Gender Equality & Justice
“Exploring Masculinities”

“BRIDGING THE GAP”

October 11 - 12, 2011
Quaid-i-Azam University, Islamabad

&

October 13 - 14, 2011
University of Agriculture, Faisalabad
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acknowledgements</td>
<td>1</td>
</tr>
<tr>
<td>Note to the Reader</td>
<td>2</td>
</tr>
<tr>
<td>List of Acronyms</td>
<td>3</td>
</tr>
<tr>
<td>Executive Summary &amp; Analysis</td>
<td>4</td>
</tr>
<tr>
<td>Project Background &amp; Rationale</td>
<td>12</td>
</tr>
<tr>
<td>Symposium Design &amp; Methodology</td>
<td>14</td>
</tr>
<tr>
<td>Symposium Proceedings</td>
<td>15</td>
</tr>
<tr>
<td>- DAY 1</td>
<td>15</td>
</tr>
<tr>
<td>- DAY 2</td>
<td>45</td>
</tr>
<tr>
<td>Key Outcomes &amp; Way Forward</td>
<td>60</td>
</tr>
<tr>
<td>Annexures:</td>
<td>62</td>
</tr>
<tr>
<td>1 Printing (Banners &amp; Poster)</td>
<td>62</td>
</tr>
<tr>
<td>2A Program Agenda (Faisalabad Symposium)</td>
<td>64</td>
</tr>
<tr>
<td>2B Program Agenda (Faisalabad Symposium)</td>
<td>66</td>
</tr>
<tr>
<td>3 Concept Paper</td>
<td>68</td>
</tr>
<tr>
<td>4 Background note for Speakers</td>
<td>76</td>
</tr>
<tr>
<td>5 Background of Participants and Panellists</td>
<td>87</td>
</tr>
<tr>
<td>6 Presentation (Dr. Sanjeev Uprety, CDE, Tribhuvan University, Nepal)</td>
<td>92</td>
</tr>
<tr>
<td>7 Presentation (Mr. Mubasher Saeed – Program Manager, Naz Male Health Alliance)</td>
<td>98</td>
</tr>
<tr>
<td>8 Presentation (Dr. Sabina Faiz Rashid, Associate Professor &amp; MPH Coordinator, BRAC University, Bangladesh)</td>
<td>100</td>
</tr>
<tr>
<td>9 Presentation (Dr. Rakhshinda Perveen, Gender Practitioner &amp; Civic Entrepreneur)</td>
<td>105</td>
</tr>
<tr>
<td>10 Presentation (Mr. Muhammad Waseem, Director, Interactive Resource Center - IRC)</td>
<td>113</td>
</tr>
<tr>
<td>11 Presentation (Dr. Farzana Bari, Chairperson, Center of Excellence in Gender Studies, Quaid-i-Azam University, Islamabad)</td>
<td>115</td>
</tr>
<tr>
<td>12 Presentation (Ms. Maria Rashid, Co-Director, and Mr. Saffi Ullah, Program Coordinator, Humqadam, Rozan)</td>
<td>117</td>
</tr>
<tr>
<td>13 Presentation (Syed Saghir Bukhari, Senior Programme Coordinator, UN WOMEN, Pakistan)</td>
<td>119</td>
</tr>
<tr>
<td>14 Presentation (Mr. Raziq Fahim, Executive Director, College of Youth Activism &amp; Development (CYAAD)</td>
<td>120</td>
</tr>
<tr>
<td>15 MenEngage Pakistan Flyer</td>
<td>122</td>
</tr>
</tbody>
</table>
The organizers would like to express their heartfelt thanks to the many individuals and organizations that contributed towards making these symposiums a success. Prof. Dr. Etazaz Ahmed, Dean Faculty of Social Sciences, Dr. Farzana Bani, Director Centre of Excellence in Gender Studies (CEGS), Quaid-I-Azam University, Islamabad assisted by her colleague Ms. Rabbia Aslam. Honorable Vice Chancellor, University of Agriculture Faisalabad Prof. Dr. Iqrar Ahmad Khan, Chairperson Department of Agri Economics and Rural Sociology, University of Agriculture, Faisalabad Prof. Dr. Ashfaq Ahmed Mann and Mr. Muhammad Ashfaq Khan, Department of Agri Economics and Rural Sociology, University of Agriculture Faisalabad and their teams for their guidance and excellent coordination in arranging the symposiums.

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We would also like to extend our special thanks to Mr. Laxman Belbase, Advisor on Gender Equity, Save the Children (Sweden) Nepal & Regional Coordinator MenEngage Alliance South Asia and regret deeply his inability to be present at the symposiums due to visa delays.

Finally, our thanks are due to the AMAL Human Development Network’s entire team and volunteers for their valuable time and contribution who worked under the leadership of Mr. Zaheer Abbas, Coordinator, MenEngage Alliance, Secretariat, Pakistan and Programs Officer at AMAL.

Imran Rizvi
Team Leader
Symposium Secretariat
NOTE TO THE READER

This consolidated report details symposiums proceedings derived from both the symposiums and is intended to be read with close reference to accompanying presentation slides (annexed). With the exception of the opening sessions and in the interest of consistency, kindly note that speakers presented the same content at both symposia and we have therefore described these in the same sections. However, discussions are presented separately to reflect the diverse nature of questions and answers. Where available, responses have been attributed to the respondents.
### LIST OF ACRONYMS

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>MEP</td>
<td>MenEngage Alliance Pakistan</td>
</tr>
<tr>
<td>GBV</td>
<td>Gender Based Violence</td>
</tr>
<tr>
<td>VAW</td>
<td>Violence Against Women</td>
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<tr>
<td>CEGS</td>
<td>Centre of Excellence in Gender Studies</td>
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<tr>
<td>HEC</td>
<td>Higher Education Commission</td>
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<tr>
<td>QAU</td>
<td>Quaid-I-Azam University</td>
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<tr>
<td>UAF</td>
<td>University of Agriculture Faisalabad</td>
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<tr>
<td>HIV</td>
<td>Human Immunodeficiency Virus</td>
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<tr>
<td>AIDS</td>
<td>Acquired Immune Deficiency Syndrome</td>
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<tr>
<td>ICT</td>
<td>Information and Communications Technology</td>
</tr>
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<td>MoU</td>
<td>Memorandum of Understanding</td>
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<td>GJTMAP</td>
<td>Gender Justice through Musalihat Anjuman Project</td>
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<td>MoWD</td>
<td>Ministry of Women Development</td>
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<tr>
<td>NCSW</td>
<td>National Commission on Status of Women</td>
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<tr>
<td>HQ</td>
<td>Headquarters</td>
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<td>CSO</td>
<td>Civil Society Organization</td>
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<td>EVAW</td>
<td>Ending Violence against Women</td>
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<tr>
<td>IRC</td>
<td>Interactive Resource Center</td>
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<tr>
<td>MPH</td>
<td>Masters in Public Health</td>
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<tr>
<td>UML</td>
<td>Unified Marxist Leninist</td>
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<tr>
<td>SRH</td>
<td>Sexual and Reproductive Health</td>
</tr>
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<td>STI</td>
<td>Sexually Transmitted Infection</td>
</tr>
<tr>
<td>DFID</td>
<td>Department for International Development</td>
</tr>
<tr>
<td>BDT</td>
<td>Bangladeshi Taka</td>
</tr>
<tr>
<td>IEC</td>
<td>Information Education Communication</td>
</tr>
<tr>
<td>CSA</td>
<td>Child Sexual Abuse</td>
</tr>
<tr>
<td>VAM</td>
<td>Violence against Men</td>
</tr>
<tr>
<td>VAC</td>
<td>Violence against Children</td>
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<tr>
<td>CYAAD</td>
<td>College of Youth Activism &amp; Development</td>
</tr>
<tr>
<td>LGBT</td>
<td>Lesbian, Gay, Bisexual and Transgender</td>
</tr>
</tbody>
</table>
EXECUTIVE SUMMARY & ANALYSIS

Background and Rationale

MenEngage Alliance Pakistan (MEP) 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. This is a global alliance of NGOs and UN agencies that seek to engage boys and men to achieve gender equality.

In Pakistan, the alliance consists of 34 NGOs whose goal is to promote gender equality and to reduce gender based violence while engaging men and young boys. The alliance undertook advocacy initiatives with civil society and media in the past to recognize the importance of role being played by ‘masculinities’ in fuelling GBV and VAW. Within Pakistan work on masculinities has been largely limited to programmatic interventions and campaign style initiatives by a only a handful of NGOs. Gender studies departments have yet to acknowledge the existence of this emerging discourse and to place it within the framework of their mainstream curriculum. As a result, academic research in the area is rare and therefore inadequate. What is glaringly absent is an interface between development practitioners, and academic research that can inform and plug into these processes.

To bridge this gap, MenEngage National Alliance in collaboration with UN Women, Rozan and AMAL Human Development Network, organized two, two-day symposiums at the Centre of Excellence in Gender Studies (CEGS) Quaid-I-Azam University Islamabad and Department of Agricultural Economics and Rural Sociology University of Agriculture Faisalabad.

Quaid-I-Azam University (QAU) Islamabad, founded in 1967 is rated as one of the top ranking public institutes of higher education in country by Higher Education Commission (HEC) of Pakistan in 2006. It has a strong reputation as a research facility and the University has a quota merit system with specific seats for each province. This diverse cultural landscape gives uniqueness to the University and students coming from different areas of Pakistan represent their cultural values in the students’ cultural councils.

University of Agriculture Faisalabad (UAF) was established in 1906 and was the first major institution of higher agricultural education in Punjab. Recognised as a leading resource for academic research and innovative practices in agricultural development UAF continues to have a strong reputation for its commitment to excellence in the region.

Expert speakers (profiles annexed) were selected and drawn from a national and regional resource pool. The organizing partners held several meetings to conceptualise, design and structure the symposiums and developed related materials including concept paper, background documents for speakers and program agenda (annexed) which developed within the following themes:

Masculinities – Construct and Framing
- Culture and Masculinities
- Sexuality, Media and Masculinities
Engagement with Masculinities
- Male Involvement in GBV

Masculinities and Conflict
- Conflict and Radicalization

Summary analysis of the sessions’ discussions and key outcomes is given below.

SESSION ONE: Masculinities – Construct & Framing

The session was further divided into two sub-themes:

1. Culture and Masculinities
2. Sexuality, Media and Masculinities

Culture and Masculinities

During this session presenters talked about how various forms of masculinities are constructed and promoted through social institutions. Popular culture (art, film, cinema, literature, songs, folklore, dramas, poetry, male icons and pornography) plays a vital role in this creation, consolidation and even promotion of masculinities for sustaining a patriarchal structure and system at family, society and state level.

The major issues discussed during this session included masculinities and its relation to culture. How masculinities are socially, culturally and historically shaped and how are particular masculinities created, enacted and represented in specific settings? Speakers’ presentations underscored that ‘masculinities’ are anchored in time and place and are the products of socio-historical and cultural circumstances. ‘Masculinities’ is a complex set of cultural constructions that are inflected in culturally specific ways and investigating these with this perspective can result in a better account of how these are shaped. Factors such as class, ethnicity, sexuality, age, nationality and religion are major determinants that manifests in forms of masculinities.

Dr. Sanjeev Uprety (Tribhuvan University Nepal) spoke on how multiple masculinities were represented in Nepali political discourse and culture which are shaped by a variety of factors including class, ethnicity, and institutional as well as political location.

Ms. Neelum Hussain (Executive Coordinator Simorgh, Lahore) presented on how masculinity and femininity are socially constructed and what impact ender stereotyped masculinity i.e. dividing human beings into binaries of gender and sex has on individuals.

Mr. Mubasher Saeed (Program Manager, Naz Male Health Alliance) highlighted reasons as to why there is a worldwide need to engage men and boys for gender equality and addressing GBV especially since both academia and practitioners continue to explore effective ways to facilitate change. He further explained the shifts in Punjabi masculinities since British rule in India.

Presentations were followed by open discussion among the speakers and participants. Most of the questions put forth by participants were focused on gender and Islam, masculinities in relation to class, ethnicity and similar factors and Western World
promoting its own values on Muslim society through NGOs and other donor agencies. Speakers responded by stating that Islam has given so many rights to women but these are ignored and seldom enforced. Western society constructs as a role model were not supported although it was highlighted that some of their values coincided with the theme of symposiums regarding the promotion of gender equality and justice. Religion regarded as being one of the main barriers in internalizing the session’s content and central point of argument voiced among the participants and speakers. There was agreement amongst participants and panelists that culture and its sub-elements are important areas of investigation in exploring masculinities.

Presenters suggested that participants explore and research on how models of ‘alternate masculinities’ were promoted by popular social movements in South Asia. Examples of Khan Abdul Ghaffar Khan (Frontier Gandhi) and interpretations of Sufi traditions in Punjab were cited.

Sexuality, Media and Masculinities

During this session, presentations highlighted reasons as to why sexuality and its relationship to gender becomes vital in understanding and discussing masculinities. There is a need to understand sexuality as a set of relations, activities, needs, desires, productive/reproductive powers and capacities, identities, values, institutions, and organizational and structural contexts. Perceptions and practices of Pakistani men regarding sex, sexual relationships, heterosexuality and other forms of sexual identity are socially constructed over centuries which vary in different sub cultures.

Men in their attempt to be more masculine, perceive sexuality and men's genitals and semen as the most important and vital assets of their lives and this was regarded as being subliminally true for Pakistani males. Expectations that boys come to know of while entering into adulthood are misinformed and needs to be investigated and critically analyzed. Men often admit feelings of confusion, shame, guilt, insecurity and failure to perform according to the social expectations associated with the most fragile part of their bodies i.e. testicles. Issues of child sexual abuse, zenanas (transgender) and how these exist in different forms were also discussed.

Regarding media, it was underscored that the sector lacked capacity and awareness on gender and human rights issues, often lead to celebrating certain kind of male behavior and practices. This reinforces gender stereotypes and continues to provide wrong messages to the general public. Consumerism and commercialism in media were the reasons identified behind promoting masculine images in the society.

Mr. Muhammad Waseem (Director Interactive Resource Centre, Lahore) presented on how masculinities are represented and perpetuated through media and popular culture.

Dr. Sabina Faiz Rashid (BRAC University Bangladesh) presented a research carried out at busy bus terminals of Dhaka while addressing complexities of masculinities seen from sexual health perspective. Mr. Khilji in his presentation broke the silence around sexual abuse in Pakistan by linking it to the spread of HIV. Focusing on transgender sex workers as key transmitters, he stressed for widespread recognition of the relationship between social taboos around sex and the rise in male-to-male sex and sexual abuse that is fuelling the AIDS epidemic. Documentaries about male and zenana sex workers in Pakistan complimented Mr. Khilji’s presentation.
Dr. Rakhshinda Perveen talked of how the sexual meanings (meanings of the erotic dimension of human sexual experience), are social and cultural constructs. They are made subjective only after cultural and social mediation. Being the main force conditioning human relationship, sex is essentially political. In any social context, the construction of a “sexual universe” is fundamentally linked to the structures of power. The construction of sexual meanings is an instrument by which social institutions (religion, marketing, the educational system, psychiatry, etc.) control and shape human relationships.

During the open discussion, participants and panelists agreed that sexual health concerns of men come out of their sexual masculine anxieties. Their health seeking behavior too is not the one which will reduce their vulnerabilities rather their choices are misinformed. One major reason behind this ignorance was identified as inadequate importance given by the Government and civil society to sexual health needs and rights of men. Some participants kept on suggesting that education could play a more important role in bringing awareness on gender issues.

Questions were raised by students about what position Islam had given to ‘third gender’ i.e. transgender and homosexuality. Keeping in view the current political and social environment of the country, participants were advised to explore these areas as part of their academic research. However, it was mentioned by speakers that these are not abstract issues but rather realities of our society. Transgender, gays and lesbians are the most neglected, marginalized groups in our society and are denied of the most basic fundamental human rights like health and education.

SESSION 2: Gender and Engagement with Masculinities

Panel Discussion: Male Involvement in GBV

During the session, presenters made it clear that engaging men and boys for ending VAW and GBV is not a novel idea, as it was coined by early feminists and social scientists. It has been in the last decade that an upsurge of concern with issues about men and boys is gaining momentum worldwide.

Speakers talked about various theories explaining GBV and strategies that involve men and boys in addressing GBV. Dr. Farzana Bari (Director Centre of Excellence in Gender Studies, Quaid-I-Azam University Islamabad) stated that masculinities are socially constructed and articulated through GBV to maintain the gender status quo. She termed ‘masculinities’ as institutionalized privilege and intersection of physical, structural and cultural force that sustain male power and control over women. The vulnerabilities of women are not only constructed socially but institutionally as well. She stressed for the essential recognition that GBV can be best addressed if it is investigated as a ‘structural’ and ‘institutional’ issue.

Ms. Maria Rashid (Co-Director Rozan) presented Rozan’s experience in working with men as allies, a mapping study of eleven organizations in Pakistan and challenges faced by these organizations. Her presentation reflected on important aspects of male involvement in addressing GBV. Recognition by these organizations that a primary principal in patriarchy is power/subordination and there are categories within men that too suffer oppression and markers of inequality that create vulnerability in men (e.g. sexual orientation, caste, class, and religion) were also discussed. It recognizes that in
patriarchy where all men are powerful, all men are not equally powerful – that there are categories within masculinities and it is about men’s relationship with women and with others.

Syed Saghir Bukhari (Senior Programme Coordinator UN Women Pakistan) in his presentation cautioned that strategies for engaging men and boys to end GBV and VAW were not as simple as one may consider them to be. Most of times men consider themselves as part of the solution but in fact they remain part of the problem. Strengthening alliances and collaboration with women and human rights movement is a much needed initiative. He equally stressed for involving non traditional stakeholders besides traditional ones like police and military. In this process of involving men and boys for ending VAW, challenges and lesson learnt must be documented and responses must be prepared accordingly.

During open discussion, participants raised their concerns about the idea of involving men and boys. A fear in such types of initiatives is that working with the powerful gender i.e. men in some ways encourages men to hold on to their power and as a result provoke paternalism. This gives the involved men and boys an impression and feeling that they should solve women problems alone and continue with their traditional role as ‘protectors’. Few others’ concerns included what benefits are there for men in such kind of initiatives? Few participants stressed for implementing Islamic values in the true spirit and to leave no option for movements of gender equality and women empowerment. They too complained of panelists not reflecting much on issues of class and ethnicity and other forms of violence wherein men suffer in large number e.g. in political and armed conflicts.

One of the major outcomes of this session was that participants and speakers commonly agreed on the point that men are the gate keepers of the current gender order. This used to be thought as ‘natural’, either prescribed by God or as a consequence of biology. Essentialist views of gender are still popular, and are constantly reinforced in the media. Questions about men are inevitable, once this disturbance began, because gender is a living system of social interactions, not a stack of watertight boxes. What affects the social position of women and girls must also affect the social position of men and boys.

For effective involvement of men and boys, it is crucial that they acknowledge their position under challenge in patriarchy. To serve this purpose, masculinities need to be redefined and what men once took for granted about, must be re-thought. They may or may not like it, but they cannot ignore it.

SESSION 3: Masculinities and Conflict

Panel Discussion: Conflict and Radicalization

In this session, Ms. Sabiha Shaheen (Executive Director, BARGAD) presented on progress, challenges and need for gender equality in the higher education system of Pakistan and Mr. Raziq Fahim (Executive Director, College of Youth Activism and Development) on how the present youth of Pakistan is confronted with the paradox of making choices in the troubled socio-political scenario of the country.

This session highlighted that due to lack of adequate platforms and institutional
mechanism for youth on campuses and communities, youth participation is one big area open for youth groups and NGOs to intervene and advocate for youth rights.

Ms. Shaheen suggested that to transform violence and peace and conflict into development, we need to ensure meaningful participation of youth in the public sphere. For utilization of their potentials, they need platforms and participation models. They require processes, programmes, strategies and public messages to be at the top of policy agenda. Focus has to be upon services and rights of vulnerable and segregated youth groups i.e. rural, illiterate, poor, victims of violence, minorities, students of public institutions etc. Demographic change in higher education in favour of girl students demands matching decision making and planning structures to higher education. Girl students should be encouraged in the disciplines of natural sciences, social sciences by offering more scholarships. The development of University campuses needs to ensure gender equality and the action/development plan clearly indicate how much is going to be spent in this regard and how it will be executed.

Mr. Fahim, based on his experience, working with radicalized youth of Swat and tribal areas offered some recommendations to mainstream male youth in development efforts and make use of their energies in a positive way. He said that experiences show that issues of young people in transit societies are deep, complex and multi-faceted. It needs a holistic out-of-the-box thinking and approach. Young people should be given a chance for self reflection to question their world. One big problem of youth is unemployment for which finding ways to revitalize informal sector that presently provides 70% jobs, is vital. Diverse ways of educating, mentoring and engaging young people should be invented and created. Using ICTs to promote social networking across the borders, reconnecting with social and cultural sources to inculcate positive values could help the youth to save themselves from propaganda of radical groups.

During open discussion, participants talked about youth radicalization and involvement in conflict and militancy in Baluchistan, Khyber Pakhtoonkhw and violence at campuses were key points of discussion. Questions about Islam and radicalization were raised and not responded to adequately. However, it was agreed that Islam is a religion of peace and love and stresses for balance in relations, equal distribution of power and resources and equalizing opportunities for young girls and boys which represent 63 percent of the population of Pakistan.

Next Steps and Key Outcomes

These symposiums provided a ground for future collaboration among the MenEngage Alliance and academia besides introducing the concept of masculinities to students and faculties of Social Sciences especially Gender and Social Studies. Both Universities expressed commitments on future course of actions. These included:

CEGS Quaid-I-Azam University, Islamabad Committed to:

1. Continued involvement of students and faculty at similar events;
2. Efforts will be made to ensure that gender perspective is integrated into all disciplines of natural and social sciences;
3. Students must remain involved and engage other students to increase awareness on gender equality and justice. This will have a positive impact on the University social environment and will help in promoting peace and less
discrimination and harassment of women at the campus;
4. CEGS is willing to facilitate students to form a group at campus that should work for gender equality and justice. Such a gender equality group must develop contacts and networks with local and global associations, institutions and organizations working for promoting gender equality and justice;
5. MenEngage Alliance Pakistan (MEP) may kindly invite membership to the alliance to faculty and students;
6. CEGS is committed to launch a separate course on the subject of ‘masculinities’ in the near future open to departments of Social Sciences;
7. CEGS will encourage further academic research on the issues of masculinities

Department of Agri Economics and Rural Sociology University of Agriculture Faisalabad Committed to:

Department of Agri Economics and Rural Sociology University of Agriculture Faisalabad committed to signing a memorandum of understanding (MoU) with the Alliance. They requested for further similar events at their University and agreed to initiate, facilitate and encourage research by students on ‘masculinities’ and its linkages with GBV and VAW. Many students during the symposium proceedings requested for more mini sessions on gender and masculinities in their departments and informal associations and membership of the Alliance.

Key messages derived from the various presentations and discussions of both the symposiums include:

- Masculinities are socially constructed like ‘gender’. Their origins are rooted into culture and its sub-elements like religion, ethnicity and cultural institutions;
- Masculinities and sexualities are closely interlinked. Masculinities where add into sexual violence by men against men, children and women also affecting men’s health seeking behavior and their choices in sexual relationships;
- Men’s work against gender-based violence needs to start from a feminist, gender transformative perspective and continue in close collaboration with women’s groups – working for empowerment and development of women. Engaging men and boys for gender equality should not led to ‘men’s movement’ and gives the impression to men and boys that they are marginalized and under privileged like women in the patriarchy;
- Prevention and ending violence against women (VAW) must address root causes of the problem, i.e. the gender system and patriarchal social and state’s institutions;
- Patriarchy where supports and paves the way for violence against women (VAW) also encourage men to be violent against other men who do not conform to hegemonic models of masculinity and gendered stereotypes;
- More dialogue and interaction on a range of topics, including racism, sexism, LGBT and religion should be part of such activities in future as these are subject to the same gender system and gendering processes;
- Clear lines and differences need to be drawn to understand and investigate violence in different forms against different groups. Men too are victims of violence which need recognition and inclusion while addressing GBV.

More discussion was called for on how to be sensitive to religion while working to change cultural aspects that place both women and men at risk. Participants’ questions
were based on religious interpretations of ‘gender inequalities’ which were not clearly answered as the speakers lacked agency and adequate knowledge in this area. Participants urged for building of a common base by linking discourse on masculinities, gender equality and GBV to the values present in religious teachings.
PROJECT BACKGROUND & RATIONALE

The concept of ‘masculinities’ informed by recent feminist thought and the women’s movement, has emerged as a means of deepening the discourse on gender. This has opened up the spaces for investigating masculinity. However, ‘gender’ continues to be used in social science and the development sector discourse as a synonym for ‘women’ and its relational aspect and clear linkages with ‘masculinities’ have received inadequate attention.

From its inception, the Pakistani state had to confront questions of religious – political identity. And whereas questions of gender per se may not seem visible in the formulation of identity, the emergent profile and the status of its women indicate its largely negative and hyper-masculine nature of the state. Masculinity in Pakistan today has less to do with the vision of Gender Equality and Justice and more with literalism and the pursuit of patriarchal power agendas.

Poverty in Pakistan has a “woman’s face”. Women’s access and control over productive resources are extremely limited. In addition to suffering from the same deprivations as men, women face the additional suffering of unequal opportunities to education, health, and other social services due to patriarchal control over their sexuality and cultural restrictions over their mobility.

So why put men in this picture? Firstly, gender equality is a long-term process of changing gender relations, and making them more equal, less oppressive and less patriarchal. This involves changing men as they are the gatekeepers of the current gender order. Gender equality efforts are simply less effective if they do not engage men and they burden women with the responsibility for change. Secondly, although many men are violent, there are many who are not and can be powerful allies in the development of society that is not steeped in inequality and oppression. Thirdly and perhaps more importantly, it is important to realize that 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 often have a detrimental impact on lifestyle and health. Herein, lies a powerful potential for a shift in ownership of these issues.

For this to happen, it is imperative that the perspective on masculinities be deepened. It must allow for the understanding of how the threads of these masculinities and gendered identities go beyond the personal and public acts of discrimination and violence against women and are inherently linked to basic questions about the distribution, expression and effects of power. 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 sexuality. The discourse on masculinity needs to question men’s relationship to these structures and their violence, as both beneficiaries of the gender order and sufferers of other forms of oppression with its basis in class, ethnicities, sexuality and nationalististic struggles. The discourse must pull our attention toward interventions that lead to wider social justice and not just changed individual (gender) identities. An important aspect of the dialogue must be to examine masculinities in the context of the rapidly transforming economic, social and cultural environment in South Asia and range of conflicts that characterize the region.
Context

MenEngage Alliance Pakistan (MEP) 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. This is a global alliance of NGOs and UN agencies that seek to engage boys and men to achieve gender equality. In Pakistan, the alliance consists of 34 NGOs whose goals are to promote gender equality and to reduce gender-based violence while engaging men and young boys.

There has been a growing engagement with the theme of masculinities in various social settings through the UN system, civil society groups, activist campaigns, artists and filmmakers. Within Pakistan work on masculinities has been largely limited to programmatic interventions and campaign style initiatives by a few NGOs. Gender studies departments have yet to acknowledge the existence of this emerging discourse and place it within the framework of their mainstream curriculum. As a result, academic research in the area is rare. What is glaringly absent is an interface between development practitioners, and academic research that can inform and plug into these processes.

Drawing from this experience, MenEngage National Alliance in collaboration UN Women, Rozan (Men Engage Alliance Secretariat) and AMAL, Human Development Network, organized a two day symposium in Quaid- Azam University of Pakistan. The idea of the symposium is driven from the ‘South Asian Traveling Seminar: Exploring Masculinities’ 2005-2008 series organized by Aakar, New Delhi, which ran across a number of countries and institutions in South Asia. The seminars established a new public sphere of debate and discussion involving universities, NGOs, activists, as well as independent scholars and writers.

