EVIDENCE REPORT
No 107

Empowerment of Women and Girls

MASVAW Movement Mapping Report: Movement Mapping and Critical Reflection with Activists of the Men's Action to Stop Violence Against Women (MASVAW) Campaign, Varanasi, Uttar Pradesh, August 2014

Thea Shahrokh with Jerker Edström, Mahendra Kumar and Satish Kumar Singh

February 2015

MASVAW MOVEMENT MAPPING REPORT: MOVEMENT MAPPING AND CRITICAL REFLECTION WITH ACTIVISTS OF THE MEN'S ACTION TO STOP VIOLENCE AGAINST WOMEN (MASVAW) CAMPAIGN, VARANASI, UTTAR PRADESH, AUGUST 2014

Thea Shahrokh[a] with Jerker Edström,[a] Mahendra Kumar[b] and Satish Kumar Singh[b]
[a] Institute of Development Studies, UK
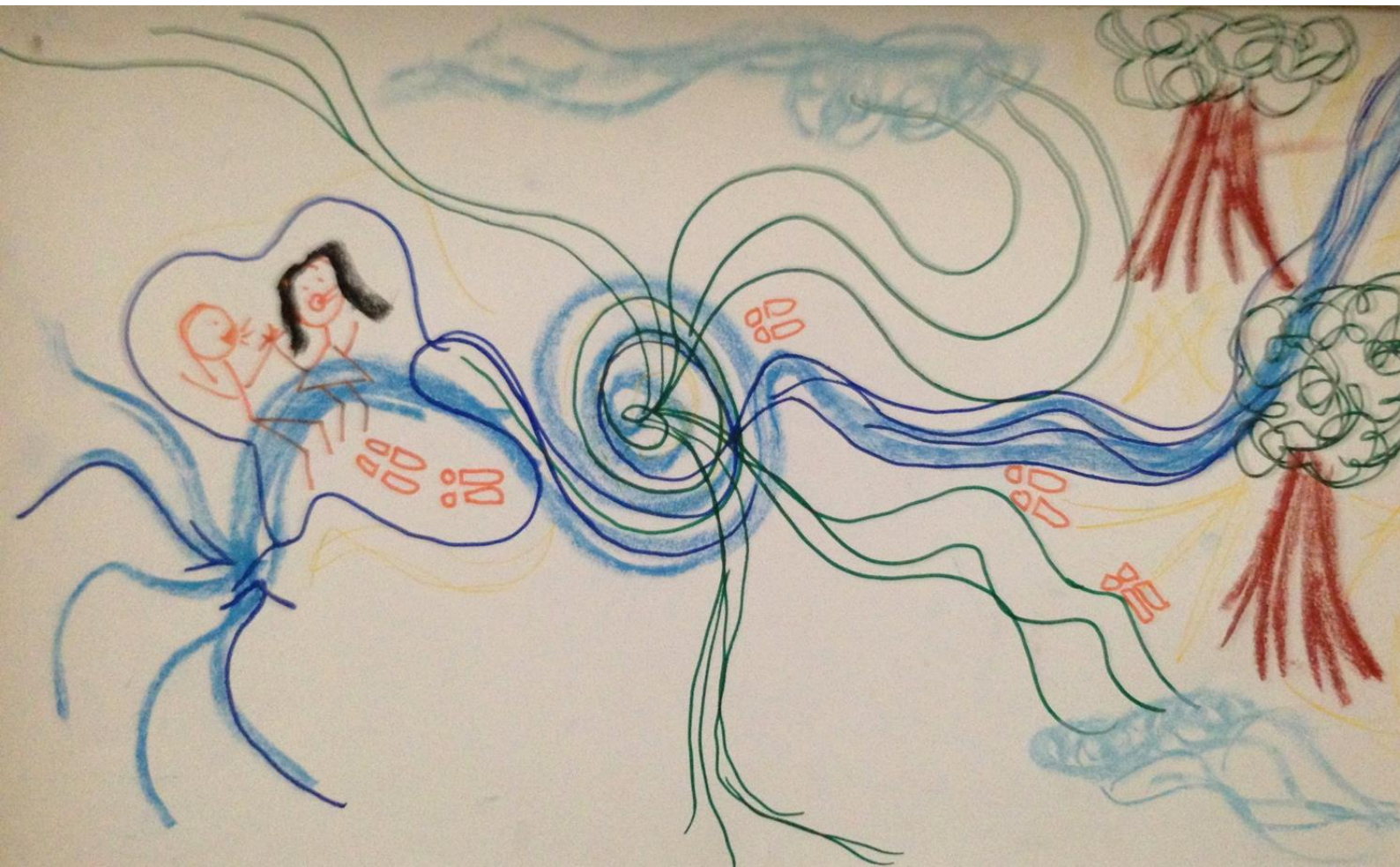[b] Centre for Health and Social Justice, India

February 2015

Contents

Acknowledgements

Partner information

Centre for Health and Social Justice, India

The Centre for Health and Social Justice (CHSJ) is a civil society institution working on issues related to health and social justice. CHSJ seeks to strengthen accountability of public health systems and health governance through research, resource support and advocacy. It is a registered charitable trust and has its headquarters in New Delhi. CHSJ works as a resource organisation on Reproductive and Sexual Health and Rights as well as Gender and Masculinities for enhancing insights and skills among policymakers, practitioners and civil society organisations to take leadership in a process of change that will ensure greater social justice.

