatherhood, sexually transmitted infections, and HIV and AIDS, and domestic violence.

Pawlak, P., Slegh, H. and Barker, G. 2012. "Journeys of Transformation: A Training Manual for Engaging Men as Allies in Women's Economic Empowerment", Care International Rwanda and Promundo US
http://www.promundo.org.br/wp-content/uploads/2012/07/VSLManualFinal.pdf
This manual provides group education sessions for engaging men as allies in women's economic empowerment. It emerges from CARE's experience, in Rwanda and elsewhere, that women's economic empowerment works, but that it can be made to work better and to achieve even more movement toward equality when men are deliberately engaged as allies. The activities presented in this manual were developed through a process of action-research involving qualitative and quantitative methods and incorporating the responses, realities, and perspectives of women beneficiaries of economic empowerment and their male partners. It was developed together with CARE-Rwanda staff, as well as with partners from the Rwandan Men's Resource Centre (Rwamrec).

Peacock, D, Redpath, J and Weston, M. 2008. "Literature review on men, gender health and HIV and AIDS in South Africa", US Agency for International Development
http://www.xyonline.net/content/literature-review-men-gender-health-and-hiv-and-aids-south-africa-august-2008
This paper starts by outlining how, although attitudes are changing, many South Africans of both sexes see men as superior to women and believe that men should dictate many decisions that affect health, including sexual decisions. A growing body of evidence also suggests that men are far less likely than women to access HIV services including testing, treatment and other care and support services. This document provides a literature review on men, gender and HIV and AIDS in South Africa. The authors argue that the question then is not whether men can change, but rather whether policies and programs accelerate and influence that change.

Partners for Prevention: Working to Prevent Violence against Women. 2012. Understanding masculinities: a formative research on masculinities and gender based violence in a peri-urban area in Rawalpindi, Pakistan
http://www.eldis.org/go/topics/resource-guides/gender/masculinity&id=60668&type=Document#.Uo4tWdIyJ9U
This research report attempts to provide some insight into young boys and men's lives and their experiences of masculinities and gender norms within the context of Pakistan. It outlines how initiatives aimed at gender transformation must address and understand how these roles and norms are experienced by men and how they impact their lives and relationships. A particular concern explored is how these manifestations are experienced, perpetuated but also challenged by women. A qualitative piece based on a small homogenous lower middle class community in a city of Punjab, it is an attempt to deepen the understanding of male attitudes and perceptions on gender-based violence and the link to masculine identity. The paper states that this is vital if we are to 'talk' to men and involve them as partners in the work on gender-based violence. The research also aims at developing and testing the Gender Equitable Men (GEM) scale, initially developed and tested in Brazil and later India.

Rwanda MenEngage Network. 2010. "Masculinity and gender-based violence in Rwanda: Experiences and perceptions of men and women"
http://www.engagingmen.net/resource/masculinity-and-gender-based-violence-rwanda-experiences-and-perceptions-men-and-women
This report presents the results of a nation-wide study of experiences and perceptions of men and women regarding masculinity and GBV in Rwanda, which was implemented by RWAMREC. The study was conducted from January 2010 to June 2010. The quantitative part of the study included a national household survey among 1311 women and 2301 men. Qualitative data were obtained by five focus group discussions ten in-depth interviews. This study's main objective was to examine the major aspects and manifestations of masculinity in Rwandan society in order to gain a better understanding of the links of perceptions on masculinity and gender-based violence. The objective of these findings is to develop more effective strategies for violence against women prevention and to promote gender equality through the involvement of men and boys.

Sahaj, Sahayog and Tathapi. 2005. "Working with men on gender, sexuality, violence and health – Trainers Manual"
http://www.engagingmen.net/files/resources/2010/Raymond_Brandes/Working_with_men_on_gender.pdf
The purpose of this manual is to serve as a resource for those working with men and boys around issues of Citizenship, Rights, Gender, Health, Sexuality and Violence. While the contents are guided by a perspective of social justice and equity, there is an attempt to be 'male centred' in approach. The manual is a resource for trainers working with men and boys around issues of citizenship, rights, gender, sexuality and health in India. There are six distinct modules: Equity and Equality, Gender, Sexuality, Health, Violence, and Facilitation Skills. Each module includes the different session's aims, activities, hand-outs and facilitation notes.