Symposium Objectives

This symposium aimed to increase appreciation of the study of masculinities as central to gender studies and deepen knowledge base around it and strengthen linkages between NGOs, activists and academicians. Specific objectives were to:

- Introduce the theme of masculinities to students and faculty at the universities within a framework of gender equality and justice;
- Encourage the participation of young men in issues of gender equality and justice;
- Promote cross regional sharing and linkages by bringing in regional expertise working on the theme of masculinities;
- Generate more research on making masculinities visible in various social and behavioral settings.

These objectives recognize that it is essential that a critical mass of both practitioners as well as research material on these themes be generated through the University system and learning forums where students, academia, practitioners, activists can debate, share and deepen their understanding on masculinities.
SYMPOSIUM DESIGN & METHODOLOGY

To achieve the above objectives two symposiums were proposed to be held at universities. Both the symposiums were to be spread over two days and were hosted by Centre for Excellence in Gender Studies, Quaid-I-Azam University, Islamabad and University of Agriculture, Faisalabad. Expert speakers (profiles annexed) were selected and drawn from a national and regional resource pool. The organising partners held several meetings to conceptualize, design and structure the symposiums and developed related materials including concept paper, background documents for speakers and program agenda (annexed) developed within the following themes:

1. **Masculinities – Construct and Framing**
   - Culture and Masculinities;
   - Sexuality, Media and Masculinities.

2. **Engagement with Masculinities**
   - Male Involvement in GBV.

3. **Masculinities and Conflict**
   - Conflict and Radicalization.

Sessions were structured to ensure maximum participation. Complementing the lectures and presentations speakers held interactive sessions with students on critical issues arising from their presentations.
SYMPOSIUMS PROCEEDINGS

DAY 1

OPENING SESSION (Islamabad)

Opening session commenced with recitation from Holy Qura’n.

<table>
<thead>
<tr>
<th>Opening Session</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recitation of Holy Quran</td>
<td></td>
</tr>
<tr>
<td>Opening Remarks</td>
<td>Dr. Farzana Bari, Director, Centre of Excellence in Gender Studies, Quaid-i-Azam University, Islamabad</td>
</tr>
<tr>
<td>Welcome Address</td>
<td>Prof. Dr. Etazaz Ahmed, Dean Faculty of Social Sciences</td>
</tr>
<tr>
<td>Background of Symposium</td>
<td>Rozan Secretariat</td>
</tr>
<tr>
<td>Why Masculinities?- An Overview</td>
<td>Dr. Aisha Anees Malik, Assistant Professor Department of Social Sciences, Iqra University Islamabad</td>
</tr>
<tr>
<td>Statement by UN Women</td>
<td>Ms. Alice Harding Shackelford, Country Director, UN WOMEN, Pakistan</td>
</tr>
<tr>
<td>Aims and Objectives of Symposium</td>
<td>Facilitator</td>
</tr>
<tr>
<td>Introduction of Participants and Sharing Agenda</td>
<td>Facilitator</td>
</tr>
</tbody>
</table>

Opening Remarks by Dr. Farzana Bari, Director Centre of Excellence in Gender Studies, Quaid-i-Azam University, Islamabad

Dr. Farzana Bari began by thanking the organizers for arranging this symposium at the University. She stated that this symposium on exploring masculinities is of extreme importance. She mentioned that we do speak of men in positions of power and dominating structures of power which had led to increased militarization, rise in all forms of violence, violence against women (VAW), violence against different class and ethnic groups including sectarian and religious violence. This is followed by social and political conflicts around the world. She said that it is very important to understand the whole notion of masculinity and how masculinities are reproduced through use of violence i.e. the connection between the two.

Dr. Bari explained the importance of feminists’ writings about the emasculation of male bodies in social processes and about men and masculinity. Feminists explained masculinity as an institutionalised privilege of patriarchy. All this became more obvious when men themselves have started to write about masculinities i.e. not only historicising masculinity but problem associated with masculinity. This was the time when men actually started questioning ‘masculinity’ drawing upon feminist’s epistemology. According to these theorists, it is not a simple matter of physiology (biology). Masculinity articulates through gender relations. This was followed by questioning the whole notion of ‘hegemonic masculinities’ and came out with concepts of countering it by arguing that there is not a single form of masculinity but many masculinities. This whole scholarship
about masculinities that has been developed now are set on this very understanding which is about deconstruction of hegemonic masculinities and to construct new forms of counter hegemonic masculinities which are more caring and less violent.

The current wave of feminism does reflect the voices of certain groups (homosexuals etc) of men who believe that in the patriarchal system they are also at loss just like women. Then more recently movement around the world started to involve more men and boys for gender equality. Campaigns like white ribbon and similar others are being witnessed these days.

Finally she appreciated the theme of the symposium which is about how to involve men and boys for gender equality and stressed that men should really contribute as equal partners in this movement for gender equality around the world as it is not about women only. Men need to understand and challenge their masculinities and its connection to different forms of violence.

Welcome Address by Prof. Dr. Etazaz Ahmed, Dean Faculty of Social Sciences

Dr. Ahmed started his speech by thanking the organizers for inviting him to be a part of this symposium. He stressed the importance of the subject in the context of development and highlighted the main themes of his presentation including awareness, participation, linkages and research.

Gender in terms of reaching the wider audience in Pakistan is lacking the required level of awareness; particularly the economic aspects of gender beyond its social mandate are missing. Significant attention to gender is not being given by universities in Pakistan and papers published need to be translated into local languages.

Masculinity and its relation to gender need further research. Both qualitative and quantitative data needs to be gathered. Inheritance rights and labor participation of married women should be accounted for as women at home are not paid for their work.

According to Dr. Ahmed, linkages need to be established across regions, territories and cultures about interpretations of gender and masculinity. We should celebrate cultural diversity but need to examine the violence element in it as well. Political, economical, legal and social aspects of gender based violence, discrimination need to be studied and examined. Economic factor is at the core of any social and political movement, he specially mentioned. Understanding ‘material base’ of gender based violence (GBV) and discrimination against women is vital while empowering women for their own development.

Why Masculinities? – An Overview by Dr. Aisha Anees Malik, Assistant Professor Department of Social Sciences, Iqra University Islamabad

Dr. Aisha Anees Malik gave a detailed overview of what masculinities are and how these contribute into GBV. As a University teacher in Pakistan, teaching courses on feminist theory to students of development studies, gender studies and even management sciences in cities like Karachi and Islamabad, she often came across two very distinct phenomena.
Is the fact that in a mixed sex class, female students tend to outperform male students?

Is the insecurity expressed by my male students over the fact that they will lose out to their female colleagues in the job market.

They often complain jokingly of how looks will win in the end and that employers will hire girls for their looks and boys who do not have much to offer in this regard will be ignored. Though they tend to trivialize it, the anxiety in their eyes as they say it is worth taking note of.

Dr. Malik mentioned that men as underachievers and men as victims of a non-egalitarian job market at least in urban centres of Pakistan are signs of a transition in the gender order. This transition is heralded by the decline of the male breadwinner and often male privilege. She said that how do you deal with such questions of supposed male marginalization, within the purview of gender and/or women's studies. Traditionally most gender studies programmes focus on women and rightly so, as women have been and still are marginalized in academia and gender studies give us a voice that is missing in other departments. But a gender studies program that focuses exclusively on women is missing a great opportunity. Though men are in a position of privilege, masculinity is accompanied by its own degree of societal expectations, pressures and baggage. Moreover, the relationship masculinity plays with race, religion, sexuality and other identity facets is important to discuss, as no two men necessarily have the same institutional privileges or expectations.

She explained that masculinity is a socio-cultural construct. Where 'man' is associated with the biological and reproductive characteristics of the male person, 'masculinity' refers to the socially constructed ideas of what it means to be a man. Masculinity is associated with the set of behaviours and characteristics that correspond to social and cultural identity constructs of a biological man. Not all men may possess these and there is a wide array of behaviour that varies across various social setups and hence the necessity of the term masculinities rather than just masculinity. Within this myriad of behavioural practices, there are gendered practices that strengthen and legitimise patriarchal authority. Hegemonic masculinities therefore, is the configuration of gender practice that shores up the legitimacy of patriarchy. As a form of masculinity that claims and tries to maintain a dominant influence over social life, it serves as a benchmark for the masculine attributes defining the successful ways of being a man and in the process labeling other masculine styles an inadequate and inferior and hence the problematic for men and boys in addition to women.

She spelled out the implications of this by giving examples from areas of study that she has an academic interest in - Conflict and Migration. Political violence, armed conflict and aggression, in general terms, are often conceived of as the sole domain of men. After all war is largely created and fought by men. The identification of aggression and war as male has biased not only the image of men, but women as well, impacting the way researchers, academics and practitioners view violence and conflict, as well as the way they respond to victims of such violence.

The simplistic division of gender into roles where men are perpetually the perpetrators and women the victims falsely relates women to passivity, and men to aggression. This polarized view of conflict and its aftermath creates a worldview where men are never victims and women very rarely anything other than oppressed. It is this
misrepresentation of the gendered causes, costs and consequences of violence and the marginalization of the male survivor and/or non-combatant which is problematic. This gap in research has led to an ineffective approach when it comes to the treatment of victims of violence. The emphasis on female victimization versus the reality of male silence and non-reporting has left, boys and men victimized, without a space for healing, treatment and activism. One needs to go beyond such gender bias in multiple sites of victimization to address these issues.

She further gave an example from her own research into migration and masculinity that looks at the experiences of Pakistani men in transnational marriages focusing primarily on migration to United Kingdom from Pakistan. According to the Home Office statistics in UK, Pakistanis top the list of ethnic groups with maximum applications of fiancés / husbands wanting to join their spouses in Britain. Marriages with kin in Pakistan though preferred by most British-Pakistanis have come under scrutiny due to the problems for their British born girls. Abusive migrant husbands, husbands who refuse to integrate and object to the western lifestyles of their wives, husbands who neglect their family obligations in Britain and siphon money back home to Pakistan are often the topic of discussion of scholarly writing as well as media attention. Pakistani newspapers are also rife with stories of adolescent girls forcibly shipped to Pakistan for marriages within their own ‘beradari’ (kin groups). Cases dealing with Pakistani husbands who abduct their own children and run away to Pakistan after a divorce in UK are also not uncommon both in Pakistani as well as English courts. What are acutely under researched are the challenges such migration and the underlying marital arrangement where the groom has to move to the brides house as ghar damad creates for these men who are seen as perpetrators of violence and not as victims.

Regarding the features of masculinities she stated that David Gilmore’s (1990) three features of masculinity are very instructive in understanding how the men in these transnational marital arrangements feel undermined. Gilmore sees the role of men as impregnators; men as providers and men as protectors to be the archetypal characteristics of masculinity in most societies. Men who enter these marriages may have to compromise on all three accounts. In some cases the British bride may even deny conjugal rights to her husband by virtue of her stronger position. His role as a provider is also challenged on two counts. Migration to the UK may offer most Pakistani men the opportunity to earn far more than they could in Pakistan, but often under harsh conditions. Migration also commonly involves downward mobility. Qualifications and work experience may not be recognised, high fees for foreign students deter further training, and lack of local knowledge may be compounded by poor English and discrimination to limit employment prospects. Secondly their authority to remit money to their families back home is strongly challenged by their British born Pakistani wives. As for Gilmore’s third characteristic, powerless and without the security of their own kin, these men do not exert the same control over their British wives and their children as they traditionally would in a Pakistani home. Most husbands complain how they have no control over the upbringing of their children. This in extreme cases results in some men abducting their children and leaving them with their paternal grandparents in Pakistan. Men therefore respond in different ways to cope with these challenges. Some may resign to alternate masculinities (Charsley 2005a&b). Others may turn to violence as a means to ‘repair and re-establish masculine selves in a setting that in their minds, has called into question their assumed rights and privileges as men’.

These two examples are just a preview into the immense possibilities that a study of
masculinities can offer. There are many areas of inquiry that are of interest to sociologists as well anthropologists that she hasn’t touched upon due to paucity of time like health, the masculinised nation state, the masculinised public space, implications for transgender people, gendered ethnicities and she hoped they will be taken up by other speakers during the two day symposium.

She ended with a word of caution, something that she alluded to in the beginning of her talk - A commitment to problematising the simplistic notions of masculinity does not mean that men are a homogeneous group whose interests are set against those of women and that there is need for men and boys to reclaim lost territory. Moreover, the idea or assumption that boys are somehow victims or ‘losers’, now competing with girls who have suddenly become the winners is also refuted strongly. Or that such debates amount to a feminist backlash by casting men and boys as the ‘new victims’. Rather there is a need to understand that certain versions of masculinity are detrimental even to men and boys as it limits them from developing a wider repertoire of behaviours and ways of relating and that a commitment is needed, particularly from men and boys themselves, to addressing the role that sexuality and misogyny continue to play in how many of them define and negotiate their masculinities.

Another ending note she made was that ‘feminism’ is not at odds with a study of masculinity. As a feminist researcher and academic in Sociology, she recommended a practice in inquiry put forward by Bell and Thorne - the feminist imagination (Bell 1999, Thorne 2010). The feminist imagination builds on Charles Wright Mills’ classical concept ‘the sociological imagination’. According to Mills, the aim of sociology is to connect individual experiences with societal relations, and to ‘translate private troubles into public issues.’ The sociological imagination enables the researcher to see beyond individual experience and reveals the relationship between history, individual biography and social structures. The feminist imagination takes a step further in that it contains a political struggle for social change. A feminist imagination for masculinity studies that involves self-critique and self-reflection will be instrumental in heralding what is called a ‘new era in gender research’.

Finally she summarized her speech with how Bell Hooks defines feminism as “a movement to end sexism, sexist exploitation and oppression.” By defining feminism as an anti-sexist movement (as opposed to one solely focused on the status of women), hooks recognizes that men, as well as women, as sufferers. In a patriarchal culture, for example, boys learn early on that men are rewarded for being tough, powerful and in control, and that being a “real man” is associated with being violent. The consequences for women are severe—rape, sexual harassment and physical abuse—but violence against men is also part of the equation. There is a dire need that scholars, researchers, practitioners, activists invest in the study of masculinities to end sexist oppression.

**Background of Symposium by Ms. Maria Rashid (Islamabad), Mr. Babar Bashir (Faisalabad), Secretariat MenEngage Alliance**

Ms. Maria Rashid thanked Dr. Farzana Bari and the University administration for hosting the event at the University auditorium. She stressed on holding such activities at University campuses instead of hotels, to which students often have limited access and time to attend. These are the actual sites where knowledge and debate on such issues can be generated more effectively and is much needed.
Presenting brief overview of MenEngage national alliance she explained that MenEngage is a global alliance of NGOs and UN agencies that seek to engage boys and men to achieve gender equality. At the national level, members include more than 400 NGOs from Sub-Saharan Africa, Latin America and the Caribbean, North America, Asia and Europe. 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 in achieving gender equality.

She further elaborated that the MenEngage alliance for Gender Equality and Ending Gender Based Violence was established in Pakistan as a follow up a regional consultation meeting held in Kathmandu-Nepal (January 2007) with a view to mobilise interest and capacity for working with men and boys. MenEngage alliance Pakistan secretariat was initially hosted by the Gender Justice through Musalihat Anjuman Project (GJTMAP) of UNDP. Since May 2009, 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. Most recently, in October 2011, the secretariat was shifted to AMAL Human Development Network, a gender focused HIV and AIDS action group and one of the most visible advocates for prevention, treatment and awareness on HIV and AIDS in Pakistan.

She shared with audience that the symposium was initially planned in May 2011 but got postponed due to security situation in Pakistan. She thanked all the organisers for putting their energies and efforts together to make it possible today. She hoped that this event will build a base for future collaboration between academia and civil society to work together for ending GBV in Pakistan.

Statement by UN Women, Ms. Alice Harding Shackelford, Country Director, UN WOMEN, Pakistan (Islamabad) and Syed Saghir Bukhari, Senior Program Coordinator, (Faisalabad)

Ms. Shackelford thanked organizers and expressed her delight to speak on the occasion. It is a very critical, important and timely initiative of MenEngage Alliance Pakistan which is focusing on existing knowledge and work and expanding the discourse on working with boys and men around gender equality.

She stated that Pakistan unfortunately is one of the poorest countries in the world in terms of gender indexes and that this gap needs to be filled through a collective effort. Although Government of Pakistan has a strong commitment to work on gender equality and have taken a number of steps to achieve these commitments. For this, institutional framework does exist. Ministry of Women Development (MoWD), Provincial Women Development Departments are there along with the National Commission on Status of Women (NCSW). Furthermore, she emphasized that we as individuals along with these institutions need to make an effort.

She further elaborated that international policy frame work including the 1994 ICPD, Beijing Platform for Action (1995), World Summit on Social Development (1995) and its review held in 2000, and the twenty-sixth special session of the General Assembly on HIV/AIDS (2001) all calls for enhancing work with women, girls, boys and men to achieve gender equality. She mentioned that UN Women globally, regionally and at the country level is committed towards engaging men and boys for gender equality work.
This year the UN Women HQ have given grants for over $10 million to 10 projects working exclusively in engaging men and boys to fight violence against women. UN Women Executive Director Ms. Michelle Bachelet is keen to enhance and continue to invest on these programs as UN Women resources grow.

She further highlighted that UN Women is committed to increasing women’s participation and leadership in all sectors including peace building and peace keeping, expanding the economic empowerment of women to make sure that countries prioritize women and gender equality in their policies, programmes and budgets. In this regard UN Women in Pakistan is partnering with Government around national priorities, CSOs, UN, Academia, research organizations and national machineries for women empowerment.

She moved on to say that everybody can make a difference and that UN Women is devoted to this cause. Action plans need to be developed so that gender equality can actually be achieved. For the implementation of the national action plan for achieving gender equality, resources need to be allocated by the Government.

In Pakistan, UN Women is focused to facilitate expansion including knowledge base, analysis, discourse and magnitude of work to enhance women's empowerment, ending violence against women and the spread of HIV/AIDS and promote healthy relationships, and more. We see EVAW Alliance and MenEngage as two very important mechanisms to enhance coordination and collaboration.

Summarizing the presentation she stated the symposiums as a critical step towards expanding the discourse in our context in Pakistan. She thanked all regional panelists and participants for their commitment to women empowerment and equality.

**Aims and Objectives of the Symposium**

The Facilitator then shared symposium objectives and the two day agenda with participants. Following were the objectives of the symposium shared by facilitator.

To:
- Introduce the theme of masculinities to students and faculty at the universities within a framework of gender equality and justice;
- Encourage the participation of young men in issues of gender equality and justice;
- Promote cross regional sharing and linkages by bringing in regional expertise working on the theme of masculinities;
- Generate more research on making masculinities visible in various social and behavioral settings.

**OPENING SESSION (Faisalabad)**

Opening session commenced with recitation from holy Qura’n.

<table>
<thead>
<tr>
<th>Opening Session</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recitation of Holy Quran</td>
<td>Prof. Dr. Ashfaq Ahmed Maan, Chairperson Department of Agri Economics and Rural</td>
</tr>
<tr>
<td>Opening Remarks</td>
<td></td>
</tr>
</tbody>
</table>
Opening Remarks by Prof. Dr. Ashfaq Ahmed Maan, Chairman Department of Agri Economics and Rural Sociology, University of Agriculture, Faisalabad

Dr. Maan warmly welcomed Honourable Vice Chancellor, Prof. Dr. Iqrar Ahmad Khan, Dean Faculty of Social Sciences, Dr. Zafar Iqbal, faculty members and students, UN women and other organisers of the symposiums. He appreciated the efforts put in designing and arranging of this important event.

He expressed his gratitude and satisfaction that such an important issue will be discussed during the two days. He encouraged participants to learn and contribute more. He termed the issue of ‘masculinities’ and its linkages with GBV, an interesting area for research in social sciences. He strongly rejected the implementation of Western frameworks and models to address the issue of men's violence against other gender identities. To him, indigenous wisdom, knowledge and language is more appropriate to create awareness at mass level. Research should be carried out local level so that results and outcomes are understandable to the community, policy makers and people working in the social sector. Program interventions must be developed on the basis of indigenous research and experience instead of based on findings of research that has been carried out in some other part of the world, not Pakistan.

According to him ‘gender’ is always misperceived. It is often considered as something related only to women though it is not like this. He appreciated the idea of arranging this kind of activities which are much needed at universities. Dr. Maan clarified that violence against women (VAW) can not be addressed well unless we do not consider violence against men (VAM).

He hoped that this two day symposium at his department will create a foundation for further actions in future. He thanked all students present and requested them to actively participate and contribute so as to make the debate and discussions more interactive and productive till the end.

Welcome address by Prof. Dr. Iqrar Ahmad Khan, Vice Chancellor University of Agriculture, Faisalabad

Dr. Khan formally welcomed all to the symposiums on behalf of the University of Agriculture Faisalabad. He commenced with making a statement that ‘masculinity is the story of every man’. Each man in the society needs to re-think of how masculine ideals and perceptions have ever made him to resort to violence in certain settings and
situations. He termed the gender and VAW issues of extreme importance to the students as this is the time where our ideas are formed and then one keep on adopting them in coming life.

We see VAW, especially harassment of women and female students at workplace and campuses which are serious problems for the society. Women are half of the population of this country. Man and woman are two wheels of the same cart, stated Dr. Khan. Developing and empowering one whereas ignoring the other will lead to adverse results and consequences for the society. According to him, grey areas need to be discussed and explored bust should not be taken too far. Emphasis must be on women empowerment as women are suffering more in the patriarchal system than men.

He specially mentioned that his administration is more open and sensitive to the gender cause, empowerment of women. “Initially there were only twenty women in the faculty but now they are 120. More than three hundred women are employed in the University under different categories. Female students enrolment is now reached to 35 percent”, he shared. He reaffirmed his commitment that conscious efforts will be made in future as well to bring women in equal numbers in planning, administration and teaching.

He hoped that at the end of symposium all come up with clear understanding of gender, masculinities and the nexus between masculinities and GBV. This understanding should not be only limited to these days, rather further actions must be devised based on the outcomes.

Background of Symposium, Rozan Secretariat

See page 19

Why Masculinities? An Overview, Mr. Babar Bashir, Managing Director, Rozan

Mr. Bashir briefly shared with participants about why there is a need to explore masculinities while working on issues of GBV. According to him gender is relational concept. It is not only about women but about men, children and transgender as well. Initially, emphasis was mostly on involving of women and margnalised groups of men and boys. However, in current discourse on gender equality and GBV, it is now felt worldwide to involve men for ending violence against women. This need is emanating from this realization globally that under patriarchy men too suffer, off course not like women and other underprivileged groups. He further said that men are ‘tough’, warriors and powerful are now myths. These myths have serious implications for men and boys even at powerful positions. He stressed that while talking of GBV, we must involve men. Mostly men are the perpetrators of violence against women and other men. However, he made it clear that discourse on masculinities need to be expanded. He encouraged students to initiate research in the area of masculinities and hoped that this symposium will generate some relevant innovative ideas and questions.

Statement by UN Women, Pakistan

See page 20
Aims and Objectives of the Symposium

See page 21

SESSION ONE: “Masculinities – Construct and Framing”

<table>
<thead>
<tr>
<th>SESSION 1: Masculinities – Construct &amp; Framing</th>
<th>Speakers / Panellists</th>
</tr>
</thead>
<tbody>
<tr>
<td>Panel Discussion: Culture and Masculinities</td>
<td></td>
</tr>
<tr>
<td>Multiple Nepali Masculinities: Class, Consumption and UML’s gender</td>
<td>Dr. Sanjeev Uprety, CDE, Tribhuvan University, Khatmandu, Nepal</td>
</tr>
<tr>
<td>Masculinities: How did we get here and where we are heading to? (and Punjabi Masculinities)</td>
<td>Ms. Neelum Hussain, Executive Coordinator, Simorgh</td>
</tr>
<tr>
<td>Panel Discussion: Sexuality, Media and Masculinities</td>
<td>Mr. Mubasher Saeed, Programme Manager Naz Male Health Alliance</td>
</tr>
<tr>
<td>Sexuality, Media &amp; Masculinities – a tapestry of impressions</td>
<td>Dr. Rakhshinda Perveen, Gender Practitioner &amp; Civic Entrepreneur</td>
</tr>
<tr>
<td>Yin &amp; Yang</td>
<td>Mr. Muhammad Waseem, Director, Interactive Resource Center (IRC)</td>
</tr>
<tr>
<td>Men’s Sexuality, the role of Technologies and Informal/Private Sector Providers in Bangladesh</td>
<td>Dr. Sabina Faiz Rashid, Associate Professor &amp; MPH Coordinator, BRAC University, Bangladesh</td>
</tr>
<tr>
<td>Film Screening and Discussion</td>
<td>Mr. Tahir Ali Khilji, VISION</td>
</tr>
</tbody>
</table>

Panel Discussion: Culture and Masculinities

Dr. Sanjeev Uprety (Islamabad & Faisalabad)

Dr. Uprety presentation was mainly based on his analysis about how the masculinity of Rana rulers of Nepal was represented differently as compared to the masculinity of common Gorkhali soldiers in British representations. While the masculinity of common soldiers was seen as being closer to that of lower class Britons, the masculinity of Rana Prime ministers like Jung Bahadur and Chandra Shumsher was seen as approximating the model of upper class British masculinity, with its supposed characteristic of rationality rather than merely physical valour. He discussed how the masculinity of Ranas was described as tainted in anti-Rana discourse due to the former’s love of foreign goods. In such anti-Rana discourse the symbol of English dog—one that sleeps on the sofas and eats imported biscuits—was used to represent the Ranas, as opposed to the image of ‘bhote’ or local dog - representing common, patriotic men of Nepal-- who guards the property of his master in an honest and manly Maaner.

Dr. Uprety described other factors shaping the representation of Nepali masculinities, including ethnicity, consumption and political affiliation. In particular, the current representations of Nepali masculinities reproduce older discourses dating back to the Rana regime; discourses in which issues concerning masculinity are tied to those relating to class, consumption and nationality.
“Out Here in Kathmandu”, like Leichty’s earlier text “Suitably Modern”, examines how the middle classes of Kathmandu valley are constructed through cultural practices such as “following fashion,” listening to music, eating out in the restaurants and other modes of consumption. It is consumption, especially of the goods and cultures that are coming from elsewhere—including India, China and other “foreign” nations— that define the middle classes of the valley. According to Leichty, Rana rulers were able to create an “aura” of power through a consumption of foreign goods including cosmetics, furniture, cars, grand mirrors, coming from Europe. Since common people of Nepal did not have access to these foreign goods, Ranas were able to create a cultural gap between themselves and the people they ruled through the consumption of the goods. After the end of Rana rule in 1951, however, a new middle class developed in Nepal, especially within the Kathmandu valley; a class that defined itself through modes of consumption just as Ranas had done earlier. This new middle class constituted itself through newer modes of consumption including photography, film, video, fashion and so on.

Leichty further argues that middle classes tried to discover a suitable mode of modernity for themselves through everyday practices of consumption; a modernity that was different both from the “excessive modernity” upper classes, and the uncouth, uncivilized nativity of the lower classes.