Institute of Development Studies

The Institute of Development Studies (IDS) is well known for its progressive gender research, knowledge sharing and teaching, and for the central role it has played in the conceptual shift from a 'women in development' to a 'gender and development' focus, as well as for critically bringing sexuality and masculinities into gender theory, research and practice. Originating in feminist thought and practice and seeing the personal as political, the work of IDS and of the Gender and Sexuality Cluster is supported by robust yet innovative participatory, reflexive methodologies and approaches to citizenship and power which engage in a range of local and global actors from research, policy and civil society in diverse contexts. IDS engages progressive stakeholders and partners across movements, disciplines and domains in the generation of high-quality, ground-breaking research and knowledge that challenges gender and sexuality 'myths' and stereotypes, and contributes to transformative policy, practice and activism.

Abbreviations

CERT	Centre for Environment and Rural Technology
CHSJ	Centre for Health and Social Justice
DFID	Department for International Development
GBV	gender-based violence
IDS	Institute of Development Studies
MASVAW	Men's Action to Stop Violence Against Women
NCC	National Cadet Corps
NGO	non-governmental organisation
NSS	National Service Scheme
NYK	*Nehry Yuva Kendra,* a volunteer movement set up by central government
SPEED	Society for Promotion of Educational and Environmental Development
YMD	*Yuvak Mangal Dal,* a youth organisation in Uttar Pradesh
UNFPA	United Nations Population Fund

1 Introduction: Men against gendered violence

Gender-based violence (GBV) is an extreme manifestation of patriarchal power inequalities, used by men and women to exert control and power over others to assert and reproduce gendered norms, power relations and expectations. Gender-based violence is predominantly understood as a harmful expression of masculinity and is constructed in relation to ideals of 'being a man' within a particular societal context; these norms are upheld and reinforced by men and women alike, whilst they are predicated on fundamental ideologies of male supremacy and disproportionally privilege men as a group over women (Connell 2011; Hunnicutt 2009).

Engaging men and boys in addressing gender-based violence has grown in attention over the past 20 years. However, the emerging field predominantly focuses on the issues as a problem of individuals, neglecting the role of the institutions and policies that shape norms of gender inequality and perpetuate violent power asymmetries between men and women in people's everyday lives (Cornwall, Edström and Grieg 2011). Men's engagement in addressing GBV has therefore tended to be relatively depoliticised, focusing predominantly on individuals' attitude and behaviour change, and less on accountability of the structures that uphold patriarchal power relations and male supremacy, such as macroeconomic policies and the governance cultures of many formal and informal institutions.

This movement mapping report thus introduces a collaborative research project between the Centre for Health and Social Justice (CHSJ), India, their local activist partners in the Men's Action to Stop Violence Against Women (MASVAW) campaign and the Institute of Development Studies (IDS) to explore the effectiveness of men's collective action in addressing GBV. CHSJ is working across India on the issue of mobilising men to transform discriminatory norms into those based on equity, equality and gender justice to ensure the fundamental human rights of all people. The research is premised on the notion that challenging patriarchy and working towards gender equality must include working with men and boys to understand their privileges as well as the co-option, coercion and subjugation that they also face within a patriarchal system. In turn, we aim to improve understanding and knowledge of the changing roles of men in addressing GBV and how and why collective action holds possibilities as an effective strategy to support this in the Indian context. This research is exploring the actors, strategies, challenges, collaborations and pathways for future engagement of the MASVAW campaign that works across the state of Uttar Pradesh.

1.1 Gendered inequalities and violence in Uttar Pradesh

Women in the northern state of Uttar Pradesh in India face extreme marginalisation and discrimination. Caught in a feudal–patriarchal system, women and girls are subject to ritual segregation known as *'purdah'*, and their bodies are often the battle grounds for many 'wars' –between castes, communities and clans – for example, over inadequate dowry settlements, or even in the matter of population control. Uttar Pradesh is ranked second among Indian States (after Andhra Pradesh) in the number of 'crimes against women'; this definition includes rape, abduction, dowry-related deaths, mental and physical torture and sexual harassment (Government of Uttar Pradesh 2006: 130). The majority of such crimes against women are committed by family members. Survey research in Uttar Pradesh shows that 42 per cent of ever married women have experienced violence from their partners (IIPS and Macro International 2007).

This gendered violence and inequality permeates the systems and structures that govern everyday life. For example, only 2.6 per cent of women in Uttar Pradesh (both rural and urban) own property in their own name (Agarwal 2006). Furthermore, the violent nature of politics within the state has created an environment of fear and mistrust of the political sphere, intensifying the marginalisation of women from politics. Furthermore, the social control of women in Uttar Pradesh has meant exclusion from the right to vote on the grounds of *purdah*; this has been shown to affect women and girls across whole communities (Tripathi 2009). There are also concerns that constitutional reservations for women in Panchayats[1] has not reduced their risk of violence, with women participating through sub-reservations for lower castes experiencing high levels of violence, including from within their own caste (UN Women 2014). Men and women across India face deeply entrenched violence in relation to the formalisation of discrimination through the caste system.

During the past 10–15 years, the issue of gender equality has been raised very fervently in India, and there has been some progress: women's literacy rates increased by 20 per cent between 1991 and 2001 (Government of Uttar Pradesh 2006). Furthermore, in 2007, policy revisions aimed at increasing access to school for children in more isolated rural areas were undertaken. The same positive changes, however, cannot be seen in relation to control over property, mobility or sexuality. There is also increasing fear among men about decreasing opportunities and resources as a result of women's empowerment. There are anxieties among some men about their decreasing control over women, losing their leadership positions, and being left behind by gender equality deemed as harmful for their interests. This is reflected in the evolution of men's rights organisations which hold an explicitly anti-feminist agenda in Lucknow and across India (Chowdhury 2014).

---

[1] Panchayat Raj is the term for a local government unit of elected community members and is a formal body of self-governance. The body is elected for five years. In the Panchayat Raj there are three institutional levels: (1) District Panchayat, (2) Block Panchayat and (3) Village Panchayat. At all three levels members are elected directly by voters (members of Gram Sabha). At District and Block Panchayat levels the Head is nominated by elected members; at village level the Head of Village and ward members are both elected directly by the voter.

