

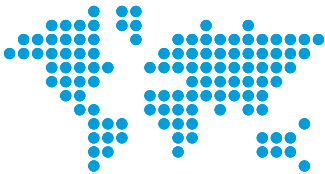
Transforming Patriarchal Masculinities: Learning From Practice

Lessons from UN Women DRILS Initiative
(Dialogue, Reflection, Insight, Learning & Sharing)



BRIEFING PAPER
TRANSFORMING
PATRIARCHAL
MASCULINITIES:
LEARNING
FROM PRACTICE

Lessons from UN Women DRILS Initiative
(Dialogue, Reflection, Insight, Learning & Sharing)



Government of Iceland
Ministry for Foreign Affairs



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Executive Summary

UN Women has long understood the need to mobilise all sectors toward the goal of gender equality and women’s empowerment, including the importance of working with men and boys as allies and agents of change in gender inequalities.

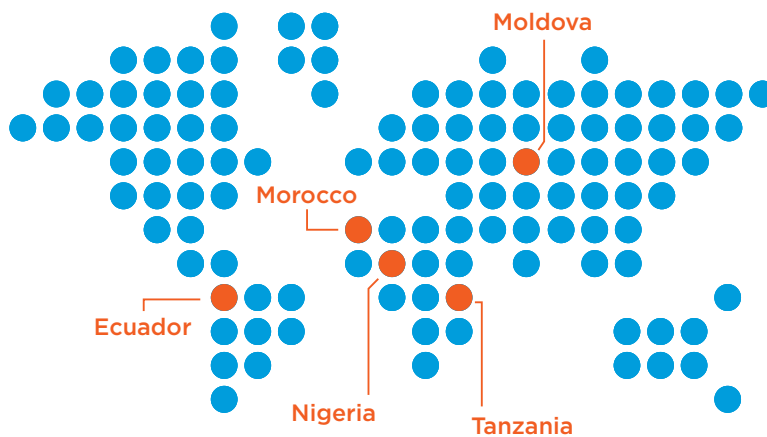
A 2021 internal review recommended that UN Women’s gender equality work with men and boys move beyond the “male engagement” framing and be reconceptualised in terms of transforming patriarchal masculinities. With this reconceptualisation, work with men and boys is framed explicitly in relation to patriarchy and its many forms of violence. The Transforming Patriarchal Masculinities (TPM) framework also calls for a transformative approach, requiring deep and lasting changes in power not only in interpersonal gender relations within families and communities, but also in patriarchal institutions and the ideologies that keep them in place.

The Transforming Patriarchal Masculinities framework outlined by the 2021 review was accompanied by the recommendation that UN Women set an organisational learning agenda on sites and strategies for implementing the TPM agenda. In order to contribute to such a learning agenda, UN Women’s Ending Violence Against Women Section, with the support of the Government of Iceland, designed and piloted the Dialogue, Reflection, Insight, Learning & Sharing (DRILS) initiative in 2023 to engage selected Country Offices in reflecting on and learning from their own work with men and boys in light of the priorities identified in the TPM framework. Six Field Offices (five Country Offices and one Regional Office: Ecuador, Moldova, Morocco, Regional Office for the Arab States, Nigeria, and Tanzania) were selected to participate in the DRILS process.

For each office, an initial collaborative process of agenda setting with DRILS participants was followed by a facilitated series of reflective discussions focused on:

- Understanding key sites of change (Individual, Institutional, Ideological) in transforming patriarchal masculinities in their context;
- Assessing the momentum for and resistance to change with which they must work;
- Identifying the implications of an intersectional understanding of patriarchal masculinities for their work on gender equality and GBV prevention;
- Exploring a Theory of Action reflecting all of the above and comprising strategies of both persuasion and pressure to transform patriarchal masculinities; and
- Reflecting on key lessons emerging from their work in relation to the TPM agenda that could be applied to future programming.

Presented below are the results of the DRILS process in terms of five thematic priorities for implementing the TPM agenda on ending violence against women and girls, with a set of practice-based lessons for each. These priorities were validated in an online webinar for all DRILS participants, and are to be shared more broadly in subsequent webinars with MenEngage Alliance members and UN Women staff.



Theme 1. Improving group-based work with men and boys

Group-based education approaches are widely used in violence prevention work with men and boys. The DRILS process identified the following lessons in relation to ways to improve such group-based education approaches:

1.1 Lesson: Connect with men's concerns and priorities.

Fatherhood continues to be an important entry point for consciousness raising and skills building work with men on gender equality. DRILS participants highlighted the importance of nurturing supportive peer groups among men that can help to sustain their processes of change and building support among women's rights organisations for this work by involving such organisations more explicitly in designing campaigns and messages.

1.2 Lesson: Invest in workforce development to ensure quality implementation.

There is a growing recognition of the foundational importance of skilled facilitators to the effective implementation of gender transformative group-based education, and that such facilitators must have undergone their own process of personal reflection and change with respect to patriarchal masculinities. The DRILS process emphasised the need to expand the number of male facilitators with the training and support needed to implement this strategy with single-gender groups of men and boys.

1.3 Lesson: Use intersectional analysis in designing group education curricula.

DRILS participants highlighted the importance of designing group-work curricula based on an intersectional understanding of the pressures as well as privileges in men's lives. This should include giving greater attention to men's perceptions of 'failed' masculinities and a greater focus on men's emotional experience of the costs of patriarchal masculinities.

1.4 Lesson: Provide group education facilitators with emotional support.

Group-work facilitators can find themselves called upon to be informal social workers, marriage counsellors and employment advisers. DRILS participants recommended that group education facilitators be given the emotional as well as technical support they might need to manage the pressures of working with men in low-income communities.

1.5 Lesson: Ground group education curricula in locally-resonant change practices.

Gender transformative group education curricula continue to be largely designed and funded from the Global North for use in the Global South. The DRILS process showcased examples of grounding group education curricula for men in locally-resonant practices of personal and social change, such as the use of body-based practices and rituals of collective healing with roots in indigenous Mayan culture pioneered by UN Women's civil society partner Fundación GAMMA in Ecuador

Theme 2. Mobilising men's leadership for change

Policy progress on the goal of ending violence against women and girls depends on institutional processes and structures that remain male-dominated in most countries. The DRILS process identified several lessons relating to changing men's leadership practices in support of gender equality:

2.1 Lesson: Challenge paternalism in framing men's support for women's leadership.

DRILS participants noted that many public statements by men in leadership about women's empowerment remain infused, implicitly or sometimes explicitly, with a paternalistic emphasis on men 'helping' women. There is an urgent need to challenge and move beyond this paternalism, and instead question the masculinisation of power and authority, which makes it seem natural and normal that men be leaders and that marginalises women in leadership as (at best) exceptional individuals and (at worst) as behaving "like men". Participants recommended that this rights-based framing of men's support for women's leadership be central to the TPM framework moving forwards, and that TPM programming on women's leadership explicitly take leadership from ongoing work by the women's rights movement to advance women as leaders in political, economic and social life.

2.2 Lesson: Challenge patriarchal power-over models of leadership.

In addition to supporting a women's rights agenda on women's leadership, DRILS participants also highlighted the opportunities UN Women has to publicly promote gender equitable understandings and practices of leadership itself, based on power-with principles of inclusion and collaboration, and publicly challenge patriarchal power-over models of leadership based on principles of exclusion and domination. The DRILS process drew attention to the importance of modeling power-with models of inclusive and equitable leadership and decision-making in UN Women's own organisational practice.

2.3 Lesson: Build men's skills and peer support in leadership for change.

Identifying and mobilising influential men to use their leadership positions and public credibility to challenge patriarchal gender norms and support progress toward gender equality has become an important strategy. Given their influence in many communities and the specific roles they play in relation to reproducing social norms, much of this work has focussed on religious and traditional leaders. One challenge that has been encountered in gender equality work with such leaders is that they can be wary sometimes to speak up on issues that are seen as controversial in front of their peers. Building processes and structures that can support such leaders in resisting peer pressure to conform and instead speak out against patriarchal masculinities is essential.

2.4 Lesson: Build pressure on men's leadership for change.

There are two broad strategic approaches to working with those who hold power in order to change their exercise of power. The first is persuasion, in other words helping them 'see the light'. The second is pressure, in other words ensuring that they 'feel the heat'. Persuasion has been the dominant paradigm in work with men and boys for gender equality. Strategic approaches using pressure remain much less common, even though it is arguably the case that those in power respond most directly to pressure. DRILS participants noted that a mix of exerting 'horizontal' pressure from peers and 'vertical' pressure from affected constituencies can help to mobilise men's leadership for change.

Theme 3. Challenging patriarchal organisational cultures

The social norms paradigm, which has become influential in the field of GBV prevention, can help to meet the challenge of male-dominated systems change when understood as a way of analysing and addressing the ‘unwritten rules’ that influence the everyday operations of political, economic and social institutions. The DRILS process engaged participants in reflection on and discussion of approaches to working with men as part of efforts to change male-dominated institutions, and in particular their patriarchal organisational ‘cultures’ of ‘unwritten rules’ and everyday practices:

3.1 Lesson: Develop tools for assessment of organisational gender cultures.

A gender audit is an internationally recognised tool to assess the institutionalisation of gender equality into organisations, including in their policies, programmes, projects and provision of services, structures, processes, and budgets. UN Women ROAS has adapted an ILO gender audit methodology in order to assess the nature, extent and impacts of patriarchal organisational cultures within both private sector and governmental bodies. This gender audit methodology is now being used to inform organisational Action Plans in support of a gender equitable workplace.

3.2 Lesson: Promote organisational reflection on harms of patriarchal culture.

Organisational change programmes face many challenges, especially those seeking to mobilise men to challenge the harms of patriarchal organisational culture. Among the most significant is that of finding entry points to open up challenging conversations about gender and power in the workplace that can both minimise the risk of denial and backlash and maximise the potential for such conversations to be meaningful triggers for change, rather than a ‘tick box’ exercise. DRILS participants noted that a focus on men and childcare has opened a potential gateway to bring more men into conversations about patriarchal culture, the gendered division of labor and the practices, including men’s violence, that keep this culture in place.