The controversy surrounding the “sukila mukila” concerning Nepali masculinities had appeared more than half a century ago, in the anti-Rana writings. In the anti-rana discourse, the Ranas were described as unmanly due to their consumption of foreign goods; a fact that created the cultural divide between themselves and the common people they ruled. With the rise of the middle classes following the end of Rana rule in 1951 new cultural division occurred: between the sukila mukila middle classes who could afford to use goods coming from foreign countries; and the maila dhailas who, unable to buy those goods at the bottom of the pyramid, often had to satisfy themselves by gazing voyeuristically at the gleaming surfaces of the goods they could not buy. Such a voyeuristic distance led to dissatisfaction which was exploited by the Maoists promising to represent the cause of the Maila Dhailas. This also led the Maoists to create a discourse concerning masculinity; a discourse in which the lower class men - untainted by the consumption of foreign goods—were represented as “true sons of the soil” and real men. This was paralleled by their description of middle class men of Kathmandu as “fat and lazy;” men whose masculinity had become suspect due to their consumption of foreign produced goods, including clothes, soaps and detergents.

Baburam Bhattrai’s description of UML as a third gender reproduced the same Maoist discourse criticizing the UML, once the main leftist party, for siding with the middle classes rather than fighting for the downtrodden. The underlying theme in Baburam’s speech was that UML was no longer a party of “real men,” and that the masculinity of its members was compromised because they had erred by occupying a middle position between the sukila mukilas and maila dhailas, rather than exclusively fighting for the rights of the latter. While Prachanda used the same discourse to criticize the middle classes of the valley who, according to him, had remained unsympathetic to the plight of their maila dhaila countrymen from the villages, critics of Maoist reversed the terms of the very discourse to portray Prachanda as a sukilo mukilo person himself; once a brave leader of the rebels who had now become “softened” by his love of foreign goods, including foreign suits, ties and his love for expensive resorts.

Rabi Thapa’s ‘Nothing to Declare’ engages with similar issues, including that of
consumption and foreignness, though in a fictional rather than in a theoretical Maaner. Thapa’s stories also show, however, that a homogeneous idea concerning the Nepali middle class might itself to be a fiction. Generational differences cut across the terrain of middle-ness since the middle class people youths of today differ from their parents and grandparents. While the class identity of earlier generations was defined by the “foreign” films and TV serials arriving from India, middle class youths of today project their desire upon other foreign locations, including that of U.K and U.S.A, and Australia and Thailand; consumption of cultures coming from those locations not only defines their class location but also creates a fantasy of transcending class borders to become “almost, though quite not” upper class.

Dr. Sanjeev concluded by saying that there is no universal model of masculinities. Infact these are multiple and there could be as many models of masculinities as men in this world. However, modernity and globalization had a great role in producing counter hegemonic masculinities model. South Asia had examples of presenting, bringing models of alternate masculinities before the world and are now universally under investigation by researchers and practitioners. He mentioned Khan Abdul Gahffar Khan (Frontier Gandhi) and Mahatma Gandhi’s social movements as examples in this regard. We can build on these models and work better to promote gender equality, peace and prosperity in South Asia.

Ms. Neelum Hussain (Islamabad Only)

Ms. Hussain presented on how expressions of masculinity are linked to the systematic/cultural shaping of gender identity focusing on stereotypes and language of binary sexuality etc. She started her presentation with narrating a story of dictator who was very powerful and maintaining his power through a council. He became fearful to loose his immense power over the people and always felt threatened. This fear was emanating from his sense of having absolute power. To him the people were foolish and that he decides for their sake and well being. However a huge part of the country revolted and asked for separation. In this process of separation, lots of violence was observed, people massacred and the dictator now decided to punish them. However, the people eventually were successful and got independence in the form of a separate state. All this happened because of the fact that dictator became so powerful. He perceived each demand of the people as threat which was against his will.

She said that “masculinity” or ‘mardangi’ is a fluid concept and there are multiple masculinities. However focus should remain on challenging dominant forms of masculinity – the hegemonic masculinity or the mainstream masculinity. She based her argument on two premises:

- Gender – as a social construct, which is acquired and reformulates also through binary division of private and public space;
- Gender – as the rigid binary division into male and female categories.

Both constructs rely predominantly on visible biological characteristics that have given rise to gendered stereotypes which defines and shape behaviour into male and female behaviour. Both are dependent on:

- the ‘tyranny of the eye,’ - of things that can be seen;
- the tyranny of the stereotype;
- literalist interpretations that are to be found in the grand narratives of religion;
- the law that discount the gap between what is defined and expected;
- The fluid diversity of sexual identity.

This leads to a flattening out of the complex reality of gendered sexual identity as it impacts on the individual in society. Stereotypes are based on the characteristics of men and women which are again socially constructed. If one remains inside stereotypes that person remains safe to certain extent but when tries to come out of that then it becomes risky. Stereotypes are very powerful and rely on the dictatorship of the eye. This result in two forms of violence: The first suppresses the feminine/masculine characteristics so as to fit in with dominant visible sexual identity. Like as weeping in public is a forbidden act for men. However, if a man feels to weep and is not allowed because of this suppression and pressure to conform to the socially constructed norms, then it is indeed violence with that man. Men as human beings do need to weep and may not all of them would love to fight. Same stands true for woman if she does not conform to the dominant expected socially constructed traits of ‘woman’. This is where ‘masculinity’ stands oppressive just as ‘femininity’ does. This is when most cases of violence took place. In a nutshell, if we suppress our humane emotions so as to fit in this binary of male and female characteristics, this becomes self violence in terms of Psychology. When force others to do so, it become violence against others. Stereotypes deny individuals’ humanity. Almost each individual is victim of this. This stereotyping of human beings start since they are born. As a child boy and girl are treated and called differently. Often girl baby will be called as ‘lovely doll’ and a male child as ‘mera sher’ i.e. my lion. Human beings start learning about how to fit in these stereotypes, this binary of male and female since the time when they enter into ‘language’ means start learning it. Through language one expresses which shape our identity. From here the process of socialization begins.

The second elides/denies the fluid nature of sexuality exemplified most clearly by transgender communities. She referred to ‘Shahzeena and Shumail case’. The court decision, the sex change operation and objective analysis of this case reveal that the sex binary (men and woman) is not the ultimate and natural. Such feelings (as what transgender feels) are out of one’s control. We criminalise such people who transcend beyond the ordinary socially constructed binary division of man and woman as they do not fit into the stereotypes set by the patriarchy. Such feelings in transgender are natural because of the fluid nature of sexuality.

She further based her argument on Freud’s notion of the conscious, unconscious and the subconscious. Sigmund Freud was an Austrian neurologist and psychoanalyst who first used these words to posit a model of the human mind. The conscious part of mind interacts with the outer physical world. Consciousness is developed out of the conscious part of human mind which can be anything that we are aware of at a given moment making the experience at once the most familiar aspect of our lives. The unconscious mind might be defined as that part of the mind which give rise to a collection of mental phenomena that manifest in a person's mind but which the person is not aware of at the time of their occurrence. These may include unnoticed perceptions, thoughts, habits, automatic reactions, complexes, hidden phobias and concealed desires. For Freud, the unconscious is the storehouse of instinctual desires, needs, and psychic actions.

Subconscious is a repository for socially unacceptable ideas, wishes or desires, traumatic memories, and painful emotions put out of mind by the mechanism of psychological repression. While past thoughts and memories may be deleted from
immediate consciousness, however, they direct the thoughts and feelings of the individual from the realm of the unconscious. The tussle between conscious and subconscious never end, however some human beings are aware of it and some may not.

She further tied Freud’s explanation\(^1\) concept of the lack that underpins sexual identity. Lacan built his theory on Freud’s account of human mind. He thought that Freud's ideas of "slips of the tongue," jokes, and the interpretation of dreams all emphasized the agency of language in subjective constitution. The unconscious is not a primitive or archetypal part of the mind separate from the conscious, linguistic ego, he explained, but rather a formation as complex and structurally sophisticated as consciousness itself. One consequence of the unconscious being structured like a language is that the self is denied any point of reference to which to be "restored" following trauma or a crisis of identity.

Ms. Hussain further explained that when a child is born, that may be male or female biologically but by characteristics he/ she may not be male or female, masculine or feminine. The child may possess both. The child enters into socialization process through the vista of language. He / she are then expected to conform to the traits set by society in terms of gender roles. In this process the person loose something which is in sub-conscious. These characteristics does not die but remain and from time to time comes out in one's life often in form of dreams, odd feelings and emotions (not in compliance with the gender of the individual) and 'illicit desires' as the society call it. This is the moment where the sense of tremendous loss is felt somewhere in the psyche of that individual.

Masculinity and femininity as social constructs seen from this perspective focus on the shaping of gendered stereotyped masculinity and its impact on individuals. Much has been written on the ways women are affected by stereotyped femininity and men by ‘masculinity’.

The burden and pressures of stereotyped masculinity and morality and male roles in society could be further explained. Men and women both can be brave and scared in certain situations because they both are human beings. Consequently, If a woman is stereotyped as ‘protected’, it means that her humanity has been denied as the protector (often male) perceive her as an object or property and not a human being. In this process the male ‘protector’ even denies his own humanity as well so as to protect woman by use of violence. Women were not made as ‘object’ or ‘property’ in a natural way. Social institutions played immense role in this stereotyping. Primarily it is because of inheritance in which daughters are denied equal share in the property of father. Man as protector always doubts her wife and daughters. Daughter is married to another man, thus become ‘property’ of the husband. Wife can leave husband anytime. She further made it clear that the relationship between a husband and wife is often based on mutual understanding, trust and sincerity. Due to man’s role as ‘protector’ such intimate relations are turned into miseries as the ‘protector’ to safeguard his ‘property’ become skeptic which corrode trust and ultimately lead to domestic violence.

Similarly, men as ‘breadwinner’ remain under immense pressure throughout their lives.

\(^1\) Lacan (April 13, 1901 – September 9, 1981 was a French psychoanalyst and psychiatrist who made prominent contributions to psychoanalysis and philosophy)
Each man may not be able to conform to this stereotype. We have many examples in our society where there will be ten members in a family and only one man will be responsible to feed them all.

Another important stereotype that needs to be discussed here is that man is ‘virile’ i.e. his masculinity is based on sexual prowess. Here masculinity is equated with sexual virility. Aggression and sexual conquests are considered as male domain only. Due to this stereotype ‘rape’ is often carried out as an exercise of power by ‘men’. It never happens because of men’s virility and extreme desire for sex. In rape, man loses his humanity and become a beast. Further to it, the stereotype that men are ‘desiring subjects’ and women are not, leads to division of female sexuality into two categories. A good woman is considered the one who is sexually passive and the bad one who is not. From this notion, justification for gender based violence is derived.

Similarly, there is another common stereotype which is that men are ‘productive’ and women ‘reproductive’ only. Women, we have seen as very much productive at workplace and home. At home they cook, wash, manage household. However in domestic her work is unpaid due to which society perceives women as ‘non-productive’. Consequently a child in mother’s womb is the result of the fertilization of male and female’s sperms.

It is followed by social division of space. ‘Productive’ is public and ‘reproductive’ as private. How docs this impact on men? Expressions of feminine traits by men are seen as a sign of losing masculinity. The burden of the breadwinner exacerbated by notions of honour predicated on the woman as male property. The ‘my rife/daughter/sister does not work productive labour is a ‘man’s job’.

She strongly refuted the notion that husband and wife are ‘two wheels of the same car”. This can be workable only if both wheels are the same size. She requested the audience to think that what will happen if one wheel size is bigger than the other. Balance of power among the two i.e. husband and wife guarantee happy survival of a family. Due to this reason, Islam often stresses on ‘balance’, the middle way, she mentioned.

To support her case, Ms. Hussain quoted interesting examples from history.

Abdul Wahab Bouhdiba is a professor of Islamic and Maghribi Sociology at the University of Tunis and author of various books on development and contemporary Islam. According to him, male and female characteristics are found in both women and men. What is needed is a balance between the two in each individual. Similarly, there is much acceptance within Sufi Islam for adopting ‘feminie’ traits and its expression. Khawja Nizam Ud Din was made to laugh by Amir Khusro who danced before him in woman dress. She further explained that dance is a human passion. Each human being love to dance and sing or at least watches and listen. How one can deny its existence and importance when a baby in mother’s womb listens to the only music which is heart beat of the mother. There is music in breeze, in the sounds of ocean, rain and in the pumping of our blood by heart i.e. pulse. How can one deny the rhythms of body and nature?

South Asian cultures are much more acceptable to the fluid nature of sexual identity. Sufis always speak before God or the ‘murshid’ in feminine voice. The language of Sufi poetry is ‘zanana’ i.e. in woman persona. Another example she quoted that of Raja
Risalu (a folk hero of Punjab) who allowed his wife (princess) to marry with the son of goldsmith with whom she was in love relationship. Raja Risalu violated stereotypes of caste, class and gender.

Stereotypes are legitimized by dominant culture e.g. the colonial encounter and imperial perceptions of South Asian males as feminine and emasculated and sex perverts etc in-fact reinforced these stereotypes, divided into ‘masculine’ and ‘feminine’. English people when ruling this part of the world i.e. subcontinent were very clever in labelling any act as ‘masculine’ and ‘feminine’. Derisive references to Wajid Ali Shah of Avadh were made. In-fact British empire promoted ‘masculinities’ as they needed it politically.

She concluded that humanity comes first before any ‘masculinity’ and ‘femininity’. There is a dire need to re-examine sexual identity as social construct for men and women to release themselves from ‘unnatural’ social expectations including the ways in which they define and perceive themselves.

Mr. Mubasher Saeed (Faisalabad)

Mr. Saeed presented a historical analysis of how gender came into political and public discourse in the context of Pakistan especially Punjab and why the need for engaging men and boys for the rights and empowerment of women is now stressed. What were the main features of this journey – social movement?

He commenced with explaining from where the gender came into political and social discourse in Pakistan. According to him, General Zia Ul Haq regime was the time when the movement for gender rights was built. His policies and ordinances were discriminatory against women. In his regime people voices and civil society opinion was suppressed. This made the human rights and women activist to initiate a collective movement for gender rights and women empowerment. More political awareness on gender evolved during the Zia’s marshal law regime.

Post ‘Ziaization’, program interventions on gender integration were developed and piloted. Projects were implemented to elevate women position in social and political spheres. This was the time when more activism was observed at political canvas of Pakistan. Efforts were carried out to initiate research on gender and issue of violence against women (VAW). Government of Pakistan signed international conventions and treaties on gender and rights of women. However the whole momentum was limited to certain groups and civil society forums. On ground, the Government ownership was lacking. Implementation was very limited.

Third wave of feminism introduced latest developments into discourse on gender and gender based violence. Issues of homosexuality and LGBT community came to front on social forums. Relation of ‘body’ i.e. sexuality and ‘gender’ are now debated which is a major breakthrough and indicator of change. Program interventions before were mainly focussed on family planning, maternal and child health. Gender projects seem to have ignored the question of male involvement in their interventions. However, still we see till date that implementation is lacking. Government priorities kept on shifting since independence. Not a single political party considered gender as priority during their regimes. Approaches to the issue of gender and women empowerment remained different during different civil and military regimes in Pakistan. Interestingly, the gender went on and the discourse is expanding. However, it is never clear whether that ‘gender
issues’ have been really owned by any Government in true sense.

Almost, at the level of whole South Asia the situation remained more or less the same. Much has been achieved at theoretical and intellectual level but gaps at operational level remained? Questions of whom are we talking to and about what? are resonating in social sector. Still there is a strong base for justification of work around gender equality and empowerment. Women are still facing lots of violence on daily basis, lesser rights and access to equal opportunities of livelihood and services. Their bodies are still under state and cultural control. The whole movement for gender equality and equity did not brought a change at the level of masses and community. Most of the ventures started to improve women lives and empower them are unfinished yet. Why? ‘Men’ were missing in this whole movement.

A large section of the society i.e. man who are also the gate keepers of the current gender order were not interested or supportive in this whole process and struggle for social change. It is now that the need to engage men and boys for ending violence against women and promoting gender equality is felt. Involving men and boys is not possible without rethinking and redefining ‘masculinities’ which could directly lead us to rethink of distribution of power, control, resources, work, responsibilities and most importantly the culture. Lot of development issues are pushed under the carpet because of ‘culture question. Currently we see the discourse on masculinities and involvement of men and boys for gender equality is spreading out, added Mr. Saeed.

‘Masculinity’ and ‘femininity’ are abstract concepts in social sciences. These are socially constructed believes and perceptions about a ‘real man’, embodied by most of men in the society. Its practical manifestations often come in shape of violence with people from other genders and conflict at individual, state and society level. Masculinities have no uniform expressions. Masculinities are fluid and in relation to class, locale, age etc. Power and control is the ‘reference point’ in whole discourse on masculinities. Men and boys embody various masculinities through the process of ‘masculinisation’. However, it is important to understand masculinities and its contribution in sustaining patriarchy and promoting violence against women and men who deviate from conforming to the popular prevailing norms and practices associated with the image of a ‘real man’.

During the past fifty years a major demographic shift occurred in Punjabi that had directly affected formation and manifestation of Punjabi masculinities in popular culture and media observed a major shift. This happened because of the evolution in ‘family structure’, demographic shift and spread of information technology with the march of globalization. Youth bulge and population growth led to economic crisis which is directly and indirectly influencing the gender order and relations at family and society level. Older population is shrinking and younger is growing. Sixty five percent population of Pakistan is comprised of youth who think differently from their ancestors. Men as bread winners faced more economic burden which ultimately is leading towards changes in responsibilities. More nuclear families are evolving.

According to him, Punjabi masculinities were very diverse. In fact there is not a single form of masculinity popular in Punjab. We see masculinity of Ranjha, Sultan Rahi (famous Punjabi film star) and many more. These various forms of Punjabi masculinities kept on changing in relation to change in defining class, caste, power and ‘ghairat’ etc. Major shifts occurred in Punjabi society and culture as well during the British rule over Indian sub-continent and later on during General Zia Ul Haque’s regime.
It is an evolving process. Shifts are occurring in Punjabi society. It is one of the rich provinces of Pakistan and much more exposed to development and globalization. TV, radio, media and internet is bringing changes and affecting now the perception and ideas of a ‘real Punjabi men’. This ‘culture construction’ is happening at present as it happened during the colonial rule or General Zia’s regime. More youth is now exposed to the modern means of communication. They have greater access than the past to information. Rise in metrosexuality is another change happened over the past five decades. We see young men who take pride in dressing impeccably, going for facials, expensive hair cuts etc. This is the only positive thing about masculinities that these could be reconstructed.

Finally, we must know that ‘masculinities’ are not at all good package for human beings. It adds into emotional and economic burden, stress, violence, aggression, negativity and conflict. It is important to rethink of masculinities and start exploring it in connection to GBV and human development. It is new and fluid concept. It is still an unfinished venture and efforts are needed to further explore and investigate masculinities within our own cultural and historical context.

Open Discussion

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<th>ISLAMABAD</th>
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<td>Q: From your presentation it seems that only women are raped, what about men?</td>
<td>Q: Why our society does not allow freedom to women?</td>
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<td>A: Yes, women are not the only victims of rape. Men and boys are also raped by other men especially during conflict situations. Rape in such situation is used as a tool of war. Men are the offenders in either case.</td>
<td>A: The sense of fear and insecurity of men force them to keep restrictions on women. They think if women will be free, then men’s power and control will be challenged. But this is not true every individual has rights and responsibilities.</td>
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<td>C: One student commented that you people are biased. Whole world screamed over the video (of teenage girl being flogged by Taliban in Swat valley – April 2009) uploaded on internet and later on was popular news headline in national and international media. On contrary, no one talked about Yvonne Ridley (A British journalist arrested by Taliban in September 2001 in Afghanistan) who embraced Islam due to good behaviour of Taliban during her captivity.</td>
<td>Q: Why women are not given the right of decision making in homes?</td>
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<td>A: Good behaviour brings changes in others attitudes, not the violence. Violence takes the society towards destruction. So, where there is violence, it must be condemned.</td>
<td>Yes, women even do not have say in decisions about them. They are forced into marriages without their consent. A woman has to seek permission either from her father, brother or husband to go outside her home. On other hand, men are freer in their choices and actions. One reason is that men do not want to share their power and loose control over women’s bodies and sexuality. This is what Feminists and all those working for the empowerment and rights of women believe in.</td>
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<td>Q: Suggest some practical measures for</td>
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<td>Q: Islam has given a lot of rights to women. But unfortunately women are ignored in our society. Why?</td>
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<td><strong>A:</strong> Islam has given so many rights to women. If a man realizes the rights of women in Islam, he can not marry more than a woman.</td>
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<th>Q: We are listening to this sort of discussion from last 60 years. The problem of gender equality and violence still persists. How and when it will be resolved??</th>
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<td><strong>A:</strong> Change is happening all around. We have seen many improvements in our social behaviours and customs. Change is a gradual process and youth have to be part of it. Active youth participation can make this process faster.</td>
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<th>Q: How these destructive issues came into our society, can we blame culture, religion or class system?</th>
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<td><strong>A:</strong> There are a number of factors involved in under development of Pakistan. Corruption, Governance, illiteracy, poverty etc. these issues are interlinked. We have developed our systems, so we have to amend these.</td>
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<th>Q: After Islam, why we still could not control on prostitution and slavery?</th>
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<td><strong>A:</strong> Now it's our job to implement. We have to work altogether to eradicate social evils from our society.</td>
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<th>Q: We are a Muslim society. Why we made western society as our role model?</th>
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<td><strong>A:</strong> No one made Western society as a role model here, we are talking about justice. Yes we are a Muslim society but we are not giving the rights to a woman for which she deserves being a part of Muslim society. We are talking of justice, equity and equality which are Islamic values as women empowerment?</td>
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<td><strong>A:</strong> Realization and acceptance of women's rights is first step towards their empowerment. Women need to be aware of their basic human rights and then unite to work together for their own empowerment. This is not an easy process rather need commitment from society, state and men at each level who resist this change.</td>
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well, responded Ms. Hussain.

Q: Is masculinity transferable? Why Pushpa become “sukhila mukhila” (neat and laundered) after coming into power?

A: Same like gender it’s a relational concept. Masculinities are socially constructed ideals about what a ‘man’ should be. These can be changed, replaced and amended depending upon time, space, context and situation. Pushpa when not in power were calling his political opponents as ‘sukhila mukhila’ because he represented the same class. But after becoming prime minister, his class identity got changed and gained more power. He because of his position and class then dressed clean and neat after coming into power.

Panel Discussion: Sexuality, Media and Masculinities

Dr. Rakhshinda Perveen (Islamabad & Faisalabad)

Dr. Perveen commenced by recalling her student life when she used to travel to universities for setting free medical camps and mediating among student political wings whenever they resorted to violence against each others. She stressed on that for learning and understanding one must try to remain neutral and willing to accept realities. Furthermore, she made it clear that personally she do not believe in equality rather in equity and social justice. In real life nothing can be equal to each other. As a doctor she stressed on that before starting discussing ‘masculinities’, we must be willing to have a dialogues on the genesis, history and then diagnosis of the ‘issue’.

Dr. Perveen stated in the beginning that the content of this presentation is meant for promoting a candid exchange of ideas and information between academia & activists. Nothing should be personalized as no offence is intended. This was followed by explaining the specific objectives of her presentation which were:

- To recall essential concepts (gender, sexuality, media, masculinities);
- To connect the basic theme of the seminar with the specific context/s of Pakistan;
- To raise new questions in connection with the complex trio of sexuality, media and masculinities.

She clarified the basics concepts of gender, sex, social contraction of gender and basics of sexuality. She mentioned that Michel Foucault wrote in The History of Sexuality, the concept of what activities and sensations are "sexual" is historically (as well as regionally and culturally) determined, and it is therefore part of a changing "discourse".

The sexual meanings (meanings of the erotic dimension of human sexual experience),
are social and cultural constructs, they are made subjective only after cultural and social mediation. Being the main force conditioning human relationship, sex is essentially political. In any social context, the construction of a "sexual universe" is fundamentally linked to the structures of power. The construction of sexual meanings is an instrument by which social institutions (religion, marketing, the educational system, psychiatry, etc.) control and shape human relationships.....

Highlighting basics of masculinities she stated that Standards of masculinity vary from time to time, from culture to culture. However, masculinity always defines itself as different from and superior to femininity. For example, gay men and househusbands exemplify "subordinate" masculinities in our culture. They’re not considered "real men". A “gender sensitized or responsive man" will be often labelled as “joro ka ghulam”.

Regarding sex, gender, sexuality, masculinity she stated men have extremely delicate testicles-- a biological fact. Thus, it is "sex". When people says, "Stop being a wimp and show some real balls", they're "doing gender". Likewise for women, the clitoris is a part of the female anatomy—a biological fact. The sole purpose of the clitoris is sexual pleasure—another biological fact.

However because society expects men to dominate women and other men, it ascribes great strength to that fragile part of the anatomy “But because society expects women to be subordinate to men, it will either "do gender" by performing female genital mutilation or it will act like the clitoris doesn't generate "real" orgasms (as believed in the "progressive" Western nations).

She mentioned that obviously, issues of sex and gender can get quite complex. Sometimes, it’s hard to determine where "sex" ends and "gender" begins. Nevertheless, it’s a useful tool for understanding how society constructs masculinity and femininity.”

Defining media she said that "media" refers to various means of communication e.g. television, radio, and the newspaper are different types of media. The term can also be used as a collective noun for the press or news reporting agencies. In the computer world, "media" is also used as a collective noun, but refers to different types of data storage options.

She further highlighted the following UN Commitments for gender equality & engaging men to end violence:

- The 1994 International Conference on Population and Development affirmed the need to “promote gender equality in all spheres of life, including family and community life, and to encourage and enable men to take responsibility for their sexual and reproductive behaviour and their social and family roles”;
- The twenty-sixth Special Session of the General Assembly on HIV/AIDS (2001).and also recognized the need to challenge gender stereotypes and attitudes and gender inequalities in relation to HIV/AIDS through the active involvement of men and boys;
- The Programme of Action of the World Summit on Social Development (1995) and its review held in 2000 paid particular attention to men’s roles and responsibilities with regards to sharing family, household and employment responsibilities with women;
The Beijing Platform for Action (1995) restated the principle of shared responsibility; and affirmed that women’s concerns could only be addressed “in partnership with men”;

The United Nations Commission on the Status of Women (CSW), at its 48th Session in 2004 [and the session in 2008], adopted conclusions calling on Governments, entities of the United Nations system and other stakeholders to: encourage the active involvement of men and boys in eliminating gender stereotypes; encourage men to participate in preventing and treating HIV/AIDS; implement programs to enable men to adopt safe and responsible sexual practices; support men and boys to prevent gender-based violence; implement programs in schools to accelerate gender equality; and promote reconciliation of work and family responsibilities.

She recommended that there is need to transform barriers into bridges by promoting ownership on gender. Need to discourse on sexuality and providing opportunities for honest research. Sensitization of academia is most important step to promote and ownership on gender.

At the end, she reminded that not all men are like wise. She requested all men participating in the event to just think for while that what sort of men they would wish to be in their lives? Men who conform to the patriarchal norms of the society or those who reject it? She thanked University administration and organizers for providing her a chance to speak on such an important and sensitive topic.

Mr. Muhammad Waseem (Islamabad & Faisalabad)

Mr. Waseem commenced with thanking organizers for providing him an opportunity to present followed by defining gender. Gender is a social construct based on the biological differences among men and women. Biological characteristics of an individual do not change whereas those attached by society, based on gender keep on changing. When we talk of violence and discrimination in society we should be aware of what has been said, researched and written in our region (South Asia) to understand these phenomena. For this purpose, first we need to know what “Yin” and “Yang” characters are. “Yang” is the masculine aspect of the universe whereas “Yin” is the feminine aspect, as per Chinese mystic tradition. These are black and white, look opposite of each other but in fact it is not like this. Their contrast is comparative. One is incomplete without another as like day without night, cold without heat, light without darkness. Same stands true for human beings i.e. we all have the opposite of each characteristics in our selves. Any individual who do not provide chance to nourish, grow and support his / her opposite can never enjoy the sense of freedom. Building upon this explanation, he further said that to keep one captive out of the two (yin and yang), the other can not be free. Similarly in human relationships, if the woman has no freedom, also the man can not be free. This freedom is wished by each human being whom they must have but with this caution that one’s freedom should not infringe rights of the others.