2 Background to the movement mapping process

The role of men and boys in ending gender inequality and gender-based violence has become increasingly visible in strategies for violence prevention over the past 20 years. However, this trend has predominantly emphasised attitude and behaviour change in individual men and boys alone. Analysis of and engagement with the structural drivers of this violence has been largely absent, as has critical reform of the social, economic and political institutions that maintain this violence, disempowering men and women in the process (Dworkin *et al.* 2011).

Thus, the focus of this movement mapping workshop was to explore these issues through the lens of the MASVAW campaign, and to draw out the actors, strategies and challenges involved. The movement mapping workshop took place in August 2014, in the city of Varanasi in Uttar Pradesh, India. The process was held over five days and brought together 15 activists from the MASVAW collective.

Our starting point for the workshop evolved from an analysis of two campaigns working to engage men in addressing gender-based violence in Uttar Pradesh: MASVAW as a broad networked evolving campaign and a specific initiative on mobilising men in institutional settings, which included many members of MASVAW.

2.1 MASVAW: a political movement addressing violence against women

Feminist organising and movement building has enabled processes of social change that advocate rights and accountability in ending gender inequality globally. As a state-wide campaign that works at multiple levels to raise awareness, transform gender norms and challenge institutions that uphold inequality, MASVAW is a political project and movement. MASVAW is grounded in feminist principles and aims to critically challenge dominant and oppressive patriarchal norms.

The MASVAW campaign grew out of a dialogue between men and women engaged in addressing women's health rights in Uttar Pradesh, 'the conscience of a shared responsibility for dealing with and possibly eliminating [violence against women]... stirred into action a movement' (MASVAW 2012). Founding members were associated with SAHAYOG, a non-profit organisation working on these issues. As such, from the outset, MASVAW held significant value to their allies in the women's movement that supported the development of the approach to engaging men in ending gender-based violence – both as direct contributors and as critical friends (Das and Singh 2014). MASVAW also holds that it is the responsibility of both men and women to ensure a society free of gendered violence. Gender is not used as a single dimension of analysis but as it intersects with class, gender, age, caste, education, and the distribution of power in relation to experiences of equality and rights. MASVAW's work emphasises the importance of men's self-reflection and how their actions produce and reproduce inequalities that are harmful to both men and women (MASVAW 2012) and has spread to schools and universities, villages and urban communities. MASVAW groups are active in 40 districts of Uttar Pradesh and three districts in the neighbouring state of Uttaranchal.

2.2   Mobilising men for institutional change

The initiative Mobilising Men to Challenge Sexual and Gender-based Violence in Institutional Settings ('Mobilising Men', for short) asks the question: What can men do to work with women in challenging the institutionalised nature of gender and sexual violence?[2] It is an approach towards addressing gender inequality and violence through working with men in power to create change-makers in institutional settings. Whilst also involving partners in Kenya, Uganda and the United Kingdom, the Mobilising Men programme in India has been led by CHSJ and activities have focused on three main sectors: (1) university campuses, where gender and sexual violence is known to be widespread; (2) local government, which plays a key role in the enforcement, or lack thereof, of the Domestic Violence Act; and (3) human rights work with *dalit* communities, which up until now has failed to adequately address the gendered nature of violence against them (Greig and Edström 2012). In Uttar Pradesh this campaign predominantly focused on institutions of higher education, including those universities where MASVAW is present as a campaign, and in Panchayat settings.

2.3   Objectives

Through this research process we hope to understand more about how and why working with men and boys at multiple levels and within institutional settings is relevant and appropriate for the campaign's objectives. Across this activist network we aim to understand more about the political nature of the movement, and how the changing of power relations for gender justice – moving beyond dominant patriarchal roles and responsibilities – is addressed.

The aim of this movement mapping workshop was thus to explore with MASVAW activists: the ideas, attitudes and motivations driving their involvement in addressing gender equality and violence; their understanding of the issue as it plays out in the context of Uttar Pradesh; and their approach to addressing gender-based violence as a networked collective. We hope that this mapping process will improve the quality of relevant information available on such movements, as well as make this information more accessible to relevant stakeholders. Sharing the outcomes of this process will allow the learning to be taken back into practice by MASVAW activists themselves and others undertaking related or similar initiatives.

The reflection and analysis work undertaken in the workshop has contributed to and informed the framing of an in-depth case study on the roles of men in movements addressing gender-based violence through collective action. The movement mapping workshop informed and grounded the development of key questions for exploration in case study research on the issue. Significantly, the movement mapping process enabled the identification of the key partners, allies and gatekeepers that inform and influence MASVAW's activism and whom would be engaged in the continued research learning process.

---

[2] Mobilising Men is a programme to better understand what it takes to confront GBV in institutional settings by engaging men as gender activists within the institutions to which they belong. Since early 2010, IDS – with support from the United Nations Population Fund (UNFPA) – has partnered with civil society organisations in India, Kenya and Uganda to develop the programme.

MASVAW activists deliberating on strategies for change with Panchayat institutions to end gender-based violence. *Photographer*: © Mahendra Kumar.

2.4   Workshop approach

The movement mapping workshop was an open and participatory process that worked through interactive methods to create a safe and inclusive space for engagement. The workshop also took a reflexive approach to learning in order to enable participants to critically examine both their own and others' perspectives and actions in order to increase their understanding of why they do what they do and how.

Workshop participants were MASVAW activists recruited from diverse ages, castes, roles and geographical settings from across Uttar Pradesh, all of whom are currently engaged in addressing gender-based violence within the broader motivation of achieving greater gender equality (see Annex 1 for a list of workshop participants). Among the activists involved were a sub-group from university and Panchayat settings involved in the Mobilising Men initiative, and founding members of the MASVAW campaign.

