Transforming Social Norms among Boys & Men for Gender Justice in Practice.
Kuben Vocational Arena, Oslo, Norway. 16th of February 2017

Report from the Nordic MenEngage Conference 2017
The social norms and practices of boys and men in the Nordic countries have a major impact on the lives of men, their families, and communities. The goal of the Nordic MenEngage Conference 2017 was to share and spread knowledge on how to work practically with boys and men to stop violence against girls, women, and others. The goal was also to exchange and develop knowledge on other practical issues in working with boys and men.

To this goal, activists, researchers, advisers and providers from organizations, campaigns, and services that work with boys and men, or have boys and men as recipients of their communications, took part in the conference. The participants included organizations working for the rights of women, children, and LGBTI-persons, human rights and social justice organizations, politicians, and engaged individuals. In all, the conference gathered 110 participants: 12 from Finland, six from Iceland, eight from Denmark, 42 from Norway, 26 from Sweden, and a dozen from Europe and beyond.

In the plenary and parallel sessions, participants focused on gender justice in the Nordic region and the specific national and local contexts that need to be taken into account. At the same time, the issues and experiences need to be shared and discussed across Europe and globally, and this was enabled by the participants from continental Europe and beyond.

The conference was organized by the Norwegian gender equality centre Reform in collaboration with Boys’ House (Finland), Centre for Gender Equality (Iceland), DareGender (Denmark), MÄN (Sweden), MenEngage Global Alliance Secretariat and Profeminist Men (Finland).

By collecting in this report the highlights from the conference talks and discussions, we hope to inspire continued work for engaging boys and men in gender equality efforts.

Ole B. Nordfjell, project coordinator
Oslo, Norway, 2017

ABOUT NIKK AND THE NORDIC GENDER EQUALITY FUND

The conference was financed by the Nordic Council of Ministers’ gender equality fund, which is administered by NIKK and finance projects in which Nordic countries cooperate to work for Nordic gender equality. NIKK (Nordic Information on Gender) is a cooperative body for the Nordic Council of Ministers. NIKK’s mandate is to gather and share knowledge about policy and practice, facts, and research on gender equality throughout the Nordic countries and to a broad group of stakeholders. The aim is to provide knowledge that can serve as a basis for policy discussions in the Nordic countries Denmark, Finland, Iceland, Norway, Sweden, and the self-governing regions Greenland, Faroe Islands, and Åland Islands.

ABOUT REFORM

Reform is Norway’s only resource centre working primarily with a male perspective on gender equality. The purpose of the foundation is to work for gender equality and against discrimination on the basis of gender, as well as to render visible men as a gender in society. Reform receives core-funding from the Norwegian Directorate for Children, Youth, and Family Affairs (Bufdir).
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   Thomas Walle (NO)

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18. For All Boys – An Inclusive Approach
    Kimmo Saastamoinen (FI)

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20. Gender Equality and Quality of Life: New Research and New Possibilities
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21. My Father, a Book Project: Adult Children with Diverse Identities and Their Understanding and Experience of Caring Fathers
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Opening Remarks

ARE SAASTAD (NO) Director, Reform – Resource Centre for Men

KAI-MORTEN TERNING (NO) State Secretary
[Progress Party], Ministry of Children and Equality

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“Men and boys play a crucial role when we talk about violence. Because this is not a matter that affects girls and women only, but also because men must be a part of the solution, not just the problem. Combating violence is a priority issue for the Norwegian government. It is also a priority issue in the Norwegian Presidency of the Nordic Council of Ministers. I am looking forward to reading your recommendations, and I would like to take this opportunity to thank Reform again for your work against violence.

I would also like to mention that the Norwegian government has appointed a committee of experts that will analyse cases of violence and sexual abuse against children and youth. The committee has access to confidential information from all public services. The objective is to uncover deficiencies and challenges in the public services’ handling of the cases. I hope that this will lead to new insights on how to improve the system.

In my opinion, I think it is very important to inform children as early as possible, including about issues that are still shameful and considered taboo. Children and youth are experts on their own lives, and they are able to contribute to the fight against violence. We need to involve them in our policy-making processes. We need to listen to them.”

https://reform.no/publikasjoner/dating-violence-among-nordic-youth/

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Panel: The Voices of Young Male Feminists from the Nordic Countries

PIV LA COUR FREIESLEBEN (DK) Co-founder and activist, DareGender
SHANGA AZIZ (SE) Founder and activist, Locker Room Talk
LUCA DALEN EISPSETH (NO) Counsellor, FRI Gender Diversity
ALEXANDER BLUM BERTELSEN (DK) Student

The moderator of the panel, Pív la Cour Freiesleben, introduced the panel telling that, in recent years, more young men are promoting gender equality and are questioning and challenging stereotypes of gender and masculinity. We invited three young male feminists to debate challenges and perspectives on gender equality. Which shortcomings do they see? Which challenges do they experience as young men? And what do they think about the future?