3.3 Lesson: Build pressure for organisational change.

The DRILS process also explored with participants the ways in which UN Women has and could build pressure on organisations, and especially on men within organisational hierarchies, to challenge patriarchal aspects of their organisational cultures. These include: using survey data to show the demand for change, not least from many men themselves; publicising progress as both a mechanism of accountability and a lever with which to foster ‘peer’ pressure between organisations to demonstrate such progress; and building on existing guidance for organisational progress on gender equality in the workplace, such as UN Women’s Women Empowerment Principles (WEP), a set of seven principles providing guidance on how to empower women in the workplace, marketplace and community.

Theme 4. Strengthening men's allyship to challenge gender violence in public life

The nature and practices of men's allyship in support of gender equality and women's empowerment have long been discussed. But the particular need for men to be more vocal and visible in challenging the violence that seeks to exclude women from politics and public life has received less programmatic attention, and was taken up as a concern by DRILS participants in several countries, who highlighted the following lessons to take forwards:

4.1 Lesson: Expand the advocacy remit of religious and traditional leaders.

Discussions during the DRILS process with both UN Women staff in Nigeria and Tanzania highlighted the significance of religious and traditional leaders as political figures in their own right. Given this, participants highlighted the need to mobilise such leaders in speaking out in support of women's rights to political participation and leadership, and specifically in challenging the many forms of men's violence that seek to deny women these rights.

4.2 Amplify the voices and stories of male allies.

The DRILS process with UN Women Moldova drew important lessons from its male allyship initiative as part of its annual 16 Days of Activism against GBV campaign. A key learning from this experience was the importance of both careful selection and preparation of these male allies prior to video production, in order to ensure that such allies can internalise the core messages and speak about them with conviction and credibility.

4.3 Strengthen networks to confront online GBV.

Across all the DRILS countries it was noted that men's use of tech-facilitated GBV plays a significant role in silencing and excluding women from public life. DRILS participants emphasised the value of strengthening civil society networks and coalitions to share expertise on youth and gender issues, design innovative online campaigns, encourage the digital activism of young people and challenge misinformation and disinformation online.

Theme 5. Transforming media representations of masculinity and femininity

Understanding and addressing the links between media representations of masculinity/femininity and violence against women and girls has long been a focus of feminist research and activism. While care should be taken to avoid a reductive causality, it is clear that media representations of masculinity in terms of authority and aggression serve to normalise and naturalise men's use of violence. The DRILS process discussed a range of lessons emerging from work to change media representations of masculinity and femininity:

5.1 Lesson: Improve mechanisms of community accountability.

Drawing on UN Women Ecuador's support for the work of Fundación GAMMA with the Citizen Observatory of Communication (COC) in the city of Cuenca, lessons on strengthening mechanisms of community accountability include: strengthening 'media literacy' and gender consciousness among community members, through a participatory process of sharing and discussing gender analyses of advertising content; creating a platform (the Communication Hall) and a mechanism (community rewards and sanctions) through which communities can exercise their grassroots collective power to influence institutional practice; and incentivising good practice within male-dominated media institutions, not only through community awards but also through follow-up gender training provided by COC for staff from participating advertising agencies.

5.2 Lesson: Use mix of persuasion and pressure with media organisations.

The DRILS process highlighted the value of both 'persuasion' and 'pressure' strategies in working with media organisations to change their practice. Overall, a combination of public visibility, concrete indicators, and ethical and legal sanctions has been instrumental in pushing for a shift towards more gender equitable and responsible practices within media.

5.3 Lesson: Develop consistent and compelling narrative 'frames' on TPM agenda.

The DRILS process also discussed ways in which UN Women could develop consistent and compelling narrative 'frames' through which to communicate and advocate for the key messages of its Transforming Patriarchal Masculinities agenda. Participants agreed that this should include using campaigns, involving men's personal testimonies, to both "call men in" to a process of gender transformative change and "call men out" for their continued misogyny and sexism, whether online or offline. Participants recommended that work with locally-influential male leaders should be amplified through media communications strategies, including the provision of media training for male leaders to enable them to be more broadly influential.

In conclusion the Transforming Patriarchal Masculinities (TPM) framework, outlined in UN Women’s 2021 global review of its work with men and boys, calls for a more transformative approach to such work. As the DRILS process makes clear, this will require deep and lasting changes in power not only in interpersonal gender relations within families and communities, but also in patriarchal institutions and the ideologies that keep them in place. In turn, such changes can only be achieved through the integration of intersectional analyses into gender equality initiatives. Recognising that patriarchal systems intersect with other forms of discrimination and oppression (based on race, class, sexual orientation, gender identity and expression, dis/ability and citizenship status) is crucial for addressing the complex realities faced by different groups of men and boys.

By adopting an intersectional lens, UN Women can mobilise diverse communities more effectively, create effective strategies, and combat gender-based violence. Through its commitment to practice-based knowledge, the DRILS process has identified a set of emerging lessons on intersectional gender transformative work that can guide UN Women in its efforts to move beyond the “male engagement” framing. Such insights will contribute to advancing UN Women’s transformative agenda to ensure gender equality and the empowerment of women worldwide.



Pakistan – Balochi dancers say no to violence against women and girls. © Photo: UN Women/Henriette Bjoerge

Background

UN Women has long understood the need to mobilise all sectors toward the goal of gender equality and women's empowerment, including the importance of working with men and boys as allies and agents of change in gender inequalities, from interpersonal to institutional levels.

In its declaration on the 25th anniversary of the Fourth World Conference on Women, the Women's Rights Caucus similarly emphasised "the importance of transforming patriarchal masculinities and dismantling stereotypical social norms for the elimination of gender-based violence and discrimination" and committing "to the full engagement of men and boys for the achievement of gender equality, and to have them take responsibility and be held accountable for their behaviour by understanding and addressing the root causes of gender inequality [...]."¹

A 2021 global review by UN Women of its work engaging men and boys noted the progress that has been made, not least in relation to male engagement in efforts to end violence against women and girls. But the review also noted that much of UN Women's work to-date with men and boys on gender equality has focussed on trying to change individual attitudes and behaviours, and their interpersonal relations with women and girls. Concern that the field of gender equality work with men and boys has been too narrowly focussed on individual-level change is now widely shared. The Coalition of Feminists for Social Change (COFEM) has noted that "unfortunately, the framing of much male involvement work focuses solely on the individual and relational aspects of masculinity rather than engaging in more transformative work that challenges the fundamental assumptions upon which masculinities are constructed."²

This concern was echoed in a 2021 UN Women Policy Brief, which emphasised that the field of male engagement work has often remained too focussed on individual attitudinal and behavioural change, rather than on the structures and systems that sustain gender inequalities.³ Securing systemic change to overcome the structural barriers to gender equality is central to UN Women's strategic vision. Similarly, the Global Acceleration Plan for the Generation Equality Action Coalitions emphasises that the "Action Coalitions seek to transform structures, systems and power that reinforce inequalities as an end goal, and in their own ways of working."⁴

In order to better align its male engagement work with this strategic commitment to changing the structures and systems that sustain gender inequalities, the 2021 global review recommended that UN Women's gender equality work with men and boys move beyond the "male engagement" framing and be reconceptualised in terms of transforming patriarchal masculinities. With this reconceptualisation, work with men and boys is framed explicitly in relation to patriarchy and its many forms of violence. The Transforming Patriarchal Masculinities (TPM) framework also calls for a transformative approach, requiring deep and lasting changes in power not only in interpersonal gender relations within families and communities, but also in patriarchal institutions and the ideologies that keep them in place. The TPM framework also centers questions about how narratives and representations of masculinity reinforce and recreate patriarchy, and how men's practices relate to this dynamic.

The 2021 global review drew out several implications of the TPM framework it recommended. The first is to recognise and address the complexities of men's diverse experiences of patriarchal power and privilege. As leading gender scholar Raewyn Connell has emphasised: "Class, race, national, regional, and generational differences cross-cut the category "men," spreading the gains and costs of gender relations very unevenly among men. There are many situations where groups of men may see their interest as more closely aligned with the women in their communities than with other men."⁵ A clear finding from the global review was the need for UN Women to deepen its intersectional approach to "engaging men and boys," and to develop ways to link with other struggles for social justice (e.g. on economic justice and racial justice) as part of efforts to mobilise men as agents of change for gender equality.

This intersectional approach also focuses attention on the men who benefit most from patriarchal systems. As Connell reminds us, on "a global scale, the men who benefit from corporate wealth, physical security, and expensive health care are a very different group from the men who provide the workforce of developing countries."⁶ The TPM framework highlights the need for institutional change, and this in turn directs attention toward the different roles that differently positioned men can play in such change. On the one hand, it is important to mobilise men, as allies and active bystanders, in projects of institutional change. On the other, it is essential to do more work with elite men in positions of institutional authority. Through its HeForShe initiative, UN Women has developed experience in engaging elite men to commit to making change in the institutions that they lead, experience on which it can build in implementing the TPM framework.



Visual for Harmful Depictions of Masculinity in Advertising webinar hosted by Unstereotype Alliance Argentina

At the same time, the TPM framework highlights the need to address the broader ideological environment shaping patriarchal systems and their violence. Patriarchal masculinities are clearly implicated in and exploited by the rise of far-right parties and movements globally.⁷ Social media platforms have been slow to take action against misogynistic and other hate speech online, while the internet has been central to the recent flourishing of men's rights movements and the fomenting of misogynistic violence offline.⁸ The sexist organisational cultures of media industries across the world are well documented, yet have rarely been the target of concerted intervention. Convened by UN Women, the Unstereotype Alliance has developed strategies, tools and relationships with the private sector to eradicate harmful stereotypes from advertising and media in order to help create a more equal world. This work provides a foundation on which UN Women can build to address the ideological environment of patriarchal masculinities as part of its work on the TPM agenda.⁹

Process

The Transforming Patriarchal Masculinities framework outlined by the 2021 global review was accompanied by the recommendation that UN Women set an organisational learning agenda on sites and strategies for implementing the TPM agenda. In order to contribute to such a learning agenda, UN Women's Ending Violence Against Women Section, with the support of the Government of Iceland, designed and piloted the Dialogue, Reflection, Insight, Learning & Sharing (DRILS) initiative in 2023 to engage selected Country Offices in reflecting on and learning from their own work with men and boys in light of the priorities identified in the TPM framework.