The facilitation and documentation of the workshop was a collaborative effort between CHSJ and IDS researchers who would be involved in the research programme throughout: the team was made up of three men and one woman. The workshop was documented through computer-based transcription and participants' own self-documentation from small group exercises. Translation was provided between Hindi and English by CHSJ and MASVAW participants for IDS researchers.

The movement mapping workshop moved through four key phases over three days.

- *Personal journeys:* These were developed through drawings and sharing with the group, using a 'river of life' approach to understand the activists' trajectories, their own personal narratives and to explore their individual agency, attitudes and motivations for taking action. The central question each participant agreed to explore was 'What was my journey through life to end up working against GBV?'
- *Analysis of the issue of gender-based violence, in small groups:* A 'problem tree' analysis enabled learning on the issue of gender-based violence. The trunk of the tree aided in the unpacking of 'the issue', the roots were the causes of violence, and the branches as the effects, or outcomes, of this violence.

MASVAW activists clustering research questions to provide a focus for
the continued case study inquiry. *Photographer*: © Jerker Edström.

The second phase of the workshop saw a conceptual shift from individuals' activism to a focus on collectivity and the wider social, economic and political context within which their activism takes place.

- *Strategies of engagement and stakeholders in collective action*: Examples of MASVAW's activism at the collective level were given and their dynamics within a process of change with diverse stakeholders, including the power relations at play, were explored.
- *Developing the research focus*: The MASVAW activists explored what learning objectives and research questions flow from this reflection and analysis. These research questions would provide the focus for the case study of effectiveness.

3 Findings

3.1 Taking action against gender-based violence: personal journeys

The exploration of personal journeys was important in order to understand how and why participants have become involved in advocating men's engagement in tackling gender-based violence. These personal stories provided important insights into the pathways of men as activists for gender equality, as well as lessons relevant to the journeys of others. Participants were asked to map their own story over time, going back as far as they would like. The concept of a 'river of life' was introduced to participants and they were all given art materials for creative expression. IDS and CHSJ research facilitators shared their personal stories to build trust and relationships with the group.
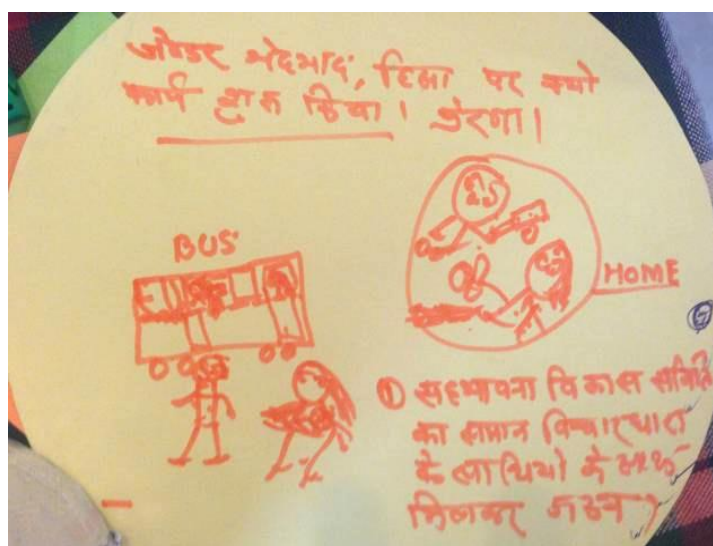
A MASVAW activist's expression of how his journey through life has led him to take action against GBV. *Photographer:* © Jerker Edström.

MASVAW activists have often experienced gendered forms of violence in their own lives. This violence is articulated as harassment; physical, sexual and psychological violence; and also as inequalities between men and women such as access to education and economic opportunity. Activists reflected these concerns through personal experiences such as in the division of labour in household tasks, and girl children not being able to play outside or go to school. These were articulated as social expectations that prescribe restrictive forms of femininity and masculinity, and see the role of men above women in the family and in the community. Activists explained how this inequality is deeply internalised in men and women, and reinforced through everyday public acts such as women sitting at the back on public transport, or walking behind their husbands on the street. Discrimination and harassment was also experienced in public institutions such as the Panchayat and academic settings, which acted as an effective mechanism to prevent women from entering these spaces. For many, a deep rejection of this violence was articulated at a young age.

Meeting other people and MASVAW activists who share this perspective created spaces for discussion and reflection. MASVAW activists often cited mentors that helped them to build an understanding of the possibilities of alternative masculinities. This process of reflection and learning on the issue of gender equality with other men and women, including their partners, helped them to identify a shared ideology centred on social justice and gender equality that

recognises the constraints posed by patriarchal power imbalances. Their critique of patriarchy highlighted men's control over women, but also of men over men who are deemed subordinate, such as within the caste-based system embedded in the Indian social context.

For some, this personal and public commitment to gender equality led to exclusion and isolation from their own families and social networks. The community found in the MASVAW network therefore provides an opportunity to hold relationships with people that share a vision for gender justice and that take action towards equity in their everyday lives. Activists spoke of how their actions towards gender equality within their own families and communities both reinforce the possibilities of the positive change they are trying to achieve and challenge them to hold wider social actors to account for the inequalities that exist in their contexts. Activists highlighted how their role in MASVAW transcends their personal, political and professional lives and how their journey towards gender equality is actively engaged in the diverse roles they play in the home and the community – as teachers, students and staff within non-governmental organisations (NGOs), and as Panchayat leaders and members of the community. Activists spoke of how they are taking action to promote gender equitable policies within the institutions and organisations within which they work, for example in the establishment of sexual harassment committees.