He referred to Sufi tradition in South Asia, specifically Baba Bulleh Shah to remind audience that these are not Western concepts but our own culture and history has such examples wherein hegemonic masculinities were challenged. We often consider our super heroes as brave, fearless, macho, chivalric, bold, courageous and protector, he explained. When a man is unable to conform to all these traits, his masculinity is challenged. This leads to developing a sense of insecurity in that man. In order to hide
his fear and that no one in society should come to know about it, man put extra efforts to assure others that his masculinity can not be challenged. This ‘extra effort’ always comes in shape of violence. Sense of insecurity is more obvious in times of economic crisis, conflict and natural disasters. Violence gets start where argument ends.

He quoted examples from folklore of Pakistan, particularly of ‘Heer Ranjha’, famous in Punjab. Heer is an extremely gorgeous woman, born into a wealthy Jat family in Jhang, Punjab. Ranjha also a Jat of the Ranjha clan, is the youngest of four brothers and lives in the village ‘Takht Hazara’ by the river Chenab. Being his father’s favorite son, unlike his brothers who had to work all day in fields, he is fond of playing flute (‘Wanjhli’/‘Bansuri’). After a quarrel with his brothers over land, Ranjha leaves home and by chance become shepherd of Heer’s father. They fell in love with each other. One day the family of Heer and the ‘mullah’ in the village come to know about their affair. Ranjha is expelled from village After meeting Baba Gorakhnath, the founder of the "Kanphata"(pierced ear) sect of jogis, at ‘Tilla Jogian’ (the 'Hill of Ascetics', located 50 miles north of the historic town of Bhera, Sargodha District, Punjab), Ranjha becomes a ‘jogi’ himself, piercing his ears and renouncing the material world. The two return to Heer’s village, where Heer's parents agree to their marriage. However, on the wedding day, Heer’s jealous uncle Kaido poisons her food so that the wedding will not take place. Hearing this news, Ranjha rushes to aid Heer, but it is too late by then. Broken hearted once again, Ranjha too eat the poisoned ‘laddu’ (sweet) which Heer has eaten and dies by her side.

Ranjha due to his love for Heer rejects the dominant social expectations from him being a ‘man’ in that conservative traditional setup. He accepts his ‘opposite’, the ‘yin’ inside him. Mr. Waseem stressed that such examples need to be promoted instead of images and ideas of ‘men’ who were more violent and ‘masculine’ in history. South Asia is lucky to have such examples that brought a ‘cultural change’. Alternate masculinities in our culture needs to be promoted which are less violent than the dominant ‘hegemonic masculinities’. In this process men need to be involved or engaged as they are often the perpetrators of violence.

Mr. Waseem showed video clips of his organization, Interactive Resource Centre (IRC) in order to explain how they involved men in theatre performance on themes of masculinities and gender based violence (GBV).

Dr. Sabina Faiz Rashid (Islamabad & Faisalabad)

Dr. Rashid thanked the MenEngage Alliance for inviting her as speaker in this important event. She expressed her gratitude for having the opportunity to meet dynamic and interesting members from civil society, academia and curious students of Quaid-I-Azam and Faisalabad universities who want to learn more on the subject of masculinities.

She commenced her presentation by providing a brief overview and context of the relation between sexuality and masculinity. According to her, stereotypes and social constructions are not made in isolation rather in the socio-cultural environment where we live in. She presented her research on “Men’s Sexuality, the role of Technologies and Informal/Private Sector Providers in Bangladesh”, conducted in two busiest bus terminals of Dhaka. She discussed about how men in Bangladesh understand their bodies, health and sexuality and what role media and traditional healers (hakim) are playing in the production of certain kinds of masculinities.
Dr. Rashid mentioned that like Pakistan, Bangladesh too has a conservative environment where topics of sex are forbidden and less discussed. There is a silence around these topics. However, she made it clear that it is a ‘public secret’. People are in relationships, accessing pornography and similar such activities. In bus terminals and even universities, men have access to commodities which influence their understanding of sexuality and bodies.

Historically, neither the research community nor public health planners and providers have shown much interest in the sexual and reproductive health (SRH) of men in developing countries. Primary health care services overwhelmingly serve women and children. Little attention is paid to men’s sexual health concerns and the type of services they need. Particularly in South Asia focus is mainly on maternal and new born health and family planning. Due to this neglect, a huge number of informal providers have filled the gap, providing information and remedies for varied sexual health concerns of men, their bodies and related sexually transmitted infections (STIs).

She referred to Ms. Neelum Hussain’s presentation wherein she mentioned that culture is not static. It keeps on changing. With globalization and urbanization, change is occurring. Now there are more nuclear families and more women working outside their homes. Similarly, population in major cities / urban centres is on increase due to migration from rural areas as a result of various factors like conflict, search for better economic opportunities etc. Due to these demographic developments, ‘sex’ is now accessible to most of the population via the media, including television and pornographic films, internet (porn websites) and many others which is bringing people in contact with discrepant worlds and diverse practices. This is changing the way people understand drivers, practices and behaviours but also give them insights and exposure of what they did not had in past.

She pointed towards another important aspect of the issue i.e. politics of health, which need to be considered and investigated. There is a growth of pharmaceutical industry, informal providers of medicines, pharmacies and proliferation of traditional and modern remedies for sexual ailments. These medicines are sold on large scale in countries like, India, Pakistan, Bangladesh and Nepal etc.

This was followed by providing a brief background on how and where the study was conducted. Before this study, in 2007 a pilot study was carried out as till that time no study on sexual health of men in Bangladesh was available. This was followed by a quantitative survey in 2009 wherein 311 married men of rural and urban Bangladesh (Rangpur, Chittagong and Sylhet) participated. Another such quantitative survey in 2010 was conducted in which 103 men and 106 women from slums in Chittagong participated.

Based on the results from the above said two studies, a qualitative in-depth survey of men in bus terminals of Dhaka city was planned by BRAC with support from Department for International Development (DFID) in 2010. In this study, total 32 men aged between 21-45 years were included in the research, of whom 18 were married and 14 unmarried besides 25 health providers of various modalities.

Before presenting findings from the study, Dr. Rashid shared some interesting facts about Dhaka, the capital city of Bangladesh and the locale fro her study. Dhaka is welcoming 400,000 to 500,000 migrants yearly and its going to be 9th largest city of the world by 2015. People are migrating to Dhaka in search of jobs and better livelihood.
opportunities.

The study was conducted in two bust terminals i.e. Gaptoli and Sayeedabad bus stands. Approximately, 1400 buses run every day through Gaptoli bus terminal. It has the capacity to accommodate up to 1800 buses and 70,000 passengers a day, passing through the terminal. Largest animal market is located nearby this site. Whereas Sayeedabad buses stand run more than 2000 buses, transporting more than 50,000 passengers daily.

This was followed by presenting main findings from the study carried out. One can imagine from these population figures, the kinds of activities going on at these bus terminals. A large majority of the poor, who spend time or pass through the bus terminals are migrants from rural areas, city and slum dwellers who work as day labourers, or find work as construction workers, truck drivers, rickshaw pullers, and factory workers etc. These busy bus terminals are not only entry/exit points for many in the city, but also serve as commercialized spaces, bursting with commodities to be purchased.

One can observe proliferation of porn magazines being sold on foot paths in these bus terminals. There are video stores selling local and foreign-made porn videos and films. Two of the main cinema halls are reported to show pornographic films regularly.

Sex workers are clearly visible, waiting near and outside the terminals for clients. Often groups of men will hire a single sex worker and all have sex with her at one time. Sex work takes place in small seedy motels tucked away among the shops, clinics, markets and alleyways. A row of residential cheap hotels, rooms are available for rent. There are several residential hotels, boarding (rooms) and messes. People have sex with female sex workers just by paying them Taka 50-100 for one time sex and Taka 500-800 for whole night sex. In the evening, female sex workers are more visible.

These terminals are littered with messages on signboards, billboards and posters, promoting ‘cures’ for sexually transmitted infections, premature ejaculation, impotence, penis size and ways of enhancing sexual performance. Informal/private providers are found in abundance selling their products in and around these bus terminals.

Another interesting finding from the study was that living in a vast sprawling city like Dhaka results in fewer opportunities for regulation of sexuality and social sanctions on sex. In a big city, one can do what he wishes, have more freedom. Majority of people dwelling in these areas are away from wives, thus going for sex with commercial sex workers is a kind of entertainment for them. “For the younger generation, the call of Dhaka isn't solely about money. It's also about freedom to live your life, have opportunities, and mix with women etc...” A shopkeeper in bus terminal shared during the study.

Commercial sex is only one way in which sexuality and gender are enacted in these settings. Adult books, movies and magazines are available. These magazines and booklets are educational and informative, with pictures and drawings of adult naked bodies in various positions and poses. These magazines are sold in shops and by street hawkers, who are always on the lookout for men coming and going from the terminals. Large array of films on DVD are available, from local to international, sold between Taka 50 and 100, depending on the quality and ‘X-rated-ness’ of the film.’ This creates certain
ideas about desire, sexuality, and gender relations. A number of internet cafes provide access to chat-rooms and many pornographic websites to its customers, charging them per hour. These spaces provide men an opportunity to be educated informally on matters of sex and sexuality, pleasure and desire and from here they learn about their bodies. This is often misleading as besides pleasure these magazines, books and movies messages are internalised by the viewers, shaping their perceptions about their bodies, sexual health and sexuality.

In September 2010, a survey by BRAC in Chittagong, a port city, in Bangladesh, found that top three sources of information on sexuality for men were reported as the media (television, radio, newspaper/magazines, cinema), pornography and mobile phones. Relatives and informal providers were also mentioned. Consequently, another study found that the density (per 10,000 population) is 5.4 for physicians and 2.1 for nurses in 2007, showing growth of the private health sector in Bangladesh. Substantial increase is happening in the numbers of unqualified allopathic providers. The number of unqualified allopathic providers (village doctors and drug store salespeople) is 24 per 10,000 population and the density of traditional healers was found to be (64 per 10,000).

The remedies for addressing sexual concerns of a modern Bengali man these traditional healers offering are increasing sexual power and performance to be a ‘real man’. Street-seller continued to perform for the growing crowd of men, passengers on their way out of Dhaka or coming into the city by shouting “They (foreigners) are taking care of their penises. They use different oils, rub it for maximum benefit and by taking this people have the ability to have sex whole night.” According to Dr. Rashid, each jar of ‘power genital’ oil cost Taka 100 and within 15 minutes of ending his talk, he had sold the 27 jars of oil to customers, many of whom appeared to be in their forties and one considerably older. These medicines are sold with foreign names like German herbal, American capsules with products promoted as modern and effective, thus universalizing the message. These traditional healers / hakims draw on both biomedical and indigenous knowledge to prepare new forms of medicines, which speak to men’s cultural and social anxiety regarding his sexual ailment. Particularly, they used to refer to more women coming into public, doing jobs in factories and offices. In such situation only ‘sexual power’ and strength can prevent your women from having sex with others.

Most common concerns by men involved in the study were mostly about shortened duration of sexual intercourse / pre-mature ejaculation, frequent urination, loss of semen before and after urination and burning or pain when urinating. Very few mentioned about HIV and other STIs. Majority of their concerns were psycho-social i.e. about increasing sexual strength and enhancing performance and time during sexual intercourse. Concerns about STIs do were shared but not prioritized as sexual anxieties by them. Sheer abundance of street posters, leaflets and advertisements and other media reinforce messages of the ‘ideal virile male’. These informal providers offers ‘cures’ and hope to anxiety-ridden men who often go from provider to provider seeking treatment for imagined, psycho-social and biomedical sexual health problems. The idea of ‘disease’ is sold first, then the product.

All this have social, economic and psychological consequences for men who are suffering from their masculine sexual anxieties and sexual health concerns. After all, these men spent money in buying these material and medicines. Average money spent by a man was 1468 taka (US$ 21 for last one or multiple concerns) where average monthly income is BDT 6668 (US$ 96), according to the study findings. Sources were
mainly from personal income, savings or loans borrowed from relatives and friends. These too have immense social and psychological costs. Exaggerated stories about 'men's ability' and sexual aggression create tensions and myths about male sexuality, resulting into ridicule, abandonment and sense of humiliation.

Dr. Rashid concluded by saying that there were limitations but very real concerns by men. It is important not to essentialise all Bangladeshi men into one particular fixed category. However, the pioneering surveys of 693 (in 2007) and then 311 (in 2010) married men, and this in-depth research in Dhaka’s two bus terminals, identifies and reports the very real psychosocial sexual concerns which have enormous social, psychological and economic costs. This has Implications for both men and women in family life. It may add into violence, tensions in household & further spread of STIs.

**Mr. Tahir Ali Khilji (Islamabad & Faisalabad)**

Mr. Khilji in his presentation broke the silence around sexual abuse in Pakistan by linking it to the spread of HIV. Focusing on transgender sex workers as key transmitters, he stressed for widespread recognition of the relationship between social taboos around sex and the rise in male-to-male sex and sexual abuse that is fuelling the AIDS epidemic.

He started by mentioning a sad fact of our society - exclusion of children born to female sex workers in red light area of Lahore. They have no access to schools as the administration is not accepting their 'uncle' and 'grandfather' to be written in place for their father. We have filed a case in this regard in high court.

This was followed by sharing some of the key findings and lesson learnt from his work with street children and ‘zenana’ population, generally called ‘hijra’ community. According to him, children come on streets mainly because of domestic violence, though some other factors contributing as well. These children are under pressure to conform to their social roles. However, when they realise that there is some support mechanism for them outside their homes, they will run away fro home to escape from the violence they face at home.

Regrading ‘zenana’ population, he clarified some of the misperceptions that exist at societal level about this specific community. Firstly, transgender community in Pakistan identify themselves by using term ‘zenana’ instead of ‘khawja sira’ or ‘hijra’. He also referred to Supreme Court judgement on this specific community which has used ‘khawja sira’ term.

Secondly, the frameworks that are used in development sector should not be Western, rather ethnocentric. He further clarified that our own cultural frameworks existed long before the models, introduced as a result of HIV prevention efforts globally. Much has been excluded from curriculum on these issues. Most of the research carried out, documentaries and IEC material developed is in English. Due to this fact, the awareness on these important issues is missing which is crucially needed to address GBV. Using external frameworks, if not accepted by the community is imposition that can lead to conflict and unwanted results. We need to investigate, explore and apply the indigenous frameworks which are more acceptable to these communities and culturally sensitive. These issues are our issues and have strong roots in our culture and society.

Thirdly, he pointed towards the denial of the society which is unjust. Mr. Khilji made it
clear that all these things are happening in our society on daily basis. One can observe
at traffic signals, bus terminals and public parks. They are mixed in the general
populations because of the social pressures on them not to disclose these queer
aspects of their lives. Denial is not the solution to address the issue of homosexuality,
hijra community and child sexual abuse (CSA). We must be willing to express and share
our understanding on these issues. We refrain because of fear, stigma and the fear that
society will no more consider us as ‘real men’. This could have a positive impact,
increasing awareness in general public. Denial will bring no change.

Fourthly, the distinction between child sexual abuse (CSA) and homosexuality is very
important while working on various aspects of GBV, especially sexual violence. Childhood phase of life is very clueless. A child lack conscious and agency. He/she
need awareness on CSA and body protection. Children need to understand their bodies
at this earlier stage of their lives. They need to be made aware in a responsive way
before they learn from an experience of abuse and introducing to an exploitative
environment.

To scold and condemn a child, who went for sex willingly or has been abused is a form
of violence. In abuse case, the child can not be held responsible. Rather that child needs
counselling and special care. In our society, often such children and men are asked to
repent for their sins before God, which is violence and violation of their sexual rights.
This may have serious implication for the life of that child. Here, Mr. Khilji shared his own
painful experience. He was abused when a child. This incident haunted him for long in
his adult life till the day when in a workshop in USA, he came to know that he was
innocent rather a victim like many others in this world. This realization made him more
committed to his work on child sexual abuse and sexuality. This experience elevated his
confidence and while abroad he joined a research team that studied marginalized
groups, choosing people living with HIV and AIDS as his focus.

Fifth important clarification that he made was that among the ‘zenana’ population one
will find that a large number among them are biologically male who are sexually active
like other common men in the society. It is all about how they feel. They believe that their
souls have been trapped in wrong bodies. However, it is quite complicated community
and need to be understood in more detail, Mr. Khilji added.

He said that there is need for recognition of these realities. These children whom we see
on streets are not ‘awara’ as the society labels them. Their lives are much complicated
and filled with violence and abuse. He stressed for this recognition that HIV could be an
important entry point to a wider public discussion about sexual abuse. Targeting Zenanas, a key link in the HIV chain, could be a way to not only stem transmission and
improve their lives, but also bring new public awareness to such taboo issues.

**Screening Documentaries ‘After the Sunset’ and ‘Equinox’**

Mr. Khilji cautioned that the content of these documentaries were developed to raise
awareness on HIV prevention and sexual abuse. Some terms used could be objectionable. However, he made it clear that while working on ‘sexuality’, we have only
this language, the language which these people i.e. homosexual men and zenana are
using. The language is coming from street.

The documentary ‘After the Sunset’ is about the life of a massage boy, named Waqar
with whom VISION has been working.

The documentary ‘Equinox’ is about the lives of transgender people in Pakistan. It was also aired on DAWN News, a well known English news channel of Pakistan.

Open Discussion

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<th>ISLAMABAD</th>
<th>FAISALABAD</th>
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<tr>
<td><strong>Q:</strong> What do you think of trafficking? and what’s your role against trafficking of women as there are much more trafficking of women from Bangladesh?</td>
<td><strong>Q:</strong> Proper veil (purdah) and dress covering whole body of a woman can protect women from sexual harassment? As Prophet Muhammad (P.B.U.H) once ordered a woman to have ‘purdah’ from a blind man – companion of Muhammad (P.B.U.H). What do you say?</td>
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<td><strong>A:</strong> Dr. Rashid responded by saying that the main factor is poverty. Women suffer from poor socio-economic conditions.</td>
<td><strong>A:</strong> Purdah is not the solution to end sexual harassment of woman and girls. Purdah is not only about ‘covering body’ but control your gaze, tongue and Men have to change their behaviour and attitudes towards women. Mr. Waseem added by saying that ‘dress’ is not the problem. If women wear ‘iron dress’, even then those who are gender blind and in-sensitive to others’ dignity and respect will continue to harass women. Dr. Perveen added further into it. According to her, Islam guarantees so many rights of women, that if practiced by Muslim men, none of them will be even able to have one wife in life. When men wear jeans and shirts, and follow Western trends of fashion, no one condemn it but when it comes to women, all men start cursing that woman or girl. One can not rape a female sex worker, when it comes to rights. Few days back a baby girl who was only five years old was raped in Karachi. Was there problem with the dress of that minor soul or something very serious about our culture, which we believe in?</td>
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<td><strong>Q:</strong> Why we only discuss here about men to men sex, there are also lesbians, what is your opinion about this?</td>
<td><strong>A:</strong> Dr. Rashid responded by saying that the main factor is poverty. Women suffer from poor socio-economic conditions.</td>
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<td><strong>A:</strong> It is very difficult to interview lesbians because of stigma and silence attached to women sexuality. People think if other comes to now about their sexual identities then it will be difficult to live in such a society.</td>
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<td><strong>Q:</strong> You have deep insight of the people concerns of sexuality; I would like to ask whether these concerns of male and female about sexual life are wrong or right?</td>
<td><strong>A:</strong> Dr. Rashid responded by saying that the main factor is poverty. Women suffer from poor socio-economic conditions.</td>
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<td><strong>A:</strong> We have certain expectations regarding masculinities. Men use different positions and aggressive behaviors during intercourse to prove their masculinity and to show women of their masculine power. They use different medicines to be sexually powerful. These concerns are not right, these are socially constructed.</td>
<td><strong>A:</strong> Purdah is not the solution to end sexual harassment of woman and girls. Purdah is not only about ‘covering body’ but control your gaze, tongue and Men have to change their behaviour and attitudes towards women. Mr. Waseem added by saying that ‘dress’ is not the problem. If women wear ‘iron dress’, even then those who are gender blind and in-sensitive to others’ dignity and respect will continue to harass women. Dr. Perveen added further into it. According to her, Islam guarantees so many rights of women, that if practiced by Muslim men, none of them will be even able to have one wife in life. When men wear jeans and shirts, and follow Western trends of fashion, no one condemn it but when it comes to women, all men start cursing that woman or girl. One can not rape a female sex worker, when it comes to rights. Few days back a baby girl who was only five years old was raped in Karachi. Was there problem with the dress of that minor soul or something very serious about our culture, which we believe in?</td>
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<td><strong>C:</strong> Why we talk about gender equality however the people are not educated properly, we should first educate ourselves and the people, than we should talk about gender equality.</td>
<td><strong>Q:</strong> This study uses same population, how can we generalize it to whole Bangladesh?</td>
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<td><strong>Q:</strong> Why we are not banning pornography</td>
<td><strong>A:</strong> This research is conducted in three large cities of Bangladesh. People from</td>
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at government level?

A: Mr. Khilji responded by saying that banning pornography is not a solution it is a denial. There should be proper knowledge and guidance for children, if some one is unaware of his/her organs or body then issues will become complex. Age appropriate information should be provided to the children. We are confused, we have not consensus over this issue. We have to face issues and prepare strategies to deal with these.

Q: Have you made these videos with the consent of participants?

A: Yes all people in these videos were with their full consent. We have told them about its purpose, its viewers etc, relied Mr. Khilji.

Q: Why number of child sexual abuse is greater in Madrassas?

A: We can not relate it to specific places. Abuses occurred every where. I was abused in my home, responded Mr. Khilji.

Q: What is the status of third gender in Islam?

A: I am still trying to understand culture, while Islam is so broad and wide, so at the time I am unable to answer. Religion and culture overlap, either in support or contradiction with each other, responded Mr. Khilji.

Q: The concept and movement of feminism is limited to a certain class and nobody beyond that can gain anything from it, why is it so?

A: Dr. Perveen responded by saying that the issue of gender discrimination is of all women regardless of their class or region. The movement is spreading through rural areas. Social behaviors have developed in hundreds of years so; it will take time to come to track.

all over the country travel via these bus terminals where this study was carried out. The sample size may be small but is representative in terms of geographical coverage, Dr. Rashid clarified.

Q: Where is the law saying about sexual abuse of children in Pakistan? We have observed elite class men, driving expansive cars, picking up children working on streets and later on abuse them sexually, inquired Dr. Ashfaq Ahmed Maan.

A: Mr. Khilji responded that yes, there are laws but implementation is a problem in our country. There is the Punjab Destitute and Neglected Children Act 2004. Child Protection Bureau (CPB) and Social Welfare Department shelters are there for these children. However, these are not easy Government institutions to deal with but are important to acknowledge. It is not only the problem of Government but all of us. At least we should work together on non-controversial social issues and child sexual abuse is one of them. Pressure groups of students, activists, journalists, parliamentarians and youth can bring a positive change.

Q: What are the main reasons behind increasing incidents of child sexual abuse and proliferation of sex work in the country?

A: Mr. Khilji responded by saying that poverty, lack of protection infrastructure and mechanisms and domestic violence are some key factors. These problems have economical and gender dimensions.

Q: If Islam is implemented in society, there will be no problems regarding women rights?

A: Yes, indeed it is. Islam is sensitive religion towards women rights. However, if someone implement and follow what
Q: Media presents woman as a show piece in commercial products. Isn't it unfair with women at large? Why don't you raise your voice against it?

A: Commercialization or exploitation of women bodies for promoting products is not acceptable. Women have raised their voice against it, Mr. Waseem responded.

Islam had guaranteed as rights of women, most of men will not be able to have one wife in life even. Islam does talk of women rights but at societal level we see no implementation. It is rather misinterpreted by many.

Q: What is the role of media in promoting the masculinities? Media is promoting masculine and feminine behaviors, should we not challenge the media?

A: Media sometime challenges and sometimes reinforces gender stereotypes. How gender in-equalities are reinforced through movies, plays and such other media products could be an interesting area for research to students.

DAY 2

SESSION 2: GENDER AND ENGAGEMENT WITH MASCULINITIES

<table>
<thead>
<tr>
<th>SESSION 2: Gender and Engagement with Masculinities</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Panel Discussion: Male Involvement in GBV</td>
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<tr>
<td>“Men as Partners” to end GBV and VAW</td>
<td>Dr. Farzana Bari, Director, Center of Excellence in Gender Studies, Quaid-i-Azam University, Islamabad</td>
</tr>
<tr>
<td>Shift in Ownership: Experience and Challenges in working with men as Allies</td>
<td>Ms. Maria Rashid, Co-Director, Rozan (Islamabad) Mr. Saffi Ullah, Program Coordinator Rozan, (Faisalabad)</td>
</tr>
<tr>
<td>Strategies: for engaging Men and Boys for ending GBV and VAW</td>
<td>Syed Saghir Bukhari, Senior Programme Coordinator, UN WOMEN, Pakistan</td>
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</tbody>
</table>

Panel Discussion: Male Involvement in GBV

Dr. Farzana Bari (Islamabad)

Dr. Bari commenced with realizing the audience of first understanding about the theory and concepts that will help us in identification of possible ways and strategies where men can be involved for ending violence against women (VAW). She referred to her opening remarks wherein she said that that it is important to understand the social construction process of masculinities and how violence is used to maintain and reproduce masculinities. For us here in this room it is more important to investigate the hegemonic masculinities, masculinities which are dominant, patriarchal and based on violence. As there are multiple masculinities, out of which we must know which the
mainstream and hegemonic masculinities are.

There are several theoretical models in social sciences (Sociology, anthropology, psychology etc) which help in conceptualizing and understanding about GBV. These are:

Physiological Theory – There was a time when lots of violence against women was explained through men’s physiology (biology). For instance, according to this theory rape and sexual violence by men is due to their need for it which is natural.

Social Learning Theory – This emerged within the discipline of sociology which explains that men do violence because of their social learning process. Men see other models of men in their family, surrounding i.e. social settings and learn from there. This process of social learning occurs through four main stage of imitation which includes close contact, imitation of superiors, understanding of concepts and role model behavior. This theory suggests that behavior is influenced by these environmental factors or stimuli, and not by psychological factors alone.

Feminist Theory – has introduced the concept of ‘power’ to explain GBV. Feminists essentially believe that violence against women is because of men’s superior position to woman in the society. It is because of the gender hierarchy in relationship between the men and women. To maintain the gender status quo, men do violence against women, according to Feminist theory, she added. The prescription that feminists offer to bring gender equality is about reducing women’s vulnerabilities and ultimately violence against them. To her, this theory also has certain limitations though very useful in understanding the phenomena.

Violence Typology of Johan Galtung – Dr. Bari appreciated Galtung’s perspective and termed it very useful as the GBV is essentially a structural issue which this theory too suggests. Gender based violence is happening at each level. Galtung’s theory links the direct form of violence with structural and cultural form of violence, she added.

Sexual Contract (Carole Pateman) – Carole Pateman’s theory of ‘Sexual Contract” argues that lying beneath the myth of the idealized contract, as described by Hobbes, Locke, and Rousseau, is a more fundamental contract concerning men’s relationship to women. Contract theory represents itself as being opposed to patriarchy and patriarchal right. Yet the “original pact” that precedes the social contract entered into by equals is the agreement by men to dominate and control women. This ‘original pact’ is made by brothers, literally or metaphorically, who, after overthrowing the rule of the father, then agree to share their domination of the women who were previously under the exclusive control of one man, the father. In a nutshell, Pateman says that the concept of ‘social contract’ in political studies is very paternalistic concept. Before ‘social contract’, ‘sexual contract’ occurred. Due to this reason, state also uses violence to maintain status quo and accept men control over women and consider GBV as ‘private’ matter. State’s institutions are patriarchal and gendered. GBV is not an issue to be understood at interpersonal level. It has much to do with state institutions.