The focus of DRILS on learning from existing practice is grounded in the growing recognition of the importance of practice-based knowledge as a way to improve gender transformative work by grounding it in practitioners' expertise.¹⁰ A 2019 global convening of GBV prevention experts from civil society, academia, and policy-making similarly insisted that "practice-based knowledge needs to occupy a more central space in the field alongside academic knowledge."¹¹

Six Field Offices (five Country Offices and one Regional Office: Ecuador, Moldova, Morocco, Regional Office for the Arab States, Nigeria, and Tanzania) were selected to participate in the DRILS process. Criteria for selection included both geographical as well as thematic diversity of work, as well as each office having both a body of existing work on which to reflect and the potential to apply lessons learned from DRILS to future programming. The DRILS process engaged UN Women staff, and in some cases staff from civil society partners, over the course of 4-5 online sessions per office (with Morocco and Arab States participating together in the same sessions) in reflecting on emergent aspects of the TPM agenda in their work.

Each field office decided on who would participate in the DRILS process. In cases where it was decided to involve civil society partners and activists, these included representatives from women's rights organisations with whom the office worked. This inclusion reflects UN Women's recognition that there is a longstanding and continuing concern that the growth of the field of gender equality work with men and boys has become too disconnected from ongoing work by women's rights organisations on issues of gender equality and women's empowerment, including work on violence against women and girls. In 2017, the Coalition of Feminists for Social Change (COFEM) noted that "a parallel system now exists of male engagement campaigns, programmes,

organisations and networks that, although allied theoretically to feminist principles, stand largely independent of the women's movement."¹² Since this time, the MenEngage Alliance,¹³ an international network of organisations focussed on working with men to transform patriarchal masculinities, has done extensive work on strengthening the accountability of its members to the women's rights movement. This commitment to accountability informed the design of the DRILS process and is central to the TPM framework.

For each office, an initial collaborative process of agenda setting with DRILS participants was followed by a facilitated series of reflective discussions focussed on:

- Understanding key sites of change (Individual, Institutional, Ideological) in transforming patriarchal masculinities in their context;
- Assessing the momentum for and resistance to change with which they must work;
- Identifying the implications of an intersectional understanding of patriarchal masculinities for their work on gender equality and GBV prevention;
- Exploring a Theory of Action reflecting all of the above and comprising strategies of both persuasion and pressure to transform patriarchal masculinities; and
- Reflecting on key lessons emerging from their work in relation to the TPM agenda that could be applied to future programming.

Presented below are the results of the DRILS process in terms of five thematic priorities for implementing the TPM agenda on ending violence against women and girls, with a set of practice-based lessons for each. These priorities were validated in an online webinar for all DRILS participants, and are to be shared more broadly in subsequent webinars with MenEngage Alliance members and UN Women staff.



Improving group-based work with men and boys

Group-based education approaches are widely used in violence prevention work with men and boys. A developing evidence base suggests that GBV prevention programmes with a “gender transformative” approach, using group-based education to question gender norms and inequalities, show particular promise in achieving GBV prevention outcomes.¹⁴ Evaluations of such work highlight the importance of intensive, interactive curricula, with multiple sessions sustained over time.¹⁵ Role-plays and other techniques to strengthen skills in interpersonal communication, conflict resolution and personal accountability also work well.

There is also a widespread recognition that “interventions targeting attitude and behaviour change, however, represent just one kind of approach within a heterogeneous collection of prevention efforts around the globe, which can also include community mobilisation, policy change, and social activism.”¹⁶ A 2015 meta review of the evidence base on gender equality work with men and boys concluded that:

The DRILS process explored the following lessons which participants have learned from their experience with supporting group-based gender equality work with men and boys, as one component of multi-pronged programming to end violence against women and girls.

“ Strategies with men and boys shown to be effective at the individual and community level in changing gender attitudes and behaviours include a combination of peer education, using male advocates, large-scale media programmes, workplace programmes and community/rights-based programming that aim to reduce gender inequality by working to change social norms.¹⁷ ”

LESSON 1.1

Connect with men's concerns and priorities

DRILS participants emphasised that effective group-work with men on issues of gender must make the connection between these issues and men's concerns and priorities. Over the last 20+ years, one of the most common and effective ways through which to engage men in group-work on gender equality has been to address men's interest in, and concerns about, family life and parenting. A significant body of evidence, across otherwise very differing societies, highlights the disproportionate level of family caregiving work borne by women, and the negative impacts of this gendered division of household labour on women's wage-earning and political participation.¹⁸

In the Global South, women do 3 to 7 times more unpaid care work and domestic work than men, while in the Global North, women do 1.2 to 2 times more.¹⁹ Research also suggests that high levels of men's involvement in parenting and domestic caregiving are associated with multiple positive outcomes for their children, as well as improvements in terms of gender relationships and equality in decision-making in the home, and reductions in violence and improved maternal wellbeing.²⁰ There is significant support for challenging the patriarchal norm that equates caregiving with women and girls. A recent online survey answered by nearly 12,000 people in 17 countries found that the vast majority of parents, more than 80 percent in most countries, believe sons as well as daughters should be taught to do care work.²¹

In order to build on the successes of its Men and Women for Gender Equality (MWGE) regional programme,²² as well as mobilise greater support among men for progress on gender equality issues, UN Women ROAS has centered its successor regional programme on policy change and programming to increase men's caregiving.

The *Dare to Care* regional programme aims to achieve greater gender equality and women's empowerment, particularly women's economic empowerment. It does so by addressing patriarchal social norms and structures, specifically related to caregiving and household responsibilities of men and boys, thereby redistributing the unpaid care and domestic work between males and females within the household.²³

In Moldova, UN Women has focussed much of its gender equality work with men on supporting Fathers' Clubs, as part of a joint programme with UNFPA. These provide a dedicated space where fathers can seek support and access resources that empower them to actively engage in child-rearing responsibilities, breaking away from traditionally assigned gender roles. Beyond mere support, the ultimate aim is to transform these clubs into catalysts for change, fostering a more equitable distribution of parenting responsibilities and challenging societal norms around gender roles and the gender inequalities that such roles underpin.

In the gender equality work it is supporting with adolescent boys, UN Women Moldova has similarly sought to connect with boys' concerns about peer friendships and dating through supporting the adaptation and piloting of a curriculum developed by civil society organisation IC La Strada for high school students of all gender identities on respectful relationships.

The curriculum focuses on emotional management, effective communication and proactive problem-solving, and addresses the links between gender stereotypes and GBV, in part by deepening boys' awareness of the harmful impacts of patriarchal norms, not only in the lives of women and girls but also men and boys. Ultimately, the curriculum aims to promote positive social norms rooted in equality and mutual respect through the educational system.

For all of the above programming, DRILS participants emphasised that the key is not only to identify which concerns of men and boys to connect with but also to:

- Implement programmes with staff with whom men and boys can connect, as the *Dare to Care* regional programme is doing through a cadre of peer educators;
- Support facilitators of group-based education through their own processes of reflection and transformation to ensure their personal alignment with the gender equality commitments of the programme;
- Focus on the skills men and boys need to make changes in their lives in support of gender equality, whether this be parenting skills or interpersonal relationship skills;

- Nurture supportive peer groups among men and boys that can help to sustain men's and boys' processes of change; and
- Ensure that gender equality programming with men and boys collaborates with and is accountable to ongoing women's rights work. ROAS DRILS participants noted that the work of the Men and Women for Gender Equality (MWGE) regional programme initially met with resistance from some women's rights organisations, who were concerned that a focus on men and boys would divert attention and scarce resources away from rights-based empowerment work with women and girls.



A key lesson drawn from this experience was to build support among women's rights organisations for work with men and boys by involving such organisations more explicitly in designing campaigns and messages.



High-level Meeting with Cultural and Traditional Leaders, Abuja, Nigeria, 17 March 2021. © Photo: Olanrewaju Faremi, UN Women Nigeria Country Office

LESSON 1.2

Invest in workforce development to ensure quality implementation

The DRILS process highlighted a range of issues concerned with the design and implementation of group-based gender equality and GBV prevention work with men and boys, and the links between such work and strategies for community mobilisation and social activism. The importance of implementing this work with both mixed-gender and single-gender groups is now widely recognised in the field of gender equality work with men and boys. Also, there is a growing recognition of the foundational importance of skilled facilitators to the effective implementation of gender transformative group-based education, and that such facilitators must have undergone their own process of personal reflection and change with respect to patriarchal masculinities, as noted in the preceding section.²⁴

There continues to be debate about the importance of matching the gender identity of group-work facilitators with group-work participants. Where possible, experience suggests that a mixed-gender facilitation team works well, in terms of modeling practices of gender equitable collaboration and in reflecting and responding to the diversity of gender experiences shaped by a context of prevailing patriarchal norms.



High-level Meeting with Cultural and Traditional Leaders, Abuja, Nigeria, 17 March 2021.
© Photo: Olanrewaju Faremi, UN Women Nigeria Country Office

Limited resources, however, often mean that it is not feasible to implement group-based education with mixed-gender facilitation teams, which leaves open the question of matching the gender identity of group-work facilitators with group-work participants.

DRILS participants discussed this question with reference to their own programmes, noting that single-gender groups of men and boys often appear to respond better to facilitators with whom they can connect personally, both in terms of gender identity and age.