Activists spoke of continued reflection and learning on the issue of gender-based violence, and the politics of gender equality. They spoke of the importance of analysing contradictions such as the continuation of forced marriage where there has been a commitment to end violence, or the power held by men over wives who have taken public roles in the Panchayat. They explained how training and learning forums on the issues of gender, power, rights and equality are important for supporting this process, and deepening their engagement on the issues of gender equality and patriarchal privilege, as well as to support consciousness-raising with men outside of MASVAW.

See further reflections from MASVAW activists shared through film-based presentations at: http://interactions.eldis.org/masvaw-activist-testimonies.

A MASVAW participant with CHSJ and IDS researchers capturing his personal journey of activism through a video interview. *Photographer*: © Jerker Edström.

3.2   Gender inequality and gender-based violence

What is the central problem that MASVAW activists are trying to address? How does this influence their strategies for collective action? In order to ground the movement mapping process in the contextual reality of gender-based violence as understood by the MASVAW activists, the participants undertook a problem tree analysis of the issue. The trunk of the tree represented the central issue of gender-based violence that MASVAW activists are trying to change; the tree's roots symbolised the causes of the problem, both immediate and long term; and the branches represented the effects of the issue of gender-based violence at multiple social levels.

3.2.1   Defining the issue of gender-based violence

The trunk of the tree presented a male-dominated system that constructs and reinforces gender inequality and drives and maintains discrimination through patriarchal power and control. Control over sexual and reproductive health was highlighted as a specific example. Women's sexuality is policed by men and older women (such as mothers-in-law): women are not expected to express sexual desire as this reflects a bad character; the issue of when to have children and how many, and the right to choose to terminate a pregnancy is in the control of male partners; and for marriage, traditional practices maintain that a woman should be younger than the man – a belief that relates to perceived entitlement over women's sexuality, which is socially only acceptable within marriage. It was highlighted that this norm is upheld by the state in that marriage for girls is legal at 18 years and for men at 21 years of age. The issues of child and forced marriage were also highlighted as being in the control of the men and women within the immediate and Hindu joint family, thus restricting young women's rights and freedoms.

The central issue was therefore seen as gender injustice; it is this injustice that leads to violence. This can affect different women in different ways, for example amplifying economic inequality and/or impeding participation in political life. For MASVAW, the issue of 'stopping violence against women' is not about 'protecting women from violence' in a paternalistic sense but changing a discriminatory system that constructs norms of inequality in order to maintain the privilege of some men and that in turn violence, repression and control flow from. It was also highlighted that in looking at gender-based violence and discrimination, class and caste hierarchies also need to be recognised within the same patriarchal system as gendered power inequalities.

A problem tree reflecting the issue of gender-based violence in
Uttar Pradesh. *Photographer*: © Jerker Edström.

3.2.2 Root causes of gendered inequality and violence

The root causes of gender inequality and violence were articulated in relation to social norms and institutions – the family, religion (including the caste system), politics – that maintain and uphold the patriarchal gender order. The legitimisation of violence as a means of policing this gender order and maintaining the interests of men was of significant concern.

MASVAW activists working on their problem tree to
analyse gender-based violence in Uttar Pradesh.
Photographer: © Mahendra Kumar.

The social and religious institution of marriage was described as an important site of performance for reinforcing the norms of the gender order. It was expressed that in conservative marriages the husband's identity relates to that of a punitive God; if the husband is kept happy then he will protect his wife and if he is unhappy then he holds the power to destroy her. Furthermore, a marriage agreement for women is strictly enforced until death. The maternal family are invested in the woman staying within the husband's family system, including in cases of abuse as they are committed to maintaining the social norm and her return would discredit the family. The message 'live long life of your husband' is passed on to women at the marriage ceremony, establishing that the man's health and wellbeing should be prioritised. This norm is reflected in the treatment of widows who are often excluded from religious ceremonies and may also be rejected by their own families. Widows with no social support are pushed into marginalisation and examples were given of 'widows' centres' which facilitate sex work as a survival strategy.

Participants explained that in the rural Hindu joint family the gender order tasks men with maintaining the safety and honour of the women, devolving full control, economic responsibility and decision-making power to male household heads. Participants highlighted that stress combined with expectations of masculinity can impact negatively on the wellbeing of men; an example was given where the pressure of being the household head was too much and resulted in one man's suicide. Space for discussion and communication between partners is lacking, and it was argued that space for discussing and debating between men and women in wider social and public forums is extremely restricted.

A complicated and ineffective legal system was also highlighted as a disincentive for women to access the justice system in response to violence. Delays and discouragement from within the system often prevent cases from being taken forward. For those perpetrating violence the lack of response means that there is no redress and violence may continue, and even increase in order to punish the attempt to seek justice. In Uttar Pradesh the legal and judicial system is perceived as being heavily male dominated and therefore in the favour of men. Furthermore, it was highlighted that the traditional caste-based Panchayat at the village level has decision-making power on social issues. This means that issues of sexual violence do not often leave the community in order to save the prestige or honour of the caste and the community.

3.2.3 Effects and longer term impacts of gender inequality

The effects of gender inequality and violence were seen from individual through to societal levels. The opportunities for women's and girls' own development is severely restricted, including in terms of education and economic opportunity. The restrictions placed on mobility of women, for example, mean that women are not able to take work outside of the home. The continuation of gender-based violence – physical, sexual and psychological – was seen as an outcome of impunity for perpetrators of violence. An extreme effect of gender inequality is its manifestation as sex selection of children through sex-selective abortions. Over the life course these different forms of violence were seen to have significant health implications, including malnutrition and mental health issues for women and children. At the population level this also relates to a declining proportion of women in the sex ratio.