Skovdal, M. 2011. "When masculinity interferes with women's treatment of HIV infection: a qualitative study about adherence to antiretroviral therapy in Zimbabwe", *Journal of the International AIDS society*
http://www.eldis.org/go/home&id=60639&type=Document#.Uo4thdIyJ9U
Social constructions of masculinity have been shown to serve as an obstacle to men's access and adherence to antiretroviral therapies (ART). In the light of women's relative lack of power in many aspects of interpersonal relationships with men in many African setting, the objective of this study was to explore how male denial of HIV and AIDS impacts on their female partner's ability to access and adherence to ART.

The ACQUIRE Project/EngenderHealth and Promundo. 2008. *Community Engagement Manual*
http://www.acquireproject.org/archive/files/7.0_engage_men_as_partners/7.2_resources/7.2.3_tools/Community_Engagement_Manual_final.pdf
This paper takes a positive approach in working with men based on the belief that men have a personal investment in challenging the current gender order, and can be allies in the improvement of their own health, and the health of the women and children who are so often placed at risk by gender roles. The paper recognize that men, even those who are sometimes violent or do not show respect toward their partners, have the potential to be respectful and caring partners, to negotiate in their relationships with dialogue and respect, to share responsibilities for reproductive health, HIV prevention and care, and to interact and live in peace and coexistence instead of with violence.

—. 2008 "Engaging boys and men in gender transformation: The group education manual*"*
http://www.acquireproject.org/archive/files/7.0_engage_men_as_partners/7.2_resources/7.2.3_tools/Group_Education_Manual_final.pdf
This is an educational manual for working with men to question non-equitable views about masculinity and develop more positive attitudes to prevent unhealthy behaviours that put them and their partners and families at risk. It can also be used to train facilitators who will implement workshop activities with groups of men. The activities are intended for use with men of all ages, although some adaptations might have to be made depending on the ages of the men and the country and community context. These activities can also be adapted for use with groups of men and women.

—. 2008. "Needs assessment package for male engagement programming*"*
http://www.engenderhealth.org/files/pubs/acquire-digital-archive/7.0_engage_men_as_partners/7.2.3_tools/needs_assessment_final.pdf
This package includes a set of questionnaires designed to help gather first-hand information on existing programs and policies in a particular setting and to gauge the commitment and capacity of key institutions and stakeholders to integrate male gender norms in HIV and AIDS prevention, care, support, and treatment. There are specific questionnaires for interviewing government officers, donors, NGO staff, researchers, health services professionals, as well as men and other direct beneficiaries of programs and policies related to male engagement. Each questionnaire includes an informed consent form to ensure

that respondents understand the purpose of the needs assessment and have willingly consented to participate in the interview process. The informed consent form can be adapted as required to meet the purposes of your needs assessment.

—. 2008. "Engaging men in HIV and AIDS at the service delivery level: A manual for service providers"
http://www.engenderhealth.org/files/pubs/acquire-digital-archive/7.0_engage_men_as_partners/7.2.3_tools/service_manual_final.pdf
This is a training manual for service providers working with men. The sessions in the manual teach participants to challenge the bias against engaging men in reproductive health and HIV services at the facility level. The sessions also identify ways to improve the quality of services for male clients and explore ways to market services to men. The activities are intended for use with all service providers, although some adjustments might be required, depending on the country and community context.

UNFPA. 2009. "Partnering with men to end gender based violence: Practices that work from Eastern Europe and Central Asia"
http://www.unfpa.org/webdav/site/global/shared/documents/publications/2009/partnering_with_men.pdf
This publication was designed to identify good practices from UNFPA's work on the involvement of men in the prevention of gender-based violence in Eastern Europe and Central Asia. During the post-Soviet era, UNFPA launched its first country programmes in many countries in the region with a focus on sexual and reproductive health and population and development. UNFPA and its partners recognize the symbiotic relationship between these issues and gender-based violence, and the advantage of using them as entry points for the engagement of men in prevention programmes. Many innovative projects have been implemented in the region to address gender-based violence with the involvement of men. But, until this paper, UNFPA has not examined them in depth.

UNFPA, Promundo and MenEngage. 2010. "Engaging Men and Boys in Gender Equality and Health - A Global Toolkit for Action"
http://www.unfpa.org/public/home/publications/pid/6815
Prevention of gender-based violence is among the topics covered in this toolkit, which also addresses sexual and reproductive health; maternal, new-born and child health; fatherhood and HIV and AIDS prevention, care and support. The toolkit provides examples of programmes that have effectively addressed these challenges. It also offers guidance on advocacy, needs-assessment, and monitoring and evaluation related to efforts to engage men and boys.