Each of the panelists started with presenting themselves and what had triggered their engagement for gender equality and anti-discrimination. Aziz told the story of why he started the project Locker Room Talk, in which they go into sports clubs and locker rooms talking to boys aged 10 to 14 about gender and masculinities. For Aziz, the involvement started as a reaction to the negative attitude towards women and LGBT+ people that you can find in many locker rooms. Something needed to be done, he thought. “Women have fought for equality for more than 100 years, and now is the time for men to take responsibility for one of our biggest challenges,” he said in the panel.

Speaking of his journey of growing up as a woman and starting to live as a man in his twenties, Espøith made the audience pay close attention. He gave several examples of how men, also outside the locker room, are blinded by their own gendered perceptions. Having spent his adolescence in party politics, Bertelsen spoke of a different entry into the issue of gender equality. Gender equality and identities are very much part of youth politics. But is framed of a competitive and not very inclusive environment, with debates providing rock-solid answers. What he now is more interested in, Bertelsen said, is dialog and co-creating awareness and transforming firm power relations. An approach based on empathy and curiosity may open up identity politics.

TALKING TO YOUNG MEN ABOUT GENDER EQUALITY

The panel addressed the importance of reaching young men and talking to them about gender, gender equality, and identity, like in the project Locker Room Talk. The younger the boys are, the easier it is to make a positive impact and for the boys to understand the importance of treating all genders equal. Talking to boys at the age of ten is often more beneficial, because the boys are more open to listening and have not yet been formed by the patriarchal language and way of thinking. This makes it easier to have a discussion about gender equality and the impact of talking negatively about girls or using gender-stereotypes.

THE IMPORTANCE OF DIFFERENT APPROACHES

The panelists’ different backgrounds and perspectives on how to transform social norms and obtain gender solidarity and gender justice made it clear that it is important to use different approaches to reach different groups of men. The target group men is far from one homogenous group and what works for some people might not work for others.

In other words: We need both the angry feminist and the pedagogic feminist. They are equally important.
My point of departure in this talk is: How do we engage men and boys in challenging structural hierarchies and develop masculinities that can promote gender justice?

An analytic concept growing out of the black feminist movement and subsequently adopted by the wider field of gender and ethnicity research, intersectionality has gained ever more prominence as diversity in gender expression and sexualities has been politically acknowledged. With its focus on discrimination and oppression, it could be argued that intersectionality is less well suited as a perspective to engage men and boys positively in equality work. Where is the space for boys and men to take a positive stand?

There are two risks in using the concept of intersectionality to engage men and boys in equality work. The first is a strategy that places all the blame for oppression and discrimination on individual members of a category. While discrimination is structural, that does not mean all individuals of a given group are involved in discriminatory practices. The second risk is a strategy that, by placing particular value on the participation of members of the given category, reinforces the hierarchical position that one sets out to challenge.

INEQUALITY IS STRUCTURAL
The way I see it, inequality is structurally manifested and have structural causes. Categories of people are affected. There is a shift in policies (in Norway, but also in many other countries) towards a more individualised understanding of inequality and discrimination, as something that happens to individuals and that have individual or particularistic causes.

Not all men are violent, but the structures that create a situation where men are the most violent are the responsibility of all (and by this, I do not mean all men, only). I see inequalities that affect men as a group negatively to have structural causes. To some extent, I would argue that it is the same structural mechanisms that produce inequalities, independent of what kind of discrimination we are talking about. My concern is both to address the differentiating, inequality-producing structures as such, and to highlight how structural mechanisms are maintained and made invisible.

WE NEED TO TALK ABOUT PRIVILEGES
Is it possible to acknowledge the privileges you hold at the expense of others, without closing your eyes or trying to run away?

Gender researchers and feminists have developed tools to identify discrimination. Often this is seen as consequences of suffering under the domination of the stereotyped privileged being. The white, hetero-, sexual, able-bodied, middle class male holding an influential position with good salary. While such stereotypes may refer to some real differentiating structures in a world of complex relations, there is a poorly developed language for those fitting under these characteristics to speak from a position at the top of the structural hierarchies.

Despite the seemingly universal case of men’s structural position of power, most men will not see themselves as possessors of such power. This insight was gathered in the early years of masculinities studies. A person’s understanding of own privileges are seldom in accordance with the hierarchical position this person holds by means of belonging to a certain segment of society. People who experience discrimination and oppression will find strength in joining up with others in a similar situation. Those being in a privileged position, however, will find it beneficial to present it as a result of individual achievements.

