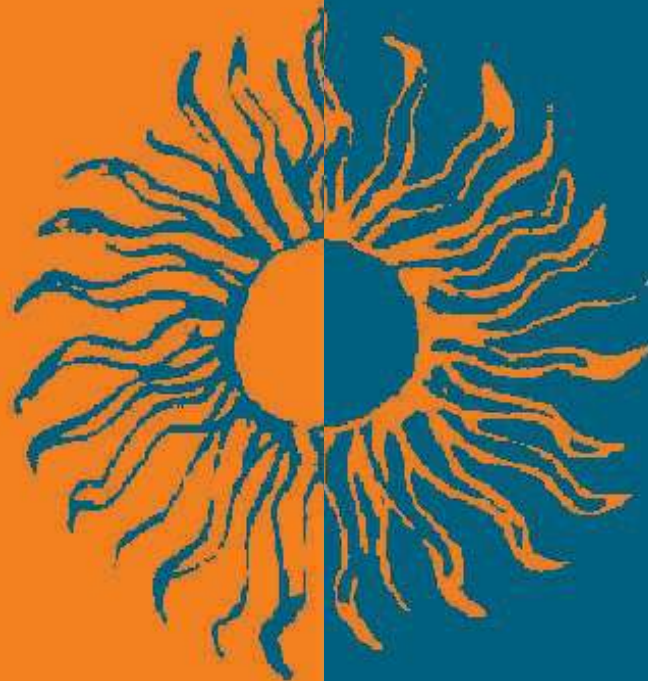


PARTNERS FOR CHANGE



*A Mapping Study of
Organizations working
with men and
boys on Gender
Equality in Pakistan*

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Organizations working
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boys on Gender
Equality in Pakistan*

by
ROZAN

on behalf of the MenEngage Alliance, Pakistan

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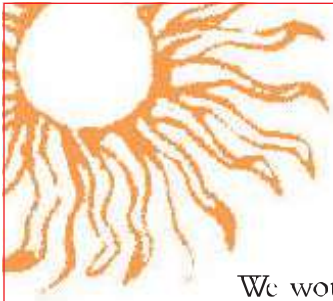
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FOREWORD

Working with boys and men has become an integral part of the discourse on gender equality at global level. The 1994 International Conference on Population and Development helped set in motion a growing global awareness of the need to engage men and boys in promoting gender equality. This issue is now being included in institutions all around the world including United Nations, Government Organizations, NGOs, networks, media, research organizations and academic institutions through various ongoing programs. It is a dialogue begun by women who, against incredible odds and often with tremendous courage, have mounted a challenge to the male-dominated societies that have denied them their fundamental rights, that have denied them equality and fairness and that have left them experiencing violence or the threat of violence on a daily basis.

Many organizations are working on these issues but a comprehensive network for coordination and cooperation nationally and regionally as well as sharing of expertise and experience by professionals and stakeholders is often lacking. We need to learn best practices and share our experiences and change the behavior, attitudes, approaches and the mindset of men and women.

The work with boys and men must go beyond the most obvious signs and symbols of masculinities to discover knowledge as well as ideas on how boys and men can become part of the movement for gender equality. We will have to involve all the stakeholders to initiate research on men's gender identities and roles and contextualize the challenges in society.

The study is an attempt to review the programs and efforts of different organizations in engaging men and boys for attaining the goal of gender equality. It also seeks an understanding and coordination among the stakeholders to resist the societal and cultural pressures against any desired change. The study not only clarifies the concepts

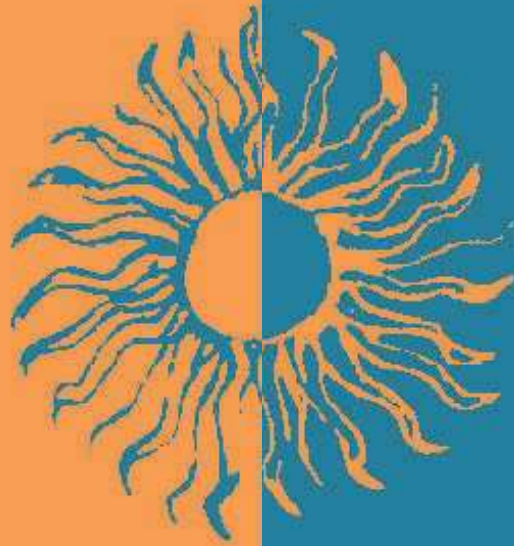


of Patriarchy and Masculinity but also unfolds the role of men in the discourse on gender.

I am sure that this study will play a significant role in offering guidelines in approaching, understanding and rethinking gendered policy and initiating a meaningful dialogue for changing the traditional and rigid attitudes and mindset of the society.

Anis Haroon
Chairperson,
National Commission on
the Status of Women,
Pakistan

Towards Masculinities





TOWARDS MASCULINITIES

Context

Most of us would agree that the word 'gender' for all intents and purposes points to women. And where it marks a shift from the earlier 'Women in Development' lens and incorporates men in the picture, gender continues to be used in contemporary social science discourse and the development sector as a synonym for 'women'. Gender also continues to be viewed as a binary entity for men and women and ignores transgender identities, at least in mainstream popular discourse.

The reasons for the former are obvious: *The issue of gender equality was placed on the policy agenda by women. It is women who are disadvantaged by the main patterns of gender inequality and who therefore have the claim for redress*¹. Where men have always been an unavoidable part of the policies and practices of development work, their participation has been articulated as the 'other half' whose relationships and dynamics with women need to be confronted

and challenged. Attempts to understand men; the diversities within masculinities, how these come into play in relationships with not just women but also men; how they function in individual lives and are also structurally embedded in institutions, have been limited.

'Male involvement', 'men as partners' or 'engaging men' are terms that are being increasingly used in our work on gender. *The agenda of engaging men is not novel because of whom it addresses, but how it addresses men as men — as gendered beings who participate in gender relations*². It is a recognition that in patriarchy, there are different forms and categories within masculinities and those masculinities are also about relationships with other men and intersections with other social markers of inequalities such as class, ethnicity, sexual/gender expression etc.

¹ Connell R.W, *Change among gate keepers: Men, Masculinities and Gender Equality in the Global Arena*, Journal of Women in culture and society, 2005

² Flood, Micheal, *Mainstreaming Men in Gender and Development*, Presentation to AusAID Gender Seminar Series, Canberra , 2005



Patriarchy refers to the systemic relationship of power between men and women, whereas masculinity concerns both inter and intra-gender relationships. While it cannot be argued that under patriarchy all forms of masculinity are equally valorized, there is, nevertheless, an overwhelming consensus regarding the superiority of men over women. Patriarchy 'makes' men superior, whereas masculinity is the process of producing superior men.

Masculinity refers to the socially produced but embodied ways of being male. Its manifestations include manners of speech, behaviour, gestures, social interaction, a division of tasks 'proper' to men and women ('men work in offices, women do housework'), and an overall narrative that positions it as superior to its perceived antithesis: femininity³.

Why work with men and boys: Rationale

Let us first examine the reasons for why globally there is an increasing acknowledgement of the role of men within the gender discourse.

Firstly, there has been a growing recognition that gender is 'relational' and the discourse around this must also look at the dimensions of masculinities in social existence. *Gender inequalities are embedded in a multidimensional structure of relationships between women and men, and men and men, which, as the modern sociology of gender shows, operates at every level of human experience, from economic arrangements, culture, and the state to interpersonal relationships and individual emotions*⁴. Thus if gender equality is a long-term goal of changing gender relations, and making them more equal, less oppressive and less patriarchal, any lens to understand this and any formula or fix for this must address men.

Secondly, moving towards a gender-equal society involves significant structural change as well as change in individual lives. Connected to this is

³ Srivastava, Sanjay, *Addressing Unequal Power and Voice*. Technical Background Paper for the UNDP Human Development Report for the Asia-Pacific Colombo: UNDP).

⁴ Connell, R.W. *Gender*. 2002. Cambridge: Polity.

Walby, Sylvia. 1997. *Gender Transformations*. London: Routledge.



the realization that men are also the gatekeepers of the gender order and control resources required to materialize women's claims for equality and redress. They are the power brokers, and in both visible and invisible ways control women's access to rights. So this change requires social support, including significant endorsement from men and boys. The latter can be seen as a more strategic reason and some would argue is an instrumentalist approach.

Lastly, it is important to realize that there are categories within men, and all men do not benefit in the same way under patriarchy. Examples of this are men who are not heterosexual, men who are considered 'effeminate' physically or in terms of mannerism, men who cannot earn, men belonging to certain ethnic groups or class, disabled men etc. These are all categories that within the larger apparently homogenous category of men undergo immense pressures of not meeting certain ascribed standards even though they still may benefit within the larger patriarchal society. Moreover, men too carry the load of inflexible gender stereotyping and acknowledging that men, as individuals, suffer from gender inequalities, injustices and stereotypes in their own right, particularly due to unhealthy definitions of 'manhood'

and society's harsh and unrelenting demands and expectations which often have a detrimental impact on lifestyle and health. Herein, lies a powerful potential for a shift in ownership of these issues. Indeed there are many men who are not, but could be powerful allies in the development of society that is not steeped in inequality and oppression.

So where the first reason posits male involvement as the only viable way to proceed as it understands the total frame of social relations and the site for change as being men and women, the second is a strategy where the ultimate goal remains the same, men are a means to an end—stepping stones that must be involved if women are to have a better chance at success. The third approach believes in the potential of men to be allies as it recognizes that they too may have a stake in this change.

Programmatically, these approaches would translate into a number of varied kinds of initiatives. Globally, a great deal of research is now being attempted with a view to understand men's gender identities and practices, masculinities and the social processes by which they are constructed including cultural and media images of men. Discussions on fatherhood and programmatic interventions that have



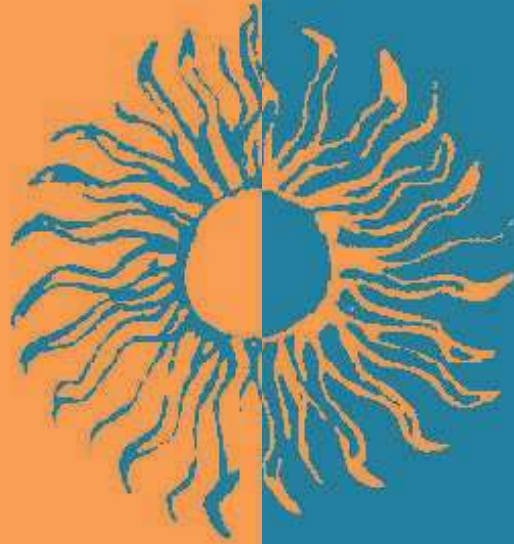
sought to increase men's involvement in families have been conducted in the US, Africa and South America. In Australia, there has been much concern about boys' 'failure' in school and special programs devised for boys. Men's violence toward women has been the subject of a number of practical interventions ranging from large scale campaigns and community interventions including film projects. In South Asia, the 'Let's Talk Men' series was a film project attempting to catalyze a discussion on masculinities and the importance of developing

interventions with boys and men on gender. Men's health and vulnerabilities posed by gender norms and practices has also received much attention especially with reference to HIV/AIDS programming.

The broad rationales shared above provide a backdrop to the case studies that follow as they have implications for the kind of programming done by organizations, their ways of working and how men are ultimately located within this struggle for gender justice.



Mapping Of Initiatives: The Work With Men And Boys





MAPPING OF INITIATIVES: THE WORK WITH MEN AND BOYS

Background

Across the world, a number of initiatives on sexual and reproductive health, women's economic empowerment, political participation and violence against women have started exploring work with men as allies. These programs hold great promise, as they broaden the constituents of this social change; erstwhile seen as limited to women. Moreover, a growing body of work from within the region and across the world supports the idea that men and boys are willing to participate in discussions related to gender equality, and rethinking masculinities. The success of these initiatives has led to an increasing interest in adapting this work in settings throughout the world.