3.3 Strategies for action across levels and settings

MASVAW is a state-wide campaign committed to working on gender issues and ending violence against women. Campaign activities range from education and awareness raising to reacting and responding to cases of violence, 'agitating' to help secure a fair and just response for survivors. MASVAW also works across institutional settings to transform gender relations. The next component of the movement mapping process asked MASVAW activists to share: (i) what they are aiming to achieve in their work, (ii) how they are doing this, and (iii) how they are learning about the impact of what they do. Through this discussion we aimed to identify opportunities for further inquiry into promising and innovative practices and to identify gaps in evidence or understanding.

Alliance building is an integral strategy in MASVAW's campaigning and motivation: the building of partnerships at multiple social levels and with diverse institutions, including the police and the media, for example. Although the campaign strategies cut across actors that MASVAW engage, and their corresponding domains, specific stakeholders were identified in order to relate strategies to particular focus areas. MASVAW participants at the workshop clustered the actors and institutional domains that they were able to draw experience from and these were all addressed in the mapping process. These were:

- Universities and schools (teachers, staff and students in educational settings)
- Panchayat (representatives in local government)
- The media (journalists in local and State print and electronic news media)
- Young men in community settings (local boys, both in and out of school).

View of the city of Varanasi where the movement mapping
workshop took place. *Photographer*: © Thea Shahrokh.

3.3.1 Universities and schools

What we want to achieve: MASVAW is working within universities to make visible and address the gender-based violence that is occurring across the system. The aim is to work at multiple levels to raise awareness and to build institutional commitment to policy change.

How we do it: The mobilisation of youth in educational settings aims to build their energy around the issue of addressing gender inequality. Motivated and mobilised young men then take these ideas to their peers, families and communities, thus catalysing change in a wider social context. Being the constant population within any academic institution, staff have also been mobilised into the MASVAW campaign; staff members can be effective role models for the students they interact with. University and school staff are also working to gain support from the senior leadership for institutional policy change around issues of gender inequality and harassment.

Strategies
• Sensitisation of students and teachers
• Mobilising university authorities to take action against gender-based violence and to act on cases of sexual harassment
• Organising gender-awareness training workshops with students and teachers
• Issues of gender, patriarchy and masculinity introduced in the curriculum
• Masters-level dissertations and doctoral-level research on gender issues.

Stakeholders	Rationale
Students	To bring about students' understanding of concepts of hegemonic masculinities (aggressive, dominant, harmful) and their effect on men and women students.
National Cadet Corps (NCC)/NSS/Scouts	Groups of young men, mainly students involved in activism, and in wider community and social activities. Concerns were raised over the militarisation process of the NCC in terms of their relationship with the army.
Teachers and teachers groups	In relation to their decision-making power within the institution and their influence on students. Also in terms of women teachers' own experiences of harassment and gender inequality within the workplace.
Senior managers including Principal and Vice Chancellor	An entry point and also a legal contact point.
Anti-sexual harassment committee	An important site of accountability on issues of gender-based violence within the institution. MASVAW has also advised others to establish these committees.
School management committee for government school	Responsibility for management. They are in the position to monitor policies, and to ensure they are being implemented. Includes parents, Panchayat leaders, teachers and health-care professionals; reservation for 50 per cent women's participation.
Management committee in public schools	Involved in the recruitment of teachers. This would be private management of a grant.

3.3.2 The Panchayat

What we want to achieve: The Panchayat system is constructed on patriarchal principles. MASVAW is acting to engage representatives in creating more gender equitable institutions. They work to challenge the attitudes of male representatives who bypass elected women and refer instead to their husbands or male family members. They want to see male Panchayat representatives engaging directly with the women and supporting them to have influence in the political space. A greater commitment to gender equality within the Panchayat will in turn support women in the community to raise political voice and listen to women's perspectives.

How we do it: Training and sensitisation workshops with government officials to support critical awareness of their own relationship with women, and the role that they play as men, and as leaders in maintaining discriminatory social norms. Training and support is also needed for men and women representatives on gender and sexual violence, and their role in addressing the issue. This sensitisation work is also needed with regard to the husbands of women representatives who try to control the actions of their wives in their political positions. Raising the critical consciousness of men and women within the community on the rights of women, including to political participation, is needed to ensure that women have the opportunity to come forward and be effective as political representatives. This can be supported through alliance building with women's organisations.

Strategies
• Sensitisation of male leaders
• Running a community-level campaign to gain support for women leaders
• Using street theatre (*nukkad natak*) to raise awareness of women's rights to political participation and gender-based violence
• Running training workshops within the community on women's rights and political participation
• Training government representatives on gender equality and addressing gender-based violence
• Building alliances with women's organisations
• Promoting women's committees within the Panchayat.

Stakeholders	Rationale
Elected people within the Panchayat; ward members	Community representatives with influence on decision-making on issues of gender equality in the community.
Husbands of women representatives	Act as gatekeepers for women's engagement.
Community members	Create an enabling environment for women's engagement in politics.
Women's organisations	Alliance building for addressing gender-based violence and promoting women's rights.
Different committees within the Panchayat: these are not elected members	Education, women's volunteer committees and grain distribution committees are all influenced by the Panchayat.
Government functionaries at the local level which are connected to the Panchayat	Support the further dissemination of the message.
Federation of the head of the Panchayat	Support from leadership.

How we know if it is working: The most significant indicator of change is women representative's perspectives on the change experienced in their political position. Women's increased participation is also a measure, but this needs to be understood more qualitatively to go beyond counting quota seats provided by government, to the quality of participation and the diversity of men and women taking up political positions. A further qualitative change would be the way in which violence against women is being addressed, and the institutional structures established to support this. In terms of measuring impact, participants also highlighted the importance of capturing negative backlash as well, for example aggressive responses in community meetings, which may show that the issue has been made visible, and potentially that it is gaining traction.