Obviously, power and privilege are not reserved only for the above-mentioned group of men. Discriminating and oppressive structures are complex. There are several mechanisms at work when a person climbs the social ladder based on a combination of personal abilities and a convenient placement in a complex system. There are women more eager to protect their own standing, once they reach a position of influence, than to challenge existing relations of power, even if their achievements may have been the result of feminist struggles. This is also a case of privilege, and the corresponding disadvantage of others. To be privileged, therefore, is not about being fortunate, or talented, but about an obligation to consider the consequences of the benefits you have.

Critical men’s studies emerged partly as a result of some men becoming aware of the privileges they had, purely based on their sex. A natural reaction to such a revelation would be to change one’s own behaviour, in order not to contribute to oppression, discrimination, violence, and harassment. And at the same time raise awareness among other men about the unjust distribution of power, impact, possibilities, and safety.

On an individual level, this may be the best you can do, but it does
gender inequality among migrant workers.

In the job offers you get, your salary, and the amount of time allotted to your tasks.

There are parallels here to being accountable for your whiteness in a society where racialization is part of the discriminating structures (with the obvious reservation taken for the fact that racialization may find different manifestations in different societies). Being an anti-racist does not make you non-white so that you can escape the responsibilities of embodying the oppressive structures that rank people based on the colour of their skin and that leave material traces.

As privileged persons, we must develop an awareness for continuously asking ourselves whether being a man (or, I should rush to add, member of any category that tends to rank at the top of a hierarchical dimension) constitutes a difference that gives an advantage.

The neoliberal wave that is apparent in many countries puts emphasis on individual freedom of choice, but at the same time pushes the responsibility for achieving equality at the level of society onto the individual. The current government in Norway, while seeing gender equality as an important value, are less willing to address the structural reasons for the continued gender inequality. The reduction in the patriarchy leaves only one of several indications of a different take on how to solve the problem (or the lack of a realization that there is a problem at all). There is a paradigm here, however, that same politicians see culture as an explanatory factor when it comes to gender inequality among migrant and ethnic minority groups.

While the responsibility for reaching equality is shifted from state level to the individual, the responsibility on the individual for the inequality that comes as a result of being privileged is weakened. Discrimination and discriminatory practices are often felt more strongly by those subject to it, than by those who benefit from social hierarchies. When someone is not given a job they applied to, based on their foreign-sounding name (as research has shown), someone else is given the same job based on their name.

It should be added, as already indicated, that women, too, may benefit from hierarchical structures.

This could be seen as an argument for a law that addresses all forms of discrimination in combination, rather than the current situation in Norway where gender discrimination is singled out in a separate law. There is a risk in the current political climate, however, that such a strategy strengthens the notion that discrimination affects people as individuals, not as members of a social group.

In such a scenario, the idea of seeing structural hierarchies as intersecting may suffer.

The intersectional perspective has been integral to the development of masculinity theories, by the analytic acknowledgement of how class, ethnicity, race, and sexuality work together to produce complex relations of power between categories of men – and between individual men.

Different from an additive perspective that measures the degree of structural subordination as the sum of each discriminatory formation, intersectionality suggests that the combination of discriminatory formations in a given context may turn the structural hierarchies on its head.

When Kimberlé Crenshaw launched the concept of intersectionality, her aim was to highlight how multiple forms of discrimination jointly may be legally regarded discriminatory in cases where discrimination based on a single criterion cannot be established. Different from an additive perspective that measures the degree of structural subordination as the sum of each discriminatory formation, intersectionality suggests that the combination of discriminatory formations in a given context may turn the structural hierarchies on its head. Being a man will not always work in your favour, despite men globally being seen as the privileged gender. Talking of double or triple discrimination, therefore, relies on a stability of the discriminatory formations that are not compatible with the need for contextual analysis that intersectionality encourages.

As a sensitizing concept, intersectionality increases awareness of the multiple differentiating dimensions that may, but need not, be of influence in a given situation. There are certain limitations, however, because intersectionality as a concept derives from the field of Law. Emphasis is directed towards discrimination and social categories that contribute to a person being discriminated against. I think we could gain a lot by turning intersectionality on its head and look closer at the privileging that we are subject to at any given time. Even if a person may claim belonging to a group that, relative to others groups, are placed in a subordinate position, this cannot be an excuse for not being accountable for those privileges they may enjoy through other differentiating structures.

Discrimination, and even violence, are inherent, to some extent, to structural power by others, but where we also make a clear statement about the privileges that are to our benefit. The aim is twofold: First, to shift responsibility for calling out structural differentiation from those that are subordinated and discriminated against. Second, to strengthen the point that privileges have the same structural causes as discrimination.