In Pakistan, there has been some work in this area, however largely in pockets or on a small scale with very little opportunity for cross exchange and learning. The MenEngage Alliance in Pakistan was set up in 2007 with a view to meet this gap and mobilize interest and build capacity for this kind of work with men and boys. In the August 2009 Alliance meeting, it was agreed by Alliance members to undertake a mapping exercise with a view to

document and capture work being done in the country. This would provide baseline data on the kind of initiatives being taken, and as such, prove a useful tool for Alliance planning and strategizing for the future. It would also help to showcase innovative/unique work being done in Pakistan both within the country and across the region as similar exercises are being planned in countries like Nepal, Bangladesh and India.

MenEngage is a global alliance of NGOs and UN agencies that seek to engage boys and men to achieve gender equality. The Alliance came together in 2004 with the general goal of working in partnership to promote the engagement of men and boys in achieving gender equality, promoting health and reducing violence at the global level, including questioning the structural barriers to achieving gender equality.

MenEngage Alliance South Asia was established in February 2007 and works with the national alliances and other existing networks to seek a collective voice on the call for engaging boys & men in gender equality, to build and improve the field of practice

around engaging boys & men in gender justice, and advocate before policymakers at the local, national, and regional levels. The regional alliance functions through the Regional Steering Committee and the Secretariat, currently hosted by Save the Children Sweden Regional Office in Khatmandu.

MenEngage Pakistan (MEP) was established as a follow up to a regional consultation meeting held in Katmandu – Nepal (January 2007) with a view to provide a platform to mobilize interest and capacity for work with men and boys. MenEngage Alliance Pakistan's secretariat was initially host by Gender Justice through Musalihat Anjuman Project (GJTMAP) of UNDP. In May 2009, the Alliance secretariat shifted from UNDP to Rozan.

Currently the MenEngage-Pakistan secretariat is hosted by Rozan, an Islamabad based NGO working on issues related to emotional health, gender, violence against women, children, and the reproductive health of adolescents.

The Study

The primary objective of the mapping study was *'to provide an overview of the work being done with men and boys on gender equality in Pakistan, with a view to*

understand current knowledge, capacity and learning needs of national/local/public organizations'.

More specifically the study aimed to

- ≈ Capture different approaches and strategies for working with men and boys on gender equality especially volunteers roles and involvement
- ≈ Inventorize capacity, skills and tools developed for engaging men and boys for gender equality.
- ≈ Identify the learning needs of organizations on gender equality, and challenges faced while working with men and boys.

The mapping study collected preliminary information on a total of sixty six (66) organizations working on prevention of gender based violence (GBV), gender equality and services (counseling, clinical and knowledge/information) for women, men and youth. These organization were identified with assistance from Alliance members.

Data was collected in two stages. **Stage one** consisted of a mailed questionnaire and telephonic follow up. The questionnaire aimed at understanding the interventions of the organization with men and boys, its rationale, demographics of group worked with,



material developed and the nature of program activities. It also sought to capture lessons and challenges of this work and asked about the interest of the group in taking this work forward. Twenty nine (29) organization out of the sixty six (66) organizations responded to the first stage questionnaire.

Stage Two involved the selection of organizations for more in-depth interviews based on the information in the 29 questionnaires received. 11 organizations were selected for the 2nd stage.

Organizations participating in the second stage were selected against the following criteria.

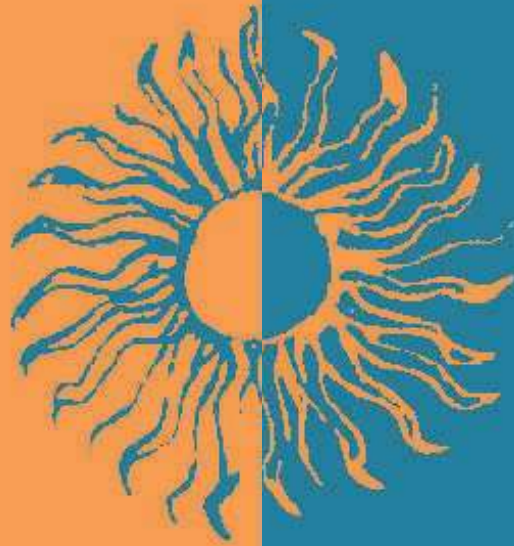
- ☞ Clear mandate on Gender Equality
- ☞ Focus on Gender Based Violence (GBV)
- ☞ Innovation in work related to strategy or group worked with.

An attempt was made to select different types of organizations in terms of their coverage. Some of the organizations selected are working at a local level whereas others have a national mandate. An attempt was also made to ensure that diverse strategies /types of work (research, awareness raising, training etc.) were reflected in the stage two pool.

Case studies focusing on the work of these groups with men and boys were then developed. This involved onsite interviews with senior management and program staff, review of records, project documents and material and the development of the case study in consultation with the organization.

It is important to note here, that the mapping exercise is not an exhaustive study but an attempt to provide a window into the kinds of programming being done with men and boys around gender equality in Pakistan.

Case Studies of Organizations Working with Men and Boys



Each of the following 11 case studies present one initiative of an NGO that works with men and/or boys as a distinct focus.

The primary focus of the case study is to analyze the program/project intervention for the following:

- ✿ Rationale for working with men and boys*
- ✿ Activities involved*
- ✿ Material developed (if any)*
- ✿ Challenges and opportunities identified by the group*
- ✿ Information on evaluations conducted (where available)*

It also gives an organizational overview along with information about involvement of volunteers.



AL-ASAR DEVELOPMENT ORGANIZATION

Dera Ghazi Khan, Punjab

Why we work with men and boys

“D.G.Khan district is situated in southern Punjab. The district presents fascinating development challenges as the region had a resilient feudal system, which is now in transition. Patronages that bonded peasants to their feudal landlords have weakened over the years, but they still have a strong position in local decision making especially resolving community disputes and marital issues. The overall social set up is such that men traditionally hold powerful roles such as landlord, tribal head or religious leader. Engaging men is an essential strategy to bring about a positive change in the society because men are the power holders and can change structures to minimize violence against women and also against men.”

Program/Project Detail

- **Thematic Area:**
Gender based violence,
Reproductive health and
Education
- **Nature of Work:**
Awareness raising and capacity
building
- **Type of Men and Boys:**
Religious leaders, community
influentials, and men and young
boys.
- **Geographical Coverage:**
Dera Ghazi Khan District -
Southern Punjab, Pakistan

Al-Asar initiated a 9 months project titled ‘Gender based violence and Reproductive Health’ in March 2009 to

December 2009. The project aimed at improving local community knowledge, attitude and practices to create an environment where multiple stakeholders pay attention to gender based violence in connection with reproductive health and rights. Capacity development of local CBOs and awareness raising in local communities were key strategies for Al-Asar to promote gender equality and prevent GBV.

The main target groups in the project were local religious leaders (*Maulvis* from all prominent sects), young boys and community men, landlords, lawyers, government representatives



(Population Department) and medical doctors. The role of religious leaders was considered key to condemn issues related to GBV and reproductive health risks, e.g. violence, unsafe abortion as a threat to women lives, early marriages, home deliveries as life risk for mothers.

Under this project a steering committee of six members was formed. This included 1 member from the local population department (govt.), 1 religious leader (*Maulvi*), 1 NGO member, 1 member from the local health department (govt.), 1 member from the media and 1 member from the local social welfare department (govt.). The role of the steering committee was crucial in terms of planning, monitoring and decision making in the project. At least two to three members of the steering committee participated in every activity of the organization at the district level as well as the union council.

Building upon its prior work with the target groups described above, Al-Asar initiated a three month project on gender based violence and reproductive health (GBV-RII) from January to April 2010 in District Dera Ghazi Khan in collaboration with the 'Movies that Matter' Foundation based in Netherland. This is an initiative of

the Dutch section of Amnesty International and uses film as a tool to organize debate on social issues. The major objective of the project was to sensitize the local community about negative impacts of GBV on human lives. Movies with strong social messages were screened for young boys and men at the district and union council level. Local influential persons such as religious, political and social leaders, and volunteers participated in these movie screenings and discussions. The organizing team also carried out a comprehensive publicity campaign by using the dhol (traditional drum) to announce the event, broadcasting messages through mosque loud speakers and displaying banners and posters in all public places near the exhibition site. Shops, hotels, union councils, private and government healthcare facilities and educational institutions were also visited for direct outreach and advertisement of the film exhibition. Before screening movies in the community, local newspapers were contacted to highlight the campaign activity. After watching the movie a facilitator from Al-Asar would ask participants to discuss the film and link with the social context of their area, asking questions such as, "Does Islam permit the violence prevalent in our society?" and "How can we end violence in our area?"



The following Indian movies were screened;

Chambli	Chini Kum	Bavinder	Hari Bhari	Fire	Earth	Prinda
The Namesake	Kalyug	Lajja	Mandi	Machis	Provoked	Astitva

The biggest challenge identified by Al-Asar was to get men and boys interested enough to participate in discussions on violence. They felt that movies were a good medium to engage men and boys especially youth.

Material/Resource Developed

- Poster titled 'Sochiay! Akhir Kon hai Zeme daar'? (Think! Who is ultimately responsible)....This includes messages on teenage marriage, honor killings, sexual, physical violence & emotional abuse, and sex selection through abortion.

Organizational Overview

Al-Asar Development Organization (ADO) is an organization in Dera Ghazi Khan- Southern Punjab. It was established in 1995 as a right based development organization. Al-Asar's mission is to improve the socio-economic standard of people in

Pakistan by mobilizing and strengthening marginalized communities and community based organizations through participatory approaches and service delivery; main areas of focus involve education and health. The organization has a staff of 33 including 15 women and 18 men in its main office.

Volunteers and Al-Asar

Al-Asar has a limited number of volunteers. A total of 10 volunteers are registered including 4 volunteers engaged in GBV prevention work and 6 male dispensers involved in service delivery. The six dispensers are engaged in medical camps arranged by Al-Asar once a week at the union council and district levels. The other 4 volunteers (2 men and 2 women) attend cluster meetings related to violence issues and facilitate awareness raising sessions in the community with the guidance of Al-Asar project team.





AMAL
Youth Development Network

AMAL HUMAN DEVELOPMENT NETWORK

Islamabad

Why we work with men and boys

“In our work on sexual health and HIV/AIDS; it became apparent to us that on issues such as condom negotiation it is not enough to raise awareness with women alone; involvement of men is a must. Over the years, we have come to realize that this role (of men) as gate keepers needs to shift to partners.”

Program/Project Detail

- **Thematic Area:**
Gender, Sexuality and HIV/AIDS prevention.
- **Nature of work:**
Awareness raising and sensitization using peer education and networking.
- **Type of men and boys:**
Street children (boys and young men).
- **Geographical Coverage:**
Pir Vadhai- Rawalpindi

AMAL chose to work with male street children because they are especially vulnerable to sexual and physical abuse. Identifying notions of masculinity as a central force that shapes and increases vulnerability of street children, AMAL has been operating its *Youth Empowerment Skills (YES!)* project out of a Drop-in Center in Pir Vadhai since March 2010. This

project is aimed at making a particular group of young boys and children (street children) aware of their rights, equipping them with life skills, sexual health and HIV/AIDS information, and to train them as peer educators in messages around masculinities, violence, body protections and safe sex methods.

YES! Interventions explore overlaps between masculinities and different forms of sexual exploitation and violence, i.e., how do prevailing gender norms and views of manhood or masculinities contribute to men and boys' perception of sexual violence and the “demand-side” of sexual exploitation especially sex using physical violence. The project is based on the idea that messaging around masculinities is a key contributor to vulnerability to violence and sexual



disease. Some of the most widely prevalent messages include 'Mard bardashi karta hai, rota nai hai' ('A man bears pain without crying'); 'Gali hamara kalma hai' ('Abusive/humiliating language is OK'); 'Jo na milay ussay cheen lo' ('What you don't have, snatch it from someone else'); 'Asli mard dard se nai darta' ('Real men are not afraid of pain'); and 'Mein kuch kar ke dikhlaoonga' ('I will prove myself'). The project aims to explore and challenge these ideas among the target group. A project staff shared, *"Many young boys use blades on their arms, with the number of scars signifying manliness. This is almost a ritual that earns them respect among peers but that obviously has serious implications for disease transmission."*

The project focuses almost exclusively on boys and men within two major groups – street children and key stakeholders such as traders, hoteliers and transporters. AMAL adopts a peer education model with strategies including messages and trainings on sexual exploitation, gender based violence, body protection, safe sex methods, condom negotiation and rights based assertive skills to empower street children to protect themselves from HIV/AIDS and other STIs.