Yaari Dosti. 2006. "Young men redefine masculinity, a training manual", CORO for Literacy, Mumbai; MAMTA, New; Instituto Promundo, Population Council
http://www.eldis.org/go/home&id=34775&type=Document#.Uo4pH9IyJ9U
Increasing recognition of the influence of norms supporting inequitable gender relations on HIV and sexually transmitted infections risk and partner violence has led to the development of programmes aimed at reducing this. This manual is adapted from one such programme, "Programme H: Working with Young

Men Series 2", developed in Brazil by Instituto PROMUNDO. It is aimed at both government and non-government organisations aiming to promote gender equality and address masculinity for the prevention of HIV infection. This manual promotes the positive aspects of masculinity, encouraging men's participation in sexual and reproductive health, promotes respect for sexual diversity and improves the understanding of the body and sexuality. HIV prevention is addressed within the larger framework of gender roles and relationships. It is published in English and Hindi.

### 5.3   ILO and World of Work related studies

Chant, S. 2000. "Men in Crisis? Reflections on Masculinities, Work and Family in Northwest Costa Rica", *European Journal of Development Research*, Vol. 12, No. 2
Based on interviews with 80 low-income men conducted in the province of Guanacaste, northwest Costa Rica, this study explores men's relationships with work and family. The discussion highlights the causes of an emergent 'crisis of masculinity' among men in the region, and its interconnections with employment, gender and conjugal relationships. The main argument of the study is that, although to some degree 'the family' in Guanacaste has always been an unstable entity, and a source of stress for women and children, this is presently becoming a problem for men as well, whose traditional bases of power and identity in family units are being undermined by changes in the labour market, and by legislative and policy initiatives in women's interests. The study concludes with pointers to the need for social policy to assist in creating space for new familial masculinities and more egalitarian and co-operative relations between men and women.

Fuller, N. 2003. "Work and masculinity among Peruvian urban men", United Nations Division for the Advancement of Women
http://www.eldis.org/go/home&id=21614&type=Document#.Uo4pfNIyJ9U
This paper highlights the strong association between masculinity and work in urban Peru. For young Peruvian men, work is a source of personal independence and social recognition, and is seen as key to becoming a man. For adult men, work is associated with being able to support a family, and is a way of accumulating respectability and reinforcing manhood. Yet in recent decades, Peruvian women have entered the labour market and higher education. It is now widely accepted that women have as much right to work as men and that both men and women should contribute to the household income. The paper argues that although urban men are aware of these changes, they continue to invest in the idea that whilst men's financial contribution to the family is indispensable, women's income is only an additional contribution. Men still tend to refer to themselves as heads of the household despite the fact that this claim does not correspond to reality. The paper concludes that whilst the entry of women into the workforce has caused many men to have doubts about their ability to fulfil their proscribed roles as men, this has not led them to question the traditional definition of maleness which ties masculinity to economic responsibility.

Halford, S and Leonard, P. 2001. "Gender, Power and Organisation: An introduction*", Palgrave MacMillan, London
According to Halford and Leonard, organizational structures reproduce male power and are created in order to maintain male domination. The discriminations that women face are due to the fact that organizational structures value male discourses. Discriminatory barriers underpin women's professional mobility. Criteria such as length of experience, restrictions on age, mobility and travel and physical requirements limit women and enhance men's career opportunities.

Harrison, E. 2000. "Men, Women and Work in Rural Zambia", in The European Journal of Development Research, Volume 12, Issue 2, 2000
This study is concerned with time allocation of men and women in Luapula Province, Zambia. It discusses the discrepancies between a detailed quantitative survey and the more qualitative information gained through diaries. The study focuses in particular on the diary kept y one individual, and argues for a nuanced picture of the social relations behind time allocation practices. This means understanding the conditions which shape choices, the values and subjective meanings attached to different activities. It is argued that Zambian men are not simply idle and that considerable time devoted to social activities should not be dismissed as 'leisure'. On the other hand, the individual benefits from investments in what could be characterised as social reproduction cannot be neatly read off as household benefits. Male social activity enables men to better engage in particular discourses of development which may be of eventual benefit to them, materially or symbolically. The differential impacts of such activity reflect gendered differences in the ability to act and make choices.