It is my hope and belief that this may also present a more viable way for men and boys to engage in promoting gender justice. I find it ill-advised to start the conversation by stating that men are statistically or worse inherently prone to oppression, discrimination, and violence, demanding of boys and men to distance themselves from what is essentially societies image of men. Some may then denounced the problem altogether, while others struggle for a way to state that they are not that kind of man (and thus, self-presenta- tion through negation). I think we are better served by being accountable for the privileges that we hold, and by starting this conversation, we can invite other groups into acknowledg- ing how privileging is complex and intersectional.

For someone who wishes to stand up against injustice and discrimination, it can be despairing to see that the hierarchies of power that you are fighting, continue to work to your benefit. This is, however, a discomfort that we are obliged to accept and that is not comparable to the pain we may cause others.

I find it ill-advised to start the conversation by stating that men are statistically or worse inherently, prone to oppression, discrimination, and even violence.
Introduction to the Session: Engage Boys and Men in Anti-Violence Efforts

LUISE LINEO (SE) President, MAN

In the introduction to the session, Lineo underlined that ending boys’ and men’s violence against women is an issue close to heart for the NGO MAN and for him personally. In cooperation with other partners, MAN is engaged in numerous projects and initiatives aimed at reducing men’s violence and redefining masculinity. Two of the projects presented in the session, FattaMan and Killfrågor, are run by MAN. The third is a pilot project, MandiSnak, by the Danish NGO DareGender.

Thirty participants signed up for this parallel session, making it the most popular parallel session at the conference. Many of the participants were themselves involved in violence prevention, and in the round of presentation they were asked to give examples of current challenges in engaging men in this work. Challenges mentioned were:

- The great diversity in ways of being a man, including intersections with other aspects of identity, is a challenge in the development of programs.
- Inaccurate descriptions of boys’ and men’s violence, how many are targeted, and the severity of the violence, are another problem. If men’s violence is made larger than it is, this could have negative consequences and become a self-fulfilling prophecy. However, ignoring gendered aspects of violence should also be avoided.
- When the media addresses issues of men and masculinity, it is most often in negative terms. Masculinity is associated with violence, rape, and other unwanted practices, and most boys and men do not feel that these issues are about them - or they feel falsely accused. To start with a positive story may be a better approach.
- Locker rooms and men-only spaces are not the problem, rather, men-only spaces can be used to address gender equality and help men to open up. One of the participants noted that, for him, the locker room is “one of the last spaces in society where I can be a man.” Some commented that it is also misleading to assume that most men consent to, and are comfortable with, so-called locker room talk.

The Project FattaMan | Get It Man

SVANTE TIDHOLM (SE) Project manager for FattaMan, MÅN

The aim of the project FattaMan is twofold. Firstly, the project wants to help boys and men to take responsibility for and take part in the positive development of sexual consent in practice, including working for an improved legislation. Secondly, the project wants to help boys and men to develop a masculinity free from sexualized violence. The project is now nearing its end, but the organizations involved will continue the work as part of other projects and endeavours.

ORIGIN AND HISTORY
The project has been one of several branches of the large Swedish campaign Fatta/Get it, which started as a social movement and public revolt after the acquittal of the perpetrators in a couple of severe rape cases. From the start, one of the campaign goals has been to bring explicit consent into the rape legislation, as well as obtaining social justice in a broader sense. The mother campaign, Fatta, makes use of a wide range of activities and means of influence, including panel discussions and demonstrations, the writing of articles, production of jewellery and clothes, meetings with politicians and other people with power, lectures and speeches, and activist gatherings.

MUSIC AND PODCASTS
As part of the project development, FattaMan has made an endeavour to find men that support the campaign and are role models for young men. The project did for example commission the song and music video “Det Börjar Med Mig” (It Starts with Me) by the popular and renown rap artist Adam Tensta, Erik Rapp, Zacke and Putham. In addition, FattaMan has produced a dozen podcasts with men interviewing other men about sex, violence, and friendship.

Everyone knows a victim of sexual abuse, but no one knows a perpetrator
On the website killfrågor.se, boys and young men can chat anonymously with or email adult volunteers about anything they think about today: questions concerning school, bullying, family, friends, violence, love, sex, and so on.

Ram started by addressing the question “Why is there a need for a specialised chat service for boys in Sweden?” Firstly, Ram stated, some boys suffer serious problems, and boys are overrepresented among early deaths, suicides, and as perpetrators of crime and sexual violence. Secondly, many boys do not know how to share problems or help their peers with troubles they go through. Thirdly, before Killfrågor.se, no such service for boys existed in Sweden.