The project also focuses on networking and linkage development

with elected representatives, local government officials, service providers, law enforcement agencies, local community based organizations (CBOs) and education departments.

Recognizing the reality of the lives these boys live, the project focuses on disease prevention and safety rather than prevention of abuse. Children trained as peer educators are then involved in taking the message further and discussing it with other children in the area.

One challenge to this work is the high turnover rate in peer educators due to the high mobility of this group. Incidents of intimidation of peer educators by hotel owners and groups running prostitution dens have also occurred, sometimes resulting in peer educators losing jobs. Project staff uses various mitigation strategies including finding influential allies in the community, training peer educators to be safe and deliver messages where there is less threat, finding them new placement and police protection.

Material/Resource Developed

- Training Manual-Zindagi guzarne yki moassar maharatain (ToT peer education manual on life skills)



- Audio cassettes for street children, with messages on promoting healthier ways of being men and prevention from HIV/AIDS.
- Pictorial leaflets on First Aid Training and HIV/AIDS.

Organizational Overview

AMAL means action in Urdu. Started in 1994 as a youth-focused HIV/AIDS action group, today AMAL is an NGO working on prevention, treatment and awareness around HIV/AIDS in Pakistan. AMAL recognizes patriarchal social structures at the root of the exclusion of women and young children, which prevent them from their full rights as citizens and as a result, identifies these group as vulnerable as they suffer not only social exclusion but also are exposed to violence, trafficking and sexual abuse.

AMAL tackles the problems of HIV/AIDS in women and young people in two ways.

Through its growing project portfolio, designed to bring about change in the lives of individuals and communities.

Through a series of events and collaborations with other organizations,

intended to raise the profile of issues central to women and young people in Pakistan.

Identifying itself as an advocacy and research group, it attempts to use interventions to serve as points for advocacy with other groups within civil society and state.

Currently based only in Islamabad, it did have a field operation in Baluchistan in Quetta from 2002 to 2008, where it worked with street children under the same theme as the YES! Project currently operational in Rawalpindi. Two of its 9 current staff members are women whereas field staff involved with the YES! Project is all male.

Volunteers and AMAL

The organization has a small number of volunteers, mostly ex-interns and friends from the community that are called in on a need basis for activities like dissemination, distributions etc. Although peer educators receive a small stipend, they are essentially looked upon as brave community volunteers that take up AMAL's mission and message forward to other young boys.





Why we work with men and boys

“Citizen advocacy and action is essential because Aurat Foundation (AF) believes that unless there is a political framework in the country which allows citizens to participate in decision-making, implementation of policies and programmes and the monitoring of public authorities and representatives, there will not be any space for women to play an active role in governance. For AF, change has always been about mobilizing citizens, men and women, so yes, working with men is an essential feature of AF programmes. You cannot isolate a section of society and work with only one group; neither can you isolate one issue and work on the other exclusively. Changes in men's attitude are strategic for women's rights to materialize.”

Program/Project Detail

- **Thematic Area:**
Political and economic empowerment of women, violence against women
- **Nature of Work:**
Capacity development, community mobilization and advocacy
- **Type of Men and Boys:**
Community men and boys
- **Geographical Coverage:**
All four provinces, Islamabad (Federal), Gilgit-Baltistan and AJK

The Program for *Strengthening Citizens Advocacy and Action* has evolved out of AF's efforts to create awareness at the

district level about women's concerns in the areas of economic and political participation, and violence against women (VAW). Over the years AF has set up Citizens Action Committees (CACs) in 73 districts across Pakistan and AJK through awareness raising and planning follow-up actions with interested groups of citizens who have agreed to come together in a formal structure to provide concrete solutions to women's problems. Examples include providing direct support to survivors of violence including legal aid, campaigning for women representation in local government elections and district government monitoring.



There are 25-50 committee members in each Citizens Action Committee (CAC) at the community level of which 60-70% members are men. CAC members are trained by AF in terms of skills/knowledge development i.e. GBV issues, VAW, training, CEDAW, Beijing+, and project cycle management. These CACs create awareness about women's problems and concerns in a local context, undertaking advocacy and pressing for action where possible. The Program further facilitates advocacy and action for women with the district level line departments, district administration and the criminal justice system, and with public representatives at that level and below. Members include men and women from trade unions, media, bar councils, NGOs and CBOs, teachers, local councillors and members from departments of social welfare, agriculture and health.

A further strengthening of citizens has been through political education, through which citizens are being strengthened to play a political role for effective participation in governance. This provides information on key political and economic issues, and how activists can intervene in and influence political institutions functioning in the country. District Resource Centres have been set up in 70 districts of Pakistan which function in collabo-

ration with the Citizens Action Committees. These Resource Centres provide information and support for women local councillors in these districts.

The Citizens Action Committees in 73 districts of Pakistan and AJK provide the base for the countrywide network of AF for advocacy and action for women's rights. Over 1250 civil society organisations are represented in these committees, comprising mostly of male members volunteering their time and commitment to provide the entry point into grassroots level communities, and to take up issues crucial for women, like access to economic resources, institutions of political decision making and checking violence against them. It is the organization's belief that education in key political issues and participation in various AF campaigns has given them relevant experience and made them politically astute.

Mobilizing men on women's issues has been challenging -staff initially faced resistance while gathering men and women to sit together in the same hall, especially in Khyber Pakhtunkhwa and Baluchistan. However, with continued exposure and opportunity to discuss issues faced by the community as a whole, the resistance has decreased. An interesting



observation was that where men were more active in meetings; vocal and also took on leadership roles, women's sensitivity and interest in community development such as health and education was keener. The Program however, recognized early on that dynamics like men being more dominant and opting for coordinating positions had to be challenged and they took affirmative action, such as, introducing a team model of leadership where women and men both were to be part of leadership teams. As such, AF has taken care to ensure that women's leadership is encouraged and more prominent in initiatives that work with men.

Material/Resource Developed

- Post card-Aao mil kar sunfi tashadud ka khatma karain (Join hands to end gender based violence)in connection with 16 days of activism against gender violence, 25 Nov – 10 Dec 2008
- Poster-Siasi qayadat mai auratoon ki shirkat (Women participation in political leadership)
- Poster- Mulki taraki ka asaas auratoon mai tahafuz ka ihsaas (Sense of women protection is the base of national development)

Organizational Overview

Aurat Publication and Information Service Foundation (Aurat Foundation/AF) is one of the earliest women's rights groups that emerged nearly 25 years ago and while its agenda has been largely women's economic and political rights and VAW, its strategy and approach have always acknowledged men as partners in this work.

Aurat Foundation has its head Office in Islamabad, and four regional offices in the provincial capitals (Lahore, Karachi, Peshawar and Quetta). Further, with its local partners in all the districts of Pakistan, AF is a national civil society organization with the largest district level network in the country.

There are three major operational programmes that the Aurat Foundation has been running since 1995. These are the information programme for grass roots action and organization, the programme for strengthening citizens for advocacy and action, and the advocacy programme for affirmative legislation and policies. The Operational Programmes overlap the three strategic areas of information, capacity building and advocacy, and functions at different levels of the community,



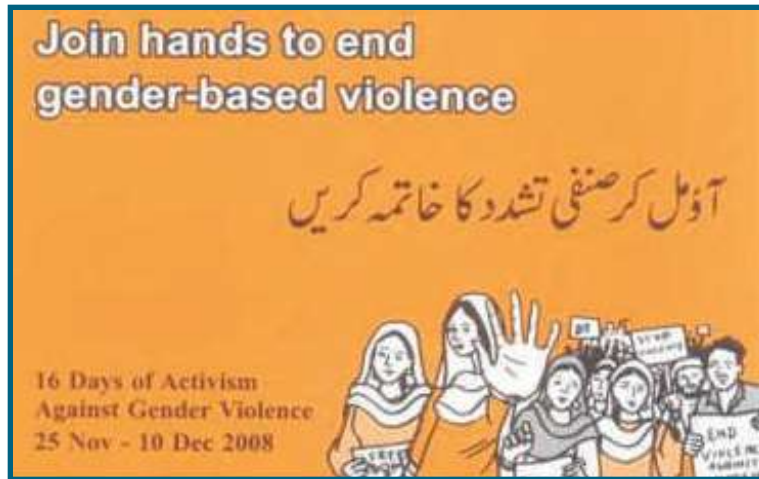
intermediary level of civil society organizations, and the macro level of policy making and legislation.

There are approximately 113 staffers at the Foundation and with 80% of the program staff being women.

Volunteers and AF

AF has a countrywide network of voluntary citizens' groups and individual activists. There are 1250 organizations in 108 districts across the countries who are working with AF on volunteer basis. Currently there are 25,000 volunteers working with AF and 65% of these are men. These volunteers are engaged at the

community level to create awareness on issues related to VAW, good governance, political awareness etc. These groups include Citizens Action Committees (CACs), Resource Groups and Aurat Foundation Resource Centres (AF-RCs) and Information Network Centres (INCs). Management and records of these groups are decentralized at the regional office level. AF has a formal program for youth development through which young students, who have an academic background in gender studies; sociology, psychology, and anthropology etc., are offered 3-month internships.





COMMUNITY DEVELOPMENT FOUNDATION (CDF)

Jacobabad, Sindh

Why we work with men and boys

“Change in society cannot take place without taking measures to involve men because they are mostly the ultimate decision makers in domestic as well as public life. In Jacobabad numerous tribes have lived together for hundreds of years, including the notable Brahvi (Baloch origin), Khoso, Murri, Bugti and Rind tribes. Due to prevalence of strong cultural and tribal norms women's participation in different sectors is minimal. The notion of honor is attached to women and tribes can engage in long term violent confrontations on this issue. This scenario highlights the importance of and need for working with men.”

Program/Project Detail

- **Thematic Area:**
Gender equality, women empowerment
- **Nature of Work:**
Awareness raising, advocacy and capacity building
- **Type of Men and Boys:**
Community based men and young boys
- **Geographical Coverage:**
Jacobabad (Sindh)

CDF executed the 'We Can Campaign' (a global campaign being run for six years at the South Asian regional level 2005-2011 in Bangladesh, Sri Lanka, India, Pakistan and Afghanistan) in 2010, aimed primarily at mobilizing men and boys of ages 15-25 on VAW.

The campaign comprised of three important steps, the first being to mobilize like-minded persons from the community (men and women). For this purpose, awareness raising sessions were conducted with groups that included discussions on issues of violence in the village or area, introduction to the campaign, human rights, women rights and role of men/women to reduce violence.

As a second step, CDF organized trainings for these potential change makers at village level. Training content included an introduction to the campaign, campaign strategy, human rights charter, types of violence against women, role of change makers and networking. By attending these sessions each volunteer becomes a



'change maker' by pledging to further the cause. The process of identifying change makers was carried out in all union councils of the district, Jacobabad (Sindh).

The third step was networking and alliance building by organizing change makers into formal forums where they can work as a pressure group against the violations of rights of women. Currently there exist four types of such forums at the village, union council, taluka and district levels. At village and union council levels influential persons, trained change makers and local leaders are the members of the forum. At taluka level the forums include civil society members, lawyers, media persons and the UC Nazim. At the district level, members from press club, civil society, electronic media, and human rights cell comprise a forum where incidences of GBV are brought under discussion and appropriate action is devised in consultation.

Material/Resource Developed

- *Pictorial Charts-Sachi kahanion per nubni tabdeeli kay maymaron ka flip chart (Chart of real life stories of change makers regarding GBV).*

Organizational Overview

Community Development Foundation (CDF) was established in 2003. It is a non-governmental organization that came into being on self-help basis and is based in Jacobabad - Sindh. It works for gender equality, women empowerment, education and human resource development by involving young graduates in community and office work. Advocacy and training are two major strategies employed by CDF to work on thematic areas.