3.3.3 The media

What we want to achieve: The media needs to be more accountable for gender equality. There is a role for the media in challenging existing discriminatory gender norms as they have an important role to play in reinforcing and/or reconstructing dominant ideas.

The media are powerful actors and have co-opted messaging that MASVAW has released in order to meet their own interests in sensational reporting; for example, a press conference on 'engaging men to address violence against women' was translated into the headline 'Men also Facing Violence'. Activists perceive the media to be reporting on sensational topics but in order to raise the issue of justice there needs to be buy-in from senior officials.
How we do it: MASVAW works with the media to disseminate case studies of role models, and examples of access to justice in order to challenge discriminatory attitudes towards gender equality. These need to be spread out in the community, in order to change social norms through success stories.

The direct participation of the media is important within MASVAW and other social justice campaigns. Awareness and sensitisation workshops can help raise critical consciousness with regard to gender equality. Training on, and capacity building for, working on issues of gender-based violence in their role as journalists and reporters are also important: meeting and planning with them, liaising and increasing their partnership in working with the campaign and related strategies will be important for sustaining their engagement.

Strategies
• Sensitisation of the media on gender equality and discrimination
• Engage with 'champions' within the media to build strong and committed relationships for working on these issues
• Build relationships with senior media officials who have the power to support journalists to engage with the campaign
• Monitor the media to see how they are reporting on key gender issues to identify for allies and opponents
• Work with the media in partnership to develop press messaging for campaigns.

Stakeholders	Rationale
All media	Engaging with the media is integral not only as a tool for disseminating knowledge, but also as agents of change within the MASVAW campaign.
Artists within the folk media; local reporters of the print media	Engaging with diverse forms of media is important to reach outlets that have different audiences, and have social and cultural relevance across different settings.
District information officer	Brings the linkages from the regional stakeholders and the government officers.
Newspaper bureau chiefs	It is important to work at every level within media institutions. Positions of leadership are important to ensure support for journalists' engagement in MASVAW.
Federation of Rural Reporters for the print media at the state level	An important actor for engaging journalists nationally in capacity-building workshops, and for gaining state-level agreement that the workshops can be run.

How we know if it is working: An increase in media involvement in campaigns and MASVAW activism is a sign of success. Media people are themselves following up on cases and trying to make a difference on the issue. The number of cases of gender-based violence reported increases and these reports are made from a gender equality perspective. Success stories reported in key media outlets, and the monitoring of a change in engagement with the campaign. If a case is not reported in the media, this could cause embarrassment for the media people involved.

3.3.4 Young men in community settings
What we want to achieve: Mobilisation with those men and boys that hold gender equitable attitudes and do not discriminate in terms of class and caste in order to work with institutions within the community such as the Panchayat on issues of gender-based violence and equality.

How we do it: One approach is to work with boys and men within schools and academic institutions that hold a shared ideology against violence and gender inequality. These young men then undertake training so they are able to build their own 'supporter groups' within their communities, schools and colleges. These groups are then supported by the MASVAW coordinators to run small sessions and develop projects and initiatives themselves.

Strategies
• Awareness raising with in- and out-of-school youth on issues of gender equality and gender-based violence
• Mobilisation of interested young men into the MASVAW campaign with ongoing training and capacity building on issues of gender equality and violence
• Newly mobilised activists engage with others in their community, accessing diverse social groups.

Stakeholders	Rationale
Family	To ensure that men's engagement is seen in relationship to the other men and women in their lives and that they are engaged in the process of change.
Community leaders	Can provide support and the space to influence other people at political and non-political levels.
Nehry Yuva Kendra/Yuvak Mangal Dal (NYK/YMD)	National youth body.
Khrisi mitron (Former Friends)	Older farmers that can influence more farmers in the community.
Service providers in the community	Representatives of institutions that can reproduce gender inequalities in the community, and also have unique access to men in safe spaces and settings.

How we know if it is working: Change can be assessed where schools and colleges are providing space and time for sensitisation and training activities. Research will help assess the reduction of violent behaviour by the men reached by the campaign. It is also important to measure not just the number of youth involved in the training workshops, but also whether, why and how they are working with others in their communities to engage them in the campaign.

MASVAW activists analysing the campaign's strategies for action
on gender-based violence. *Photographer*: © Mahendra Kumar.

3.4   Developing the research framing

The final component of this movement mapping workshop asked MASVAW activists to identify key questions pertinent to deepen understanding of the campaign's effectiveness. This initial mapping of proposals for further inquiry grounds the ongoing research study as a

relevant and appropriate learning process for the MASVAW campaign. The process of generating the questions was itself a useful reflective exercise for MASVAW activists as even though not all of them can be explored within the scope of the study, the questions can be used internally to help develop future practice. The questions generated have been clustered under themes to provide guidance towards the development of the overarching research framing.

Mobilising men to engage as activists

- How are case studies of role models effective for influencing change?
- How are these case studies best disseminated? (Should it be done differently for mobilising activists, for changing attitudes of gatekeepers/duty-bearers and for in the wider public/ordinary citizens?)
- How can we understand the motivations and catalysts for individuals taking action/becoming engaged?

Seeing women's side of the issues

- How do women and other interest groups/stakeholders understand and perceive processes to engage men towards gender equality and in addressing issues around gender-based discrimination and violence?
- How can the approaches and perspectives of women's organisations and men's organisations come together for change on the issue of gender-based violence?
- What does the survivor think about strategies for ending gender-based violence?
- What do women's representatives (Panchayat) think about the role of men in supporting women? How can men know that women's representation is being achieved? How do men understand women's representation?

Undressing the issue of patriarchy

- How do men's groups work with other men to understand patriarchal norms? How do they identify these norms? And how can patriarchal norms be challenged?
- How can men's groups identify potential stakeholders and understand their most relevant roles?
- How do we better understand the challenges and benefits of change in social norms (towards equality) for men?