She further explained that gender is system of domination of men and subordination of women. It is an organizing principle of the society as Pateman had explained. Society is divided into ‘public’ and ‘private’. Men actions are often considered within the domain of ‘public’ whereas a woman is considered as ‘private’ entity. To maintain this division between ‘public’ and ‘private’, violence is used. Dr. Bari further explained that
Masculinities are socially constructed and men also suffer violence which is the effect of masculinities and patriarchy over their lives. Men besides perpetrators of violence are also as fathers and brothers. GBV can be best addressed if it is investigated as a 'structural' and 'institutional' issue. They could be involved as partners to end GBV. She stressed on promoting positive masculinities that encourage men to take responsibility and become part of the solution instead of problem. Awareness of men is crucially needed. However, this is not sufficient to address GBV unless we do not challenge it at institution and state level. It is basically the product of state institutions. Women movement must be linked with men’s support groups, men's liberation and other social movements, she concluded.

Ms. Maria Rashid, Co-Director (Islamabad) and Mr. Saffi Ullah, Program Coordinator (Faisalabad) Rozan;

Ms. Maria Rashid presented Rozan’s experience in working with men as allies, a mapping study of eleven organizations in Pakistan and challenges faced by these organizations and Rozan.

She commenced with explaining gender and its discontents. According to her, often gender is used as synonymous with the term women and it continues to seen as a binary i.e. men and women and ignores other identities such as transgender. Furthermore, in gender programmes, work with men has been unavoidable as men are part of policies and practices of development work but are often treated as ‘un-gendered’ beings.

This was followed by a presenting an analysis of eleven organizations working with men and boys on violence against women (VAW), a study that Rozan conducted as secretariat of MenEngage Alliance Pakistan.

All these organizations considered three primary rationales for involving men and boys in their programs for ending VAW and addressing GBV. These are:

First is common sense explanation by these organizations. It says that gender is relational i.e. if gender equality is a long term goal of changing gender relations and making them more equal, less oppressive and less patriarchal, any formula to address this must address men.

Second rationale stated by them was that men are gate keepers of the current gender order and control women’s resources. 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 more would argue it as an ‘instrumentalist’ approach.

Lastly, it is important to realize that all men do not benefit in the same way under patriarchy. Recognition by these organizations that a primary principal in patriarchy is
power/subordination and there are categories within men that too suffer oppression and there are other markers of inequality that create vulnerability in men (e.g. sexual orientation, caste, class, and religion). It recognizes that in patriarchy where all men are powerful, all men are not equally powerful – that there are categories within masculinities and it is about men’s relationship to women and men’s relationships to each other. Herein, lies a powerful potential for shift in ownership of these issues, Ms. Rashid added.

Ms. Rashid further explained that the agenda of engaging men is not novel because of whom it addresses but how it addresses men as gendered beings is important to understand who participate in gender relations.

Kinds of Programming that these organization do to address GBV and VAW by involving men and boys is as under:

Some do campaign work and involving men as mediators or community workers and raising awareness of men on gender issues. To these organizations, keeping interest alive is a challenge unless it is a job. Their work somehow encourages men's role as protectors.

Few others are running programs that recognize men’s vulnerabilities largely inspired by the HIV & AIDS prevention work. This include health initiatives like counseling and service provision in sexual health services, legal services for victims of child sexual abuse (CSA). This tends to ignore power relations between men and women.

Programs that attempt to look at the construction of masculinities and its impact on men, their own lives and those of others less powerful than them; women, children, homosexual men involve an analysis of privilege and the costs of that privilege. Many tend to address individuals and ignore the larger paradigms and institutions that create and reproduce masculinities. Very few initiatives address men and women as a collective force. Those that do, warn against the danger of working with two unequal groups where one group is inherently marginalized.

Ms. Rashid stressed on that there are some points to ponder and some cautions need to be considered while working with men and boys on ending VAW or addressing GBV. She explained that there are types of men accessible and open to this kind of work. A fear in such types of initiatives is that working with the powerful gender i.e. men in some ways encourages men to hold on to their power and as a result provoke paternalism. This gives the involved men and boys an impression and feeling that they should solve women problems alone and continue with their traditional role as ‘protectors’.

While working with men and women as equal citizens and stakeholders must be sensitive and have a nuanced understanding of the dynamics of working with two unequal groups. Efforts at affirmative action to mitigate or offset these disadvantages must be part of such programs i.e. mixed group interventions.

In way forward, Ms. Maria shared some lessons and possibilities emerged from the analysis of the kind of work these organizations are doing. This could provide broad strokes for designing programs with men.

Where the natural constituents for change are often the powerless, powerlessness can be defined in many ways with different categories of men whose masculinities are different from each other, she added. Other than gender there are other markers of in-
equality like class, race, ethnicity and sexuality etc. Discourse on ‘masculinities’ needs to question men’s relationship to patriarchy as both beneficiaries and sufferers.

The invisibility of gender to men and the ignorance on how they are gendered in the process of socialization is a challenge in creating spaces for self-reflection of men which is needed to make men look at the costs that masculinities bring to their lives and others around them. However, she cautioned that this should not give an impression to men that they are victims only and that men and women are equally disadvantaged.

Regarding programming on ‘masculinities’ she further said that out of the eleven organizations that Rozan interviewed very few programs were directly dealing with deconstruction of masculinities. Challenging masculinities were part of their work on SRH and service delivery. However, while working with men and boys there could be several other areas to explore like masculinities in media, poverty, conflict and displacement etc.

Another point she made was that interventions planned for involving men and boys must be careful to ensure that it supports women’s agency and does not add into reinforcement of paternalism. Also there such initiatives must be aligned closely with women’s groups and also because gender is relational, not about men or women only.

One last point which Ms. Maria discussed was about deconstructing masculinities at institutional level. She made it clear that not only individuals are gendered but institutions as well. Some institutions do produce and reproduce masculinities. Work on social justice must address the patriarchal privilege and masculine ideals normalized and promoted through these institutions.

Syed Saghir Bukhari (Islamabad & Faisalabad)

Mr. Bukhari commenced his presentation by giving a brief overview of how this symposium were conceptualised and designed. He explained that the inspiration for holding these events were derived from the work of a regional organization named AAKAR. He further shared with audience that due to visa regimes of India and Pakistan, we missed our invited speakers from India. However he requested participants to read report of AAKAR seminar series on masculinities in India.

This was followed by formal presentation. Mr. Bukhari in his beginning of presentation made an important point. According to him, strategies for engaging men and boys to end GBV and VAW are not as simple as we may consider. Most of times we consider ourselves as part of the solution but in fact we remain part of the problem.

When discourse expands then uniform language on the same issue come into being. However, while discussing masculinities, often one confronts with the challenge of language as it is not yet well known or popular concept in the arena of gender studies.

He further explained it within context of Pakistan. According to Mr. Bukhari, GBV and VAW are two different issues. Statistics and data from news paper and other sources show that VAW and GBV have a huge prevalence in our country. Pakistan’s humanitarian law and development policies do address this issue. However, there is not a single national level study and analysis on VAW which can tell actual number of violence cases in each district and at union council level. Same stands true for studies
on violence against men (VAM) and violence against children (VAC). There are only small scale studies on VAW and GBV conducted by different organizations. It means there is lack of evidence which leads to lack of implementation of laws, made to address these issues.

He made it very clear that despite all these challenges, it is no more any internal or personal matter, on the back burner now. State is also accountable for lack of implementation of these policies. He cited example of the currently made law on sexual harassment. Its implementation at ground level is missing because of the fact that there is lack of resources and capacity to implement. Interestingly, Pakistan is in the leading role among the nations of the world on ‘gender and peace keeping’ and ‘aid effectiveness’.

He stated that many men perceive violence as their right and privilege. Being a man means being tough, brave, risk-taker, aggressive, head of the house hold, leader and violent? All these notions need to be reversed and challenged. There is a need to make them aware of that violence free society is their right, Mr. Bukhari stressed.

To him, change is possible through community education, mobilization and collective efforts of all stakeholders. There should be selected strategies for men and boys who use violence. Besides, strengthening alliances and collaboration with women and human rights movement is much needed. He equally stressed for involving non traditional stakeholders besides traditional ones like police. In this whole process of involving men and boys for ending VAW, challenges and lesson learnt must be documented and responses should be prepared accordingly. There should be monitoring of these programs to ensure accountability. Military, judiciary, media, academia and CSOs all need to be involved in this process of change.

For understanding and developing strategies to involve men to end VAW, we need to understand violence by men against men and women. There is a need to understand men’s theory and practice. He requested students to read Michael Kaufman’s seven P (7Ps) which tells about why men do violence against women. He stressed on initiating and encouraging research about men's attitudes and practices and advocacy. Based on the results from research, pilot project should be implemented. For this purpose, allocation of resources is vital.

He made it clear that gender is a cross cutting theme, not only limited to discipline of Gender studies. Academia is of great value in this endeavor as future leaders are made in universities. Thinking and research happens in these sites. To him academia is much more in position of doing it independently as civil society and donor agencies have limited role. At the end, Mr. Bukhari thanked all participants and University administration for listening to him. He assured of his support in future and was hopeful that these events build a base for social change, a change that favour empowerment of women and ending violence against them at each level.

Open Discussion

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<thead>
<tr>
<th>ISLAMABAD</th>
<th>FAISALABAD</th>
</tr>
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<tbody>
<tr>
<td>Q: Women are targeted by NGOs to spread awareness about their rights</td>
<td>Q: What mechanisms could be developed for bridging the gap between men and</td>
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</table>


whereas it is men who need to be aware?

A: Men are crucial for working with women. Many NGOs involve men into programmes of gender equality. Men are the gatekeepers of current gender order and in power. There is need to access men and involved them in different activities.

Q: If a woman quit her job for the sake of her family, she is considered a good woman in our society. Feminists call it gender discrimination? Why?

A: If a woman resigns from job willingly and wants to give more time to her children and family, it is no discrimination. However, if she is forced to resign from job by her husband or family then it is violence against her.

Q: Are we working to bring women equal to men or superior to men in nature, status and their social character or social role?

A: If some one has the capability or capacity to do something s/he must not be restricted.

C: There is also difference among women on the basis of class. We should also discuss those issues, women feel inferior to another women. Divisions within women resulted in further marginalization of women. It’s an additional problem, responded Dr. Bari.

Q: What is the status of woman in perspective of Islam?

A: Islam has given many rights to women but our Islamic society does not recognize it.

Q: What is meant by freedom of woman? Does it mean freedom from her responsibilities at home and become an earning machine? And that women i.e. to achieve gender equality?

A: Gender inequalities, discrimination and violence against women has been reinforced, perpetuated and supported over thousand of years. This can not be changed in days. It has various aspects; however, mainly it is all about power and control. Change is possible for which we all are gathered here. It needs a holistic approach wherein all social and public institutions need to be involved ion this process, Mr. Bukhari responded.

Q: Sometimes we observe women behind violence against women (VAW) at family level or in workplace situations. Also sometimes, women do violence against men (VAM) like in workplace? Why?

A: Mr. Bukhari replied by clarifying that violence is very much linked to concept of ‘power’. Any person who has more power in a certain social setting / setup can do violence against others. Women who are in power can do violence against others. Masculinity is a relational concept like gender. Women can also become masculine in certain situations. One should always keep in mind that who is benefiting from the ‘use of violence’.

Q: Is violence created and perpetuated by a situation? As one usually hear from others that mostly poverty is reason being a victim or perpetrator of violence?

A: Mr. Bukhari responded by saying that power, frustration and sense of insecurity results into violence which may be of certain situations. However, economics play a big role in here. Women's subordination and violence against them is justified morally and culturally which in fact emanates out of men's fear that to loose property and money in such situations. “Wheel of Violence” and Michael Kaufman's 7-Ps of men's violence is need to be studied for understanding. There are several theories explaining ‘violence’ and research in the area. Student of social
man should have no right on her? She must have boy friend, smoke, drink and be free from all social values?

A: It is not like that. Society has to recognize the basic rights of women. This is all about stereotypes we have developed for women. We have to look issues with broader minds.

Q: What do you think, what would be status of family in post industrialized world, where autonomy, technology and divorce is greatly witnessed?

This will be clearer in future. We can predict on the basis of current situation and how women were represented and treated in past till date. Patriarchy as a system remained thousand years and is prevailing these days. Women subordination and violence against them will continue in future too. However, we need to be sensitive on our part. What role we are playing, whether contributing towards plight of women or challenging it. In modern world had recognised women rights but at societal level the recognition is missing because of several factors, off which one is culture.

Q: We have talked about exploring the insecurities related to masculinities and stereotypical social attitudes. I want to know that does not the same stereotypical approach is adding into gendering of men’s lives and have implications for men as well.

A: Gender is not only about women but it is about justice and balance among men and women roles and responsibilities. Masculinities are about power and control. Whoever has these attributes will feel insecure and can do violence against others and self.

Q: Most of speakers here are from NGO sector. In our society this perception that NGOs are promoting
western culture or ideologies is very common. Is this reality?

A: NGOs are donor dependent, this is reality. It is one feature of global politics of funding. Donors may have their own agendas but the values they talk of coincides with the agenda of human rights and women rights movements. These are the spaces one can find to discuss such social problems.

Q: There are different classes in our society and GBV is different in all classes. In some families women are dominant. What about those women?

A: Islam had always talked about 'balance' in relations and distribution of resources and wealth. Violence has direct connection to power. Anyone who wields power over others can do violence. However, under patriarchy men are powerful and women have subordinate position. This is important to accept and understand. A very powerful elite woman feels more insecure than a poor working while walking on street at late night.

Q: Do we need development or sustainable development in order to eradicate gender discrimination because still all sort of ventures are at superficial level, having rare impact on ground?

A: Development if not sustained is no progress. It is one sad reality that at mass level awareness about women issues and rights is missing to greater extent. We need to be more active and sincere in our efforts and make others aware in our own capacities rather than waiting for funds.

Q: Economic empowerment and decision making is most crucial in empowering women

Q: If men are engaged in women
movement, they got lead position. What about it?

A: Men should have back seat in women campaign, because they must compensate and pay for historical deficit. Men take over in collective effort, not because of the capabilities, but just because of their expectation to do so means to tale leadership.

SESSION 3: Masculinities & Conflict

<table>
<thead>
<tr>
<th>SESSION 3: Masculinities and Conflict</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Panel Discussion: Conflict and Radicalization</td>
<td></td>
</tr>
<tr>
<td>Gender Equality in Higher Education System of Pakistan</td>
<td>Ms. Sabiha Shaheen, Executive Director, Bargad Organization</td>
</tr>
<tr>
<td>The paradox of Making choices: Youth Radicalization</td>
<td>Mr. Raziq Fahim, Executive Director, College of Youth Activism &amp; Development (CYAAD)</td>
</tr>
</tbody>
</table>

Panel Discussion: Conflict and Radicalization

Ms. Sabiha Shaheen (Islamabad & Faisalabad)

Ms. Sabiha Shaheen congratulated Amal, Rozan and UN Women for organizing this symposium on very important topic and also thanked for inviting her to share Bargad's perspective on conflict and radicalization. She presented Bargad research on gender equality on campuses and the relation between masculinities and gender equality. With the help of empirical data she showed that despite of radical increase in enrolments of girl students on campuses the women do not hold leadership and decision making positions.

First of all she highlighted number of youth including active youth (15-29 years) represents 30.2 percent of the total projected population with 29.9 young women and 30.4 young men percentage in this age cohort. Total fertility rate of Pakistan is 3.17 and around early 2040's Pakistan will have surpassed Brazil and Indonesia to become the fourth most populous country in the world following behind China, India and United States.

She stated that the issue of conflict and radicalization becomes very important in a country that is passing through demographic transition and through a phase of terrorism and extremism. She said that last year (2010), date from the provisional and newspaper indicates that there were 473 incidences of bomb blasts in Pakistan killing 1547 and injuring 3581 persons. More than 35648 people lost their lives from 2003 to July 2011 it is evident and to no wonder that the majority of the terrorists/ insurgents and suicide bombers were youth.

She expressed that to transform violence into peace and conflict into development, we need to ensure meaningful participation of youth in the public sphere. For utilization of
their potential, they need platforms and participation models. They require processes, programmes, strategies and public messages to be at the top of policy agenda. Focus has to be upon especially services and rights of vulnerable and segregated youth groups i.e. rural, illiterate, poor, victims of violence, minorities, students of public institutions etc. Due to lack of adequate platforms and institutional mechanism for youth on campuses and communities, youth participation is one big area open for youth groups and NGOs to intervene and act for youth rights.

She further highlighted the number of students (male, female) enrolled in degree awarding institutions and universities, an upward trend in the enrolment is evident. HEC statistics revealed this trend as follows:

**Number of universities, public and private:** According to updated data of Higher Education Commission (HEC), there are a total of 60 public and 41 private Universities in Pakistan. The numbers of women universities among them are only 4 in public sector and 1 in private sector. Likewise the degree awarding institutions in public sector are 13 while in private sector the number is 17 and for women there only in the public sector.

**Numbers of Graduating Girls and Boys:** According to BARGAD data 2010 the number of girl students amounted to 47 percent of all enrollments of 64 public universities and degree awarding institutions. However in these higher education institutions the girls were slightly more in general education with ratios of 51 percent against 49 percent for boys. Compared with 2002 trends, when higher education really got boosted by heavy investment and policy priority, the massive enrolment of girls in higher education is an emerging reality of Pakistan and it is expected that in future cohorts this pattern will rise more if we take enrollment statistics of degree colleges (classes XI-XIV) into consideration. There were 60.8 percent girls studying at this level as against 39.20 percentages for boys – a clear majority forming critical mass for future professional make-up of Pakistan.

She further shared some of the violence at universities campuses including manhandling of Prof. Iftikhar Baloch, Dean Department of Earth and Environmental Sciences, University of Punjab by IJT students on 1st April 2010. A student of GB was assaulted by IJT in response to which tens of GB students staged a protest in front of VC office and blocked the canal road for an hour, black Day at Universities. Incidents of violence in Islamia University Bahawalpur; National University of Modern Languages, Islamabad; Government College University, Faisalabad; and Kohat University, Kohat, student was shot dead in a clash between students of Jiay Sindh Mutahidda Mahaz (JSMM) and PPP Shaheed Bhutto at University of Sindh. A student killed the Vice-principal at Riphah International University, Rawalpindi in Sep 2011.

She mentioned some of the key challenges as less number of woman teachers at campuses, few women head of the department, only few women vice chancellors at universities, fewer roles in planning in HEC and University administration, old mindset is ruling in universities, no gender responsive budgeting for universities, fewer roles of girl students in student bodies, lack of conducive environment for women leadership on campuses and lack of infrastructure for girls students, number of girls hostel of Punjab University.

It is dilemma that despite increasing number of girls’ students at campuses, the facilities at campuses for girls are missing. There is dire need to provide adequate hostel facilities.
to the girls in addition to the separate hospitals or clinics which can exclusively take care of girls’ health.

Resources allocation for campuses is similarly blind to the growing number of the girl students on campuses. Outside campus, decision makers are unaware of the fact of changing demographics. Campus administration needs to come up with solid budgeting on gender basis. It may include promotion of women faculty on priority to encourage them professionally. It also may include specific allocation for girl students’ over all amelioration.

It is unfortunate that in spite of a healthy discourse on gender equality much seems evident in terms of involvement of women at planning level, be it any level at the state institution, the political parties, campus administration and so on. All HEC directors are men. It cannot be materialized unless women are offered key positions in the management of different institutions and especially universities. This would be pivotal in getting rid of the old mindset of ruling by men.

Recommendations

Demographic change in higher education in favour of girl students demands matching decision making and planning structures to higher education. There is a need to expand the scope of scholarships for students. Girl students should be encouraged in the disciplines of natural sciences, social sciences by offering more scholarships. The development of University campuses needs to ensure the equality on gender and the action/development plan clearly indicate how much is going to be spent in this regard and how it will be executed.

The quota for women employment needs to be increased in public sector from existing 10%. Women have expressed and proved their potential in many fields and there is hardly any profession that is beyond the reach and professional excellence of women. The increased quota will pave the way to an effective and enhanced professional visibility of women and contribute in equating the gender opportunities.

The role of HEC would be very much important in streaming gender balances at campuses and implementation of relevant laws at campuses i.e. Protection against Harassment of women at work place act etc.

In recapitulate, under-representation of women leadership on campus positions and biases in laws and policies, implementation gaps must be addressed both on grassroots level and policy level in order to capitalize upon the critical mass of girls and women on campuses and consequently to establish pro-peace, women friendly and student cantered campuses in Pakistan.

In addition, Protection against Harassment of Women at Workplace Act 2010, article 2(l) covers educational institutions. However, the University charters, the main legal instrument to govern universities in Pakistan do not have clear cut actions, procedures and mechanisms for implementation of the law.

In conclusion she said that the data shared with you clearly shows that girls in higher education have progressed in radical ways as far as the number of their enrolment is concerned. However due to the old mind set still commanding structure of higher
education is in a state of denial and does not offer leadership positions to women on campuses which by any means are a due recognition of women performance on campuses.

Mr. Raziq Fahim (Islamabad & Faisalabad)

Mr. Fahim presented on how youth in current situation across the country is trapped in paradox of making choices, its connection with radicalization of youth and conflict.

Mr. Fahim commenced with presenting the current demographic changes in Pakistan. The world has undergone a major demographic shift, with youth under 25 now accounting for more than half of the developing world's population. Eighty percent live in developing countries where economic, civic and social opportunities are insufficient to address the diverse needs of transition to adulthood. In Pakistan too, Young people today constitute the largest segment of the population, with 67% under the ages of 35. Half of Pakistan's citizens are under the age of 20.

Literature shows a correlation between youth bulges and war or terrorism worldwide. An increase in youth bulges of one percentage point is associated with an increased likelihood of conflict of around 7%, according to Mr. Fahim's analysis. We see youth being very instrumental in current insurgencies in Pakistan.

According to him, our society is heterogeneous with highly fixed stereotypes. Perception of identity is linear, rigid and highly misperceived. This leads to sharp ideological divides resulting into increasing numbers of conflict, ethnic, religious and sectarian insurgencies in the country. This ultimately is adding into reduction of social and political interaction and activism. Only 2% have any affiliation with political parties, and only 32% used their votes in last election in Pakistan. Consistent and deliberate confusions, media symbols and insufficient education system, increasing social and political fragmentation had led to shrinking political and social space for youth. Due to this factor, spread of radical contents and images among youth for attaining vested interests by radical organization in the society is now much easy.

Mr. Fahim mentioned that young people at this stage of life are often confronted with social and psychological dilemmas. They love adventurism and don't wish to be supervised. It is a time where childish and adult behaviors both are practiced by youth. At the same time some suffer from low confidence and isolation. This adversely affects their emotional health and may lead to suicidal tendencies among the youth. This is the time when one constantly struggle with personal passion and social pressures and revolt against being judged.

He highlighted an important aspect of youth problems in Pakistan at present. According to his analysis, Pakistani youth these days is confronted with ultimate paradox of globalization. Youth at local is alienated but is global citizen in the 21st century. They are active user of internet and passive recipient of the information. Opportunities for youth are shrinking at local as well as global level whereas their ambitions keep on growing being young. As a result of political and social marginalization, youth of Pakistan had developed a deep sense of injustice. In response to the complex issues and the conflict through which Pakistani society is passing, youth presents a naïve solution, based on their flawed understanding.
Mr. Fahim based on his experience of working with radicalized youth of Swat and tribal areas offered some recommendations to mainstream youth in development efforts and make use of their energies in an apposite way. He said that the experiences show that issues of young people in transit societies are deep, complex and multi-faced. It needs a holistic out-of-the-box thinking and approaches. Young people should be given a chance for self-reflection to question their world. One big problem of youth is unemployment for which finding ways to revitalize informal sector that presently provides 70% jobs, is vital. Diverse ways of educating, mentoring and engaging young people should be invented and created. Using ICTs to promote social networking across the borders, reconnecting with social and cultural sources to inculcate positive values could help the youth to save themselves from propaganda of radical groups. There is a dire need of equalizing opportunities, bridging technological, social and economic divides for development of youth which is more than 60 percent of the total population of Pakistan.

### Open Discussion

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<tr>
<th>ISLAMABAD</th>
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<td><strong>Q:</strong> You don’t you see discrimination against boys in universities?</td>
<td><strong>Q:</strong> A student, belonging to Gilgit Baltistan raised a question about false propaganda against people of his area. How this problem could be solved i.e. to clear people’s mind about what is said about us?</td>
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<td><strong>A:</strong> Discrimination can occur anywhere with anybody and on different basis. We are discussing about gender equality in higher education system of Pakistan. Universities in Pakistan have now increased number of female students but facilities for them are limited as compared to male students. If girls harassed in campuses they have to drop out but boys don’t. There are no day care centres for female faculty members.</td>
<td><strong>A:</strong> Mr. Fahim responded by mentioning ‘communication gap’ is the main reason behind such circumstances. By reducing this gap and spreading your message to the outer world and rest of country can bring others close and make them supportive to your cause. Media and internet can be used to overcome such situations and spread awareness among the masses.</td>
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<td><strong>Q:</strong> Being a youth, what we can do for the promotion of gender equality?</td>
<td><strong>Q:</strong> We see now almost equal number of female students at campuses and in some departments they outnumber male students. However, in job market we see fewer women than men. Why women are not coming out? They should leave behind their domestic responsibilities and should not be given extra facilities and support at work place. Rules and terms should be equal and same for each employee, not based gender differences, commented a senior female student.</td>
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<td><strong>A:</strong> Come forward and speak up. Become part of men-engage alliance. Do research and spread awareness throughout your communities.</td>
<td><strong>A:</strong> Political resolution is necessary to mainstream women of Baluchistan in development efforts. We are establishing schools. People have acceptance for development but there are less opportunities for women, Mr. Fahim mentioned in response.</td>
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</table>
**Q:** Can we blame tribal system for the current law and order situation in Quetta?

**A:** Conflict disturbs social system. Roots of Baluchistan issue can be traced into the tribal / feudal system but the issue has much a political face. Feudalism is everywhere in Pakistan. The militancy in Pakistan is a movement for rights basically but its features are tribal and patriarchal, responded Mr. Fahim.

**Q:** What Islam says about radicalization?

Islam has never propagated and supported violence. However, the history tells different story. Islam when used for political gains and mingled with culture has created problems, responded Mr. Fahim.

**A:** Ms. Shaheen responded by saying that women’s presence in the job market is limited because of lack of support and favourable environment. We observe on daily basis how women face harassment in public and work place. Mobility outside home is one reason due to which girls often fear to join any job. Control by male family members who do not allow girls after completing their education to do a job are also responsible besides many others factors. This is not fault of women and girls rather lack of support from family and evils of society which prevent women to come into job market. If they demand for some dire needed facilities at campuses and workplace is very much justified as the social environment does not favour them.

**Q:** A participant asked Ms. Sabiha Shaheen whether the survey and statistics she presented are from any Government source or of her own organization.