CDF has a total staff of 17 persons out of which 10 are men and 7 are women. Believing firmly in the potential of people, CDF trains local volunteers in community mobilization, advocacy, training and reporting.

Volunteers and CDF

Community Development Foundation (CDF) has a formal setup for volunteers. Currently there are 63 volunteers (42 men and 21 women). CDF trains volunteers before engaging them in any task in order to build their capacity on various issues e.g. social mobilization, gender sensitization, report writing, child protection, and relief distribution activities. CDF is a well known local organization so volunteers contact CDF office via emails or telephone and personal visits. CDF volunteers arrange meetings with community



people, conduct trainings on GBV, support flood relief distribution activities, and conduct awareness sessions/trainings on child protection rights at a local level under the supervision and guidance of CDF team members. The general secretary of CDF is the focal person for

managing volunteers including e.g. deployment, training and maintaining records of volunteers. CDF encourages female volunteers to work with the organization but women involvement in volunteerism is less due to cultural constraints.





FAMILY PLANNING ASSOCIATION OF PAKISTAN (FPAP)

Pakistan

Why we work with men and boys

“Men are an essential part of the work we do. We see them as fathers, husbands and decision makers. We recognize that men have a great need for SRII health services which they often feel are tailored for women only. As our work on women's empowerment has increased and gained momentum, we realize that for this to be meaningful, men have to be involved.”

Program/Project Detail

- **Thematic Area:**
Violence against women
- **Nature of work:**
Material development, training and theatre
- **Type of men and boys:**
Religious leaders
- **Geographical Coverage:**
Mardan and Swabi, Khyber Pakhtunkwa

Swara is an alternative dispute resolution mechanism whereby disputes (often murders) are resolved through traditional ways like jirga. Swara is a child marriage custom and is tied to blood feuds among the different tribes and families where young girls from one tribe or family are forcibly married to members of another tribe or family in order to resolve disputes. The main purpose of the 'Rahnuma

Swara Project is to facilitate change in community perceptions regarding Swara and GBV, and generate support for Sexual and reproductive health (SRIIR) to increase access to SRIIR services. The project involves activities such as increasing stakeholder support (religious leaders, mothers-in-law, female teachers, youth, electronic and print media) through raising awareness and building capacity. Strategies for these include development and dissemination of Informational, Educational and Communication (IEC) material, workshops, meetings, *Mushairas* (poetry competitions) and the formation of core group of religious leaders.

A unique feature of this project has been the active and deliberate



involvement of religious leaders. Based on the premise that Islam does not sanction or promote *Swara*, that this powerful medium can be used to motivate and convince people that this custom is unacceptable. Working with religious leaders/imams of the community – which by default in Pakistan are all men – has been a core project focus.

FPAP holds day-long seminars on “Reproductive health and the roles & responsibilities of Religious leaders” with these men. In preparation for these meetings, the team gathered reference material from the Quran. As preparation for these meetings, reference material from the Quran was especially gathered, this supports positive SRH practices and condemns VAW, particularly *swara*. In addition, senior scholars are also involved to further influence community religious leaders. Over the project period 16 *fatwas* (religious condemnation) against *Swara*, GBV and early child marriage have been obtained from religious leaders belonging to different schools of thought. Many have also included this topic in their Friday prayer sermons.

One challenge experienced by the project team is that while there is increasing support from religious leaders that *Swara* is un-Islamic, the

hesitation and negativity about family planning – considered as un-Islamic by many – continues to be a hindrance. Also, negative perceptions about NGOs and their supposed 'Western agenda' still prevail, especially among community influentials like *jirga* members. The *Swara* project started in 2009 and continued till 2011.

Material/Resource Developed

- Information booklet for communities with references from Quran, Sunnah and fatwas in regard to Gender Equality and SRIIR.
- IEC material for communities, titled *Islam aur khandani Mansoobabundi aur Fatwa* (Islam, Family planning and Injunctions of religious leaders).
- Manual on Trauma, Guilt, Shame and Self-esteem specifically for young men (available in English only).
- Manual for trainers on GBV (Adapted from Aahung's Manual for Trainers on Gender Sexual Rights and Sexuality - available in English only).
- Manual on Men's participation in SRIIR (Adapted from an International Planned Parenthood Federation (IPPF) publication - available in English only).



- Handbook for adolescents and young people, titled 'Knowing about your Body, Health & Rights –available in English & Urdu)
- IEC material on *Khudluzati* (Masturbation): Myths and Facts (available in Urdu)
- Set of posters to question negative masculinity norms.
- Documentary highlighting men and boys concerns, experiences etc. related to masculinity.
- Flyers for men on Men's SRH needs and masculinity.
- Yaari Dosti: Young Men Redefine Masculinity. A training manual for young men by IPPF/SARO.

Organizational Overview

Set up in 1953, the Family Planning Association of Pakistan is one of the oldest NGO's in Pakistan. It is an affiliate of International Planned Parenthood Federation. Set up primarily as service delivery organization whose primary interventions were around family planning, the mandate and services of the association have grown steadily over the years to a more holistic development paradigm that includes women and adolescent empowerment, primary health care and RII extension services including HIV/AIDS services.

FPAP aims to promote family planning and sexual reproductive health by providing services to men, women and youth, using strategies such as running static and mobile services e.g. family welfare center, clinics, and hospitals, as well as income generation skill building programs, literacy classes, leadership development, micro enterprise training, telephone helplines, raising awareness on SRH and GBV and capacity building of key stakeholders. It seeks to provide holistic programming to communities as opposed to vertical or limited services. FPAP also works in partnership with the Ministry of Population Welfare. From 1990 onwards the organization has consciously involved male youth and men. Where initially the organization focused on family planning methods such as vasectomy, over the years services for young men and boys have expanded to include SRH services, counseling and general health provision. Strategies used for increasing male involvement are extending clinic timings to the evening, as well as hiring more male staff such as doctors and counselors. In addition, activities that involve the youth such as theatre are also employed.

GBV is one thematic area for FPAP and the organization addresses this in its



mainstream programmes through its health services, e.g. screening and referral support for survivors of GBV and also special projects. An example of the latter is the project on Institutional Strengthening & Awareness Raising to combat extreme forms of GBV (burn cases, in particular).

The organization has a staff of 245 including 132 male and 113 female. These staff members are spread all over Pakistan, with FPAP functioning through 5 regional offices and 14 programme units and offices.

Volunteers and Rahnuma (FPAP)

FPAP has a volunteer-based governance structure with volunteers present at highest level of management. Volunteers are inducted at the community level and based on their

involvement and participation can raise through various tiers such regional, national committees to serve on the National Executive Committee. The organization has a volunteer base of over 25,000 persons. At the community level volunteers can be engaged in a variety of tasks such as awareness raising activities, client referral and fund raising. FPAP is volunteer based organization and actively promote their participation in policy and programme planning. In order to make the participation meaningful, volunteers will be mobilized from all spheres and in rural as well as urban areas.

Regional council members and community level volunteers are managed by FPAP's regional offices and their program management offices, while National council members are managed through the head office.





Why we work with men and boys

“Unless you go through men, women are difficult to access; as such they are critical for entry. Change will not come about unless men are on board. That is the reality of the power structures we have. However, it is important to question this approach as well, as sometimes the fear is that by involving men we may further strengthen their power”.

Program/Project Detail

- **Thematic Area:**
Health and Social Justice
- **Nature of work:**
Awareness raising and sensitization
- **Type of men and boys:**
Youth
- **Geographical Coverage:**
Peripheral areas around of Quaid-i-Azam University, Islamabad. (Phulwari, Rumali, & Shahdra)

IDRAK's work in Phulwari, Rumali & Shahdra communities was started in 2006. Using health and hygiene and awareness raising around Hepatitis C as an entry point, the project works with groups of young men and girls to explore issues around gender, especially GBV. The strategy is to introduce non-threatening topics in the beginning and from these issues

tease out gender stereotypes and power relations that make men and women vulnerable.

Where the organization acknowledges that working with the more 'powerful' segment in society can be a useful strategy in the short run it voices concern that it may actually be strengthening their role as gate keepers and controllers of women's lives.

IDRAK's approach is non-formal and it has yet to develop and document its module on work with young boys but it is keen to do so and is also keen to learn from other groups whose work is more developed in this area.

Material/Resource Developed

- Article-Patriarchy and Conservatism related to Domestic Violence Against Women.



- Dynamics of Violence in Lives of Pakistani Youth: A Study based on Perceptions and Experiences of University Students Regarding Different Types of Violence in Pakistan

Organizational Overview

IDRAK was set up in 2006 and registered in 2008. It is an NGO working in the area of health and social justice through research, information dissemination and training. The specific areas of operation are awareness raising for the prevention of communicable diseases, specifically Hepatitis-C, and engaging men and

boys for promoting peace and tolerance to end violence of all kinds, with specific emphasis on GBV. The organization operates at a national level in partnership with government departments, networks, local NGO/CBO's, and communities. It is based in Islamabad with 12 staff members, 4 of whom are women.

Volunteers and IDRAK

Although lacking a formal volunteer programme, IDRAK sees many of its community supporters as volunteers. They support the organization in arranging groups and a large number of them are men.





Why we work with men and boys

“Traditionally interventions on gender equality have involved work with women but gender is relational. This also has to be about changing men. Gender equality efforts are simply less effective if they do not engage men because they burden women with the responsibility for change. Moreover, incidents of men's violence against women are not random acts by 'un-gendered' individuals. So when we talk about interventions to address the problem we have to talk about men and masculinities (the privileges and the costs).”

Program/Project Detail

- **Thematic Area:**
Emotional health, Gender based violence and child sexual abuse
- **Nature of work:**
Training and capacity development
- **Type of men and boys:**
Men in Uniform; police men and women
- **Geographical Coverage:**
National: Police Training colleges and schools all over Pakistan

Initiated eleven years ago, Rozan's 'Rabata Program' works with the police force, a pre-dominantly male institution in Pakistan and focuses on building awareness, sensitivity and skills in the personnel to respond more effectively to issues of violence against women and children.

Rozan's interventions have a two-fold strategy - investing in individual policemen/women through sensitization workshops; and working with senior police management in an attempt to institutionalize and own this agenda. The organization has a formal partnership with the National Police Academy (NPA) in Islamabad, the prime institution at a national level with the mandate to meet training needs of police personnel.

Rozan' module developed for the police is based on the premise that as products of a patriarchal society, we all (men and women) act upon and actively propagate certain harmful attitudes. Attitudes can range from deeply personal issues such as how we express anger to more societal issues such as indifference to cruelty to

others and crimes against women. It is Rozan's belief that each individual carries within him/herself, in varying degrees, the capacity to learn and grow. Rozan believes that sensitizing people to their own emotions and needs allows individuals to connect better with the needs of others. Simply put, if men are to be sensitized to women's issues, first they have to learn to be sensitive to their own needs.

Keeping in view the above stated rationale the curriculum starts with highlighting the importance of self-awareness, especially around the socialization of gender roles; being aware of one's prejudices; power and powerlessness; and then addresses the practical needs of policemen/women like stress and anger management and communication skills. Finally, issues related to gender, violence against women and children and human

rights violation have been addressed. These contents are discussed in a workshop style setting with small groups, making it participatory and experiential through an atmosphere of respect, trust and encouragement.

Formal and informal feedback from participants and other sections of the community has been collected – and continues to be extremely positive – and has provided Rozan with the momentum to continue working with the police. Measuring attitudinal change is a difficult task; however, a limited evaluation study aimed at assessing the impact of the project and the modules was built in as part of the first project design. It is also worthy to mention here that feedback through refresher sessions, case studies and informal sharing continues to pour in and is documented regularly.



Rozan training modules for three cadres of the police force were endorsed by the National Police Training Management Board in July 2006 and are now formally part of the curriculum for regular police.