But a severe limitation identified by the Moldova DRILS participants, hampering both the expansion and intensification of group-based education with men and boys on gender equality and GBV prevention in the country, is the lack of a cadre of male facilitators with the training and support needed to implement this strategy with single-gender groups of men and boys. DRILS participants noted that many programmes have recruited and trained facilitators for gender transformative projects, but most of those facilitators have then moved on to other work once the funding ends, meaning that investments in capacity building have been lost over time. Arising from this insight, the strategic planning process being undertaken by UN Women Moldova concurrently with DRILS has highlighted the issue of workforce development as a priority concern for male-focused GBV prevention work moving forwards. The strategic plan foregrounds the need to recruit, train, support and sustain a workforce to implement gender transformative group education programming.

LESSON 1.3

Use intersectional analysis in designing group education curricula

A further key insight on how to improve group-based work with men and boys on gender equality and GBV prevention, emphasised by ROAS DRILS participants, is the need for group-work curricula to be based on an intersectional understanding of the pressures as well as privileges in men's lives. Given that much of their women's empowerment programming is targeted at women and girls within low-income communities, ROAS DRILS participants noted the need to take account of the impacts of worsening economic conditions on low-income men's experiences and expressions of masculinity.²⁵



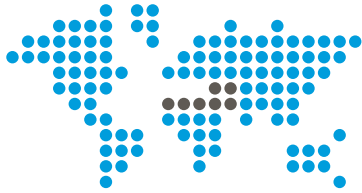
Economic pressures can make men less receptive to messages about women's economic empowerment, which they may see as threatening to their own precarious position and self-identity as men. Across the Arab States region, worsening economic conditions are hampering many men's ability to fulfill social expectations of the male breadwinner, and this failure can increase intra-household conflict and contribute to increased intimate partner violence (as seen during COVID-19 lockdown).

ROAS DRILS participants discussed the ways in which group education curricula could be revised to address the gender-class interactions in working class men's lives, including:

- Giving greater attention to men's perceptions of 'failed' masculinities and a greater focus on men's emotional experience of the costs of patriarchal masculinities;
- Building men's skills, not only in terms of non-violent communication with their intimate partners and children, but also in relation to their ability to manage their own and support each other's emotional wellbeing and thus reduce the triggers for their use of violence against women and children; and
- Linking group education with community mobilisation to promote a broader questioning of patriarchal social norms in the context of heightened economic inequalities, exposing their harmful impacts not only on women and girls but also men and boys – the new *Dare to Care* regional programme reflects this social mobilisation approach to social norms change.

LESSON 1.4

Provide group education facilitators with emotional support



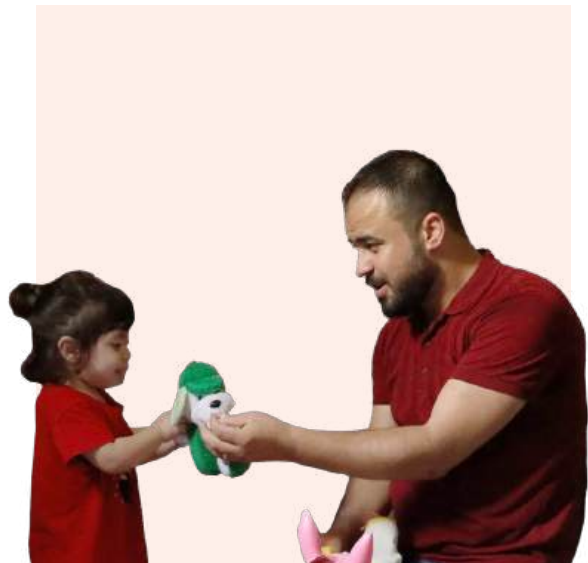
A neglected aspect of group-based education approaches to gender transformative work is the emotional as well as technical support that facilitators need in order to do their work effectively, no matter with whom they are working. Discussions with ROAS DRILS participants highlighted these issues of emotional support, and the challenges facing facilitators of such group-based education with low-income men on gender equality. In addition to implementing group-work curricula, facilitators can find themselves called upon to be informal social workers, marriage counsellors and employment advisers; “Can you find me a job?” one participant asked the facilitator of one such group-work session.

These pressures on facilitators of gender transformative group-work curricula require more attention from those who design and implement such curricula.



It is essential to provide group education facilitators with the emotional as well as technical support they might need to manage the pressures of working with men in low-income communities.

ROAS DRILS participants discussed what this might mean for the new *Dare to Care* regional programme, in terms of building in greater support and mentoring for group-work facilitators to manage such pressures.



Mahmoud Charary and his daughter who participated in an initiative on engaged and gender equitable fatherhood implemented by UN Women's regional programme "Men and Women for Gender Equality"
© Photo: UN Women/Dar El Musawah

LESSON 1.5

Ground group education curricula in locally-resonant change practices



The DRILS process in Ecuador drew attention to the importance of grounding gender transformative group education curricula for men in locally-resonant practices of personal and social change. UN Women Ecuador has sponsored a range of initiatives to highlight masculinities issues in relation to its Safe Cities programme and work on the Women, Peace and Security agenda. But workshops on masculinities with the staff of male-dominated institutions (e.g. the police) have encountered significant resistance from many men, who minimise the extent and severity of violence against women, blame women for provoking this violence and label efforts to question patriarchal masculinities as attempts to ‘make them gay’.

Overcoming this male resistance remains an ongoing challenge, but UN Women’s civil society partner Fundación GAMMA is pioneering an innovative approach that explicitly draws on body-based practices and rituals of collective healing with roots in indigenous Mayan culture.²⁶ Through incorporating breathing exercises, massage and dance into gender transformative group education with men, Fundación GAMMA has sought to open up other ways for men to question their patriarchal training in invulnerability and domination, and feel the harms that they have caused in the lives of women and children as well as the harms that they have experienced as a result of this patriarchal training.

Not only does this approach draw on a growing body of research on the effectiveness of body-based practices in processes of personal transformation, but crucially links these processes to locally-resonant practices of personal and social change.



Fundación GAMMA with the support of UN Women Ecuador is modeling practical ways in which to decolonise gender transformative group education curricula, which continues to be largely designed and funded from the Global North for use in the Global South.

The need to decolonise gender transformative work with men and boys is emphasised by the MenEngage Alliance,²⁷ an international network of organisations focussed on working with men to transform patriarchal masculinities, and the work of Fundación GAMMA is an inspiring example of this work in practice.



Mobilising men’s leadership for change

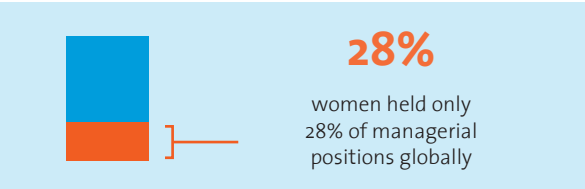
Policy progress on the goal of ending violence against women and girls depends on institutional processes and structures that remain male-dominated in most countries. In the last 20 years, the ratio of women in national parliaments around the world has only gradually increased from 15 percent in 2002 to nearly 27 percent in 2023.²⁸ Women are still overrepresented in “social” ministries and parliamentary committees and inadequately represented in security, economic, and defense bodies within governments, which tend to be seen as men’s “natural” responsibility. Even where limited progress in women’s political participation and leadership has been made, it is now under increasing threat from anti-feminist and anti-democratic forces, in what is widely referred to as a growing patriarchal backlash.²⁹

Men’s domination of political power is linked to their dominance in positions of economic and social power. In the private sector, women held only 28 percent of managerial positions globally in 2019, almost the same proportion as in 1995. Media industries, which play such an influential role in shaping social attitudes and norms, remain male-dominated at senior management levels.³⁰ In most of the world’s major religions, women remain relegated to a second-tier status.³¹

The pressing need to develop more gender-focussed work with men in positions of leadership and decision-making was highlighted in UN Women’s 2021 internal review of its gender equality work with men and boys. The review noted the progress that has been made, especially in terms of the HeForShe initiative and its enlistment of male leaders in speaking out on gender equality issues, including GBV prevention.³² But many key informants from UN Women, interviewed as part of the review, urged that more work with men in leadership was needed, and in particular more attention given to processes and mechanisms of holding men in leadership accountable for their commitments to action on gender equality issues.

“We need actions not just words,” as a DRILS participant from UN Women Tanzania emphasised.

The Transforming Patriarchal Masculinities (TPM) agenda outlined in the report of UN Women’s 2021 internal review as a way to align and enhance the organisation’s gender equality work with men and boys highlighted the importance of institutional change as a focus for such work. This TPM agenda was a starting point for the DRILS process, and discussions with DRILS participants in all five countries explored possible agendas for gender transformative work with male-dominated institutions, and strategies for working with men in leadership roles as part of such an agenda for institutional change. These discussions highlighted the relative lack of available programming models for such work, and the corresponding need to adapt from and innovate with existing approaches to gender equality work with men and boys more generally. An important focus of the DRILS process was on identifying lessons from existing practice that should inform such adaptation and innovation, as outlined on the subsequent pages.



LESSON 2.1

Challenge paternalism in framing men's support for women's leadership



Participants from all countries in the DRILS process noted that some progress has been made in terms of the growing number of male leaders, albeit from a low base, who make public statements in support of women's empowerment and gender equality. The African Union Declaration produced by the third meeting of the African Heads of State and Government on Positive Masculinity to end violence against Women and Girls in Africa, held in late 2023, was cited as one prominent example of such public commitment.³³ However, many participants also noted that many such public commitments by men in leadership remain infused, implicitly or sometimes explicitly, with a paternalistic emphasis on men 'helping' women.



There is an urgent need to challenge and move beyond this paternalism, and instead question the masculinisation of power and authority, which makes it seem natural and normal that men be leaders and that marginalises women in leadership as (at best) exceptional individuals and (at worst) as behaving "like men".