Ram explained that a lot of work goes into promoting the service and increasing the number of boys using the chat. The service is made known through school visits, health services, media talks, Facebook ads, and more.

One goal of the service is to support boys in talking about feelings and seeking help in different arenas and relations. In this way, the project stands with boys and against predetermined notions of how boys and young men are supposed to be.
DareGender, the organization behind the planned project ManTalk, is a new NGO started up in 2016, that organize debates and projects with the goal of engaging all genders in the work for gender equality.

Højberg explained that the project ManTalk springs from the organization’s ambition to address acute problems to gender equality and find solutions off the beaten path. It is an ongoing problem that some boys and young men share nude pictures of others without consent or send so-called ‘dick pics’ to unwilling recipients. A connected problem is that of sexism, as manifested in sexual harassment by young people on the dating scene and in the nightlife. Such practices also have negative consequences for the boys and men enacting them, and a goal of the project is to reach out to the young men in question, something no one else is doing today, apart from the police.

The planned chat service could be a first step in another direction, Højberg said. Drawing on research, she told the participants that boys and young men often report a better mental and physical health than is the actual case. The launch of a phone counselling service for young men between 15-25 years can also reach a broader audience of men in need of someone to talk to, and lower the threshold for getting in contact with other helpers.

An uneven gendered distribution of professional and private care work is pervasive in the Nordic and European countries, although there are also positive developments and examples. In this workshop, we discussed problems and possibilities for breaking with structures and stereotypes, demonstrated through projects from Iceland and Slovenia.
9  Increasing the Enrolment of Men in Nursing in Iceland

GÍSLI KORT KRISTÓFERSSON (IS) Assistant Professor, School of Health Sciences, University of Akureyri

The University of Akureyri, in cooperation with the Icelandic Centre for Gender Equality, has been engaged for the last few months in a project to increase the enrolment of men in nursing in Iceland. This is in accordance with the gender equality policy of the University of Akureyri and with official policies to be enforced by the Icelandic Centre for Gender Equality, in which the emphasis is on rectifying unequal gender distribution in different fields that require vocational and university training. Currently, only 5% of registered students in the University of Akureyri Department of Nursing are men, and only 2% of the current Icelandic nursing population are men. While in Italy men make up 25% of nurses and in the Scandinavian countries and the United States around 10%.

This begs the question of why the country consistently scores at the top of the World Economic Forum’s gender gap report lag far behind many countries that are much farther back on the same list when it comes to male participation in the traditional female role of nursing. What are we doing wrong, or perhaps more accurately, how are we thinking wrong?”

The University of Akureyri and the Centre for Gender Equality are devising a sustainable and specific plan of action to increase the enrolment of men in the nursing program at the University of Akureyri. One part of the project aims to advocate nursing as an option for men in junior college. This would be done in collaboration with the Icelandic Nurses’ Association, through scholarships for men in nursing school, and through a social media campaign already under way that emphasizes male role models in nursing. Gender quotas and specific spots for men in the nursing program at the University of Akureyri are other options to increase male enrolment in the program.

10  Work-Life Balance of Employed Fathers in Slovenia: Challenges and Visions of a Pilot Experiment in Four Organizations

ŽIVA HUMER (SI) and MJOSA FRELIN (SI) Researchers, Peace Institute – Institute for Contemporary Social and Political Studies in Ljubljana

The role of fathers in contemporary families is changing, but gender inequalities in sharing household work and care work still persist. In the latest survey of fathers in Slovenia, conducted within the project “Fathers and Employers in Action – ODA,” the results show that fathers perceive their role in its entirety, including emotional support for the child, financial support of the family, spending free time with the child, and supporting the child in everyday tasks. As many as 80% of fathers are facing conflicts in work-life balance. Those positioned are the men on opposite ends of the employment spectrum: fathers in precarious working conditions and fathers in managerial and leading positions.

Employment is one of the key factors that affect the involvement of fathers in family life. In neoliberal conditions, work organizations are based on the concept of an “ideal worker” who is unburdened with care and family obligations, and which derive from a traditional gender role division. Women prioritize motherhood and unpaid care work in the family before their own career, while men do the opposite, and the organizations encourage that model. However, many men strive to transcend traditional gender roles and to achieve greater equality in partnerships, especially through active fatherhood. These men do not necessarily always enjoy support from their employers. Therefore, it is important to foster caring masculinities at the level of work organizations and raise awareness among employers about the importance of work-life balance.