However, implementation is a challenge and the current focus of Rozan's activities. Challenges faced include the limited effectiveness of training as an intervention when working in an institution rigidly defined by masculine norms. *“The institutional culture, which thrives on traditional notions of masculine power and uses verbal abuse, physical aggression and humiliation as a regular form of discipline within these institutions has serious impact on the effectiveness of this kind of work”*. However, there are many individual stories of change where, despite institutional resistances, there has been persistence and commitment on part of change agents within the system.

Material/Resource Developed

- Training modules for three tiers of Pakistan police i.e. Constable/ Head Constable, Assistant Sub

Inspector / Sub Inspector / Inspectors, and Assistant Superintendent of Police under training (ASP- UT)

- Qualitative Research Report titled 'Understanding Masculinities'. This is a formative research on masculinities and gender based violence in a peri-urban area in Rawalpindi, Pakistan, 2010.

Organizational Overview

Set up in 1998, Rozan is an Islamabad based non-government and non-profit organization working on issues of emotional health, gender and violence against women, children and the youth through increasing awareness, providing psychological services and capacity building for both the state and civil society actors.

Boys and men have been an essential feature of all Rozan activities since its inception. Rozan's work with men includes work with the police, male journalists and young male volunteers involved with the White Ribbon Campaign¹ every year. Other activities have addressed men's vulnerabilities e.g. working with male victims of child sexual abuse and the male youth that

¹ The White Ribbon Campaign (WRC) is the largest effort in the world of men working to end violence against women (VAW). Campaigns are led by both men and women, even though the focus is on educating men and boys.



calls the youth help line. In 2008, Rozan acknowledging the importance of consolidation of its work with men and boys, set up the *Humqadam* (it is an Urdu word which means a companion who accompanies at every step in life) project which in addition to working in communities with young men on gender based violence also conducts research on masculinities. *IHumqadam* is also the current secretariat for the National MenEngage alliance.

All Rozan programmes are structured around three primary strategies: awareness raising, psychological support and referral, and capacity building and training.

Operating nationally through its training component, the organization has an office in Islamabad. Currently it has 35 staff members with 14 men and 21 women.

Volunteers and Rozan

Involvement of communities on the issue of VAW and to build ownership of the communities on this issue is an integral part of Rozan's work. The Rozan volunteer programme is a formal unit within the organization managed by a coordinator. Rozan programs regularly utilize volunteers through placement facilitated by the

volunteer coordinator who matches volunteer skills and program needs. Many volunteers are youth fresh out of college and university and who contribute to program and office work within the organization. Rozan also conducts volunteer trainings annually, and has also involved volunteers from time to time in areas like raising awareness and counseling. The later has been done after a sustained mentoring process. Currently Rozan has 240 volunteers including 106 men and 134 women, and age group between 20 to 35 years and they are called in from time to time for various Rozan activities. Formal records are maintained of volunteer intake, feedback and time logged in.

Two of its programs (telephone helpline service for youth and the child sexual abuse program) also run a Long Distance Volunteer Program which is an initiative which allows young people from all over the country to raise awareness amongst their peers.

Recognizing the importance of working with youth, the organization also has a strong internship programme where every year two cycles of 4 months each are run; each cycle trains an average of 8-12 individuals





SAHIL

Islamabad

Why we work with men and boys

Sahil has always recognized the vulnerability of young boys to child sexual abuse and as such has always worked with boys. It also realizes that an overwhelming majority of perpetrators of violence are also men. Understanding the dynamics of power and violence and how notions of masculinity are embedded in themes of violence, Sahil is clear that we must talk to men about masculinities and its costs”.

Program/Project Detail

- **Thematic Area:**
Child Rights and Child Sexual Abuse
- **Nature of work:**
Training and capacity building, awareness raising, legal aid and counseling
- **Type of men and boys:**
Street children, juveniles in prisons
- **Geographical Coverage:**
Islamabad, Rawalpindi, Lahore, Abbottabad, Sukkur and Jaffarabad.

An interesting project that Sahil took up in 2006 was the *Juvenile Rehabilitation program*. The impetus for taking up the project was an incident of an older boy sexually molesting a younger boy; because of active pursuance of the case by Sahil's legal team the offender was sentenced. At this point the organization began to

explore the treatment of juvenile offenders and decided to initiate work in the Adilya Jail (Rawalpindi).

Activities in this project include group counseling sessions, recreational activities, free legal aid, a social and financial education programme and medical camps such as screening and vaccination against Hepatitis -B and C. Issues explored in counseling are aggressive behaviors, parental relations, social adjustments, low confidence level, difficulties in family relations, abusive language and conflict resolution.

Challenges highlighted by the team involved in the initiative include the fact that larger institutional policies and structures at the jail can at times be unsympathetic to the work and can pose a challenge. They create an environment that does not support the



values of respect, empowerment and acceptance that the project team aims at developing in these children. Also, children are often fairly disturbed and getting their attention and retaining it during sessions is a challenge.

Last year, Sahil also worked with Group Development Sanjog to develop tools that to address issues of sexuality amongst adolescents exposed to sexual behaviors while living on the street. The project looked at finding creative and interesting methods of sharing information with children that would allow them to explore sensitive issues comfortably. It also aimed at building the capacity of care givers on using the tools. Based on an extensive need assessment survey carried out with staff in 13 drop-in Centers and shelter houses for children in 6 major cities of Pakistan (Islamabad, Rawalpindi, Lahore, Peshawar, Quetta and Karachi) the project content focused on the following four components: Masculinity, HIV & AIDS, Child Sexual Abuse & Pornography and Commercial Sexual Exploitation & Prostitution.

The tool that was developed includes techniques such as using clips from films and documentary drama videos, role play, activities and games. It also has an evaluation in built with pre and post test forms for the intervention.

Material/Resource Developed

- Sahil's Quarterly magazine (Jan-March 2009) focused on Involving men in ending violence
- Aflatoon– A tool Kit for street children on child social & financial education
- Information chart on HIV/AIDS awareness for children
- Translated Michael Kaufman's article titled 'The Seven P's of men's violence' into Urdu

Organizational Overview

With an exclusive focus on child sexual abuse, Sahil was set up in 1996. Sahil's mission is to create a better future for the children of Pakistan through advocacy, creating support systems for children, awareness on body protection, and enhancing legal and psychological services for victims of child sexual abuse.

As an organization reaching out to boys in nearly all its activities, it was hard for the purpose of this mapping to identify one project to analyze. Sahil clearly has the mandate to work with men and boys in its work on child sexual abuse and is now beginning to explore more clearly how masculinities and gender are integrally linked to these issues.



In 2008 Sahil attended a capacity building workshop on ending gender violence held in Islamabad. This was followed by a series of 7 workshops in various referral units aimed at involving men and boys in initiatives for ending GBV. These workshops and Sahil's involvement with Alliance has allowed the organization to begin exploring links between masculinities and the vulnerabilities of young boys and men to sexual abuse.

The organization has a staff of 39 (15 women and 24 men) including members at referral units in 4 cities (Lahore, Abottabad, Jaffarabad, and Sukkur).

The organization is keenly aware of the need for impact evaluation studies and commissioned an impact assessment of Sahil programs in 2008. However, it acknowledges that evaluation of programs that aim to change mindsets is challenging. The organization cited the following indicators as evidence that its work is not only impactful but much-needed: An increased in the number of reported cases; greater case load; and ability to provide a comprehensive package of services to survivors based on their geographical location.

90% of all legal cases the organization deals with are of boys; with nearly 50%

of survivors being counseled also being boys.

Volunteers and Sahil

The organization has a strong volunteer program with a volunteer base spread across referral sites. Volunteers must be 18 and above, and have to formally register with the organization after which they receive volunteer cards that are renewed every year. Clear rules and regulations are also shared with volunteers at the time of induction. Although no trainings are planned for volunteers specifically, they are encouraged to attend trainings being held by referral site staff with other groups. Sahil also gives a 'Best Volunteer of the Year' award that is duly mentioned in its newsletter along with a listing of other work done by volunteers.

Most volunteers conduct activities like arranging groups for orientations, distribution of material, monitoring newspaper reports regarding child sexual abuse. Volunteers are discouraged from doing activities like conducting orientation or running workshops as Sahil feels that this work is highly sensitive and the organization lacks the capacity to systematically train and monitor volunteer performance in such areas. Currently Sahil has 827 volunteers, with 90% of these being men.





SARSABZ FOUNDATION

Faisalabad, Punjab

Why we work with men and boys

“Gender based violence is violence in which both men and women are victimized by patriarchal norms. Women form the most marginalized segment of our society and face violence from family members as well as outsiders. Men need to be educated to enhance their knowledge building on impact of violence, especially on women’s physical, psychological and emotional health.”

Program/Project Detail

- **Thematic Area:**
Gender based violence
- **Nature of Work:**
Awareness raising, advocacy and capacity building
- **Type of Men and Boys:**
University graduates (students)
- **Geographical Coverage:**
Faisalabad, Pakistan

In 2007, Sarsabz Foundation (SF) launched a district-wide campaign titled ‘Engaging Men as Allies in Ending Violence against Women’. The initiative aimed at engaging young people in the prevention of VAW in their communities. SF conducted a series of events, mostly in universities and colleges in Faisalabad such as Agricultural University Government College and Law College. The events included poster competitions, seminars, radio talk shows and training

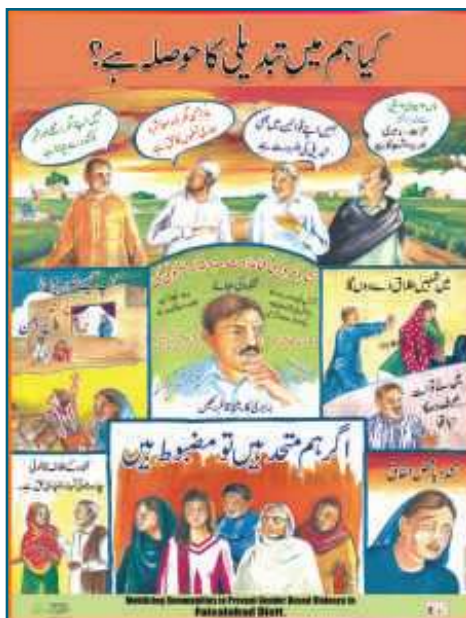
workshops.. The activities conducted in the selected universities aimed at building knowledge of students on VAW, exploring the causes and consequences of violence, and building the capacity of the participants to speak out against all forms of violence and abuse against women and men in their communities.

A signature campaign was also launched after a dialogue among university faculty and students on the widespread prevalence of VAW and the role of legislatures and the judicial system. SF also organized one-day learning and sharing forum on VAW; the aim was to draw out personal experiences and future commitments from participating students, parents and teachers. The learning forum highlighted issues faced by women and participants came up with a



number of recommendations and strategies to combat GBV. During 2010, SF organized five radio talk shows on the subject, “What can young men do to stop violence against women?”. The shows were aired through FM and Radio Pakistan, Faisalabad.

The organization felt that the involvement of youth in development programs/projects is a big challenge because youth feels isolated from issues at a national level and lacks forums where they can contribute to the discourse. Furthermore, the fear of religious and cultural backlash inhibits young boys and men from participating in gender and women related events. Lack of staff trained on gender-related issues is also another challenge cited by the organization.



The organization is keen to take up this work with men and boys in a more consolidated fashion and is planning to seek funds to start a full-fledged program.

Material/Resource Developed

- Poster titled, “Kia hum main tabdili ka hosla hay?” (Do we have courage to change?)

Organizational Overview

Sarsabz Foundation (SF) is a non-governmental organization committed to the cause of human rights and social sector development. SF was established in 1992 and is based in Faisalabad district (Punjab). Its mission is to create an enabling environment for participatory governance and sustainable collective action for gender development, gender justice and peace through organization of marginalized sections of society and development of their capacities.