DRILS participants in Nigeria emphasised that there are signs of progress in the private sector in terms of some men at least showing public support for women's leadership as a matter of right. Participants recommended that this rights-based framing of men's support for women's leadership be central to the TPM framework moving forwards, and that TPM programming on women's leadership explicitly take leadership from ongoing work by the women's rights movement to advance women as leaders in political, economic and social life. The opportunity to leverage the HeForShe initiative as a solidarity campaign in support of women's leadership was also highlighted during the Nigeria DRILS process, with participants emphasising the need to target male gender equality champions and decision-makers (at the Federal level as well as State Governors) with such a campaign. Echoing the experience from Nigeria relating to progress made in the private sector, DRILS participants in several countries emphasised that UN Women's engagement with the private sector, through its HeForShe initiative and Women's Empowerment Principles (WEP) programming, creates opportunities to highlight the roles of men at different levels of institutional decision-making in supporting women's leadership. Moving forwards, the TPM framework can link with pioneering work by the HeForShe Alliance, which UN Women developed in 2021 to build on the momentum created by the HeForShe initiative. In its 2023 report, the HeForShe Alliance documents the progress made by 15 private sector companies, non-profit organisations and academic institutions under male leadership in challenging patriarchal structures and norms, with a significant focus on increasing the representation of women in senior leadership roles and addressing workplace sexual harassment.³⁴

LESSON 2.2

Challenge patriarchal power-over models of leadership

In addition to supporting a women's rights agenda on women's leadership, DRILS participants also highlighted the opportunities UN Women has to publicly promote gender equitable understandings and practices of leadership itself, based on power-with principles of inclusion and collaboration, and publicly challenge patriarchal power-over models of leadership based on principles of exclusion and domination. DRILS participants in Nigeria, Moldova and ROAS noted that their current fatherhood programming provides opportunities to work with men to change their attitudes towards and practices of leadership and decision-making in the family, as well as model more gender equitable practices for children.³⁵



In Nigeria, DRILS participants urged the use of locally-resonant terms and images to challenge the patriarchal power-over leadership paradigm. Several noted that the linking of gender equality to a vision of a 'balanced' society has been effectively used to overcome the commonly expressed narrative, not least by many men, that gender equality means women dominating men (i.e. a zero sum view of power).



High-level GBV Prevention Summit with Traditional and Faith Leaders, Abuja, Nigeria, 21 May 2024. © Photo: Anthony Abu, UN Women Nigeria Country Office

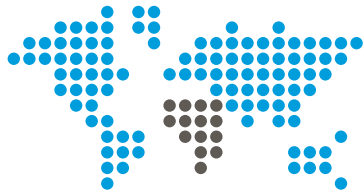


The DRILS process also drew attention to the importance of modeling power-with models of inclusive and equitable leadership and decision-making in our own organisational practice.

Co-leadership models were highlighted as a promising practice; in Nigeria, an example of a youth-led organisation with female and male co-directors was cited as one that should be publicised more widely. It is noteworthy that the MenEngage Global Alliance, a social change network working to transform patriarchal masculinities, itself has female and male co-directors.

LESSON 2.3

Build men's skills and peer support in leadership for change



Identifying and mobilising influential men to use their leadership positions and public credibility to challenge patriarchal gender norms and support progress toward gender equality has become an important strategy. Given their influence in many communities and the specific roles they play in relation to reproducing social norms, much of this work has focussed on religious and traditional leaders, such as Tearfund's Transforming Masculinities programme.³⁶

Several DRILS programme countries have also developed work in this area. In ROAS, the new *Dare to Care* regional programme is forging innovative partnerships with religious institutions to influence Islamic discourses and teachings in Muslim communities. Capacity building with Sheiks and Imams is being provided with the aim of enacting religious decrees (fatwas) that promote GEWE and positive masculinities, with a focus on caregiving and household responsibilities of men and boys. In Nigeria, UN Women has strengthened the capacity of religious and traditional leaders to take action to prevent violence against women and girls in their communities. As a result of this work, the Clan head, Council of Chiefs and all the village heads in Becheve community in Obanliku Local Government Area of Cross River State in southern Nigeria have abolished a cultural tradition called Ukeyi Ngoolo (Money Woman), which involves exchange of girls for repayment of debts or favours owed by their guardians and which has predisposed thousands of girls to child marriage.

Key lessons arising from this work include:

- Using a mix of scriptural and cultural reflections with participatory activities to strengthen personal commitment and willingness to act;
- Focusing interactive discussions on key scriptures and cultural beliefs that influence norms and practices, and their implications for violence against women and girls in the context of people's faith and culture;
- Using a language about gender and violence that resonates with such leaders and listening to their concerns, in order to link violence prevention work to these concerns;
- Building skills in public speaking and issue advocacy in order that such leaders can be more effective in using their public platform to speak out against GBV; and
- Strengthening peer support networks among such leaders. One challenge that has been encountered in gender equality work with religious and traditional leaders is that they can be wary sometimes to speak up on issues that are seen as controversial in front of their peers – there is a strong peer pressure to conform, which means that some aspects of patriarchal attitudes and behaviours go unchallenged because they are seen as the norm. Building processes and structures that can support such leaders in speaking out against patriarchal masculinities is essential; DRILS participants in Nigeria highlighted the value of the Council of Traditional Leaders (COTLA) as a supportive peer network.³⁷

LESSON 2.4

Build pressure on men's leadership for change



There are two broad strategic approaches to working with those who hold power in order to change their exercise of power. The first is persuasion, in other words helping them 'see the light'. The second is pressure, in other words ensuring that they 'feel the heat'. Persuasion has been the dominant paradigm in work with men and boys for gender equality. Strategic approaches using pressure remain much less common, even though it is arguably the case that those in power respond most directly to pressure. The DRILS process engaged participants in discussions of the best mix of strategies of persuasion and pressure that could mobilise men in leadership positions to be more active in policy and programming efforts to prevent violence against women and girls, highlighting the following lessons to take forwards:

- Incentivise male leaders to become stronger advocates for gender equality and GBV prevention by speaking to their concerns and identifying specific opportunities and actions that they can take to make a visible contribution.
- Emphasise the costs of their inaction, to individuals, families and communities as well as to their own organisations and constituencies.



As one DRILS participant in Nigeria said, it is important to “prick the consciences” of men in positions of power by highlighting to them the consequences of their inaction.

- Build 'horizontal' pressure within networks of male leaders to take action through strengthening accountability mechanisms through which male leaders can hold each other to account for their action/inaction on GBV prevention. DRILS participants noted that a common shortcoming of current work with male leaders is its emphasis on eliciting commitments to action without any accountability mechanism in place to assess follow through on such commitments. As part of its forthcoming “Faith and Cultural Leaders for Ending Gender-based violence by Advancing Advocacy, Policy and Social Norms Change in Nigeria and West Africa” (LEAP) project, UN Women will develop and publish a regional accountability framework for traditional and religious leaders, that tracks their follow through on commitments they make to take action on GBV prevention and SRHR promotion.³⁸
- Build 'vertical' pressure from below on male leaders to take action on gender equality and GBV prevention. In Tanzania, UN Women is training a cadre of Anti-GBV Champions at community level, using an evidence-based community mobilisation approach to prevent violence against women and girls (the SASA! curriculum),³⁹ as well as drawing on WHO's RESPECT Framework, which provides guidance on evidence-based prevention strategies.⁴⁰ These Champions are well-respected community leaders, the great majority being men, who are tasked with speaking out in support of gender equality and GBV prevention. As a result of the DRILS process, UN Women Tanzania is now exploring the role the Anti-GBV Champions could play in monitoring the implementation of government GEWE policies, as part of strengthening an accountability mechanism to ensure effective implementation at the local level.



Challenging patriarchal organisational cultures

In recent years, the GBV prevention field has seen the increasing adoption of programming models based on social norms theories. The Prevention Collaborative makes clear that “efforts to shift social norms—especially those that maintain inequities between men, women and gender-diverse individuals—are an important goal of violence prevention programming.”⁴¹ A 2023 UN Women paper on *Social Norms, Gender and Development: A Review of Research and Practice* notes that “[g]lobal development organisations are increasingly turning to social norms, including gender norms, as a new area of investment in contexts where progress on gender equality is slow, has stalled or is backsliding.”⁴²

The social norms paradigm has been particularly influential in directing programming attention at the nature, operations and impacts of patriarchal norms at the community level and their shaping of interpersonal behaviours and intra-household dynamics (e.g. in relation to decision-making and the division of domestic labour), including men’s use of violence against women and girls. But there is also growing concern about the influence of the social norms paradigm in limiting the design of GBV prevention programming, particularly in relation to the strategies that may be required to transform patriarchal masculinities.⁴³ As leading researchers on the prevention of violence against women and girls have noted in a review of the evidence base on community activism for violence prevention:

“ There is an emerging recognition that norms-based strategies may not be sufficient to reduce violence, because social norms are just a part of the portfolio of drivers of violence in any setting. Social norms change may be more effective when embedded as a VAWG reduction strategy in programmes that address multiple drivers of violence.⁴⁵

In relation to this critique, one limitation of the current adoption of norms-based strategies is their apparent privileging of the “community” as the site of change and individuals as the primary agents of change. Yet, it has long been recognised by feminist activists and anti-violence campaigners across the world that only fundamental change in patriarchal systems can end violence against women and girls (VAWG).



A 2019 global convening of experts in the field of preventing violence against women and girls made clear that “[n]othing short of a revolution is required to reduce, and ultimately end, VAWG, by transforming underlying power and structures that uphold gender inequality.”⁴⁴

Similarly, UN Women’s recent review of research and practice on social norms emphasises that:

“ The straightforward appeal of work to ‘change individual hearts and minds’ should not eclipse the imperative to do the more difficult, patient or politically charged work of changing how legal, economic and political systems are set-up, governed and allocate resources.⁴⁶

But the social norms paradigm can help to meet the challenge of male-dominated systems change when understood as a way of analysing and addressing the ‘unwritten rules’ that influence the everyday operations of political, economic and social institutions. The DRILS process engaged participants in reflection on and discussion of approaches to working with men as part of efforts to change male-dominated institutions, and in particular their patriarchal organisational ‘cultures’ of ‘unwritten rules’ and everyday practices.