Instituto Promundo and International Center for Research on Women. 2012. "Men who Care: A Multi-Country Qualitative Study of Men in Non-Traditional Caregiving Roles"
http://www.promundo.org.br/en/wp-content/uploads/2012/06/Men-Who-Care.pdf
The study presents the results of life history interviews with more than 80 men in 5 countries — all carrying out caregiving in the home or as a profession. These interviews provide key insights on the challenges to men taking on more equitable caregiving, as well as on how to encourage more men to take on equal roles in caregiving. The results were also instrumental in the creation of the MenCare campaign, a global campaign to engage men as caregivers and fathers, coordinated by Promundo and Sonke Gender Justice.

International Labour Office. 2011. "Guide to mainstreaming gender in workplace responses to HIV and AIDS", Geneva
http://www.ilo.org/aids/Publications/WCMS_165448/lang--en/index.htm
This tool is intended to provide guidance on mainstreaming gender in world of work-related initiatives addressing HIV. The tool is designed for a wide range of stakeholders, especially ILO constituents – governments, and employers' and workers' organizations – as well as ILO staff and partners. It covers the risks and vulnerabilities of men and boys that norms, stereotypes and "masculine" behaviour can result it, and how these norms can affect males' knowledge and confidence about sex.

—. 2011. "A Truck Driver's life", Santiago, Chile
http://www.ilo.org/aids/Publications/WCMS_184517/lang--en/index.htm
The survey was conducted within the framework of the International Labour Organization (ILO) project "Strengthening the responses to HIV & AIDS in the world of work in Paraguay: Reducing the vulnerability associated with HIV and counteracting homophobia within the transport sector." Objectives of the survey were to: 1) carry out a situation and needs analysis that would contribute to the design of a comprehensive programme for the prevention and care of HIV and AIDS-related diseases and sexually-transmitted infections (STI), focused on long-distance truck and bus drivers and their families and communities in Paraguay; 2) describe and analyse the knowledge, attitudes and practices in terms of vulnerability to HIV infection and other sexually-transmitted infections which would help determine needs and priorities and establish a baseline for the development of a comprehensive programme for HIV/STI care, focused on long-distance truck and bus drivers; 3) to determine the study population's level of access to, utilization of, and intention of using the HIV/STI services, and; 4) to identify the priority attention needs and the strategic locations.

—. 2013. "Estudio:  Acoso sexual en el trabajo y masculinidad. Exploración con hombres de la población general  Centroamérica y República Dominicana"
http://www.ilo.org/sanjose/programas-y-proyectos/verificación-implementación-libro-blanco/WCMS_210223/lang--es/index.htm

—. 2013. "Resumen ejecutivo del estudio Acoso sexual en el trabajo y masculinidad. Exploración con hombres de la población general Centroamérica y República Dominicana"
http://www.ilo.org/sanjose/programas-y-proyectos/verificación-implementación-libro-blanco/WCMS_219961/lang--es/index.htm
*English translation is forthcoming.*

International Labour Office and United Nations Development Programme. 2009. "Work and Family: Towards new forms of reconciliation with social co-responsibility", Santiago, Chile
http://www.ilo.org/wcmsp5/groups/public/---ed_protect/---protrav/---travail/documents/publication/wcms_travail_pub_55.pdf
This report prepared by the ILO and UNDP seeks to address what it calls "one of the greatest challenges of our time": the reconciliation between work and family. Focused on Latin America and the Caribbean; the region with the world's highest levels of inequality, the report argues that it is necessary to advance toward reconciliation of these two spheres through social co-responsibility, meaning redistributing care responsibilities between men and women, as well as  among the family, the State, the market and society as a whole. The report states that this is a fundamental aspect for promoting equality in the world of work and reducing poverty. And that it is also an essential condition for making progress towards gender equality, particularly for the achievements of the goals of the Decent Work agenda launched by the ILO in 2006.