The largest portfolio of SF's work is around gender, addressing GBV and VAW with the objective of addressing the root causes of violence, bringing a positive change in both the policy framework and the environment that perpetuates its acceptance at an institutional and community level, and improving violence prevention and

victim protection services. To address these issues SF is involved in research and capacity building at the community level and in creating awareness among local people through trainings on VAW and GBV. SF is also providing support to the survivors of domestic violence through counseling and legal support to settle disputes among the groups/families. SF works in direct partnership with more than 100 organizations located in 18 districts of the province of Punjab. It also works with public institutions, private sector organizations, academics, and research bureaus. SF has total staff of 22 out of which 8 are men and 14 are women.

Volunteers and SF

SF involves volunteers in different activities and has a formal setup for volunteer management. There are 185 volunteers out of which 44 are men. Some volunteers maintain data on media reporting regarding VAW issues. At the community level, volunteers arrange corner meetings with communities to give SF programme teams members opportunities to promote the organization's activities. Other volunteer tasks include engaging with community members to resolve domestic violence issues between families and referring cases to the SF office for support.





SOCIETY FOR EMPOWERING HUMAN RESOURCE (SEHER)

Quetta, Balochistan

Why we work with men and boys

“Men are the basic agents of change. Due to cultural and religious barriers men hold power and often promote violence against both men and women but it is the women who are the more victimized segment in our society. Engaging men and young boys is a key strategy to prevent GBV. The roles assigned to men and women in society vary from culture to culture and we believe that these roles can and need to change with time.”

Program/Project Detail

- **Thematic Area:**
Child Protection and Women Empowerment
- **Nature of work:**
Capacity building & Awareness raising
- **Type of men and boys:**
Youth, community leaders & teachers
- **Geographical Coverage:**
Nine Districts of Balochistan (Quetta, Bolan, Sibi, Naserabad, Jaffarabad, Lasbela, Noshki, Pishin, & Loralai)

SEHER has been engaging men and boys aged 18 and above in different activities under the ‘WE CAN Campaign’ since 2008. The aim of the Campaign is to bring a change in the lives of women and men and a

meaningful decrease in the extent to which they face various forms of violence. The Campaign has been run at the regional level in South Asia for the past six years (2005-2011), with India, Sri Lanka, Afghanistan, Bangladesh and Pakistan participating in this effort to end VAW. In 2009 SEHER became provincial secretariat of WE CAN campaign for Balochistan.

The campaign aimed at changing attitudes and behaviors through over five million ‘Change Makers’- any person or group of persons who are willing to pledge that they will not commit any violence in their relationship and will participate in the campaign – who would actively work to influence women and men within their communities. Under the We Can



Campaign in Pakistan, Change Makers were trained by SEHER on issues of VAW and GBV.

Groups that the Campaign targets in particular include youth, students, teachers, political and religious leaders, CBOs and community influentials. Apart from general campaign activities during the sixteen days of activism [from 25 November to 10 December] and on International Women Day [8th March], the rest of each year is used to further the work around the campaign activities. These activities include awareness raising events including cultural shows, donkey cart rallies, camel races, street theatre, motor boat rallies, torch rallies etc. At the end of the event, the people are informed about the goals of the campaign and encouraged to participate.

Under the We Can campaign, SEHER organizes a quarterly press conference, and broadcasts both FM radio talk shows as well as and live recorded programs on TV on the topic of involving men in efforts to end GBV.

One of the most important aspects of the campaign is the 'Change Maker Assemblies' where participants share their experiences of activism through the Campaign, which include

achievements such as facilitating attitudinal change among communities, and various hurdles and challenges faced along the way.

Some challenges faced by SEHER include resistance from cultural and religious groups; retaining the interest of young boys and men; and the lack of acceptance of VAW as a crime rather than a social norm.

Material/Resource Developed

- Poster titled 'Kum umri ki shadi hum rok saktay hain' (We can stop early child marriage)
- Poster titled 'Tashadud se pak zindageon ki tamer-Hamari zemaydari' (Ensuring lives free of violence... Our responsibility)
- Poster titled 'WE Can End violence against women... Khawateen ki izat... hamari zemedari' (Ensuring respect for women... Our responsibility)

Organizational Overview

Society for Empowering Human Resource (SEHER) was established in 1998 by a group of youth sharing a common aim and commitment to address human misery with a special focus on vulnerable segment of society, i.e. women, children,



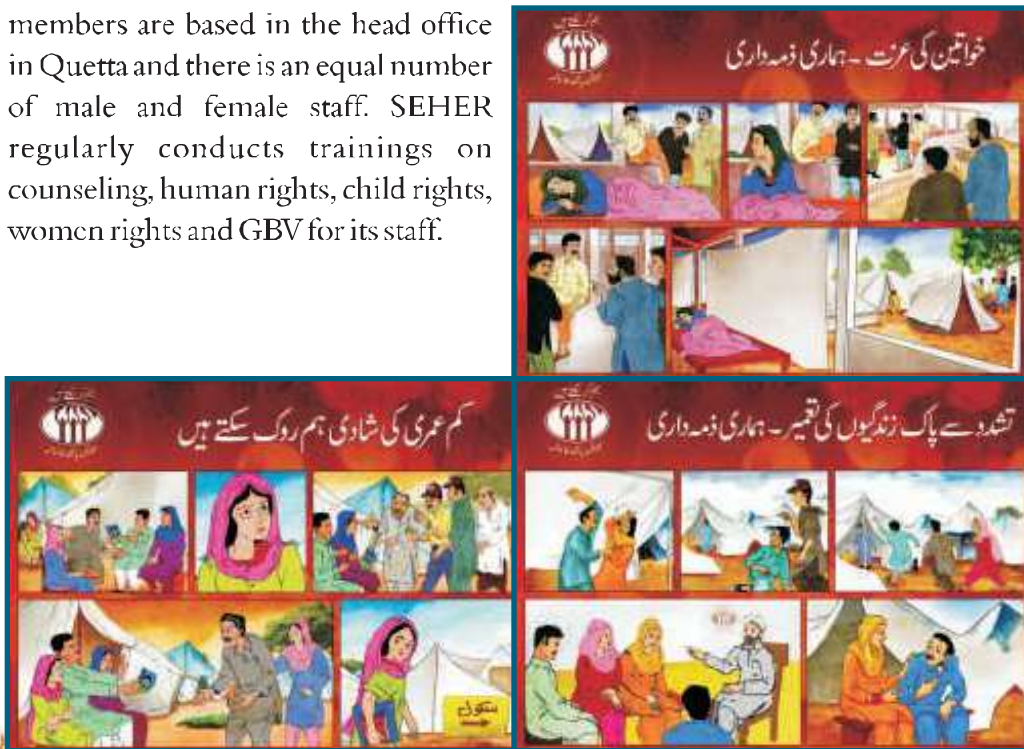
minorities, refugees, the disabled, survivors of abuse and the poorest of the poor.

SEHER is guided by a vision for a prosperous and violence-free society with a mission to empower the marginalized segment of the society to assert their social, economic and political rights. SEHER is working on VAW, GBV, women empowerment and child rights. Under these thematic areas, the organization raises awareness, and conducts advocacy and training with community members.

SEHER has four sub-offices in Balochistan (Nascerabad, Gadani, Loralai and Balbandi). 50 staff members are based in the head office in Quetta and there is an equal number of male and female staff. SEHER regularly conducts trainings on counseling, human rights, child rights, women rights and GBV for its staff.

Volunteers and SEHER

The organization does not have a formal volunteer programme. Currently there are 10 volunteers (7 men and 3 are women) engaged with SEHER, 2 of whom (1 man and 1 woman) have been trained on GBV prevention and have been working with SEHER on a regular basis for the last seven years. The rest of the volunteers support activities such as administrative work, flood relief activities, social mobilization at the community level and arranging trainings and events. SEHER would like to involve more female volunteers but families often discourage women from working with organizations.





WHITE RIBBON CAMPAIGN PAKISTAN

Lahore, Punjab

Why we work with men and boys

“In the past, several campaigns have been launched to improve the status of women however, they have nearly always targeted women in order to acquaint them with their rights – men were never included in these campaigns, which left a huge gap. We believe that justice can be provided by those who do injustice because they have the power to do both.”

Program/Project Detail

- **Thematic Area:**
Violence against women
- **Nature of work:**
Campaign based Programs
- **Type of men and boys:**
College students
- **Geographical Coverage:**
Nation wide

Identifying adolescence as the ideal stage for intervention to mould young minds and challenge unjust social norms, the White Ribbon Campaign Pakistan (WRCP) has chosen youth as a key group. The Youth Leadership Program by WRCP seeks to promote positive change among the youth of this country in this time of rising intolerance.

Operating in educational institutions in over 50 districts across Pakistan, the program has sought to involve young

male students. This target group is engaged through a three step process. First, the program organizes awareness camps where an informational stall is set up during university events. Program staff approaches students through these stalls, especially targeting students at social science, media studies, and gender studies departments. The WRCP distributes literature related to VAW and asks students to sign up as volunteers and get involved with the Campaign.

The next phase in youth engagement is conducting seminars and workshops on VAW in universities and colleges, providing opportunities for students to interact directly with gender experts, activists and scholars. Not only do the seminars illuminate various aspects of VAW but also suggested corrective/preventive mea-



sures. Issues discussed during these 2-3 hour long seminars include gender equity, masculinity, status of women in Islam, legal aspects of violence and psychological impact of violence.

The third phase in youth engagement provides students opportunities to directly participate in competitions and organize seminars on their own. One example of such activities is slogan writing competitions held at various universities. Over 459 prize-winning slogans have emerged from these competitions including the following: 1) “V” Value, “V” Violence - Choice is yours: 2) “Violence is cowardice, be brave: 3) “Ilaqooq-e-Niswan ka Nigehbaan - Jinnah ka Pakistan!” (Custodian of the rights of women- Jinnah's Pakistan).

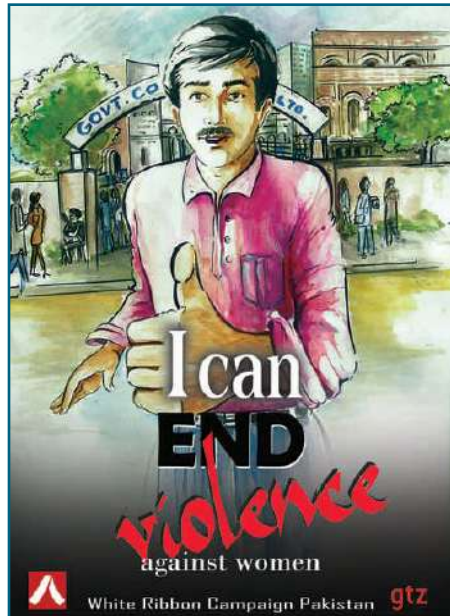
Using sports, particularly power sports to promote the idea that, “Strong men are gentlemen,” the WRCP initiated a fairly unique way of raising awareness on VAW. The ideology is based on the notion that true strength lies in respect for others' rights rather than oppressing those may be physically weaker. Sporting events like Boxing, Arm Wrestling and Kabaddi, where winning depends almost entirely on one's physical strength, are arranged at colleges and other public places, where all those in attendance make a pledge to

not use their strength to abuse women. The issue of VAW remains front and center throughout the event – banners with slogans denouncing VAW are displayed widely, the live commentary makes references to the issue, and various IEC materials is distributed after the contest is over. The day's winners are then asked to publically condemn VAW and express their support for the movement.

Currently active in over 40 educational institutions, the Youth Leadership Program plans to branch out to other colleges and universities across the country in the near future. Acknowledging that youth are affected by a multitude of issues, the program intends to expand its focus to include peace, non-violence, SRHR and political engagement of youth.

WRCP have observed that it is difficult to get young male students interested during the initial phases of their three-step strategy; the general perception is that these are issues related to women and women alone should be involved in such initiatives. The campaign responds to this challenge by using creative and innovative ideas such as linking their activities to power sports.