Work-life balance measures in organizations can have positive effects on employees (satisfaction with life, stronger relationships with children and partner) and their families, organizations (greater loyalty and productivity of the employer) and society in general (variety of knowledge and skills, gender equality as a practice and basic principle of the society). These are the starting points of the project “Fathers and Employers in Action – ODA,” which focussed on father-friendly measures for work-life balance in four selected organizations (the police, the public Radio–television Slovenia, the IT company Support & Trade, and the transportation company GoOpti) in Slovenia. The duration of the pilot experiment was six months, in which involved fathers were balancing their working and family life by implementing tailor made measures. The model “Flexible package of measures ODA” was developed in cooperation with employers, employees, trade unions, and a project team aiming

Only 2% of the current Icelandic nursing population are men
In the context of the study, fathers had a positive influence on their female partners, giving these experiences of fathering among themselves. Some fathers also reported that their active engagement in care for children had a positive influence on their personal development.

According to the evaluation, fathers were extremely satisfied with the workshops, with newly gained knowledge, and with exchanging experiences with the team.

Positive changes were also observed in the relationships among employers and the recognition of the need for balance. They also reported that better communication between employers and employees can help to achieve a better balance between work life and fatherhood.

It came to communication with the individual and the whole staff, facilitating the common understanding from employers about the importance of the impact of neoliberal labour market on caring masculinity.

Men as employees have heterogeneous positions in the labour market, making it difficult to achieve an equal division of care work and fathers’ responsibilities for balancing work and fathering.

The narratives of precarious workers, such as self-employed and social enterprise employees, represent a structural obstacle for men holding parental rights, such as paid paternity leave. This also implies a critical reflection of the impact of neoliberal labour market on caring masculinity.
The question pursued in the analysis of the 15 interviews conducted is: how do fathers’ precarious employment positions enable them to realise involved fatherhood? Fathers in precarious employment are not a homogeneous group; they face diverse working conditions, workloads, degrees of autonomy vis-à-vis employees and customers, various forms of flexibilization, and degrees of uncertainty. Based on the fathers’ narratives, there are three distinctly different types of relations between precarious work and fathering.

The first type involves self-employed fathers and small entrepreneurs. These working fathers take on every order regardless of family obligations and plans, and they do not have much autonomy when it comes to organizing their work time. Their work is not measured by hours, but by completed orders, and the work must be finished within certain deadlines and cannot be done from home. The primary problems faced by these workers are economic coercion to be 100% available to customers and employers, the unpredictability of work with simultaneous inflexible timeframes for the execution of work, and their time management at home.

The second type of relation involves fathers in less flexible forms of precarious employment, with a relatively stable workload and timeframes, but who only have fixed-term employment. These fathers are very careful in using leaves of absence, sick leave, and paternal leave, because they fear their employers will not extend their contract if they do not live up to the norm of the ideal, care-free worker.

The third type could be named a “revival of gender roles” and includes fathers who perform occasional work under contract or as self-employed. They are mostly underemployed and representatives of the highly educated young population. They are concentrated in lower jobs with an income that does not enable survival: they do not have social rights, and they work less time than they would want, in jobs in which they do not use their education. If their partners are engaged in standard employment, the traditional model of the male breadwinner - female care is reversed. The partners establish a strong alliance that aims to preserve at any cost the female partner’s stand and employment because it enables the survival of the family. In these cases, fathers take on most of the domestic work besides full childcare, which limits the time they can devote to work. Fathers in this group strive to stay in business and take order, but are often doing their work at night when their children go to bed or during the afternoon rest or preschool. They totally subordinate their work to their children’s care needs and the needs of their partner’s employment, putting their own careers on hold. Although traditional male-female roles are reversed, these situations represent a re-traditionalisation of gender roles because of the inability of professional fulfilment, surplus of responsibility for unpaid care work, and economic dependence of one of the partners.

An important feature of precarious employment is that work often takes place outside standard hours, on weekends, holidays, at night, in the evening, and on afternoons. This generates childcare problems as the partners establish a strong alliance that aims to preserve at any cost the female partner’s standard, day-time employment. The partners establish a strong alliance that aims to preserve at any cost the female partner’s standard, day-time employment. Such a situation makes parents in precarious employment dependent on private, informal help with care for the children. While childcare for employees in standard employment is a public concern, for precarious workers childcare turns into a private issue.

Although traditional male-female roles are reversed, these situations represent a re-traditionalisation of gender roles…
The aim of the workshop was to gather professionals and activists to reflect on and discuss the concept of gender and more specifically masculinity, and find new tools to expand often limited perceptions when working with youth in different environments.

The workshop gathered about 30 participants, led by Saastamoinen and Laanterä. When entering the workshop space, each participant was asked to select a photograph which represented masculinity, either traditional or modern. In addition to introducing themselves and their backgrounds, the participants had a chance to share what made them curious about the masculinity represented in the photograph. The conversation explored the diversity of gender, especially among men, and acknowledged that the public image of men and masculinity might appear a bit problem-centered.