Across all five DRILS countries, it was noted that patriarchal organisational ‘cultures’ not only make many workplaces unsafe for women but also, in the case of police and judicial institutions, fail to protect women from violence and deprive women of justice, creating a culture of widespread impunity that only fuels further violence. The latest ILO data from 2022 on workplace sexual violence and harassment bears this out.⁴⁷ One in fifteen (6.3 percent or 205 million) people in employment has experienced sexual violence and harassment at work in their working life. Survey results show that young women are twice as likely as young men to have experienced sexual violence and harassment at work, and migrant women are almost twice as likely as non-migrant women to report sexual violence and harassment.

Programming with men to challenge patriarchal organisational ‘cultures’ remains under-developed compared with other forms of male-focused gender equality work and GBV prevention. One of the few examples of such work is USAID’s Engendering Industries initiative,⁴⁸ which in partnership with Equipundo, has designed the Engaging Men for Gender Equality training programme to train and support men and individuals who identify as male to be workplace gender equality champions.⁴⁹ This methodology has been implemented with utility companies in various contexts around the world including the Dominican Republic, India, Nigeria, Ghana, Liberia, and Tunisia.

The need to expand such work on organisational change was highlighted in UN Women’s 2021 internal review of its gender equality work with men and boys, and the TPM framework outlined by the review foregrounded the importance of strategies for institutional change. DRILS participants acknowledged this importance, at the same time as recognising that UN Women’s male-targeted work in this area is yet to be fully developed. Even so, emergent lessons from institutional change work already undertaken are outlined on the subsequent pages.

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people in employment has experienced sexual violence and harassment at work in their working life

LESSON 3.1

Develop tools for assessment of organisational gender cultures



ROAS DRILS participants highlighted the value of gender audits in both building pressure and support for organisational change as well as establishing a baseline against which progress can be measured. A gender audit is an internationally recognised tool to assess the institutionalisation of gender equality into organisations, including in their policies, programmes, projects and provision of services, structures, processes, and budgets. UN Women ROAS adapted an ILO gender audit methodology in order to assess the nature, extent and impacts of patriarchal organisational cultures within both private sector and governmental bodies.⁵⁰ The adaptation included the integration of priority themes of the *Dare to Care* regional programme (men's involvement in unpaid care and domestic work and breaking stereotypes on women's participation in the labour force), as well as strengthened quantitative data collection and measurements, combined with qualitative methods and approaches. Six organisational gender audits were conducted in five countries.⁵¹

The gender audits revealed significant gaps between declared commitments to workplace gender equality and actual workplace culture and practice, including:

- Widespread gender discrimination and unequal treatment in the workplace;
- Higher levels of gender discrimination reported by female employees compared to their male counterparts;
- No efforts being made to address the issue of sexual harassment according to many respondents;
- Lack of gender mainstreaming in organisational strategies and programmes across all institutions;
- A lack of knowledge and skills in addressing gender issues and integrating gender equality into their work was noted by many employees, both female and male; and
- Improvements needed in promoting family friendly workplaces and work-life balance that also involve men.

This gender audit methodology is now being used to inform organisational Action Plans in support of a gender equitable workplace. Such Action Plans are addressing sexual harassment in the workplace by establishing clear and effective measures, such as robust complaint procedures and awareness campaigns. Action Plans are also focusing on men's involvement in childcare responsibilities, including policy development on paternity leave for male employees, expanding the provision and accessibility of childcare services for use by employees including fathers, and implementing staff development trainings and campaigns on men and childcare.

LESSON 3.2

Promote organisational reflection on harms of patriarchal culture



Organisational change programmes face many challenges, especially those seeking to mobilise men to challenge the harms of patriarchal organisational culture. Among the most significant is that of finding entry points to open up challenging conversations about gender and power in the workplace that can both minimise the risk of denial and backlash and maximise the potential for such conversations to be meaningful triggers for change, rather than a ‘tick box’ exercise. In centering its new *Dare to Care* regional programme on issues of men and caregiving, UN Women ROAS has drawn on important lessons from its predecessor MWGE programme. The evaluation of community-based interventions of the MWGE regional programme in the four countries (Egypt, Lebanon, Morocco and Palestine) and of the gender transformative parenting programmes (in Palestine, Morocco and Egypt) demonstrated that working with men and boys for their more meaningful involvement in caregiving and domestic work positively contributes to gender equality and women’s empowerment by shifting attitudes and behaviours.



A focus on men and childcare has opened a potential gateway to bring more men into conversations about patriarchal culture, the gendered division of labor and the practices, including men’s violence, that keep this culture in place.

This lesson has informed the design of *Dare to Care*, and its social mobilisation campaign on men and childcare which will be endorsed by more than 100 CSOs, private sector companies and institutions (e.g., universities, schools, etc.), which in turn will work with their employees and their customers/beneficiaries to promote men’s involvement in unpaid care and domestic work. In addition, the programme will build the capacity of selected staff at youth-serving institutions to address the patriarchal cultures of their own organisations, as well as promote the involvement of young men in caregiving and household responsibilities, and challenge social norms that impede women’s participation in the labor market.⁵² In doing so, this work can contribute to the ongoing dialogue about the centrality of an expanded definition of care beyond simply the domestic sphere.

As the most recent *State of the World’s Fathers* report from Equimundo and the MenCare programme puts it, a “world that centers care must also recognise that all forms of care are interlinked, whether for ourselves, each other, our families, our communities, our countries, or our planet.”⁵³ Significantly, in addition to recommendations on parental leave policy and fatherhood programming for men, the report includes recommendations on expanding social protection, the provision of state-supported, high-quality childcare and health sector reform, as well as holding “male political leaders accountable for their support of care policies, while advocating for women’s equality in political leadership.”⁵⁴ In taking forwards a focus on challenging the harms of patriarchal organisational culture, this expanded view of and approach to relations of care, and men’s involvement in them, will be an important aspect of the TPM framework.

LESSON 3.3

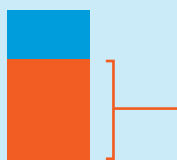
Build pressure for organisational change



Palestinian fathers and their children participate in activities promoting gender-equitable masculinities and the role of men in preventing violence against women. © Photo: UN Women/Ali Karajah and Sanad Abu Latifa

The DRILS process also explored with participants the ways in which UN Women has and could build pressure on organisations, and especially on men within organisational hierarchies, to challenge patriarchal aspects of their organisational cultures. The following lessons emerged:

- Use survey data to show the demand for change, not least from many men themselves. UN Women ROAS has, in part, based its new *Dare to Care* regional programme on findings from IMAGES studies in six countries (Egypt, Morocco, Lebanon, Palestine, Jordan and Tunisia) that showed that around half of the men surveyed wish to spend more time with their children and that a vast majority of men and women are in favor of paternity leave of at least two weeks duration.⁵⁵ A separate regional study, as part of the MWGE programme, surveyed 878 decision makers from government, private sector and civil society in five MENA countries (Jordan, Lebanon, Morocco, Palestine and Tunisia) and found that 70 percent of these decision makers believed that paternity leave is an issue deserving attention, while 62 percent of them considered that it should be part of national policy agendas.⁵⁶



70%

of decision makers believed that paternity leave is an issue deserving attention

- Publicise progress as both a mechanism of accountability and a lever with which to foster ‘peer’ pressure between organisations to demonstrate such progress. In the arena of legal amendments, UN Women ROAS uses the “GenTrack Indicator Dashboard” as a mechanism for comparative analysis of legal reform across the region, with the main objective of highlighting progressive amendments of laws, and with that spur the competitive spirit in the region to incentivise further legal amendments, by pointing out successful examples.⁵⁷ This mechanism will help to build on the work that UN Women has already done in contributing to five legal reforms across the MENA region, such as the enactment of laws to address sexual harassment at the workplace (in Lebanon) and for paternity leave (in Morocco, Palestine, Egypt and Oman).
- Build on existing guidance for organisational progress on gender equality in the workplace. As of 2022, more than 360 private sector companies in the MENA region have signed the Women Empowerment Principles (WEP) with UN Women, a set of seven principles providing guidance on how to empower women in the workplace, marketplace and community.⁵⁸ UN Women ROAS is now using the WEP framework to mobilise men in the workplace for gender equality and their involvement in unpaid care and domestic work. This includes the development of innovative WEP training materials and a male allyship manual on engaging men in the private sector workplace in the MENA region for gender equality. Given the significance of social media and digital technologies in shaping social norms, and the growth of digital technology as an economic sector and employer, UN Women ROAS is specifically targeting two tech companies on WEP, including support on gender equality inside the workplace (WEP 2,3,4), women’s leadership (WEP 1), gender responsive procurement and marketing (WEP 5) and development of joint community project in line with the companies’ business model (WEP 6).



Strengthening men's allyship to challenge gender violence in public life

Men's use of violence to exclude women, as well as gender and sexual minorities, from participation and leadership in public life is now recognised as a major priority for the field of GBV prevention. Violence against women in politics (VAWP) is widespread, and in many societies it is increasing, partly in response to women's increased demands for legal and political rights. A 2018 National Democratic Institute (NDI) study on violence against women in political parties revealed that 20 percent of respondents had faced physical violence while carrying out party functions, and 86 percent had experienced psychological violence, including threats and coercion in general.⁵⁹

An intersectional analysis makes clear that women from marginalised communities, whether linked to race/ethnicity, class position, dis/ability status, sexual orientation, and/or gender identity/ expression, often face more frequent and more intense violence related to their participation and leadership in politics and public life. A 2018 expert group on VAWP, convened by UN Women, the Office of the High Commissioner on Human Rights (OHCHR), and the UN Special Rapporteur on violence against women, its causes and consequences (SRVAW), concluded that: "VAWP's primary intent is to deter women from being or becoming politically active."⁶⁰

Attacks on women journalists are also frequent. A global study of 850 women journalists by the International Center for Journalists (ICFJ), published in 2022, found that nearly three in four respondents (73%) had experienced online violence, with threats of physical (25%) and sexual violence (18%) affecting significant numbers of the women journalists surveyed.⁶¹ The story theme most often identified in association with increased attacks was gender (47%), followed by politics and elections (44%), and human rights and social policy (31%). Political actors were the second most frequently noted (37%) perpetrators of attacks and abuse after "anonymous or unknown attackers" (57%). Violence against women involved in political activism also appears to be increasing.