**A:** She responded by making it clear that some data which she presented in her presentation was taken from different sources which she referred to during her presentation. However, regarding universities (number of hostels, of female faculty members, day care centres etc) is collected by her organization, Bargad as no such study (identifying gender inequalities quantitatively in universities) exists in Pakistan.
KEY OUTCOMES & WAY FORWARD

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<th>ISLAMABAD</th>
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<tr>
<td><strong>Dr. Farzana Bari (QAU), Director, Centre of Excellence for Gender Studies (CEGS)</strong></td>
<td><strong>Dr. Ashfaq Ahmad Maan (UAF), Chairman Department of Rural Sociology, University of Agriculture, Faisalabad</strong></td>
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</table>

Dr. Farzana Bari thanked the organisers of the symposium and speakers especially those who came from the region. She said that the whole discourse during these two days was very fruitful and engaging. Speakers were from diverse backgrounds which make the discussions during the proceedings very interesting to the faculty and students. She expressed her pleasure and gratitude to the students of Natural Sciences departments who participated in the symposium. As a way forward and on behalf of the CEGS, Dr. Bari committed to the following key actions:

1. Continued involvement of students and faculty at similar events.
2. Efforts will be made to ensure that gender perspective is integrated into all disciplines of natural and social sciences.
3. Students must remain involved and engage other students to increase awareness on gender equality and justice. This will have a positive impact on the University social environment and will help in promoting peace and less discrimination and harassment of women at the campus.
4. CEGS is willing to facilitate students to form a group at campus that should work for gender equality and justice. Such a gender equality group must develop contacts and networks with local and global associations, institutions and organizations working for promoting gender equality and justice
5. MenEngage Alliance Pakistan (MEP) may kindly invite membership to the alliance to faculty and students.
6. CEGS is committed to launch a

Dr. Maan commenced with reciting verses from Baba Bulleh Shah’s (1680–1757) poetry, a Punjabi Sufi poet who taught peace and love to the people of Punjab. He always discouraged violence and challenged religious extremism and violence in the name of religion throughout his life. Dr. Maan thanked UN women, AMAL and Rozan for organising the symposiums at department of Rural Sociology. He encouraged his students to start research on ‘masculinities’ and assured them of his full support in this regard.

Dr. Maan further said that discourse on ‘masculinities’ and ‘gender equality’ is important for promoting peace and prosperity in the society. We all need to think beyond theoretical triumphs rather the research should be linked with the real social problems of the Punjab. At campuses there is a dire need of equally engaging men and women min policy making and planning. If women will be involved in planning and designing, much of their problems could be solved.

He offered MenEngage Alliance Pakistan (MEP) to sign a memorandum of understanding (MoU) so as to move on with integrating ‘masculinities’ into curriculum and research. He paid special thanks to the Vice Chancellor, Prof. Dr. Iqrar Ahmed Khan for his supportive role and encouragement in organising the symposium at department Agri Economics and Rural Sociology, UAF.
7. CEGS will encourage further academic research on the issues of masculinities.

She specially thanked Dr. Sabina Faiz Rashid for her offer to the students of CEGS to apply for MPH program at James P Grant School of Public Health at BRAC University Bangladesh. Dr. Bari asked her students to apply for the latest upcoming admissions call.

At the end she once again thanked all the participants, presenters, faculty members and students, members of civil society, sponsors and organisers for the successful conclusion of the symposium. She hoped that such efforts of coordination and mutual learning between academia and civil society will continue in future by the MenEngage alliance of Pakistan.
ANNEXURES

ANNEXURE 1 – Printing (Banners)

Banners
Posters

Gender Equality & Justice
“Exploring Masculinities”

October 11 - 12, 2011
Earth Sciences Auditorium
Quaid-e-Azam University, Islamabad

Gender Equality & Justice
“Exploring Masculinities”

October 13 - 14, 2011
New Senate Hall
University of Agriculture, Faisalabad
ANNEXURE 2 A – Program Agenda (Faisalabad Symposiums)

PROGRAM AGENDA

“BRIDGING THE GAP”
Gender Equality and Justice - “Exploring Masculinities”
Two, Two Day Symposiums

October 11th -12th 2011, Quaid -i- Azam University, Islamabad

Objectives

To:
- Introduce the theme of masculinities to students and faculty at the universities within a framework of gender equality and justice;
- Encourage the participation of young men in issues of gender equality and justice;
- Promote cross regional sharing and linkages by bringing in regional expertise working on the theme of masculinities;
- Generate more research on making masculinities visible in various social and behavioral settings.

DAY ONE

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<th>Time</th>
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<td>OPENING SESSION</td>
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<td></td>
<td>- Recitation of Holy Quran</td>
<td>Dr. Farzana Bari, Director, Centre of Excellence in Gender Studies, Quaid-i-Azam University, Islamabad</td>
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<td></td>
<td>- Opening Remarks</td>
<td>Prof. Dr. Etazaz Ahmed, Dean Faculty of Social Sciences</td>
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<td>- Welcome Address</td>
<td>Rozan Secretariat</td>
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<tr>
<td></td>
<td>- Background of Symposium</td>
<td>Dr. Aisha Anees Malik, Assistant Professor Department of Social Sciences, Iqra University Islamabad</td>
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<tr>
<td></td>
<td>- Why Masculinities? - An Overview</td>
<td>Ms. Alice Harding Shackelford, Country Director, UN WOMEN, Pakistan</td>
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<td>- Statement by UN Women</td>
<td>Facilitator, Facilitator</td>
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<td>- Aims and Objectives of Symposium</td>
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<td>- Introduction of Participants and Sharing Agenda</td>
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<td>1100 - 1115</td>
<td>Tea / Coffee Break</td>
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<td>SESSION 1: Masculinities – Construct &amp; Framing</td>
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<tr>
<td>1115 - 1245</td>
<td>PANEL DISCUSSION</td>
<td>Dr. Sanjeev Upret, CDE, Tribhuvan University, Nepal</td>
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<td>- Culture and Masculinities</td>
<td>Ms. Neelum Hussain, Executive Coordinator, Simorgh</td>
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<tr>
<td>1245 - 1330</td>
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<tr>
<td>1415 - 1645</td>
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<tr>
<td>1415 - 1545</td>
<td>PANEL DISCUSSION</td>
<td>▪ Dr. Sabina Faiz Rashid, Associate Professor &amp; MPH Coordinator, BRAC University, Bangladesh</td>
</tr>
<tr>
<td>1415 - 1545</td>
<td>▪ Sexuality, Media and Masculinities</td>
<td>▪ Dr. Rakhshinda Perveen, Gender Practitioner &amp; Civic Entrepreneur</td>
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<td>1415 - 1545</td>
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<td>▪ Mr. Tahir Ali Khilji, Vision</td>
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<td>1545 - 1645</td>
<td>▪ Open Discussion</td>
<td>▪ Mr. Muhammad Waseem, Director, Interactive Resource Center (IRC)</td>
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<td>1645 - 1815</td>
<td>▪ Film Screening (Title(s) to be determined)</td>
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<td>Recap</td>
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<tr>
<td>0930 - 1200</td>
<td>SESSION 2: Gender and Engagement with Masculinities PANEL DISCUSSION</td>
<td>▪ Dr. Farzana Bari, Chairperson, Center of Excellence in Gender Studies, Quaid-i-Azam University, Islamabad</td>
</tr>
<tr>
<td>0930 - 1100</td>
<td>▪ Male Involvement in GBV</td>
<td>▪ Ms. Maria Rashid, Co-Director, Rozan</td>
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<tr>
<td>1100 - 1115</td>
<td>Tea / Coffee Break</td>
<td>▪ Syed Saghir Bukhari, Senior Programme Coordinator, UN WOMEN, Pakistan</td>
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<tr>
<td>1115 - 1200</td>
<td>Open Discussion</td>
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<tr>
<td>1300 - 1500</td>
<td>SESSION 3: Masculinities and Conflict PANEL DISCUSSION</td>
<td>▪ Mr. Raziq Fahim, Executive Director, College of Youth Activism &amp; Development (CYAAD)</td>
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<tr>
<td>1300 - 1400</td>
<td>▪ Conflict and Radicalization</td>
<td>▪ Ms Sabiha Shaheen, Executive Director, Bargad Organization</td>
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<tr>
<td>1400 - 1500</td>
<td>Open Discussion</td>
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<tr>
<td>1500 - 1530</td>
<td>▪ Way Forward</td>
<td>▪ Dr. Farzana Bari, Director, Center of Excellence in Gender Studies, Quaid-i-Azam University, Islamabad</td>
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<td>▪ Facilitator</td>
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ANNEXURE 2 B – Program Agenda (Faisalabad Symposiums)

PROGRAM AGENDA

“BRIDGING THE GAP”
Gender Equality and Justice - “Exploring Masculinities”
Two, Two Day Symposiums

October 13th -14th 2011, University of Agriculture, Faisalabad

Objectives

To:
- Introduce the theme of masculinities to students and faculty at the universities within a framework of gender equality and justice;
- Encourage the participation of young men in issues of gender equality and justice;
- Promote cross regional sharing and linkages by bringing in regional expertise working on the theme of masculinities;
- Generate more research on making masculinities visible in various social and behavioral settings.

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<td>Prof. Dr. Ashfaq Ahmed Maan, Chairperson Department of Agri Economics and Rural Sociology, University of Agriculture, Faisalabad</td>
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<td>Opening Remarks</td>
<td>Prof. Dr. Iqrar Ahmad Khan, Vice Chancellor, University of Agriculture, Faisalabad</td>
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<td>Culture and Masculinities</td>
<td>Mr. Mubasher Saeed – Program Manager, Naz Male Health Alliance</td>
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<tr>
<td>1245 - 1330</td>
<td>Open Discussion</td>
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<td><strong>SESSION 1 Continued</strong></td>
<td>Dr. Sabina Faiz Rashid, Associate Professor &amp; MPH Coordinator, BRAC University, Bangladesh</td>
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<td><strong>SESSION 2: Gender and Engagement with Masculinities</strong></td>
<td>Mr. Saffi Ullah, Program Coordinator Humqadam, Rozan</td>
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<td>Prof. Dr. Ashfaq Ahmed Maan, Chairman Department of Agri Economics and Rural Sociology, University of Agriculture, Faisalabad</td>
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<td>1500 - 1530</td>
<td><strong>Way Forward</strong></td>
<td>Facilitator</td>
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ANNEXURE 3 – Concept Paper

CONCEPT PAPER

“BRIDGING THE GAP”
Gender Equality and Justice – “Exploring Masculinities”

Symposium series at Universities in Pakistan
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>1</th>
<th>Background</th>
<th>1</th>
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</thead>
<tbody>
<tr>
<td>2</td>
<td>Context</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Proposed Symposia:</td>
<td>4</td>
</tr>
<tr>
<td>3.1</td>
<td>Symposium Objectives;</td>
<td>4</td>
</tr>
<tr>
<td>3.2</td>
<td>Methodology, Themes and Time line;</td>
<td>4</td>
</tr>
<tr>
<td>3.3</td>
<td>Expected Outcomes.</td>
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1. BACKGROUND

The concept of ‘masculinities’ informed by recent feminist thought and the women’s movement, has emerged as a means of deepening the discourse on gender. This has opened up the spaces for investigating masculinity. However, ‘gender’ continues to be used in social science and the development sector discourse as a synonym for ‘women’ and its relational aspect and clear linkages with ‘masculinities’ have received in adequate attention.

From its inception the Pakistani state has had to confront questions of Religious – Political identity. And whereas questions of gender per se may not seem visible in the formulation of identity, the emergent profile and the status of its women indicate its largely negative and hyper-masculine nature of the state. Masculinity in Pakistan today has less to do with the vision of Gender Equality and Justice and more with literalism and the pursuit of patriarchal power agendas.

Poverty in Pakistan has a “woman’s face” Women’s access and control over productive resources are extremely limited. In addition to suffering from the same deprivations as men, women face the additional suffering of unequal opportunities to education, health, and other social services due to patriarchal control over their sexuality and cultural restrictions over their mobility.

So why put men in this picture? Firstly, gender equality is a long-term process of changing gender relations, and making them more equal, less oppressive and less patriarchal. This involves changing men as they are the gatekeepers of the current gender order. Gender equality efforts are simply less effective if they do not engage men and they burden women with the responsibility for change. Secondly, although many men are violent, there are many who are not and can be powerful allies in the development of society that is not steeped in inequality and oppression. Thirdly and perhaps more importantly, it is important to realize that 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 often have a detrimental impact on lifestyle and health. Herein lies a powerful potential for a shift in ownership of these issues.

For this to happen, it is imperative that the perspective on masculinities be deepened. It must allow for the understanding of how the threads of these masculinities and gendered identities go beyond the personal and public acts of discrimination and violence against women and are inherently linked to ‘basic questions about the distribution, expression and effects of power. 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 sexuality. The discourse on masculinity needs to question men’s relationship to these structures and their violence, as both beneficiaries of the gender order and sufferers of other forms of oppression with its basis in class, ethnicities, sexuality and nationalistic struggles. The discourse must pull our attention toward interventions that lead to wider social justice and not just changed individual (gender) identities. An important aspect of the dialogue must be to examine masculinities in the context of the rapidly transforming economic, social and cultural environment in South Asia and range of conflicts that characterize the region1.

---

1 AAKAR Project Document
2. CONTEXT

MenEngage 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. This is a global alliance of NGOs and UN agencies that seek to engage boys and men to achieve gender equality. In Pakistan, the alliance consists of 34 NGO’s whose goals are to promote gender equality and to reduce gender based violence while engaging men and young boys.

There has been a growing engagement with the theme of masculinities in various social settings through the UN system, civil society groups, activist campaigns, artists and filmmakers. Within Pakistan work on masculinities has been largely limited to programmatic interventions and campaign style initiatives by a few NGO’s. Gender studies departments have yet to acknowledge the existence of this emerging discourse and place it within the framework of their mainstream curriculum. As a result, academic research in the area is rare. What is glaringly absent is an interface between development practitioners, and academic research that can inform and plug into those processes.
3. PROPOSED SYMPOSIUMS

Drawing from this experience, MenEngage National Alliance in collaboration UN Women, Rozan (Men Engage Alliance Secretariat) and AMAL, Human Development Network, intend to organize two symposiums in two Universities of Pakistan. The idea of the symposium is driven from the ‘South Asian Traveling Seminar: Exploring Masculinities’ 2005-2008 series organized by Aakar, New Delhi, which ran across a number of countries and institutions in South Asia. The seminars established a new public sphere of debate and discussion involving universities, NGOs, activists, as well as independent scholars and writers. The series traveled to universities in Bangladesh, Nepal, India and Sri Lanka.

3.1. SYMPOSIUM OBJECTIVES

This project aims to increase appreciation of the study of masculinities as central to gender studies and deepen knowledge base around it and strengthen linkages between NGO’s, activists and academicians. Specific objectives would be to:

- Introduce the theme of masculinities to students and faculty at the universities within a framework of gender equality and justice;
- Encourage the participation of young men and women in activism around social justice;
- Promote cross regional sharing and linkages by bringing in regional expertise working on the theme of masculinities;
- To generate more research on making masculinities visible in various social and behavioral settings.

These objectives recognize that it is essential that a critical mass of both practitioners as well as research material on these themes be generated through the University system and learning forums where students, academia, practitioners, activists can debate, share and deepen their understanding of masculinities.
3.2. METHODOLOGY, THEMES AND TIME LINE

Two seminars are proposed to be held at Universities gender/social study departments in Pakistan in month of October 2011. Themes may include:

1. Masculinities – Construct and Framing
   - Religion;
   - Culture and Popular Culture;
   - Sexuality;
   - Media.

2. Engagement with Masculinities
   - Role of Feminist Activism and Research;
   - Male Involvement in GBV.

3. Masculinities and Conflict
   - Conflict;
   - Radicalization.

Each seminar would be spread over two days and will be hosted within the University and is expected to be attended by faculty, students of social science departments and selected development and NGO activists.

Seminars proposed would be largely national in coverage but would include key resource persons from around the region who were originally associated with the AAKAR Traveling seminar series.

3.3. EXPECTED OUTCOMES

- Faculty and students will be sensitized on concepts on Masculinities, Gender Based Violence and other social aspects central to address masculinities as a core research and advocacy principle;
- It will generate research on making masculinities visible in research efforts;
- It will influence curricula to address masculinities as a subject or cross cutting theme.
ANNEXURE 4 – Background note for Speakers

“BRIDGING THE GAP”

Gender Equality and Justice – “Exploring Masculinities”

Two, Two Day Symposiums

BACKGROUND NOTE FOR SPEAKERS

INTRODUCTION

“We say to our brothers in fields and offices, on factory floors and sports venues, in classrooms and at kitchen tables, in parliaments and the halls of power: The world of men has changed. It must change even more. The days of men's control over women and society is coming to an end. So too are the days when we expect boys and men to suffer from the impossible demands of manhood. Now it is the time for all men and boys to embrace this change with determination, strength and love.”

(Excerpt from the Rio Declaration
Rio de Janeiro, Brazil, March 30 – April 3rd 2009)

Four main strategies have been used to characterize the type of person who is masculine:

1. **Essentialist definitions** pick a feature that defines masculinity (risk-taking, aggression, responsibility, irresponsibility, and more) and describe men's lives according to it. The problem with this approach is that the choice of the essential feature is arbitrary.

2. **Positivist definitions** define masculinity as that which men actually are. They include the M/F scale in psychology and ethnographic studies that describe the pattern of men's lives and then call that pattern masculinity. There are three problems with this: a) there is no description without a standpoint. These "neutral" descriptions are based on assumptions about gender (e.g., choice of items on the M/F scale); b) to separate what men do from what women do requires that we already separate the categories of men and women; c) to define masculinity as what men actually are prevents the usage of the terms in which we describe some women as masculine and some men as feminine, etc. In fact the terms masculine and feminine go beyond simply differences between men and women, but describe differences within each sex on issues of gender. (Some women are more feminine, etc.)

3. **Normative definitions** offer a standard for what men ought to be like (John Wayne standards). The problem with this is that we cannot define masculinity according to a standard that only a minute, if any, number of men actually meet.

4. **Semiotic approaches** define masculinity through a system of symbolic difference between masculinity and femininity. Masculinity is defined as that which is not feminine. This definition uses masculinity as the master signifier, the place of symbolic authority, femininity is defined by lack. This definition has been very effective in cultural analysis, but it is limited in scope because it focuses on discourse. Connell argues that we need to
be able to talk about other relationships. What he likes about it is the principle of connection. Masculinity only exists within a system of gender relations.

Connell's argument is that rather than attempting to define masculinity, we should be focusing on "the processes and relationships through which men and women conduct gendered lives.'Masculinity', to the extent of term can be briefly defined at all, is simultaneously a place in gender relations, the practices through which men and women engage that place in gender, and the effects of these practices in bodily experience, personality and culture"

One thing has to be made clear that 'masculinity' is composed of many masculinities, while all men have the male body in common (although even that comes in a variety of sizes, shapes and appearances), there are numerous forms and expressions of gender, of ‘being masculine’ and ‘being feminine’. Masculinity is always interpolated by cultural, historical and geographical location and in our time the combined influence of feminism and the gay movement has exploded the conception of a uniform masculinity and even sexuality is no longer held to be fixed or innate. As a result it is becoming ever more fashionable to employ the term ‘masculinities’ (as do, for example, Buchbinder 1994; Connell 1995; Mac an Ghaill 1996) both to reflect our new times (Hebdige 1989) and to expose the cultural construction and expression of masculinity to closer and more exacting critical scrutiny. It is hardly surprising that when first encountered, the plural form surprises because it contradicts the widely held, commonsensical assumption that masculinity is a standardized container, fixed by biology, into which all ‘normal’ men are placed, something ‘natural’ that can even be measured in terms of psychological traits and physical attributes. But when we link masculinity to culture (itself, obviously, hugely varied) it immediately becomes evident that in terms of enactment masculinity is a diverse, mobile, even unstable, construction. Whenever ‘masculinity’ appears it should not be read as implying uniformity but, on the contrary, variety and fragmentation.

GENDER EQUALITY AND MEN ENGAGEMENT

INTERNATIONAL AND UN COMMITMENTS

Through the UN and other international agreements, the nations of the world have committed themselves to taking action to involve men and boys in achieving gender justice. Policy makers have an obligation to act on these commitments to develop, implement, scale up and evaluate policy and programming approaches to working with men. These commitments provide civil society activists with leverage to demand rapid implementation.

These international commitments include:

- The 1994 International Conference on Population and Development affirmed the need to “promote gender equality in all spheres of life, including family and community life, and to encourage and enable men to take responsibility for their sexual and reproductive behaviour and their social and family roles.”
- The Programme of Action of the World Summit on Social Development (1995) and its review held in 2000 paid particular attention to men’s roles and responsibilities with regards to sharing family, household and employment responsibilities with women.
The Beijing Platform for Action (1995) restated the principle of shared responsibility; and affirmed that women's concerns could only be addressed “in partnership with men”.

The Twenty-sixth Special Session of the General Assembly on HIV/AIDS (2001) recognized the need to challenge gender stereotypes and attitudes and gender inequalities in relation to HIV/AIDS through the active involvement of men and boys.

The United Nations Commission on the Status of Women (CSW), at its 48th Session in 2004 [and the session in 2008], adopted conclusions calling on Governments, entities of the United Nations system and other stakeholders to:

- encourage the active involvement of men and boys in eliminating gender stereotypes;
- encourage men to participate in preventing and treating HIV/AIDS;
- implement programs to enable men to adopt safe and responsible sexual practices;
- support men and boys to prevent gender-based violence;
- implement programs in schools to accelerate gender equality;
- and promote reconciliation of work and family responsibilities.

MenEngage GLOBAL ALLIANCE

MenEngage is a global alliance of NGOs and UN agencies that seeks to engage boys and men to achieve gender equality. International Steering Committee Members include Promundo (co-chair), International Center for Research on Women (co-chair), the International Planned Parenthood Federation, Family Violence Prevention Fund, EngenderHealth, WHO, UNFPA, UNDP, Sonke Gender Justice Project, Save the Children-Sweden, Sahoyog, the White Ribbon Campaign and Men’s Resources International.

GLOBAL SYMPOSIUM ON ENGAGING MEN AND BOYS IN GENDER EQUALITY

The "Global Symposium on Engaging Men and Boys in Gender Equality" took place in Rio de Janeiro, March 30 – April 3, 2009. Four hundred and thirty-nine participants from around the world shared their work and experiences challenging rigid gender norms and engaging men and boys in –

- reducing violence against women and girls
- promoting sexual and reproductive health
- HIV/AIDS prevention and treatment
- fatherhood and caregiving.

The Global Symposium resulted in the Rio Declaration and Call to action on the following dimensions of working with men and boys to achieve gender justice

- Violence against Women
- Violence against Children
- Violence among Men and Boys
- Violence in Armed Conflict
- Gender and the Global Political Economy
- Paternidade
- Sexual and Gender Diversities and Sexual Rights
- Men’s and Boys’ Gender Related Vulnerabilities and Health Needs
- Sexual Exploitation
THEMES OF THE SYMPOSIUM

THEME 1: MASCULINITIES – CONSTRUCT AND FRAMING

1. RELIGION AND CULTURE

RELIGION

A number of interrelated issues become crucial to discuss when it is necessary to explain that how Pakistanis view religion and modernity and what the 'psychodynamics' of it are. It further gives logical structures of the ways in which modern Pakistanis view themselves as modern, with the contrast drawn from the psychodynamics of stereotype religious fundamentalists. Modern Pakistanis, their understanding of themselves and religion Islam, since Pakistan's inception, has been distorted, which is not beneficial for individuals or society and particularly not for women. The intelligentsia and the academics are best equipped to shape the ideas of people to a less grotesque picture of Islam, which they have not done so far.\(^2\)

In the current scenario when the whole Pakistani society is in socio-political and economic crisis, there is a dire need to examine effects of hetero-patriarchy on the construction of masculine identity, men's relationships with one another and with women, men's sexuality and ethics while also exploring how masculine socialization and male experience both shape religious ideas, symbols, rituals, institutions, and spirituality, and are in turn shaped by them.

- Identity and Religion (Iqbal’s Marde Momin concept – masculine concept)
- Patriarchy and Religion
- Intermingling of Religion and Culture

CULTURE

The study of popular culture today is expanding rapidly. Academic courses cover it. Many books are written on it. Research projects monitor effects of TV and videos and other popular forms. Cultural studies form its modest beginnings in 1950s has became an important area of academic studies, embracing as it does a wide range of cultural forms and employing a variety of approaches. Within cultural studies, the examination of ‘popular culture’ has been important as part of the reaction against elitist type of criticism and explanations.

Various masculinities can be seen as part of the structure of patriarchy as ideological construction that creates and consolidate male power over women. Popular culture (art,

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Masculinities and its relation to culture and popular culture and how are masculinities socially, culturally and historically shaped? How are particular masculinities created, enacted and represented in specific settings? Masculinities and Culture explores how ‘masculinities,’ or ways of ‘being a man,’ are anchored in time and place; the products of socio-historical and cultural circumstances. It examines the emergence of a masculinity fit for Empire in the mid-to-late nineteenth century and, by way of contrast, the more recent media-driven, commercial New Man and New Lad masculinity. ‘Masculinities’ as complex set of cultural constructions are inflected in culturally specific ways and investigating it with this perspective can result in better account for how these are shaped by such factors as class, ethnicity, sexuality, age, nationality and how these are represented in popular culture.

- Masculinity or Masculinities (Commonalities across South Asia)
- Culture and Religion
- Intersectionalities (class, class, caste and region etc)
- The imperial Man
- Pashtun, Punjabi, Balochii, Sindhin and Tribal Masculinities
- Men’s Sexual Health Concerns and its cultural meanings
- Gender blind and patriarchic cultural practices, customs and traditions (vani, sawara, karo kari, acid burning and domestic violence and abuse of women and girls and boys)

2. SEXUALITY, MEDIA AND MASCULINITIES

SEXUALITY

Sexuality and its relationship to gender become vital in understanding and discussing masculinities. There is need to understand sexuality as a set of relations, activities, needs, desires, productive/reproductive powers and capacities, identities, values, institutions, and organizational and structural contexts. Perceptions and practices of Pakistani men regarding sex, sexual relationship, heterosexuality and other forms of sexual identity are socially constructed over centuries roots of which can be different in length in different sub cultures like Pashtun, Balochi, Sindhi and Punjabi etc. However the widely accepted notion that male sexuality is a raging beast dominating social and cultural realities can be challenged on the basis that early psychoanalytic studies of sex have contributed to this simplification depicting male sexuality as an overpowering instinct. Similarly, popular media images continue to picture men as having insatiable sexual appetite. However, lived experience of male sexuality is often fragile and in contradiction with dominant ideologies. In certain cases heterosexual masculine performance do not grant men power over women and men’s experience of their own sexuality does not resemble these depictions of power wielding. On the contrary men often admit the feelings of confusion, shame, guilt, insecurity and the feelings of failure to perform according to the social expectations.

Sexuality must not be seen as a stubborn drive…it appears rather as an especially dense transfer point for relations of power: between men and women, young people and
old people, parents and offspring, teachers and students. Thanks to LGBT debate that has been able to deconstruct straight culture and straight images of men and women. It shows in fact that considerable degrees of homoerotic and homosexual feeling, imagery and experiences exist within them.  

Men in attempt to be more masculine perceive sexuality and men’s genital and semen as the most important and vital assets of their lives. This is very much true in Pakistani context. These expectations that boys come to know while entering into adulthood are misinformed and needs to be investigated and critically analyzed.

Thus understanding masculinity in the context of masculinities and linking it to GBV and involving men and boys for gender equality and sexual and reproductive health and rights becomes very crucial. It will pave the way for human rights organizations and Government too to look at the problems and needs of lesbians, gays, transgender (LGBT) and other sexually marginalized social groups. It will help in planning and developing need and research based programs and policies for addressing issues of domestic violence, VAW, GBV, child sexual abuse and spread of HIV and AIDS in our country.

- Patriarchy, Sexuality and Masculinity
- Celibacy (Control of sexual urge) and loss of semen, men’s fear of failure to perform and resorting to GBV to hide this fear
- Controlling Women Sexuality
- Heteronormativity and homosexuality (bacha baazi culture in Pakistan and Afghanistan)
- LGBT discourse

MEDIA

The media discourses shaping masculinities today, and the formation of specific masculinities in specific settings (such as prisons, hospitals and schools) which both define, and in turn are defined by, strongly held conceptions of acceptable masculine behavior.