Here are snapshots of accounts of masculinity in the pictures:

“In this picture, I see an older man exercising, looking like he’s trying too hard. I don’t want to end up being this person when I’m at his age.”

“This is a portrait of the film director John Waters. I picked up this specific photograph because he’s from my hometown Baltimore. He’s sharp dressed in a suit and all, but at the same time he has a rat on his shoulder. It makes me conscious that even though things appear nice and neat there are dark elements behind the façade.”

“When I look at this photograph of two boys playing on the meadow and just staying care-free, I can recall the time when I was young. This photograph expresses the values that I want to teach my own son, and that you don’t have to try and push it too hard.”

The other part of the workshop included three conversational “spots” where the participants, divided into smaller groups, discussed different topics. The topics were: own reflections on gender and how these attitudes affect our interaction on daily basis; different methods to expand the ideals and images of gender when fostering children and youth; and how men and masculinity are depicted in the Nordic countries through, for instance, different mediums and popular culture.

Among the workshop participants, there was a quite clear consensus on tools and approaches that would be essential when helping the youth to become responsible and sensitive adults. Tools included norm-critical thinking and approaches, gender-sensitivity that should begin during one’s early years, increasing demand for safe spaces; and paying attention to the language and terminology that we use.
The objectives of the session were to:
1) learn about the history of MenEngage Symposia and its rationale.
2) understand how MenEngage members in the Nordic region have utilized the symposium and its outcomes; and
3) collate some strategic inputs for the 3rd MenEngage Global Symposium.

THE HISTORY OF THE GLOBAL SYMPOSIUMS
Todd Minerson, Co-Chair of MenEngage Alliance, presented about the historical background of the symposiums and their rationale. The 1st Global Symposium in Rio de Janeiro, Brazil, in 2009, was the first ever global gathering of NGOs, academics, policymakers, UN officials, youth leaders, and people of diverse sexual orientations and gender identities. The symposium was organized with the objective to exchange ideas and experiences, to forge collective actions for engaging men and boys in achieving gender equality and social justice, and to foster the global network in the field.

HOW MENENGAGE MEMBERS IN THE NORDIC REGION HAVE UTILIZED THE SYMPOSIUM AND ITS OUTCOMES
The majority of participants affirmed the relevance of organizing the global symposium, since it is the only sort of global event that brings concrete focus on the issues of men and masculinities. Such events can provide a marked the further maturing of the MenEngage Alliance’s political stance: placing patriarchy at the centre of our problem analysis and deepening an intersectional understanding of how gender interplays with matters of race, class, economic status, age, etc. Minerson concluded: “The main lesson learnt was that deepening the critical analysis is fundamental but challenging work, and this space strengthened trust and goodwill, increased collaboration, and demonstrated commitment to intersectional feminist principles. Despite the intense efforts some perspectives still felt left out.”

INPUTS FOR THE 3RD MENENGAGE GLOBAL SYMPOSIUM
The participants overall suggestion was to connect the topics of the symposium to some of the global concurrent issues, such as the role of gender in migration and humanitarian settings. Some participants also felt that such a global gathering should aim to challenge notions that “the Scandinavian countries are progressive and the Global South should learn from them” and invite Scandinavian countries to learn from countries in the Global South, particularly as it pertains to activism and innovative approaches. It was also suggested that given that we are in the era of the UN Sustainable Development Goals (SDGs), a smart way to go about the symposium is to connect the symposium topics to other global agendas, such as climate justice and LGBTIQ rights.

Some specific ideas for the topics or areas of focus for the next global symposium were:
• Intersectionality
• Building alliances with men’s groups
• Dealing with the backlash against women’s rights movements (and on the work with boys and men), including religious fundamentalisms
• Creating spaces for “agree to disagree”
• Critical reflections on the power and privileges of boys and men: What does this mean for the gender justice movement?
• Gender and the Sustainable Development Goals: The contributions of the “men and masculinities” field
• Accountability and partnership: Dialogue between various women’s rights and social justice movements
• Changing political situations in donor member states

When it comes to the planning and organization of the next symposium, the MenEngage Global Secretariat and the Board clarified that this will be a joint work between the members of the host network and that the organizations will get support from the global level, including the Global Secretariat as well as the Board. The host organization will however have a significant workload when it comes to the administrative work and arrangements. The participants thus provided the following suggestions:
• The Symposium can be organized in two different locations, in order to minimize the workload with parallel events in a particular region. One can use information and communication technology (ICT) to connect between the two places.
• Given the Nordic countries’ political emphasis on gender equality, the symposium can also be organized in one of the Nordic countries. This could also provide an opportunity to challenge the notion that the Nordic countries have nothing to learn about gender equality from the Global South.
• Instead of physically bringing many people to one place, one could gather an optimal number of people, ensuring appropriate regional representation, and encourage people to use online platform participation across the regions.
14 Introduction to the Panel: How to Engage Migrant Men for Gender Equality?