Questions of strategy for MASVAW

- How is learning from MASVAW's work being incorporated into their evolving strategies?
- Why is a particular strategy important, based on understanding the potential 'impact'/transformative potential, in the local context?
- How can contextually relevant strategies be identified on the basis of different potentials for impact or transformation?
- How does MASVAW go beyond 'working with' women's groups towards truly understanding their analysis, objectives and aims?
- In the sensitisation of youth, the Panchayat and the media to gender equality, how do particular tools and sensitisation strategies with men work and why?
- How do men's leaders in MASVAW analyse psycho-social dynamics between men and women and why is it important?
- Can lessons from MASVAW help develop a socialisation framework by which we achieve equality in society?

4 Conclusion

MASVAW's vision for social change has evolved from work that started with activism to stop violence against women towards a more structural perspective on gender inequality and violence within a patriarchal system. This shift provides an important grounding for the case study of effectiveness, and an entry point for understanding MASVAW's and other stakeholders' shifting perspectives and analysis of patriarchy as a contextual reality and driver of gender injustice, and importantly how it translates in their current work.

Against this backdrop and in reflection of the knowledge and insights generated through this movement mapping process, the following questions provide a useful starting point for framing the case study of effectiveness. This case study will provide a deeper analysis of the practice of the MASVAW campaign and draw out lessons from these questions:

- In what way can MASVAW's networked and institutionally rooted approach to addressing GBV with men and boys be appropriate and effective in the Indian context, and where are the opportunities for making this more effective?
- Given that MASVAW is a 'campaigning network', covering multiple levels, institutional settings and strategies, how can we understand the dynamics of this kind of networked approach?
- What contributes to successes, in which ways, and what missed opportunities can be identified to strengthen the approach?

Annex 1   List of participants

Name	Affiliation
1. Ram Prakash	MASVAW
2. Virendra Kumar Rai	MASVAW, CERT
3. Rajdev Chaturvedi	MASVAW, Gramin Punarnirman Sansthan
4. Anand Singh Sahi	MASVAW, PRAYAS
5. Pooran Chandra	MASVAW, PRAYAS
6. Jagpal Singh	MASVAW, Sad bhavna Vikas Samiti
7. Shishir Chandra	MASVAW, SAHAYOG
8. Dhananjay Kumar Rai	MASVAW, SPEED
9. Nasim Ansari	MASVAW Tarun Chetna
10. Dr Ramesh Kumar Kushwaha	MASVAW Varanasi
11. Nitesh Kumar	MASVAW Varanasi
12. Dr Sanjay Singh	MASVAW Varanasi
13. Mahendra Kumar	CHSJ
14. Satish Kumar Singh	CHSJ
15. Jerker Edström	IDS, UK
16. Thea Shahrokh	IDS, UK
17. Santosh Kushwaha	Tarun Vikas Sansthan

References

Agarwal, M. (2006) *Impact of Women's Empowerment Programmes on Socio-Economic Conditions of Women in Uttar Pradesh*, Lucknow, Uttar Pradesh: Government of Uttar Pradesh Planning Department

Chowdhury, R. (2014) 'Conditions of Emergence: The Formation of Men's Rights Groups in Contemporary India', *Indian Journal of Gender Studies* 21.1: 27–53

Connell, R.W. (2011) 'Organized Powers: Masculinities, Managers and Violence', in A. Cornwall, J. Edström and A. Greig (eds), *Men and Development: Politicizing Masculinities*, London: Zed Books

Cornwall, A.; Edström, J. and Greig, A. (2011) 'Introduction: Politicizing Masculinities in Development', in A. Cornwall, J. Edström and A. Greig (eds), *Men and Development: Politicizing Masculinities,* London: Zed Books

Das, A. and Singh, S.K. (2014) 'Changing Men: Challenging Stereotypes. Reflections on Working with Men on Gender Issues in India', *IDS Bulletin* 45.1: 69–79

Dworkin, S.L.; Dunbar, M.S.; Krishnan, S.; Hatcher, A.M. and Sawires, S. (2011) 'Uncovering Tensions and Capitalizing on Synergies in HIV/AIDS and Antiviolence Programs', *American Journal of Public Health* 101.6: 995–1003

Government of Uttar Pradesh (2006) *Human Development Report 2006*, Lucknow, Uttar Pradesh: Government of Uttar Pradesh Planning Department

Greig, A. and Edström, J. (2012) *Mobilising Men in Practice: Challenging Sexual and Gender-based Violence in Institutional Settings – Tools, Stories, Lessons*, Practice Guide, Brighton: IDS

Hunnicutt, G. (2009) 'Varieties of Patriarchy and Violence against Women: Resurrecting "Patriarchy" as a Theoretical Tool', *Violence Against Women* 15.5: 553–73

IIPS and Macro International (2007) *National Family Health Survey (NFHS-3) 2005–06*, Mumbai, India: International Institute for Population Sciences

MASVAW (2012) *Ten Years of Men's Action for Stopping Violence against Women (MASVAW) – A Journey towards Gender Equitable Society*, New Delhi: Centre for Health and Social Justice

Tripathi, A. (2009) 'Where Voting is a Taboo for Women'*, The Times of India* (Lucknow edition), http://timesofindia.indiatimes.com/city/lucknow/Where-voting-is-a-taboo-for-women/articleshow/4526944.cms (accessed 19 December 2014)

UN Women (2014) *Violence against Women in Politics (A Study Conducted in India, Nepal and Pakistan)*, Bhutan, Maldives and Sri Lanka: UN Women Multi Country Office for India

Brighton BN1 9RE

T +44 (0)1273 606261
F +44 (0)1273 621202
E ids@ids.ac.uk
www.ids.ac.uk