Media in Pakistan is a newly emerged and growing sector largely developed during Pervez Musharaf’s regime. Numbers of channels in local and few in English languages were opened. Before this people mainly were dependent for information on print media mostly. For the last few years and at present too, media has played a vital role in generating public discourses about country’s political and economic issues. Terrorism and radicalization have been main social issues in the debates on media. Gender and human rights seem almost missing. However, in certain cases media highlighted and helped in reporting of cases of GBV, VAW and domestic violence that pressurized Government especially judiciary to take actions. However gender, sexuality and masculinities discourse, specifically in the context of human rights and development has been given no attention. On the contrary, media in Pakistan lack capacity and awareness on gender and human rights issues, often lead to celebrating certain kind of men’s behavior and practices on media. This reinforces gender stereotypes and continues to give wrong messages to the general public. Consumerism and commercialism in media may be the factors behind this loophole but the main reason is

absence of linkages, coordination and gap among practitioners, academia and media on issues of women, gender, GBV, VAW and human rights. This symposium is one such attempt to bridge this gap and stimulate a collective response to address masculinities, GBV and gender equality through informed, responsible and popular media response.

- Challenging stereotypical portrayals
- Giving voice to Women
- Bridging the gap between Academia and Media
- Role of globalization in making national and trans-national spheres

THEME 3: GENDER AND ENGAGEMENT WITH MASULINITIES

ROLE OF FEMINIST ACTIVISM AND RESEARCH

In the last decade there has been an upsurge of concern with issues about men and boys. In the public realm there have been social movements focused on the reform or restoration of masculinity, such as the "mythopoetic" movement, the Million Man March and the Promise Keepers (Messner 1997). In education there has been much talk of boys' "failure" in school and the need for special programs for boys (Connell 1996, Gilbert and Gilbert 1998). In health there has been increasing debate about men's health and illness (Sabo and Gordon 1995, Schofield et al. 2000). A popular therapeutic movement addresses man's problems in relationships, sexuality and identity.

In a way this is surprising, because men remain the principal holders of economic and political power. Men make up a large majority of corporate executives, top professionals, and holders of public office. Worldwide, men held 93% of cabinet-level posts in 1996, and most top positions in international agencies (Gierycz 1999). Men continue to control most technology and most weaponry; with only limited exceptions it is men who staff and control the agencies of force such as armies, police and judicial systems.

This used to be thought "natural", either prescribed by God or a consequence of biology. Essentialist views of gender are still popular, and are constantly reinforced in the media. However they are increasingly under challenge, not only in biology (Fausto-Sterling 1992), but also in everyday life. The rise of the women's liberation movement, and the many feminisms that have followed on from it, produced a massive disturbance in the gender system and people's assumptions about gender.

Questions about men are inevitable, once this disturbance began, because gender is a living system of social interactions, not a stack of watertight boxes. What affects the social position of women and girls must also affect the social position of men and boys. Large numbers of men now acknowledge that their position is under challenge, that what they once took for granted about must be re-thought. They may or may not like it, but they cannot ignore it.

MALE INVOLVEMENT IN GBV

Over the last 30 years women's activism has inspired men around the world to examine the effects of masculinity and patriarchy on their lives, and explore their role in promoting gender equality and ending violence. In some communities these men have joined together to support each other in this exploration, and to experiment with strategies for engaging other men and working with women to challenge sexism and end violence.
Several successful male involvement programs worldwide including Engender Health’s Men as Partners (MAP) in South Africa, Men Against Violence in Nicaragua and Mentors in Violence Prevention (MVP) in the United States,

Pioneering organizations such as Men Can Stop Rape, Men’s Resources International, and Men Stopping Violence (USA), Sonke Gender Justice Network and Men As Partners (South Africa), and Promundo (Rio de Janeiro) have formed from these initiatives, creating awareness campaigns and educational programs on issues of men and violence.

Research by Sonke Gender Justice Network showed that many men and boys are concerned about widespread domestic and sexual violence and want it to stop. They worry about the safety of women and girls—their partners, sisters, mothers, girlfriends, wives, coworkers, neighbors, classmates, and fellow congregants—and want to play a role in creating a safer and more just world. In 1991 the launch of White Ribbon Campaign in Canada drew over 100,000 male participants, and has since spread to over 50 countries.

Example of some Initiatives
Male involvement initiatives can change attitudes and behaviors among men and boys.
- A Medical Research Council evaluation of the Stepping Stones initiative implemented in South Africa showed significant changes in men’s attitudes and practices. After two years, men who participated in the intervention reported fewer partners, higher condom use, less transactional sex, less substance abuse and less perpetration of intimate partner violence.
- Instituto Promundo’s intervention with young men in Brazil on promoting healthy relationships and HIV/STI prevention, showed significant shifts in gender norms at six months and twelve months.
- In the United States, the organization, Men Can Stop Rape, has developed a campaign called ‘My Strength Is Not for Hurting’ and engaged local sports figures to speak out against violence toward women. Impact evaluation found that young men who participated in the program reported a greater willingness to question or act on incidents of gender-based violence that they witnessed.
- World Health Organization recently identified 57 interventions with men and boys in the areas of sexual and reproductive health, GBV, and fatherhood. Overall, 53% of the programs were assessed as either promising or effective. Programs that took an approach of addressing gender norms – within messages, staff training, educational sessions and campaigns with men and boys – were even more likely to impact attitudes and behavior.

THEME 3: MASCULINITIES AND CONFLICT

CONFLICT AND RADICALIZATION

CONFLICT

How do norms related to masculinities contribute to men’s involvement in violence and conflict? and what factors help men stay out of or recover from violence during the conflict period and reduce GBV?
• Militarization, Nation and Gender
• Women's bodies as arena of violent conflict
• Ethnicity, conflict and Gender
• Conflict and Sexual violence
• How do norms related to masculinities contribute to men’s involvement in violence and conflict?
• What factors help men stay out of or recover from violence during the post-conflict period and reduce GBV?
• What are the implications for policy and program development?
• Deliberate manipulation of unemployed boys and men;
• Armed groups become surrogate families, offer male role models;
• Violence, including SGBV, becomes a way to achieve status and power
• Challenge of returning to civilian life in which men revert to status of being “boys”
• Acknowledge that power is central to understanding gender for women and men
• in conflict settings and that many men and boys perceive themselves as powerless even as they have more power than women and girls
• Masculinities are central to creating and maintaining conflict and must be part of solutions

A crucial dimension of state and non-state organized violence in the global system is the role of gender culture, networks, and transactions in facilitating and enacting conflict. Researchers often overlook the fact that most organized violence is enacted by men, and thus can be understood, at least in part, as a confrontation of masculinities across time and space. Although organized violence involves a confrontation of masculinities, ironically, it also is facilitated by and indeed depends on a collaboration of masculinities. Masculinist organizational, ideological, and structural isomorphisms characterize the global military gender complex. Men’s shared institutions, technologies, codes of honor, and vocabularies of domination and resistance constitute a gendered cultural battlefield upon which conflicts are fought.

Recent conflict in Khyber Pakhtunkhaw and tribal areas of Pakistan not only destroyed the local infrastructure of schools, health facilities, roads etc. it destroyed local rural and urban economies. Both men and women suffered from loss of resources, livelihoods, jobs, income from agriculture and business due to on-going conflict in their areas. However, women were affected in gender specific ways due to their traditional roles as mothers and caregivers. With the loss of family income, the burden to feed family members with little or no income weighed heavy on them.

RADICALIZATION

• Religion, Radicalization and Masculinities
• Subordinate Masculinities
• Hate Literature and Sectarian Violence
• Curriculum, gender and Security

There is a large body of research that shows that all natural and man made disasters impact men and women differently. The collective positioning of women as subordinate and dependent vis-à-vis men determines and shapes women vulnerabilities in conflict situations. There are clearly gender dimensions of terrorism/radicalization in Pakistan. It impacts men and women differently as both have different access to resources, power
and decision making. Women are not affected by terrorism/radicalization in a similar Maaner. Women have multiplicity of experiences of terrorism/radicalization depending on their class, ethnic, social and political position; however, as a group they are affected distinctly and adversely as compared to men by the growing phenomenon of terrorism/radicalization in the country.

Terrorism and radicalization is synonymous in the context of Pakistan. Those who are involved in terrorist activities belong to TTP and claim their identity as Taliban. Their proclaimed political agenda is the enforcement of Sharia in Pakistan. Women as markers of identity assume a central position in Taliban’s patriarchal understanding of religion and culture. That is why radicalization has an exaggerated focus on controlling women bodies and sexuality. They use patriarchal religious and cultural frameworks to justify the atrocities they commit against women to preserve their traditional roles in the reproductive sphere, within the four walls of homes. The most prominent feature of radicalization is its gendered nature. They use political violence to ensure the continuity in sexual hierarchy and gender status quo. They destroyed educational institutions in general and women schools in particular as it symbolizes modernity and holds the promise to open new avenues for women’s empowerment. They were particularly strict in controlling women’s mobility outside the home in the public sphere. They reasserted their misogynist myopic view of Islam and Muslim identity through compulsory veiling of women through shuttlecock burqa and impinging on their rights.

Gender discourse and women bodies become central to terrorism/radicalization as well as to counter terrorism/radicalization initiatives of the state. While the key focus of radicalization was on the public and individual morality, they particularly targeted women to set moral standards. They subjected them to violence and disciplinary measures in order to reinforce standards of morality in local communities. Public beating and flogging of women are frequently reported as a common practice in Taliban controlled areas.

While Taliban through the control of women bodies are asserting their masculine Islamic identity, the government also used the masculine discourse of women victim-hood, helpless creatures in need of protection and security in counter-terrorism. The government also sought the legitimacy of military operations from within the women right discourse. The video screened on various TV channels in the country in which the Taliban were shown flogging young women was used by the government for justification and legitimacy to launch the military operation against Taliban. Both the government and the security forces projected themselves as saviors of women whose rights they happily conceded when they signed a peace deal with Sufi Mohammad, the leader of TNSM despite strong protests from secular forces and women rights groups who blamed both the federal and provincial government for compromising women rights at the altar of politics. Nizam-e-Adl regulation was imposed on February, 2009 which permitted Taliban to impose their anti-women brand of Sharia in Swat and Malakand areas of Khyber Pakhtunkhaw province.

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ANNEXURE 5 – Background of Participants and Panellists

BACKGROUND OF PARTICIPANTS & PANELLISTS

Participants

Participants included students and faculty members of Gender Studies department, students from natural sciences departments and representatives from civil society, donor and UN agencies.

Panellists

Panellists included experts from academia, media and civil society. Here are their summary profiles (annexed)

Dr. Rakhshinda Perveen

She is a physician turned civic entrepreneur, author & researcher & non-elite gender activist & practitioner. Dr. Perveen has more than 19 years of diverse experience in training, action research, development management and advocacy on issues of public health, gender and social communication. At the age of 27 she conceptualized a Pakistani organization to promote ideas on human development and demystify gender in Pakistani perspectives. She co-founded SACHET (www.sachet.org.pk) in 1998 and later set up a resource centre AGEHI (Advocates of Gender, Education and Health Information). These are seen as institutions constructing a visible impact in the overlapping areas of population, health and youth in a culturally acceptable Pakistani context. She has served two terms as the elected vice president of SACHET Pakistan.

She produced ‘Gender watch’ an award winning TV programme from the restrictive state owned PTV that pioneered a public discourse on gender with for youth from youth approach in 1999 besides reminding, recalling and instituting Urdu alternative of gender (sinf) and producing first ever program on male gender needs. As the youngest South Asian Regional Gender Advisor for CIDA, she led five country teams in South Asia between 2002 and 2003. So far she has has produced 40 TV and video documentaries besides authoring more than 50 research reports and papers.

She won prestigious Ashoka Fellowship in 2005 on account of her pioneering work against dowry violence in Pakistan. In 2010 she was nominated as a fellow human rights activist from South Asia by Friedrich NauMaan Foundation to attend International Academy (Theoder Huess) of Leadership in Gummersbach, Germany.

Her work in Pakistan has existed under many guises, with the underlying thread of social empowerment and equal rights for the disadvantaged communities. Her latest effort in her struggle for a social change with gender equity is creativeangerbyrakhshi that is a virtual space based social enterprise delivering actual intellectual and commercial products and is committed to courage for intellectual risks.

Currently she is working as the founder executive director SACHET Pakistan & CEO creative anger by rakhshi.

She can be reached at dr.r.perveen@gmail.com /ed.sachet@gmail.com
Ms. Maria Rashid

Maria Rashid has been working in the human rights and development sector for over 15 years now. A psychologist by training, she has been associated with Rozan in an executive capacity for the last 12 years. She has a master's degree in Psychology from Karachi University and a Post Magistral diploma in the field of clinical psychology. Currently, she serves as Director Programs at Rozan and oversees and provides technical support to its programmes.

Mr. Babar Bashir

is a Sociology graduate from the Punjab University Lahore and has been working in the social sector in Pakistan since 2000. He has worked with various development organizations in different positions, ranging from mid-management to senior management. Currently he works as the Managing Director with Rozan, an Islamabad based national NGO. His areas of interest and expertise include, human resource development, project management, working with men and boys on the issues of gender violence and masculinities.

Ms. Neelum Hussain

Ms. Hussein is educationist by profession, holds MA in Social Work (Pb), MA in Economics and Development Studies (Manchester). She is Executive Coordinator Simorgh (a women's organization) and working with the organization since 1985. She has been working as lecturer and Assistant Professor, Kinnaird College for Women Lahore for more than 23 years and an active member of Women Action Forum (WAF). Besides, teaching she is senior Gender Consultant and Trainer.

She is Founder Member of Joint Action Committee for Citizens Rights, Lahore 1989, Board of Directors Dastak & Society for the Advancement of Education (SAHE). She is also member of South Asia Partnership Pakistan (SAP Pk), Human Rights Commission of Pakistan (HRCP) and Strengthening Participatory Organisation (SPO)
She has translated Khadija Mastoor's famous novel Angan (Inner Courtyard) from Urdu into English.

Mr. Muhammad Waseem

Mr. Waseem is theatre activist, trainer and Director of Interactive Resource Centre (IRC) Lahore which also launched first web TV (matti.tv) in Pakistan. He is founder member of Ajoka, Lok Rehas (Parlell Theatre groups in Lahore) and trained more than 200 theatre groups in the last eleven years.

Currently Mr. Waseem is organizing interactive theatre for various advocacy issues such as political education, peace, violence against women, minorities’ rights, etc for various partner organizations like SAP-PK, ActionAid, Asia Foundation, PPAF, CRS, Aga Khan Foundation Pakistan and CIDA. In October 2000, Mr Waseem trained with Augusto Boal, who founded a revolutionary approach to theatre (Theatre of the Oppressed in1971). Mr. Waseem has introduced this approach to development and social transformation in Pakistan.
Mr. Tahir Ali Khilji

Mr. Khilji holds a Masters in Law and International Development with focus on public health. He has been working on the issue of child rights and sexual abuse in Pakistan. Presently, he is associated with an NGO called VISION involved in area of research, advocacy and service delivery for HIV and AIDS prevention among marginalised people in the society with special focus on ‘zenana’ - the transgender community, male sex workers (MSWs) and street children. He had also produced documentaries on ‘zenana’ community for Vision and TV channels.

Mr. Mubasher Saeed

Mr. Saeed has been working in the area of sexual and reproductive health and rights for the last six years. He remained at senior positions with NGOs and INGOs working for promoting SRHR in Pakistan. He has represented Pakistan at several regional and international forums and conferences.

Currently, he is working as Program Manager at Naz Male Health Alliance for a regional Global Fund Grant for HIV prevention among marginalised male communities of Pakistan.

Dr. Sabina Faiz Rashid

Dr. Sabina Faiz Rashid is an Associate Professor at the James P Grant, School of Public Health and Coordinator of the Centre for Gender, Sexuality and HIV & AIDS, BRAC University, Bangladesh. She holds a Masters (1996-98) and a Bachelors in Anthropology (1990-92) from the Department of Archaeology and Anthropology as well as a PhD degree in Anthropology and Public Health from the Australian National University, Canberra, Australia. She has been working for the last sixteen years in the areas of gender and sexual and reproductive health (SRH), service delivery, sexuality and rights and urban slums population. She is engaged in number of activist organizations seeking to promote gender and health rights. She is author of several publications and books on gender, sexuality and reproductive health in Bangladesh and South Asia.

Dr. Sanjeev Uprety

Dr. Uprety has been teaching at the Central department of English, Tribhuvan University for the last twenty two years. He completed his Masters degree(s) from Tribhuvan University and SUNY-Binghamton Nepal and then later his PhD from Brown University, Providence, Rhode Island. He is also the writer of best selling Nepali novel Ghanchakkar, and coordinated the Mphil program in English for two years following its inception in 2007. His articles on Nepali literature, art and theatre have been published in various national and international journals. In addition, he has been writing regularly on political themes following the 2006 people’s movement of Nepal. Sanjeev also coordinated the construction of Interactive Mapping and Archival Project (IMAP); the first digital archive in Nepal concerning its art and theatre related materials. His recent book Siddhanta Ka Kura has interpreted contemporary western theories in relation to Nepali literary texts and socio-political contexts. He has also acted in Gurukul theatre productions such as Nyayapremi and Sapana Ko Sabiti. He is currently working on a novella titled Hans ko Katha.
Syed Saghir Bukhari

Mr. Bukhari is presently Senior Programme Coordinator, UN Women Pakistan. He has over 15 years experience working on gender and development issues, particularly on GBV, with ILO, Rozan, Save the Children Sweden (Nepal). Demonstrating a long standing commitment to engaging men and boys, Mr. Bukhari has worked closely with the regional and national alliance to promote research, advocacy and widen networks with related groups.

Dr. Farzana Bari

Dr. Farzana Bari is a widely respected gender and human rights activist. Currently, she is the Director of the Centre of Excellence in Gender Studies, Quaid-I-Azam University Islamabad. For many years she has been actively involved in campaigning and raising awareness about gender issues in Pakistan, along with being involved in various groups and movements working for human rights and social justice. She is the founding member of Women Action Forum (WAF).

She has written extensively on social development, gender and governance and violence against women's issues. She writes regularly on women's issues in the local newspapers and appears in TV programs and talk shows on social and political problems of Pakistan.

Ms. Sabiha Shaheen

Ms. Shaheen is trained in Philosophy from the Punjab University and Executive Director of a Gujranwala-based organization BARGAD which is working to promote peace, justice and youth cooperation among youth in Pakistan. With over 13 years of professional experience, she specializes in community development, youth mobilization, project management and training on issues concerning youth, peace and youth cooperation, child rights and gender equality. She has worked with 52 various higher education institutions of Pakistan as trainer on peace and youth issues.

Mr. Raziq Fahim

Mr. Fahim is a gender trainer and activist. He has an MA in Mass Communication and has been working with citizens organizations (COs) in Baluchistan for over 12 years and 15 years of experience in educational and youth development and peace building. He has worked extensively with the Institute for Development Studies & Practices (IDSP) and has also played an instrumental role in designing the development studies syllabus for the organization. Raziq has extensive work experience in community mobilization, human resource development and institutional development, and as a Community Education Promoter, he created 120 primary schools in different areas of the province.

Currently, he is Executive Director of College of Youth Activism and Development (CYAAD), an organization working with the youth at-risk for recruitment by extremists in politically turbulent regions of Pakistan bordering Iran and Afghanistan.

He was awarded Ashoka Fellowship in 2009 and was chosen as an Honourable Mention for the 2010 Peace X Peace Community Peacebuilder Award for spearheading activities that promote a peaceful, just, equitable, and healthy community, and inspires others to
do the same.

Raziq is interested in the comparative study of religions and is always eager to learn the nexus and influence of religion on human behaviour and practices. He has had the opportunity to visit the U.S and the U.K. and has deliberated the issue with Christian and Jewish scholars. Raziq is also the recipient of the prestigious British Chevening Scholarship.

Mr. Saffi Ullah

Is Programme Coordinator, Humqadam Program at Rozan. He did his Masters in Economics from International Islamic University Islamabad and has a diploma in project planning and management. He has a blend of experience working with different stakeholders like community and government. His work experience relates to research, community development, poverty eradication and universal primary education. He has been working in social sector for the last nine years. He has worked with PIDE (Pakistan Institute of Development Economics), BRDP (Bahawalpur Rural Development Project) and NCHD (National Commission for Human Development). For the last three years he was actively involved in the formative research which resulted into a community intervention project. He is currently also leading another research on alternative masculinities and the community intervention boys and young men.
ANNEXURE 6 – Presentation (Dr. Sanjeev Uprety, CDE, Tribhuvan University, Nepal)
“BRIDGING THE GAP”

The great Khali
professional wrestler, actor, and former power lifter.

Ujju Darling
ANNEXURE 7 – Presentation (Mr. Mubasher Saeed – Program Manager, Naz Male Health Alliance)

Masculinities: How did we get here and where we are heading to? (and Punjabi Masculinities)

Mubasher Saeed

Context

‘Gender’ comes in!
- How it emerged: turning point
- Zia-ization and politic awareness – positioning
- Program Interventions
- What was on ground: diversity (class, age, resource management – power, violence?)

‘Gender’ spreads out!
- Academic inspirations and ventures
- Women focused to ‘gender’ question – where is power: Economic empowerment
- Personal domains: family planning
- Political discourse – Engage!
- Govt. ‘ownership’: pushes and pulls

Masculinities

- What is the abstraction?
- Is there a uniform expression: fluidity – class, location, age, relational
- What is the reference point? Power and control?
- Does it come naturally to you? Masculinization process
- Not an all good package: emotional burden, stress, violence, aggression – negativity
- Why it is important?
  - Rethinking power: rethinking responsibility, unfinished ventures; how it is effecting the ‘gender business’

Punjabi Masculinities: Context

- Evolution in the family structure: demographic shift
- Historical diversity and common themes:
  - Ranha (soft, subtle) to warriors
  - Class, caste
  - Power, aggression, ghairat
  - Colonization, Zia-ization
  - Family values

Cont...

‘Gender’ goes on!
- Theoretical discourse (globally and its echoes)
- Third wave of feminism
- Sexuality discourse – academic and theoretical questions
- Evaluation (operationalization) – gaps? What are we talking to and about what?
- Strong base (violence, lesser rights, state control, access, ‘cultural’ control)
- Men Engagement
- Masculinities...

Cont...
The Shift

- The process and reflection:
  - Sudheer - Sultan Rahi - John Ibrahim - Tom Cruise
  - "Youth bulge"
  - 'Punjab weight' - resources, demography, power, progression
  - Liberalization process of late '90s
  -....
  - Metrosexualities
  - Framing and restructuring of masculinities

Reconsidering Masculinities?

- The subtle questioning process: are we changing?
- Is it an interesting subject matter?
- Is it relevant, here and now?
- What are the operational options?
- Who will benefit?
  - Challenges, gaps, options!
- Is culture stagnant?
- Are we ready?
  - Diversity, globalization, questioning 'culture' and normativity – a collective conscious moving towards 'why?'

What principles are we referring to?

- Dignity
- Freedom
- Choice
- Respect

Thanks 😊
Men’s Sexuality, the role of Technologies and Informal/Private Sector Providers in Bangladesh

Sabina Faiz Rashid, PhD
sfaiz@kruu.edu.bd
Professor, James P. Grant School of Public Health
BRAC University, Dhaka, Bangladesh

Overview
- Present insights into how men understand their bodies, health and sexuality
- Bangladesh - a conservative environment where topics of sex are forbidden and silent
- Explore the role of commodities (media) and informal providers in the production of certain kinds of masculinities

Men’s SRH neglected
- Historically, neither the research community nor public health planners and providers have shown much interest in the sexual health of men in low-income countries.
- Primary health care services overwhelmingly serve women and children, and men are rarely seen there except as chaperones or (less often) as carers of children.
- Little attention paid to men.

Changing world: Globalization, access to media
- Globalization & Urbanization
  - ‘Sex’ accessible to most of the population via the media, including television and pornographic films, bringing people in contact with different worlds and diverse practices.
- Influence behavior and gender identity
- Growth of pharmaceutical industry, informal providers of medicines, pharmacies
  - Proliferation of traditional and modern remedies for sexual ailments

Methods – SRH concerns
- Qualitative in-depth survey of men in bus terminals of Dhaka city in 2010
  - 32 men aged between 21-46 years, of whom 16 were married and 14 unmarried.
  - 25 health providers of various modalities
  - Quantitative survey in 2009
    - 311 married men of rural and urban Bangladesh (Rangpur, Chittagong and Sylhet)
    - Quantitative survey in 2010
    - 103 men and 196 women in slums in Chittagong

FINDINGS:
Two bus terminals of Dhaka city
- Dhaka urban growth
  - 600,000 to 500,000 migrate yearly, 9th largest city by 2015
- Gaapali
  - Approx. 1400 buses run every day, capacity to accommodate up to 1500 buses and 70,000 passengers a day passing through the terminal. Largest animal market nearby
- Sayeedabad bus stand
  - more than 2000 buses departing and arriving, carrying more than 50,000 passengers each day
**Bus terminals**
- A large majority of the poor, who spend time or pass through the bus terminals (migrants from rural areas, city and slum dwellers) –
  - petty trading, day laborers, or find work as construction workers, truck drivers,Rickshaw pullers, and factory workers...
- Busy bus terminals are increasingly not only entry/exit points for many in the city, but also serve as commercialized spaces bustling with commodities to be purchased.

**Market for commodities**
- Proliferation of magazines/video stores selling X-rated local and foreign-made videos.
  - Two of the main cinema halls are reported to show pornographic films regularly.
- Sex workers are clearly visible, waiting near and outside the terminals for clients.
- Terminals are littered with messages on signboards, billboards and posters –
  - promoting ‘cures’ for sexually transmitted infections, premature ejaculation, impotence, penis size and ways of enhancing sexual performance.
  - informal/private providers in abundance operating their products.

**CITY LIFE, more opportunities**
- Living in a vast sprawling city results in less opportunities for regulation of sexuality and sanctions, greater perceived opportunities.
- For the younger generation, the call of Dhaka isn’t solely about money. It’s also about freedom to live your life, have opportunities, mix with women, life style changes…” (Shopkeeper in bus terminal)

**Sex workers and entertainment**
- Sex work takes place in small seedy motels tucked away among the shops, clinics, markets and alleyways.
  - A local at Gabtoli explained:
    - Nearby a row of residential cheap hotels, rooms are available for rent. There are several residential hotels, boarding (rooms) and messes, people have sex just paying Taka 50-100 for one time sex, and if one wants to hire a girl for the whole night, he has to pay Taka 500-600. In the evening, hundreds of such girls (sex workers) come to the area to sell themselves. People chose them according to their taste, and enjoy sex.

**Magazines, DVDs…**
- Commercial sex is only one way in which sexuality and gender are enacted in these settings.
- Adult books, movies and magazines proliferate – local chothi magazines…
  - many of the magazines and booklets are educational and informative, with pictures and drawings of adult naked bodies in various positions and poses.
- Creates certain ideas about desire, sexuality, and gender relations

**Commodities**
- Large array of films on DVD are available, from local to international...
  - Sold between Taka 50 and 100, depending on the quality and ‘X-rated-ness’ of the film.
Learning about sex

- Three types of magazines available, some containing pictures of Bangladeshi girls, some of them Indian and others have foreign girls, posing nude. These local magazines are sold in shops and by street hawlers, who are always on the lookout for men coming and going from the terminals.
- Internets in cafes (for a fee) provide access to chat-rooms and many pornographic websites.
- Provide males (and women) opportunity to be educated informally on matters of sex and sexuality, pleasure and desire.