Jackson, C. 1999. "Men's work, masculinities and gender divisions of labour", *The Journal of Development Studies*, 36:1, 89-108
http://dx.doi.org/10.1080/00220389908422613
The article starts with the premise that gender analysis with an explicit focus on men and masculinities has yet to be applied to many developing country contexts or to issues of gendered divisions of labour. This article explores the shape that such analyses might take, arguing for a greater conceptual emphasis, in studies of gender divisions of labour, on the complexity of gender domination. Through a discussion of mainly south Asian examples it is suggested that specific groups of men experience well-being threats as a consequence of high work intensity. It is also proposed that we gain a better understanding of gender divisions of labour, including how women might make use of codes of manliness, through greater analytical attention to men's work and masculinities, since women's investments in subject positions, it is claimed, develops in relation to men's.

Johansson, T. and Klinth. 2008. "Caring Fathers, The ideology of Gender Equality and Masculine Positions, Men and Masculinities", in *Men and Masculinities* October 2008, vol.11 no. 1 42-46
In this article, Swedish men's relations to fatherhood in general, and in particular to the new ideal of the caring and present father is explored. It is argued that the image of contemporary hegemonic masculinity is gradually changing. Reforms and information strategies are used to enhance and create the "new father". The results from the study point toward the influence of factors such as age, social background, and religion. It is also found that the ideology of gender equality has a strong general influence on men's ways of relating to and phrasing the issues.

Kabeer, N. 2007. "Marriage, motherhood and masculinity in the global economy: reconfiguration of personal and economic life*",* IDS Working Paper 290, Institute of Development Studies, Sussex, UK
http://www.ids.ac.uk/files/dmfile/Wp290.pdf
The working paper states that globalization has led to the increased entry of women into paid work, and that this has often happened alongside a stagnation or decline in male employment. This paper explores the implications of this feminization of labour market for relationships within marriage and family, in particularly in the light of the widespread ideology of the male breadwinner.
The key findings of the paper include:
- Some men have found the new role of women as breadwinner difficult. Men's resistance has taken a variety of ways including refusal to share domestic and child care responsibilities, violence, withdrawal of their financial contribution and abandoning families.
- Many working women continue to suffer a disproportional burden of domestic responsibility.
- Women's increased breadwinning role has also given rise to demand for paid female labour in services hitherto provided through unpaid relations of marriage and family.
- The demand for paid household services and care are increasingly met by women migrants from lower income countries.

Pearson, R. 2000. "All Change? Men, Women and Reproductive Work in the Global Economy", the *European Journal of Development Research*, Vol. 12, No. 2
The paper claims that there is little analysis until now either on the implications of globalisation on the gender division of labour in reproductive, in spite of extensive research on the impacts of economic reforms and structural adjustment policies on public provision of social services, such as health and education. This study argues that a focus on men's roles is essential in order to capture the wider dimensions of the gendered processes of globalization and inform the debate on global social policies in the context of labour flexibility and welfare reform.

Pineda, J. 2000. "Partners in Women-Headed Households: Emerging Masculinities?" *European Journal of Development Research*, Vol. 12, No. 2
This study examines changing expressions of masculinity and gender relations of power in Colombian women-headed households in which men are working, and women have access to microcredit. At the level of the household analysis, the study examines the bargaining process within households and gender segregation of work activities. The study describes the labour market context within which the dynamic of gender relations between couples has taken place. Some men have found in women's home-based businesses an alternative form of work and survival. This process has been characterised by female leadership, relations of co-operation and changes in gender identities. The analysis raises some questions and suggestions about gender-aware policy in development programmes.

Sarti, R. 2010. "Men in a Woman's Job, Male Domestic Workers, International Migration and the Globalization of Care", *Men and Masculinities*, October 2010, vol. 13, no. 1, 4-15
This paper states that very little scholarship exists that investigates male domestic workers. The gendered and racialized division of labour, as well as the social constructions of masculinity, can be studied from the vantage point of male domestic workers. By focusing on men employed as domestic workers in different societies, in both the global North and the global South (Italy, France, United Kingdom, India, Ivory Coast, and Congo), the articles presented investigate the gendered dimensions of globalization and international migration, while avoiding the essentialist association of "gender" with "women." The articles cover a wide range of disciplines (sociology, anthropology, and history) and methodologies (both qualitative and quantitative). Despite this variety of themes and approaches, all identify domestic service as a site where "hegemonic" masculinities are produced and negotiated at the interplay of multiple social relations. Investigating male domestic workers' practices and the social construction of masculinity within domestic service from the late nineteenth century to the current day, this special issue of Men and Masculinities illustrates not only geographical but also historical variations.