A 2023 global study by the Kvinna till Kvinna Foundation of the experiences of 458 women's and queer rights activists from 67 countries found that three in four respondents had been threatened or harassed as a result of their activism, a 15 percentage-point increase from the same survey two years ago.⁶² Almost 25 percent of activists had received death threats. Across all countries surveyed, 58 percent of respondents stated that governments and authorities were the main actors behind the threats they faced; in some regions, the figure was 80 percent. All of the above must be understood in the context of pervasive of tech-facilitated GBV⁶³, also referred to as online GBV.⁶⁴

The nature and practices of men's allyship in support of gender equality and women's empowerment have long been discussed within the field of gender equality work with men and boys, and within women's rights movements more generally. Specific guidance for men on how to be better allies to women in their campaigns and struggles for gender equality, including efforts to prevent GBV, has been developed.⁶⁵ But the particular need for men to be more vocal and visible in challenging the violence that seeks to exclude women from politics and public life has received less programmatic attention, and was taken up as a concern by DRILS participants in several countries, who highlighted the following lessons to take forwards.

3/4

respondents had been threatened or harassed as a result of their activism

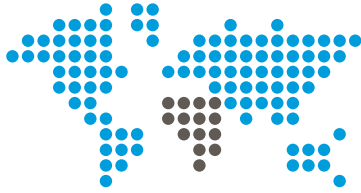


25%

of activists had received death threats

LESSON 4.1

Expand the advocacy remit of religious and traditional leaders



In Nigeria, UN Women is working to strengthen the capacity of religious and traditional leaders to take action to prevent violence against women and girls in their communities. Much of the focus is on harmful customary practices, such as early marriage, and training and supporting religious and traditional leaders to speak out publicly against such practices, and to contribute their moral authority to efforts to end these practices.



But discussions during the DRILS process also highlighted the significance of religious and traditional leaders as political figures in their own right. Given this, such leaders have a potential role to play in speaking out in support of women's rights to political participation and leadership, and specifically in challenging the many forms of men's violence that seek to deny women these rights.

Within its forthcoming "Faith and Cultural Leaders for Ending Gender-based violence by Advancing Advocacy, Policy and Social Norms Change in Nigeria and West Africa" (LEAP) project, UN Women will explore ways in which it can support such leaders to take on issues of violence against women in politics. As part of a regional joint programme, UN Women in Moldova has also supported work with religious authorities. Partnering with a local CSO (IFIS), the project has trained priests to integrate an awareness of domestic violence and its prevention into their pre-marital couple counseling services. Some of the priests who had received this training went on to implement community-wide awareness raising activities on violence against women and girls, with the support of IFIS.

LESSON 4.2

Amplify the voices and stories of male allies

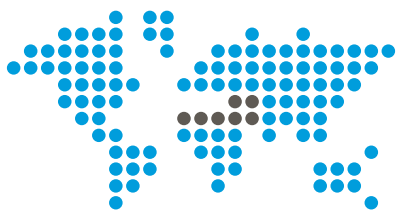


The DRILS process with UN Women Moldova drew important lessons from its male allyship initiative as part of its annual 16 Days of Activism against GBV campaign. Under this initiative, UN Women supported a civil society partner with expertise in media communications to select eight men who would be credible and influential as vocal male allies and work with them to create short video testimonies of their actions and commitment to challenge patriarchal masculinities. These short videos were then shared on UN Women's social media platforms during the 16 Days campaign, and were in general well received by platform users as well as being picked up by broadcast news media. A key learning from this experience was, however, the importance of both careful selection and preparation of these male allies prior to video production. In one case, a prominent businessman, who had been selected because of his track record in hiring women as employees, went 'off-message' in his video, claiming that his experience demonstrated that gender equality had been achieved and that men were in danger of being marginalised.

In debriefing this experience, the DRILS process highlighted the need for in-person selection processes to gauge the readiness of candidates to take on this public role as vocal allies against patriarchal masculinities; in Moldova, UN Women's partner had only conducted a desk review to identify potential allies. The importance of a pre-production training on core messages of the 16 Days campaign for those selected as public allies was also noted as being essential, in order to ensure that such allies can internalise the core messages and speak about them with conviction and credibility.

LESSON 4.3

Strengthen networks to confront online GBV



Across all the DRILS countries it was noted that men's use of tech-facilitated GBV plays a significant role in silencing and excluding women from public life. As part of its broader social mobilisation effort to engage men in support of gender equality and women's economic empowerment, UN Women ROAS established the Youth Gender Innovation Agora in 2018 as a consultative forum and platform for regular dialogue with young women and men. This network was formed by over 130 civil society professionals, young activists, and advocacy and social media influencers to support youth representatives to develop innovative gender equality solutions and engage with a broader range of stakeholders. The network members shared expertise on youth and gender issues, designed innovative online campaigns, encouraged the digital activism of young people and coordinated efforts to challenge misinformation and disinformation online. In 2023, the Youth Agora network members graduated and UN Women ROAS is now establishing a Youth Advisory Group formed by 20 young women and men from the Arab region to co-design a regional youth-led social mobilisation campaign to promote the involvement of young men in unpaid care and household responsibilities.

Under its current *Dare to Care* regional programme, UN Women ROAS is strengthening its focus on the harms of toxic masculinities and online GBV through initiatives that include national youth dialogues, public debates in the media, campaigning and talks on universities campuses and schools, social media challenges, initiatives in public spaces utilised by young men and young women, (e.g., cafes, youth clubs, etc.), as well as the development and roll out of innovative technological tools for youth.



Through this work, UN Women ROAS will also explore ways to integrate digital citizenship and ethical use of digital tools into school curricula to foster positive social norms online and off, and sensitise young people – especially young men and boys – caregivers, and educators to ethical and responsible online behaviour.

This work builds upon the development of an innovative gamification application to promote gender equality and empower young men and women in the Arab region was developed by youth and for the youth under the MWGE regional programme. The contents of this unique edutainment application, which is called *WeRise*,⁶⁶ were crafted and tested by over a hundred young volunteers from six Arab countries and the game has been downloaded and used by over seven thousand young people across the Arab region.



Transforming media representations of masculinity and femininity

In its latest report, the Unstereotype Alliance,⁶⁷ an industry-led thought and action platform convened by UN Women to work with advertising industry leaders, decision-makers and creatives to end harmful stereotypes in advertising, recommends that:

“ It is imperative that companies and brands ensure that the portrayals of people of all genders are free from stereotypes, and that content promotes a range of characteristics linked to masculinity, rather than monolithic, unchanging narratives.⁶⁸

Understanding and addressing the links between media representations of masculinity/femininity and violence against women and girls has long been a focus of feminist research and activism. While care should be taken to avoid a reductive causality, it is clear that media representations of masculinity in terms of authority and aggression serve to normalise and naturalise men’s use of violence.

A recent study entitled “If He Can See It, Will He Be It? Representations of Masculinity in Boys’ Television” examined the top 25 Nielsen-rated US television programmes (from 2018) among boys ages seven to thirteen, including a television dataset of a total of 3,056 characters from 447 episodes.⁶⁹ The research found that male characters on the most popular TV shows for boys are portrayed as aggressive, uncaring, and as hands-off parents. The report concludes by recommending that content creators make commitments to inclusive storytelling and to portraying male characters with a full range of emotions on screen, and for parents to avoid media that reinforces damaging gender norms, and maintain open dialogue with boys at home.

The Unstereotype Alliance’s Gender Equality Attitudes study found that men aged 16-19 across 20 countries have some of the most regressive attitudes towards feminism and gender equality of all generations. In response, the Alliance has galvanised critical conversation around dismantling monolithic masculinities in advertising and produced tools, masterclasses, and resources to help advertisers create more diverse depictions of masculinity in visual narratives and content. In its latest report,

the Unstereotype Alliance notes the progress that has also been made in the adoption of the Women’s Empowerment Principles (WEPs).⁷⁰ The WEPs are a set of principles that offer guidance and resources to businesses on promoting gender equality in the workplace, marketplace, and community. As of 31 December 2023, among companies that specified their sector as “advertising” upon sign-on, 352 companies globally have signed the WEPs (up from 288 signatories as of October 2022).

The report also emphasises the progress made in strengthening industry commitment to eliminating harmful stereotypes from advertising content; such stereotypes contribute to the ideological environment of patriarchal masculinities that the TPM agenda is concerned with addressing. This progress includes advertising self-regulatory bodies adopting specific measures to monitor harmful stereotypes in advertising, through the use of the Gender Unstereotype Metric (GUM) monitoring tool, and capacity building for private sector companies to develop “unstereotyped” advertising. As well as a global platform, the Unstereotype Alliance works through 12 national chapters in the Global South and North, thereby providing a structure at both global and national levels through which collaborations with programming under the TPM framework could be strengthened.

The DRILS process discussed a range of lessons emerging from work to change media representations of masculinity and femininity, as outlined on the subsequent pages.

LESSON 5.1

Improve mechanisms of community accountability



The DRILS process with UN Women Ecuador highlighted important lessons in relation to strengthening mechanisms of community accountability in order to change representations of femininity and masculinity in the media, as part of a broader effort to transform patriarchal norms and prevent violence against women and girls. For over 15 years, Fundación GAMMA, a civil society organisation, has been supporting the Citizen Observatory of Communication (COC) in the city of Cuenca, whose aim is to change stereotypical and patriarchal representations of femininity and masculinity in advertising. With funding from the Spotlight Initiative,⁷¹ UN Women Ecuador has supported Fundación GAMMA to continue its work with the COC, which analyses the images and messages of gender contained in a range of advertising media (from billboards to radio and TV), identifying both progressive and patriarchal content; having specific indicators for analysis allows for evidence-based identification of whether an advertisement is sexist or not.