Sources of information

- In September 2010 study:
  - Survey of 103 men and 106 women living in urban slums in Chittagong, a port city, in Bangladesh, found:
  - Top three sources of information on sexuality for men were reported as the media (television, radio, newspapers, magazines, cinema), pornography and mobile phones. Relatives and informal providers were also mentioned.

Growth of the private sector: Bangladesh

- A study found that the density (per 10,000 population) is 5.4 for physicians and 2.1 for nurses in 2007.
- In contrast, substantial increase in the numbers of unqualified allopathic providers.
- For example, the number of unqualified allopathic providers (village doctors and drug store salespeople) is 24 (per 10,000), the density of traditional healers was found to be (64 per 10,000) (Bangladesh Health Watch).

Remedies for the Modern Man’s Alliments: Sexual Power and Performance

- Thriving informal private sector (absence of formal healthcare for men) in rural and urban areas
  - Street seller: shouting out to passers-by:
    - They (some/gender) are taking care of their penises. They use different oils... and rub it for maximum benefit... and by taking this people have the ability to have sex whole night.
  - Street-seller continued to perform for the growing crowd of men... passengers on their way out of Dhaka or coming into the city.

Medicines as commodities

- Each jar of ‘POWER GENITAL’ oil cost Taka 100 and within 15 minutes of ending his talk, he had sold the 27 jars of oil to customers, many of whom appeared to be in their forties and one considerably older.
- Many products available - Modern Herbal, Kolkata Herbal, Homeopathic Laboratories, German Herbal, Bangladesh Herbal, Korea Herbal... oils, ‘indigenous herbs’...

The case of Alamgir exemplifies how these messages are internalized...

- Alamgir is 35 years old and married. He has a high school level education. He works as a waiter in a hotel, with a small monthly salary of Taka 5000. He has one problem, loss of semen before and after urination. One day when he heard a lecture of a street canvasser, he realized that losing semen before or after urination was a real illness which needed medication... (spent money, went to many providers)
- Urban anxieties
Old illnesses, new illnesses

- Draw on both biomedical and indigenous knowledge’s —
  new forms of medicines, which speak to men’s cultural and social anxiety.

- New scientific terminology and names of foreign countries in the labeling —
  German Herba, American Capsule — promoting some form of quasi-scientific knowledge, with products
  promoted as modern...and effective (universalizing the message)

Rural Men's Similar Concerns

<table>
<thead>
<tr>
<th>Concerns</th>
<th>1st Provider</th>
<th>2nd Provider</th>
<th>3rd Provider</th>
</tr>
</thead>
<tbody>
<tr>
<td>Short term</td>
<td>Medical Doctor (3)</td>
<td>Medical Doctor (3)</td>
<td>Medical Doctor (2)</td>
</tr>
<tr>
<td>Sexual intercourse</td>
<td>Drug Seller (2)</td>
<td>Medical Doctor (2)</td>
<td>Medical Doctor (2)</td>
</tr>
<tr>
<td>Penis</td>
<td>Medical Doctor (2)</td>
<td>Medical Doctor (2)</td>
<td>Medical Doctor (2)</td>
</tr>
<tr>
<td>Loss of semen/Chafing</td>
<td>Medical Doctor (2)</td>
<td>Medical Doctor (2)</td>
<td>Medical Doctor (2)</td>
</tr>
<tr>
<td>Worry about masturbation</td>
<td>Medical Doctor (2)</td>
<td>Medical Doctor (2)</td>
<td>Medical Doctor (2)</td>
</tr>
<tr>
<td>Open sores</td>
<td>Medical Doctor (2)</td>
<td>Medical Doctor (2)</td>
<td>Medical Doctor (2)</td>
</tr>
<tr>
<td>Pain in the testicles</td>
<td>Medical Doctor (2)</td>
<td>Medical Doctor (2)</td>
<td>Medical Doctor (2)</td>
</tr>
<tr>
<td>Bumps or sores anywhere on the penis</td>
<td>Medical Doctor (2)</td>
<td>Medical Doctor (2)</td>
<td>Medical Doctor (2)</td>
</tr>
</tbody>
</table>

Health Seeking: Rural Men

Ideal male...

- Sheer abundance of street posters, leaflets, and advertisements reinforce messages of the 'ideal virile male'.

- Offers 'cures' and hope to anxiety-ridden men who often go from provider to provider seeking treatment for imagined, psycho-social and biomedical sexual health problems.

- The idea of 'disease' is sold first, then the product.

Survey on sexuality

- An unpublished survey in September 2010, of 103 men and 103 women in slums of Chittagong found:

- 35.9 per cent of the men strongly agreed to the statement that "a man who can't satisfy his wife sexually is not a real man," and almost double the number of women (69.8 per cent) strongly agreed with this statement.
Social, economic and psychological consequences

- Exaggerated stories about ‘men’s ability’ and sexual aggression create tensions and myths about male sexuality
- Aftt, 27 years old, shared a typical concern: “I think I am not a real man because I cannot continue having sex for more than 2 to 3 minutes. I have taken many pills to help me to continue having sex for longer period but actually it does not work for more than 10 minutes...I want my wife to be satisfied...
- Ridicule, abandonment, humiliation

Money spent for treatment in Rural Areas

- 93 (59.0%) out of 151 men received treatment (multiple responses)
- Average money spent: 1468 taka (US$ 21 for last one or multiple concetns) where average monthly income is BDT 6668 (US$ 95) and sources were:

Social, psychological costs

- Azim (29) said, “I ejaculate quickly. I know that my wife argues with me because I cannot satisfy her. She sits with a long face, doesn’t want to do any of my work. What can I say? If I say something, a fight will start. Someone has to stay calm. She tells me to go for good treatment.”
- Jaweed, 40, a truck driver, reported struggling with maintaining an erection during sex: “My wife said, ‘So what is your problem? How long can you go on like this? You need to cure this problem soon’
- Men shared stories of women leaving their husbands or having affairs with other men because of poor sexual performance. If my wife is not satisfied, she will get attracted to other males.

Conclusion

- Limitations...but very real concerns among many men
- It is important not to essentialise all Bangladeshi men into one particular fixed category
- But the overarching problem of 66% (in 2007) and then 71% in 2010 married men, and this in-depth research in Dhaka bus terminals, identifies and reports the very real psychological, social, and economic costs which have enormous social, psychological and economic costs.
- High Anxieties about psychosexual concerns
- High mental anxieties
- Concerns about SRH but not as prioritized as sexual anxieties
- Gender relations - Implications for both men and women: family life (violence, tensions in household & SRH)
- Equity issue - High costs, lack of information and health

Conclusion

- Lack of discussion on sex education
- Development of materials on condoms, contraceptive use and links to pleasure
- Need of engagement with men’s health (information)
  - LARGE informal sector providing services, pharmaceutical industry
- There is an increasing realization in the global health arena that sexual and reproductive health programs and interventions must be more inclusive of men and their SRH needs, which will empower women and contribute to meeting the MDGs on gender and health.
“BRIDGING THE GAP”
Gender Equality and Justice –
“Exploring Masculinities”

Sexuality, Media & Masculinities
a tapestry of impressions
By
Rakhshinda Perveen

The content of this presentation is meant for promoting a candid exchange of ideas and information between academia & activists. Nothing must not be personalized. No offence is intended.

Specific objectives

• To recall essential concepts (gender, sexuality, media, masculinities)
• To connect the basic theme of the seminar with the specific context/s of Pakistan
• To raise new questions in connection with the complex trio of sexuality, media and masculinities

Whose perspective? Mine? Who am I?
WOMAN ACTIVIST RESEARCHER MEDIA PRACTITIONER CIVIC ENTREPRENEUR PAKISTANI CITIZEN SOUTH ASIAN
COMPONENTS OF THE CONTEXT

Basics SEXUALITY

Michel Foucault wrote in The History of Sexuality, the concept of what activities and sensations are "sexual" is historically (as well as regionally and culturally) determined, and it is therefore part of a changing "discourse".

Being the main force conditioning human relationship, sex is essentially political. In any social context, the construction of a "sexual universe" is fundamentally linked to the structures of power. The construction of sexual meanings, is an instrument by which social institutions (religion, marketing, the educational system, psychiatry, etc.) control and shape human relationships....

The sexual meanings (meanings of the erotic dimension of human sexual experience), are social and cultural constructs, they are made subjective only after cultural and social mediation.

Basics SEXUALITY

Towards a Structural Definition of Sexuality: The Changing Landscape of Sexualities and Family Formation

Abstract: In this paper, I argue using Schwartz (1992) contention that sexuality is a structuring force. Gay men and lesbians historically and currently are denied resources based on heteronormative privileges and sanctions.

- As such, I ask how is sexuality imbued with symbolic meaning and used to repress and/or constrain a multitude of resources, such as marriage?
- Specifically, I examine two questions: (1) How do gay men and lesbians respond and react to governmental forms, specifically, the Census schedule? (2) How do gay men and lesbians seek to maximize resources, despite or because of their sexuality?
Basics of MACULINITIES

- Standards of masculinity vary from time to time, from culture to culture.
- However, masculinity always defines itself as different from and superior to femininity.
- For example, gay men and house husbands exemplify "subordinate" masculinities in our culture. They're not considered "real men".
- A "gender sensitized or responsive man" = jora ka ghalam?

Sex, gender, sexuality, masculinity...

Men have extremely delicate testicles— a biological fact. Thus, it is "sex".

But because society expects women to be subordinate to men, it will either "do gender" by performing female genital mutilation or it will act like the clitoris doesn’t generate "real" orgasms (as believed in the "progressive" Western nations).

Obviously, issues of sex and gender can get quite complex.

Sometimes, it's hard to determine where "sex" ends and "gender" begins. Nevertheless, it's a useful tool for understanding how society constructs masculinity and femininity.

When people say, "Stop being a wimp and show some real balls", they're "doing gender". Likewise for women, the clitoris is a part of the female anatomy—a biological fact. The sole purpose of the clitoris is sexual pleasure—another biological fact.

media

In general, "media" refers to various means of communication.

For example, television, radio, and the newspaper are different types of media.

The term can also be used as a collective noun for the press or news reporting agencies.

In the computer world, "media" is also used as a collective noun, but refers to different types of data storage options.
**BRIDGING THE GAP**

**SYMPOSIUM OUTCOME REPORT**

<table>
<thead>
<tr>
<th>Context</th>
<th>UN Commitments; gender equality &amp; engaging men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pakistan</td>
<td>• The 1994 International Conference on Population and Development affirmed the need to promote gender equality in all spheres of life, including family and community life, and to encourage and enable men to take responsibility for their sexual and reproductive behavior and their social and family roles.*</td>
</tr>
<tr>
<td>South Asia</td>
<td>• The Twenty-sixth Special Session of the General Assembly on HIV/AIDS (2006) recognized the need to challenge gender stereotypes and attitudes and gender inequalities in relation to HIV/AIDS through the active involvement of men and boys.</td>
</tr>
<tr>
<td>Gender</td>
<td>• The Beijing Platform for Action (1995) restated the principle of shared responsibility; and affirmed that women’s concerns could only be addressed “in partnership with men.”</td>
</tr>
</tbody>
</table>

*These commitments reflect the recognition of the need for gender equality and men's active involvement in addressing HIV/AIDS and other social issues.
What is our focus?

- Which MEDIA?
- Gender in Media?
- Gender on Media?
- Sexuality in Media?
- Portrayal of masculinity in media?
- Portrayal of sexuality and masculinity in media?

Let's try to explore

SEE THE SLIDES
NO COMMENTS
INTERPRET THE WAY YOU WISH TO
THERE ARE NO FINAL ANSWERS
Examples

- Looking at “TYPICAL FEMALE ISSUES” WITH “MASCULINITY LENS” & Revisiting “masculinity”
  
e.g. Fight Against Dowry (jahez k khilaf jang)
  Slogan “jahez ka matalba Mardangi ki touheen hay” (dowry demand is an insult to masculinity)

Examples

- HIV, AIDS
- MSM
- Sexuality
- Masculinity
- Role of Media

Key Challenges

Establishing Relevance & Ownership of the subject (gender/masculinities, sexuality)?
Sensitization of Media?
Corporate interests vs. gender responsiveness?
Communicating Benefits of Understanding Masculinities?
How to generate an Unbiased & Candid Discourse?
Who has the Courage to take Intellectual Risks?

Recommendations?

Transform Barriers into Bridges by Promoting
Ownership on Gender
Candid Discourse on Sexuality
Providing opportunities for Honest Research
Sensitizing Academia..............................................
"BRIDGING THE GAP"

www.creativemanger.com
Committed to courage for intellectual risks

ps 1: nobody said it would be easy
ps 2: one easy way is as follows 😊

SYMPOSIUM
OUTCOME REPORT

for peace
NONVIOLENT DIRECT ACTION
ANNEXURE 10 – Presentation (Mr. Muhammad Waseem, Director, Interactive Resource Center - IRC)

Yin & Yang

Everything has its opposite—although this is never absolute, only comparative. No one thing is completely yin or completely yang. Yin and yang complement each other and are opposites. One cannot exist without the other.

Sufism

Reja Reja Kudi Hum Main
Aage Reja Heyi
Saddihi Maini Shwoeli Reja
Heer Na Aisko Koi

Reja Main Wich, Main Reja
Wich Dari Khoal Na Koi
Main Sahi Dha Aap Hai Aap Aap
Kare Dikhoj

Super Heroes

Insecurity

Dare
Fearless
Macho
Chronic
Bold
Courageous

Violence

Folk Heroes
More Insecurity In crisis Situation
- Economic Crisis
- Cultural Changes
- Natural Disaster

Challenging Masculinity By Engaging Men
ANNEXURE 11 – Presentation (Dr. Farzana Bari, Chairperson, Center of Excellence in Gender Studies, Quaid-i-Azam University, Islamabad)

Male Involvement in GBV

- Conceptualization of GBV
- Masculinities and GBV
- Men as Partners to End GBV

Theorising GBV

- Physiological Theory
- Social Learning Theory
- Feminist Theory
- Sexual Contact (Carole Pateman)
- Violence Typology of Johan Galtung (Direct, Structural, Cultural Violence)

- Gender as system of domination and subordination is an organizing Principle of the society.
- Divide between public and private
- Violence is a mechanism to maintain status quo (gender)

Can Men become Partners

- Masculinities are socially constructed
- Men also suffer violence (effect of masculinities and patriarchy over their lives)
- Men as fathers and brothers
Men as Partners to End GBV

- Promote positive masculinities
- Encourage men to take responsibility and become part of the solution
- Men’s support groups
- Men’s liberation
- Linking VAW movement with other social movements.
ANNEXURE 12 – Presentation (Ms. Maria Rashid, Co-Director, and Mr. Saffi Ullah, Program Coordinator, Humqadam, Rozan)

**Gender and its discontents....**
- Gender is synonymous with the term women
- Gender continues to be seen as a binary - men and women and ignores other identities such as TG
- Gender programmes work with men has been unmeasurable - men are part of policies and practices of development work but are often treated as ‘ungendered’ beings

**Possibilities ......**
- The agenda of engaging men is not novel because of WHOM it addresses but HOW it addresses men - as gendered beings who participate in gender relations
- It recognizes that in patriarchy where all men are powerful, all men are not equally powerful – that there are categories within masculinities and it is about men’s relationship to women and men’s relationships to each other

<table>
<thead>
<tr>
<th><strong>Kinds of programming</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Campaign work and involving men as mediators or community workers. (raising awareness, keeping interest alive is a challenge unless it is a job, encourages men’s role as protectors).</td>
</tr>
<tr>
<td>2. Programs that recognize men’s vulnerabilities and programs largely inspired by the HIV/AIDS prevention work (health initiatives like counseling and service provision in sexual health services, legal services for victims of CSA tend to ignore power relations between men and women)</td>
</tr>
<tr>
<td>3. Programmes that attempt to look at the construction of masculinities and its impact on men, their own lives and those of others less powerful than their; women, children, gay men – involve an analysis of privilege and the costs of that privilege. (many tend to focus on individuals and ignore the larger paradigms / institutions that create masculinities)</td>
</tr>
<tr>
<td>4. Very few initiatives address men and women as a collective force (those that do warn against the danger of working with two unequal groups where one group is inherently marginalized)</td>
</tr>
</tbody>
</table>
Points to ponder and some cautions

- Types of men accessible/open to this kind of work
- The dangers of paternalism
- Affirmative action for mixed group interventions
- Work within masculine institutional settings
- Involvement of religious leaders

Way forward

- Redefining the powerless: Finding a language for men
- Spaces for self reflection
- Programming on masculinities
- Working with women as equal partners
- Alignment with the woman’s groups
- Deconstructing masculinities in institutions
Strategies....
ME and GBV/VAW

Syed Saghir Bukhari, Senior Programme Coordinator
UN Women, Pakistan

It is not as simple as....

the context....

VAW and GBV

- Prevalence statistics, analysis policies, programmes and implementation
- Humanitarian and development
- Simply not any more internal/personal and in the back burner
- State accountability
- Women's rights as human rights

Understanding Men's Violence

- Understanding theory and practice
- Research on men's attitudes and practices
- Violence to men's rights and privilege (VAW and human rights)?
- Being a man means being tough, brave, risk-taker, aggressive, head of the house, head, leader and doer!

Change is possible....

- Community education, mobilization and action for change...
- Collective efforts with boys and men: select strategies...
- Reflection, analysis, documentation and dissemination
- Select strategies for men and boys who are violence.
- Strengthening alliances
- Housed in and in collaboration with women and human rights movement....
- Non-traditional stake holders?????
- Capture challenges and lessons learnt and prepare response

Examples of change....

Interventions

- Individuals and institutions-vital for programming
- Commitment and response
- Responsibility/monitoring to promote accountability
- State and military: judiciary and media
- Academia and CSOs

Invest in change....

- Promoting research and analysis...
- Policy and advocacy
- Piloting implementation...and documentation
- Supporting upscaling
- Allocating resources....
- Building alliances and networks/mechanisms for collective and collaborative efforts
ANNEXURE 14 – Presentation (Mr. Raziq Fahim, Executive Director, College of Youth Activism & Development (CYAAD))

Youth Bulge and its relevance with Conflict
- The world has undergone a major demographic shift, with youth under 25 now accounting for more than half of the developing world’s population.
- Eighty percent live in developing countries where economic, civic, and social opportunities are insufficient to address the diverse needs of transition to adulthood.
- In Pakistan too, young people today constitute the largest segment of the population, with 79% under the age of 30. Half of Pakistan’s citizens are under the age of 30.

Youth Bulge and its nexuses with conflict
- Literature shows a correlation between youth bulges and war and terrorism worldwide.
- An increase in youth bulges of one percentage point is associated with an increased likelihood of conflict of around 7%.
- Youth are instrumental in current insurgencies in Pakistan.

The social infrastructure of Radicalization around youth
- Heterogeneous society, with highly fix stereotypes.
- Sharp ideological divides.
- Increasing, Number of conflicts, and ethnic, religious and sectarian insecurities.
- Rapid social and political interaction and activism.
- Only 7% have any affiliation with political parties, and only 2% used their votes in last election.
- Communist, and deliberate confusions.
- Media controls and information control systems.
- Increasing social and political fragmentation.
- Weakening political and social space, spread of radical concepts and images.

Social and psychological dilemmas
- Abnormal versus increased social supervision.
- Seeing between child and adult behavior.
- Suffer from low confidence (isolation, suicidal acts).
- Constant struggle with personal passion and social pressure.
- Inflexible against being judged (adopt negative image, self-destructive)

The Problems and consequences:

<table>
<thead>
<tr>
<th>Root causes</th>
<th>Problems</th>
<th>Consequences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poverty</td>
<td>Material and physical deprivation</td>
<td>Economic instability, lack of employment, low quality of life, social isolation</td>
</tr>
<tr>
<td>Political instability</td>
<td>Lack of political stability</td>
<td>Social unrest, terrorism, violence</td>
</tr>
<tr>
<td>Social marginalization</td>
<td>Social exclusion and lack of access to resources</td>
<td>Discrimination, stigmatization, mental health issues</td>
</tr>
</tbody>
</table>

An increase in youth bulge of one percentage point is associated with an increased likelihood of conflict of around 7%.
Ultimate paradox of globalization

- Global citizenship versus local alienation
- Active user of Internet and passive recipient of the information
- Growing ambitions versus shrinking opportunities
- Deep sense of injustice versus political and social isolation
- Complex issues and conflict versus naive sense of solution

What does youth work offer

- The experiences show that issues of young people in transit societies are deep, complex and multi-faceted. It is not always out of the box thinking and approaches.
- Focus young people on a chance for self-reflection and to question their world.
- Finding ways to involve informal sectors (youngity it provides 70% of jobs)
- Investing and creating diverse ways of educating, motivating and engaging young people.
- Using ICT to promote social networking across the borders.
- Resuscitating with social and cultural resources stimulate positive values.
- Equipping young people in trying technological, social and economic advances.

Equalizing the opportunities:

Global Citizenship

<table>
<thead>
<tr>
<th>Expression / Communication</th>
<th>Awareness / Knowledge</th>
<th>Action Taking</th>
<th>Leadership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interpersonal skills, active listening, effective communication</td>
<td>Scientific awareness, critical thinking, data analysis</td>
<td>Critical thinking, decision making, problem-solving</td>
<td>Visionary, strategic, influence, decision-making</td>
</tr>
<tr>
<td>Engage in meaningful dialogue</td>
<td>Understand and interpret media messages</td>
<td>Engage in action and make connections</td>
<td>Inspire and mobilize others</td>
</tr>
<tr>
<td>Effective public speaking</td>
<td>Understand the role of global forces and actors</td>
<td>Make an impact and influence others</td>
<td>Lead by example, share responsibilities</td>
</tr>
<tr>
<td>Self-confidence, psychosocial well-being</td>
<td>Personal responsibility</td>
<td>Responsibility for continuity and social values</td>
<td>Impactful change for sustainable and equitable world</td>
</tr>
</tbody>
</table>

Resilience

<table>
<thead>
<tr>
<th>Emotional Resilience</th>
<th>Cognitive Resilience</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perseverance, adaptability</td>
<td>Problem-solving, critical thinking</td>
</tr>
<tr>
<td>Self-esteem, self-efficacy</td>
<td>Academic achievement, personal growth</td>
</tr>
<tr>
<td>Emotional stability</td>
<td>Social and emotional well-being</td>
</tr>
<tr>
<td>Stress management</td>
<td>Coping strategies, self-care</td>
</tr>
</tbody>
</table>

Innovative

<table>
<thead>
<tr>
<th>Invention</th>
<th>Innovation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creativity, original thinking</td>
<td>Creative problem-solving, new ideas</td>
</tr>
<tr>
<td>Intellectual property, patents</td>
<td>Design, prototypes, product development</td>
</tr>
<tr>
<td>Technology, IT</td>
<td>Emerging technologies, sustainability</td>
</tr>
<tr>
<td>Sustainability, green</td>
<td>Environmental impact, eco-friendly</td>
</tr>
</tbody>
</table>

Inclusion

<table>
<thead>
<tr>
<th>Inclusion</th>
<th>Inclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Equity, equality</td>
<td>Accessibility, diversity</td>
</tr>
<tr>
<td>Human rights, respect</td>
<td>Social justice, equal opportunities</td>
</tr>
<tr>
<td>Diversity, cultural</td>
<td>Inclusivity, multicultural</td>
</tr>
<tr>
<td>Awareness</td>
<td>Understanding, appreciation</td>
</tr>
<tr>
<td>Equality, fairness</td>
<td>Community engagement, participation</td>
</tr>
<tr>
<td>Participation, empowerment</td>
<td>Social cohesion, well-being</td>
</tr>
</tbody>
</table>

Responsibility

<table>
<thead>
<tr>
<th>Personal Responsibility</th>
<th>Social Responsibility</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accountability</td>
<td>Accountability</td>
</tr>
<tr>
<td>Integrity, honesty</td>
<td>Integrity, ethical behavior</td>
</tr>
<tr>
<td>Responsibility</td>
<td>Responsibility</td>
</tr>
<tr>
<td>Leadership, influence</td>
<td>Leadership, advocacy</td>
</tr>
<tr>
<td>Public service, activism</td>
<td>Public service, advocacy</td>
</tr>
<tr>
<td>Civic engagement</td>
<td>Civic engagement</td>
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</tbody>
</table>

Sustainability

<table>
<thead>
<tr>
<th>Sustainability</th>
<th>Sustainability</th>
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</thead>
<tbody>
<tr>
<td>Environmental</td>
<td>Environmental</td>
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<tr>
<td>Social</td>
<td>Social</td>
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<tr>
<td>Economic</td>
<td>Economic</td>
</tr>
<tr>
<td>Stewardship</td>
<td>Stewardship</td>
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<tr>
<td>Conservation</td>
<td>Conservation</td>
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<tr>
<td>Renewable energy</td>
<td>Renewable energy</td>
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<tr>
<td>Green practices</td>
<td>Green practices</td>
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<tr>
<td>Efficiency</td>
<td>Efficiency</td>
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<td>Efficiency</td>
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<td>Efficiency</td>
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Peaceful coexistence

<table>
<thead>
<tr>
<th>Peaceful coexistence</th>
<th>Peaceful coexistence</th>
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</thead>
<tbody>
<tr>
<td>Harmony, cooperation</td>
<td>Harmony, cooperation</td>
</tr>
<tr>
<td>Conflict resolution</td>
<td>Conflict resolution</td>
</tr>
<tr>
<td>Dialogue, negotiation</td>
<td>Dialogue, negotiation</td>
</tr>
<tr>
<td>Mutual respect</td>
<td>Mutual respect</td>
</tr>
<tr>
<td>Shared values</td>
<td>Shared values</td>
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<tr>
<td>Peacebuilding</td>
<td>Peacebuilding</td>
</tr>
<tr>
<td>Conflict transformation</td>
<td>Conflict transformation</td>
</tr>
<tr>
<td>Non-violence, human rights</td>
<td>Non-violence, human rights</td>
</tr>
<tr>
<td>Peaceful coexistence</td>
<td>Peaceful coexistence</td>
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<tr>
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</table>
"BRIDGING THE GAP"

SYMPOSIUM OUTCOME REPORT

ANNEXURE 15 – MenEngage Pakistan Flyer

MenEngage Pakistan (MEP)

Objectives:
Long Term
To engage men and boys in the efforts for gender equality and ending violence.
Short Term
A growing network of UN agencies, NGOs, including Government of Pakistan to prevent gender based violence through active involvement of men and boys.
Strategies are aligned with the Global MenEngage strategies, which include:
1. Advocacy, and Policy,
2. Research and Mapping,

MenEngage Pakistan

MenEngage 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 Secretariat
AMAL Human Development Network

Effective October 2011, the MenEngage-Pakistan secretariat is hosted by AMAL Human Development Network, a gender-focused HIV & AIDS action group and one of the most visible advocates for prevention, treatment and awareness in Pakistan. AMAL engages with a number of important related issues in the course of tackling the HIV & AIDS problem with special focus on marginalized and vulnerable groups of women and young children.

Previously the secretariat was hosted by Rozaan, Islamabad. Rozaan works on working on issues related to emotional health, gender, violence against women, children, and the reproductive health of adolescents.

Currently there are over 32 organizations who are the member of the MenEngage Pakistan alliance. These include diverse groups working on men & masculinities, gender based violence, violence against women, sexual & reproductive health rights, HIV and AIDS, and violence against women, economic empowerment of women, child sexual abuse, human rights, fatherhood, youth rights, rural development, democracy, peace and livelihood etc.

MenEngage Pakistan has recently concluded a mapping exercise aimed at providing 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. For a copy please request organizers.

For more information please contact
AMAL Human Development Network
House 11, Street 20, Sector F-6/1, Islamabad, Pakistan.
Tel: +92 51-282 7774, 282 4930
Fax: +92 51-227 2491
e-mail: mals@amal-hdn.org.pk
Website: http://www.amal-hdn.org.pk
http://www.menengage.org