Material/Resource Developed

- White ribbons, posters, mugs, pledge papers and banners
- Documentary film titled 'The Beginning of New Era' (A film about people from different socio economic and geographical background and their views on VAW)

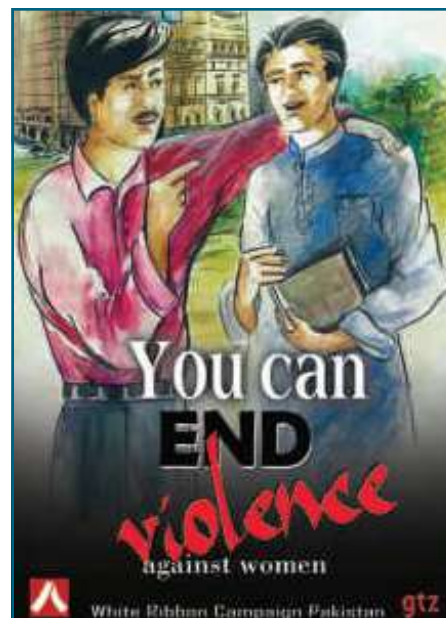
Organizational Overview

Registered as the White Ribbon Campaign Pakistan since 2006, this initiative was set up by the Women's Empowerment group, an NGO based in Lahore. Women's Empowerment Group - WEG is a not-for-profit, non-governmental organization aiming to improve the quality of the life of

womenfolk by creating awareness among masses and sensitizing policy makers towards women issues.

The WEG was keen to take on work with men and boys as it believes that for meaningful results men must be part of this struggle. Its goal is to create awareness among men and boys specifically and the general public to develop communities where there is mutual respect, peace and harmony. It strongly believes in using the language of responsibility rather than blame, bringing religion into the framework of working on VAW and creating non-threatening entry points with critical stakeholders.

Using strategies such as theatre, development and dissemination of



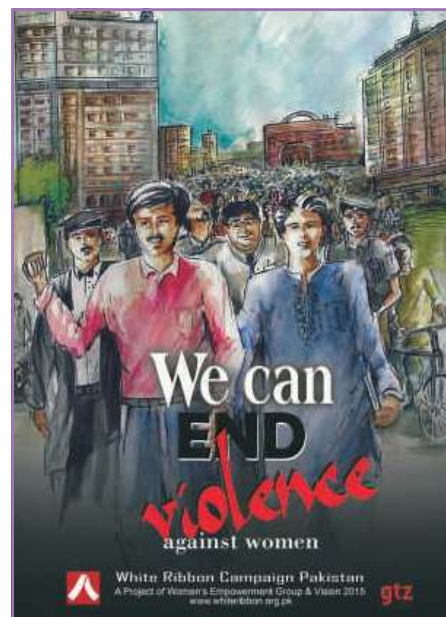
visual and print material, and mass media, seminars and awareness raising events, the organization's core work is to raise awareness on the issue of VAW and involving men and boys as partners. It also seeks to build and maintain alliances with CBOs that wish to work with the WRCP.

Identifying one key programme to highlight was a challenge as the WRCP's main focus is to increase involvement of men and boys. Other groups that it works with include media (mostly journalists in press clubs across Pakistan), industrial workers, male members of chambers of commerce, farmers associations, labor unions and bar councils and representatives of government departments. The organization has a staff of 12 persons with 60% of this group comprising of male members.

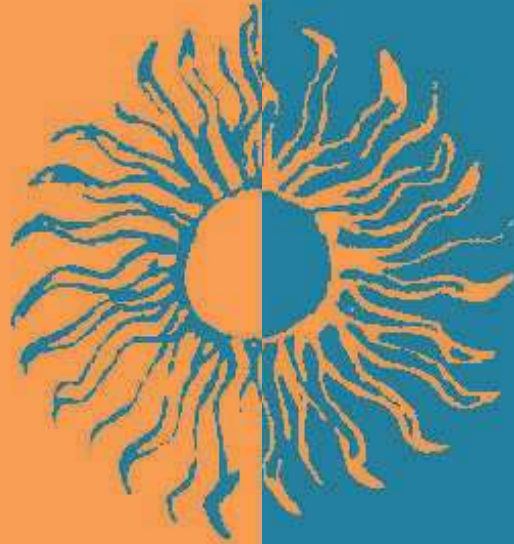
Volunteers and WRCP

Volunteerism is a core strategy of the Campaign and the program recruits a large number of volunteers. The Campaign has been able to attract over 5,000 students as volunteers; 70% of whom are men.

Despite being based in Lahore, the campaign is able to hold activities in various cities primarily with the help of volunteers who provide logistical support in organizing various events of WRCP and mobilize others to join. WRCP has proper software to maintain a volunteer database and a project officer of White Ribbon is responsible for maintaining this database. WRCP keeps its volunteers updated regarding upcoming and ongoing activities, and invites them to participate in training programs as well.



Reviewing The Ef
Men and Boy
Possibilities, D
The Way Forward





REVIEWING THE EFFORTS TO INVOLVE MEN AND BOY AS PARTNERS: POSSIBILITIES, DILEMMAS AND THE WAY FORWARD

This chapter reviews the projects of 11 different organizations, their rationales for this work, and looks at how these organizations visualize social change and the role of men in changing gender relations. It examines their work, the groups they have chosen to work with, their successes and their discontents.

At the outset, it is important to point out that the mapping study is not exhaustive nor does it claim to be representative of the entire body of work around men and masculinities in Pakistan. It is limited also in that it looks only at project/program initiatives by NGOs and does not capture research, cultural or policy initiatives. As such, the limitations of this study, impact the analysis presented below.

Moreover, this chapter is a synthesis and interpretation by the organization conducting the mapping study namely Rozan. As such, the analysis reflected below, although based on the lessons, challenges and information shared

by the program planners and implementers interviewed, does not claim to be representative of the thinking of MEP members.

Having said that, the study does present us with an opportunity to collect practices and interventions of rights based and development groups and start to review the kind of work that is developing around men and masculinities in Pakistan. This will not be an attempt to judge or evaluate this work; rather, this chapter hopes to instigate some thought and some critique in our collective work on this emerging and exciting field of work: men and masculinities.

Motivations

This was a question we asked all the organizations interviewed. The reason why an organization chooses to work with men is a critical question as it highlights the approach and understanding of these organizations on these issues.

Where all group identified work with men and or/boys, there is a distinct



difference between them. Some organizations recognize masculinities as a key construct to deepen and understand their work with men while others identify working with men on gender issues as a strategy, to reach women and bring redress. So in essence, a crude classification would be groups working on masculinities (not just with men) and groups working with men on women's issues.

The first category consists of groups that believe that working with men and boys and their vulnerabilities, especially those intensified by masculine norm and stereotypes is important as these groups require support. These include the sexual health services offered to youth by FPAP, programs offered to street children by Amal and juveniles and street children supported by Sahil. Legal services provided to male survivors of sexual abuse by Sahil would also fall under this category.

Some groups within this first category work with young boys with a clear focus on issues faced by them without necessarily bringing in marginalization of women and girls. Amal's YES project conducts training sessions with street children which unpack messages around masculinities and their link to violence and vulnerability. This project aims at making street children aware of their rights, equipping them with

life skills, sexual health and HIV/AIDS information, and to train them as peer educators in messages around masculinities, violence, body protections and safe sex methods. Sahil counselors explore issues such as anger management, interpersonal relationships, social adjustment and conflict resolution in counseling sessions with male juveniles in jail settings.

Other groups such as Rozan's police training program work on gender issues with a focus on masculinities. For example, the training module used with police, in addition to looking at root cause of violence against women and the role of police, will also look at the socialization of men and boys and forms of violence against them by other men.

The second category is of NGO's that have chosen to work with this group as they see it as an important strategy since men play the role of gatekeepers. For many (ADO, CDF, IDRAK etc.) who run projects in deeply conservative and feudalistic cultural settings male involvement is almost a necessary first step, where accessing women would be unthinkable without working with men in that area. Creating a buy in /alliance with the powerful in the community is, of course, a useful strategy and these groups cite this as one of the main



reasons to men; many shared real stories of how women, accessed by their programs and interventions, say community training programs or health services who had previously not been allowed to attend.

Some challenges voiced by these organizations include keeping the interest in their activities alive and having at times to dilute agenda to be acceptable. It is important to unpack the issue of interest because it points towards a dilemma for men. If projects and programs are to benefit women, why should men be involved? If men cannot see the benefit for themselves, why should they be involved in these projects and risk losing power? Some organizations have met this challenge creatively by taking on arenas that are male dominated such as sports (WRCP) or cultural events (SEHER) or movie-showings (ADO).

A fear in such types of initiatives, which was also cited by one of the groups was that working with the powerful gender in some ways encourages men to hold on to their power and as a result, provoke paternalism- where men feel that they must solve women's problem and in many ways continue with the traditional role of protectors. This presents an interesting dilemma for if paternalism is at the core of

masculinities and if initiatives to challenge masculinities inadvertently encourage this and in the process actually de-value women's agency, then they can come under question. This raises an important question for such initiatives: how to support women without essentially disempowering them and reinforcing the status quo? It is important to point out that this may not be a position that the NGO's offering the program encourage or espouse, but that it translates into this at the community level because of the skewed power relations that already exist between men and women.

A third category sees men and women as citizen, individuals who must be engaged irrespective of their gender rather than because of it in order to ensure stronger participation and more support for this social change. Aurat Foundation is one example where the emphasis is on enhancing capacity for responsible citizenship for both men and women, and of seeing both as equal members of one society and thus equally important to include in efforts for change. Yet as pointed out by Aurat Foundation, in such initiatives there is a need for sensitivity or a nuanced understanding of the dynamics of working with two unequal groups, where one group is inherently marginalized and efforts at



affirmative action to mitigate or offset these disadvantages must be part of the such program e.g. shared leadership. This could perhaps be an answer to the dilemma posed above, about working with men and boys in ways that do not undermine women's agency.

Each category is obviously not airtight and most organizations studied in this mapping exercise lean towards one or more, so it is difficult to classify clear-cut groups. Moreover, for many this is an evolving understanding, where their learning and work with these groups have brought them to new points of understanding.

Charting Efforts

In the first category of organizations that address issues of masculinities or issues of men arising from gender, interventions offered by different groups include psychological counseling, health services, condoms distribution and training programmes (FPAP, Sahil, Rozan, and Amal). Issues addressed range from sexual and reproductive health, sexual abuse, emotional health and sensitization to the socialization process and gender discrimination.

Some of this work (c.g., Rozan) looks at self analysis as an essential foundation: 'the change we want to see in the world has to begin with the self'.

The organization believes that the sharing of personal stories that trace trajectories of socialization and experiences around injustice can also be a pathway to work with men who experience emasculation in a rigidly hierarchical world where standards of masculinity can, at times, be impossible to attain.

The second category of organizations which work with men predominantly on issues of women, raise awareness and consciousness of men around gender roles, discrimination of women both within homes and also in the public domain and institutions (law, governance, media etc.) and the role and responsibilities of men as the 'powerful' gender (CDF, SF, SEHER, WRCP, ADO). Predominantly, the type of work is around raising consciousness with most groups through seminars, running campaigns or a series of activities, development of messaging and IEC material. Some programs have actively used the type of messenger as a critical strategy; for examples involvement of religious scholars in sending out appropriate messaging c.g (FPAP, ADO). With some groups innovative mediums like movie screenings, audio tapes have been used. Others have chosen sites carefully; where they feel the audience may be more amenable or more interested such as sports venues,



cultural events (WRCP, SEHER, FPAP).

A popular strategy is campaign work mostly with young men where, after an initial sensitization, they are mobilized to take forward this agenda (WRCP, SEHER, CDF). This is a fairly successful strategy, which is largely activity focused and clearly has a large buy-in with young people as the numbers reached out to are impressive.

Some of these initiatives also involve engaging men to lobby for policy change, be it at the local or district level (AF).