The COC convenes community meetings, known as “Communication Halls”, at which these adverts and analyses are presented and discussed, and community members agree on both “rewards” for progressive content, in the form of commendations, and “sanctions” for patriarchal content, in the form of recommendations for advertising agencies to amend this content.

Analyses by the COC find that representations of gender in adverts are frequently patriarchal, presenting women in either predominantly domestic settings (as mothers and housewives) or in overtly objectified and sexualised ways.



Promotional poster for Citizen Observatory of Communication.
© Photo: Gamma – Iniciativa Spotlight Ecuador – 2021

In response, the COC through its work with community members in the Communication Halls has issued a range of sanctions, which Fundación GAMMA frames in terms of both emotional response (under four categories: Ignominy, Outrage, Shame, and Disgust) and ethical demand, as a means of holding advertisers accountable for their content and promoting responsible advertising practices. Key lessons arising from this experience that were discussed during the DRILS process include the following:

- Build collective ownership of the process among all relevant stakeholders. The work of the COC is governed by a Standing Committee, comprising representatives from local government, the Ombudsman's Office, Journalists' Guild, the private sector and advertising agencies and civil society organisations.
- Strengthen 'media literacy' and gender consciousness among community members, through a participatory process of sharing and discussing gender analyses of advertising content.
- Strengthen community and corporate understanding of how sexism and racism interact in the representations, as well as relative invisibility, of indigenous and minoritised women in advertising.
- Create a platform (the Communication Hall) and a mechanism (community rewards and sanctions) through which communities can exercise their grassroots collective power to influence institutional practice. During the Communication Hall, COC stakeholders including advertising agencies themselves are present for the presentation of awards and sanctions, providing an opportunity to analyse both the awarded advertisements and the reasons behind the sanctions. It thereby becomes a space for training and advocacy, as agencies, upon receiving awards and recognition letters, commit themselves to promoting sexism-free communication.

- Incentivise good practice within male-dominated media institutions, not only through community awards but also through follow-up gender training provided by COC for staff from participating advertising agencies.



There is evidence that this grassroots power is being sustained, in the form of an increase over time of community members commenting on and critiquing patriarchal media content via social media channels.

During the course of the DRILS process, UN Women and Fundación GAMMA sought direct technical input on the analytical tool used to assess the gender content of the advertising media. In general, it was felt that this tool was well-designed to assess representations of femininity but was less sensitive to the nuances of images and messages on masculinity, not least from an intersectional perspective analysing the interactions between class, race/ethnicity, age and masculinity. Direct feedback on the tool was provided in order to increase its sensitivity to the complexities of patriarchal masculinities.



Promotional poster for Citizen Observatory of Communication.
© Photo: Gamma – Iniciativa Spotlight Ecuador – 2021

LESSON 5.2

Use mix of persuasion and pressure with media organisations

The DRILS process highlighted the value of both ‘persuasion’ and ‘pressure’ strategies in working with media organisations to change their practice. UN Women Regional Office for the Arab States (ROAS), in its *Dare to Care* regional programme, is targeting advertising agencies and other media industries who have signed on to the Women Empowerment Principles (WEP) with a training on Gender Responsive Marketing. This work is linking with the work of UN Women’s Unstereotype Alliance, whose Gender Unstereotype Metric (GUM) measures the presence of men and women in ads to determine stereotyped portrayals.

As noted above, UN Women Ecuador has supported the Citizen Observatory of Communication (COC) in its use of both rewards and sanctions to influence the representations of masculinity and femininity in advertising. Sanctions have played an important role in the process of change. Sanctions are issued in the form of letters sent directly to advertising agencies or individuals responsible for the designs, indicating the number of votes for sanction by community members in the Communication Hall and reasons for the sanction, in relation to the gender analysis of the advert. In recent years, sanctions have been issued based on complaints on social media. The number of people reacting to sexist campaigns, writing to the COC, and sending letters leading to the immediate removal of these advertisements has been increasing.

In most cases, the receipt of a sanction letter has prompted a change in advertising practice. But as Fundación GAMMA noted during the DRILS process, in cases where the advertising agency is resistant to change, it has sometimes been necessary to involve the Ombudsman’s Office and initiate legal proceedings, based on Article 19 of Ecuador’s Constitution which prohibits “advertisements that foment violence, discrimination, racism, drug addiction, sexism, religious or political intolerance”.⁷² In these cases, training processes were also conducted, and through legal means, campaigns with sexist content were removed.



Overall, the combination of public visibility, concrete indicators, and ethical and legal sanctions has been instrumental in pushing for a shift towards more gender equitable and responsible advertising practices within the industry.

Fundación GAMMA reports that on the 15th anniversary of the COC initiative, all advertising agencies that had received awards were invited to a celebratory event, at which they revealed that receiving the award had motivated them to pay close attention to their advertising design and production, thereby contributing to a change in media representations of masculinity and femininity.

LESSON 5.3

Develop consistent and compelling narrative ‘frames’ on TPM agenda

The DRILS process also discussed ways in which UN Women could develop consistent and compelling narrative ‘frames’ through which to communicate and advocate for the key messages of its Transforming Patriarchal Masculinities agenda. In its emerging strategic thinking on how to more fully involve men and boys in the prevention of violence against women and girls, UN Women Moldova is exploring ways to build on its use of men’s video testimonies, as part of its 16 Days communications campaign. This could include using such testimonies to both “call men in” to a process of gender transformative change and “call men out” for their continued misogyny and sexism, whether online or offline. UN Women in Nigeria and Tanzania are also considering ways in which their work with locally-influential male leaders could be amplified through media communications strategies, including the provision of media training for male leaders to enable them to be more broadly influential.

A key underpinning of any such media training and media communications strategy must be a consistent and compelling narrative ‘frame’, which shapes how people perceive and respond to an issue. As noted above, UN Women ROAS has framed issues of gender equality and women’s economic empowerment for men in terms of men’s caregiving roles and responsibilities. A media communications strategy on men and caregiving is an important component of the *Dare to Care* programme. UN Women has signed Memorandum of Understanding with two regional media powerhouses (CNN Arabic and ITP Media Group) reaching collectively 60 million viewers. Other media partnerships are being explored, including both broadcast media industries and social media platforms, to develop media content on *Dare to Care* programme messages. As a result, UN Women ROAS estimates that the percentage of the campaign’s online audiences who believe that men and boys need to equally participate in caregiving and household responsibilities will increase by at least 20 per cent.



Training on gender equality principles with representatives from the State Protection and Guard Service of Moldova. © Photo: Stela Dontu, UN Women

Conclusion

The Transforming Patriarchal Masculinities (TPM) framework, outlined in UN Women’s 2021 global review of its work with men and boys, calls for a more transformative approach to such work. As the DRILS process makes clear, this will require deep and lasting changes in power not only in interpersonal gender relations within families and communities, but also in patriarchal institutions and the ideologies that keep them in place. In turn, such changes can only be achieved through the integration of intersectional analyses into gender equality initiatives. Recognising that patriarchal systems intersect with other forms of discrimination and oppression (based on race, class, sexual orientation, gender identity and expression, dis/ability and citizenship status) is crucial for addressing the complex realities faced by different groups of men and boys. By adopting such an intersectional lens, UN Women can mobilise diverse communities more effectively, create effective strategies, and combat gender-based violence.

Through its commitment to practice-based knowledge, the DRILS process has identified a set of emerging lessons on intersectional gender transformative work that can guide UN Women in its efforts to move beyond the “male engagement” framing. In order to implement a more transformative agenda for gender equality work with men and boys to challenge patriarchal systems and practices and their many forms of violence, it is essential to connect with diverse men’s concerns, invest in workforce development for group-based educational programming, and ground educational curricula in local understandings and practices of personal and social change. DRILS participants also emphasised the need to build pressure on male leadership for organisational change, strengthen networks to confront online GBV, and build strong coalitions to challenge patriarchal norms. Such insights will contribute to advancing UN Women’s transformative agenda to ensure gender equality and the empowerment of women worldwide.

Endnotes

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- 19 See: <https://www.equimundo.org/resources/state-of-the-worlds-fathers-2023/>
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- 22 Funded by Sweden, through Sida, and implemented from 2015 to September 2023
- 23 The Dare to Care regional programme (October 2023 – September 2026) has a regional coverage in six countries in the Arab region (Egypt, Morocco, Jordan, Tunisia, Lebanon and Palestine) and in-country investments in four of them (Egypt, Morocco, Jordan and Tunisia). It is funded by the international development agencies of Sweden (Sida), Germany (GIZ) and the Basque Country (AVC) with around USD 8.4 million in total
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**UN WOMEN IS THE UN ORGANISATION
DEDICATED TO GENDER EQUALITY
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A GLOBAL CHAMPION FOR WOMEN
AND GIRLS, UN WOMEN WAS
ESTABLISHED TO ACCELERATE
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EQUALITY WORLDWIDE.**

UN Women supports UN Member States as they set global standards for achieving gender equality, and works with governments and civil society to design laws, policies, programmes and services needed to ensure that the standards are effectively implemented and truly benefit women and girls worldwide. It works globally to make the vision of the Sustainable Development Goals a reality for women and girls and stands behind women's equal participation in all aspects of life, focusing on four strategic priorities: Women lead, participate in and benefit equally from governance systems; Women have income security, decent work and economic autonomy; All women and girls live a life free from all forms of violence; Women and girls contribute to and have greater influence in building sustainable peace and resilience, and benefit equally from the prevention of natural disasters and conflicts and humanitarian action. UN Women also coordinates and promotes the UN system's work in advancing gender equality.



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