Except for a few organizations (AF) which look at violence against women within the larger framework of issues faced by women such as political participation and representation, most organizations studied have stand alone program/projects on VAW. None of the programs reviewed by us look at forced renegotiation of the meanings of masculinity for men¹ due to rising poverty levels, declining livelihoods, radicalization, etc. Of course, there is the limitation that the study looked only at groups that identified/ articulated gender as part of their

work, and within that violence against women as a core theme. As mentioned earlier, 'gender' is understood by many to mean women and, thus where this could be an issue of semantics, it also reflects a genuine gap on how men's issues as gendered identities find little space for inclusion in the agendas of these programs. Sexuality and sexual health can be one exception (Sahil, ADO, Amal, FPAP), as this is one area where men have been recognized as a legitimate target group largely as a result of HIV/AIDS work, but here too, this is within the narrow health perspective as opposed to an acknowledgement of sexual diversities or the oppressiveness of heteronormativity.

The most common age group worked with is young men and boys. Part of the reason cited by organizations is the apparent vulnerability of young men, compounded by age and in some of these groups, by lower socio-economic status. In addition, donor interest in youth has been a reality for Pakistan in the last 15 years and has lead a number of NGO's to initiate work with the youth. It is also an age where sexual/gender identity is forming and often contested and challenged by societal norms and

¹ Connell R.W, *Change among gate keepers: Men, Masculinities and Gender Equality in the Global Arena*, Journal of Women in culture and society, 2005



standards. This vulnerability can be a specific focus of a programme (e.g., Sahil's work with juveniles or Amal's work with street children) or it can translate into an interest and buy-in as these group can relate or empathize more with a social change agenda than, for example, much older men (WRCP, ADO, CDF, SF, SEIHER). This also reflects the relatively higher challenge of working with older age groups or men who are higher up in the hierarchy of masculinist ideals and have more to lose.

Very few organizations present models of real partnership; most organizations work with men and women in separate groups and opportunities for cross sharing are limited. Part of the reason for this is the reality of a rigidly segregated society but for many this is an arena yet un-explored and throws up interesting challenges and possibilities.

Involvement of Volunteers

Community mobilization and activism are values that remain integral to work on social justice, and as such the study sought information on the capacity of organizations to involve volunteers in their work.

Seven out of the 11 have formal systems of community involvement

with a large percentage of these being young male volunteers. There are two types of understandings around volunteers: 1-Organizations that train volunteers to support with ongoing organizational activities and events (Sahil, Sarsabz Foundation, FPAP); 2-Organizations who work primarily through community mobilization and outreach. Where some of this has been campaign style time bound work (CDF, WRCP and SEHER) with others it has lasted as a way of keeping communities engaged over long periods of time (AF).

Many organizations shared that volunteer program were challenging to maintain and often did not receive adequate attention from the organization, although most prioritized it as an important component of their programs. Some organizations trained volunteers from time to time but except for a few many cited lack of systems and resources as reasons for why this was not done more systematically. Most agreed that this was an under utilized resource. The presence of such large numbers of volunteer in these organizations, many of whom are men and boys is commendable and presents exciting possibilities of engaging them further and more systematically as agents of change.



Work within Institutional Settings

An interesting challenge put forward by some of the organizations working is the limitations of work focusing on the individual and self. Where these groups strongly feel that the work on self and individual attitudinal change is the foundation for this kind of work, they recognize the limitation of work that does not challenge structural mechanisms holding these gender regimes in place. Sahil, for example, points out how institutional policies and structures at the jail can at times be unsympathetic to the work they do with juveniles and have a detrimental impact on learning. Rozan, too, recognizes the limited effectiveness of training as an intervention when working in an institution such as the police force which is rigidly defined by patriarchal privilege and masculinist ideals, often used by the State as a tool for oppression and which uses verbal abuse, physical aggression and humiliation as a regular form of discipline and control within the force.

At the same time the raising of critical thinking through the introduction of agendas like patriarchy, masculinities and violence against women that deeply contest these ideals and norms in these masculine environments can also be seen as a promising possibility provided the challenge is understood

and training allows for that kind of insight to develop in trainees.

Involving religious leaders, in essence the institution of religion, in taking forward the agenda on gender justice has also received attention in the last decade or so. Recognizing the central role of religious teaching in the lives of the men and women and how often resistance to these messages is couched in religious cover; some NGO's (ADO, FPAP) have used religion to challenge practices and norms that they feel are unjust to women. FPAP has gone on to challenge the practice of Swara in the community using religious leaders to condemn the practice. This has involved extensive research and involvement of senior religious scholars who have identified key messages from Quranic text to support their arguments. A challenge cited by this group is that this support can be conditional; where for practices like swara they can find champions, for other agendas like family planning, support is harder to come by. Some argue against the use of the power of the 'maulvi' for our work. The questions asked is do we not give more power to an institution whose control over the lives of the people has largely been used to suppress and control women's lives and it brings us to the earlier mentioned dilemma of bringing about change within the



confines and boundaries of systems and institutions that have traditionally not upheld the same values. However, for many this question is academic and as demonstrated by these groups, religious leadership can be involved to effectively challenge unjust practices and bring relief to women.

The Way Forward

The following lessons, possibilities and cautions emerge from the analysis above and can provide broad strokes for designing programs with men.

Redefining the Powerless

Where the natural constituents for change are often the powerless, powerlessness can be defined in many ways with different groups of men positioned very differently within masculinities. Standards of masculinities create tensions amongst the apparently 'homogenous' category 'men' and these tensions need to be exploited. Moreover, socialization not only brings men into gender, but also enters them into multiple and interacting sets of unequal social relations, structured by class and status, race and ethnicity and, sexuality². The discourse on masculinity needs to question men's relationship to patriarchy as both beneficiaries of the gender order and

sufferers of other forms of oppression with its basis in class, ethnicity, sexuality and nationalistic struggles. We may find as pointed out earlier that if we do so there are many more allies out there which we need to recognize and take on board.

Spaces for Self Reflection

The invisibility of gender to men and their inability to look at themselves as gendered is a formidable challenge in creating spaces of self reflection that could contribute to challenging dominant forms and practices of masculinities. Men need spaces for reflection and exploration in an environment which is respectful and non judgmental and to look at the costs that masculinities brings to their lives and those of others around them. These spaces can be powerful catalysts to create self distance for men from dominant gender stereotypes and where discontent and resistances can be recognized and named. Whereas this methodology can be powerful it is important that this should not tip the scales into men believing that they are victims only or that men and women are equally disadvantaged by patriarchy. The process of self analysis and socialization must also include an analysis of entitlement, privilege and power that comes with being men.

² Greig, Alan: 'Toward a Politics of Masculinity' 2001



Programming on Masculinities

The spectrum of work with men we see includes service delivery on SRH, counseling and awareness on gender and mobilization of supportive men. In this entire spectrum, we see very few programs directly dealing with masculine ideals or attempting to deconstruct masculinities. Identifying core concerns for men and working on them within a gender and masculinities lens such as issues around sexuality, challenging the façade of masculinities in media, street violence, rising poverty, dying livelihoods, displacement and conflict, can be avenues to explore for organizations wanting to take their work further with men.

Working with Women as equal Partners

Interventions planned for mobilizing supportive men must do so in ways that support women's agency and right to a violence free life, ensuring that this does not tip into paternalistic protection in the process. The latter nearly always props up an artificial and conditional support; as it ultimately does not challenge the assertion that women are men's properties and the 'weaker' sex that needs protection. These initiatives must support women without essentially disempowering them. Spaces for interaction are important and as pointed out by those

interviewed in this study, this may require affirmative action that respects women's agency and leadership and some creative strategies to offset the power imbalance that exists, so that men and women can relate to each other on an equal footing.

Alignment with the Women's Movement

In essence, initiatives such as these must align themselves closely with women's groups. Ultimately gender is relational and attempts to do this work in parallel will have major repercussions. Some of these are outlined in the point above. There needs to be recognition that the pool which funds initiatives for gender work is the same and if these two forces are to not compete, it is essential that there be strong connections.

This requires a strong and direct link with the women's movement and struggle, not because they are the beneficiaries but in recognition of the fact that they have been on this road longer and it has been their research and struggle which has brought forward this debate on the masculine gender.

Deconstructing Masculinities in Institutions

Just as individuals are gendered, institutions also have strong gender



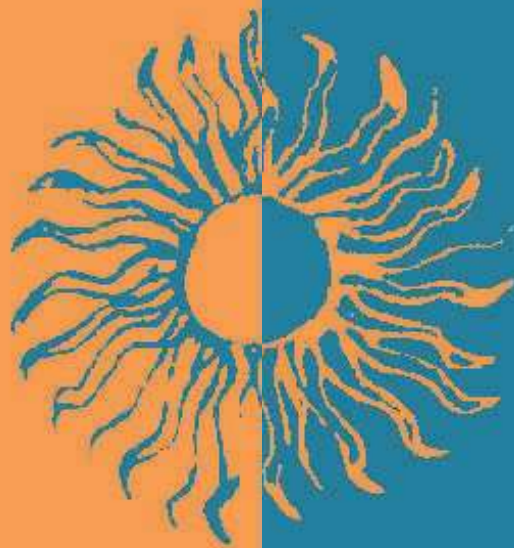
regimes and it is often these strictly enforced rules and systems that not only re-produce masculinities but also present considerable resistance to change. Work on social justice must address institutions and the patriarchal privilege and masculinist ideals normalized through them. Few initiatives attempt to understand and challenge masculinities at the institutional level, with most looking at individual attitudes and practices. This discourse must also draw our attention toward interventions that challenge these institutions such as the

media, schools, legal system, the police, and not just changed individual (gender) identities.

It is important to reiterate, that this is an attempt to assess some of our work around this nascent field. This is done in the hope that we move forward this exciting agenda in ways that meaningfully integrate men into this struggle. Working with masculinities and working with men to challenge gender norms and discrimination holds great promise, provided we are equipped to take on this challenge.



Annexures





STAGE: 1

29 ORGANIZATIONS

1. Aahung- Karachi
2. Action Aid- Islamabad
3. Al-Asar- Dera Ghazi Khan
4. AMAL- Islamabad
5. Aurat Foundation- Islamabad
6. Bargard- Gujranwala
7. Bedari- Islamabad
8. Citizen Development Organization- Dera Ghazi Khan
9. Community Development Foundation- Jacobabad
10. Community Welfare Organization- Dera Ghazi Khan
11. Dya Trust Islamabad
12. FPAP- Islamabad
13. FPAP- Lahore
14. IDRAK- Islamabad
15. Just Peace International- Peshawar
16. Khairunnas Tanzeem- Jhelum
17. Masoom Rights Development Society- Quetta
18. PODA- Islamabad
19. Rozan- Islamabad
20. SACHET- Islamabad
21. Sahil- Islamabad
22. Saibaan – Mansehra
23. Sarsabz Foundation- Faisalabad
24. SDPI- Islamabad
25. SEI IER- Quetta
26. Save the Children Sweden- Islamabad
27. Sungi- Islamabad
28. White Ribbon Campaign- Lahore
29. World Population Foundation - Islamabad





STATE: 2

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ACRONYMS

ADO	Al-Asar Development Organization
AF	Aurat Foundation
AIDS	Acquired Immune Deficiency Syndrome
CAC	Citizen Action Committee
CBO	Community Based Organization
CDF	Community Development Foundation
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
DGK	Dera Ghazi Khan
FPAP	Family Planning Association of Pakistan
GBV	Gender Based Violence
GJTMAP	Gender Justice through Musalihat Anjuman Project
GOVT	Government
IIV	Human Immunodeficiency Virus
ICPD	International Conference on Population and Development
ME	MenEngage Alliance
MEP	MenEngage Alliance Pakistan
NGO	Non Governmental Organization
P4P	Partners for Prevention
RH	Reproductive Health
SEHER	Society for Empowering Human Resource
SF	Sarsabz Foundation
SWARA	Child Marriage Custom - young girls are forcibly married to the members of different clans in order to resolve the feuds
TOT	Training of Trainers
UC	Union Council
UN	United Nations
UNDP	United Nations Development Programme
VAW	Violence against Women
WRCP	White Ribbon Campaign Pakistan
YES	Youth Empowerment Skills





 **MenEngage**
Working with men to prevent violence against women and girls

 **Rozan**
Rozan is the first national helpline for women in Iran

 **UN Women**
United Nations Entity for Gender Equality and the Empowerment of Women

 **partners**
for prevention