DANIEL PAUL GETZ (NO) Adviser, Reform – Resource Centre for Men

Men make up approximately two-thirds of the refugees arriving in Europe and the Nordic countries since the start of 2015. Most of these men are young and unmarried. The male face of immigration has given rise to heated public debates in the Nordic countries, but is not reflected in integration policies.

Getz encouraged the panellists to discuss the situation of refugees coming to their country and how it is perceived by the popular opinion. He also invited them to share promising measures from their country or region for engaging men in gender equality.

In contemporary European public debates, the topic of men and migration is a burning issue attracting the attention of politicians, researchers, journalists, and the general public. However, due to recent waves of Middle Eastern and North African people seeking refuge in Europe, migration in general is now often treated as synonymous for a so-called “refugee crisis,” and consequently, migrants are seen predominantly as newly-arrived asylum seekers. Moreover, migrants are commonly portrayed as male and, in many cases, as persons lacking an appropriate (European) system of values with regard to gender and gender equality. Hence, public debates on migration often concentrate on the question: how to engage migrant men in gender equality? Such a question, however, is faultily stated as it is based on the assumption that a migrant men are a homogeneous group and their perceptions of gender equality vary significantly from the values characteristic of host country populations.

The second assumption is equally misleading as it is based on the common belief that, in general, migrant men are significantly less likely to demonstrate gender egalitarian attitudes (and practices) than men from European host countries. Such belief results not only from widespread stereotypes but also from a lack of research on perceptions of gender among different groups of migrants. To date, in the European context, there has been only one such study. The study, conducted in Austria (Buber-Ennser et al. 2016), analysed gender equality perceptions among newly arrived refugees. Importantly, and contrary to common belief, traditional gender norms were “dismissed by a majority of male and female respondents” (Buber-Ennser et al. 2016:22). Moreover, the study found that refugee men were not more conservative in these attitudes compared to refugee women. Overall, this study found a more modest value divide than is often assumed in popular discourse.

Therefore, all public discussions and policy development around migrants and gender equality must be conducted from a deep intersectional perspective (Collins and Bilge 2016). Migrant men are not a homogenous group, and their attitudes, opinions, practices, and experiences, as well as their understandings and performances of gender roles and masculinities, are deeply rooted in factors that go beyond their migrant social status, such as their class, race, ethnicity, sexuality, age, citizenship status, and religion. Hence, there is a need for in-depth research on gender attitudes among migrant men in Europe in order to compare these attitudes with those of men belonging to host country populations.

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References

Many of the boys and young men seeking refuge and applying for asylum in Europe and the Nordics originate in the Arab region. One important context of the migration to Europe is the fall of several dictatorships in the MENA region and the break out of internal conflicts and the start of the civil war in Syria in 2011.

El Feki started her talk by noting the way Arab men are portrayed in certain Western media and political circles. The framing of young men from the Middle East as violent sexual predators, in the wake of the 2015 Cologne attacks and other incidents, has not only coloured public opinion but has also shaped immigration. There is nothing new with this sort of “othering.” El Feki noted, citing examples of the framing of “their” men as a danger to “our” women through the ages.

In her talk, El Feki provided insight into issues of gender and masculinities in the MENA region. Her talk was based on the IMAGES MENA study, conducted by Promundo and local research partners, under the aegis of UN Women, with funding from SIDA, and her acclaimed book Sex and the Citadel. She gave an overview of some of the trends emerging in the study and tackled some of the misconceptions surrounding men in the region.

El Feki underscored the need for more research on men and masculinities in the Arab region. Men in MENA face a wide range of challenges, including double-digit unemployment; underperformance in schools; migration and displacement; conflict; gender-based violence in public and private spaces; health problems and drug use; and patriarchy and hegemonic masculinities, intensified by religious fundamentalisms.

The IMAGES MENA Study, conducted in Egypt, Lebanon, Morocco, and Palestine, consists of both a household survey fielded with more than 9,880 men and women across the four countries, as well as complementary qualitative research. The study is a further development of the IMAGES studies conducted in over 30 countries. In collaboration with local research partners, the questions in the original IMAGES MENA survey have been complemented with new modules to take account of local issues of interest, including attitudes toward gendered laws and policies; men and marriage; women in public life; men and migration; gender-based violence in public spaces; female genital mutilation; honor and honor killings; and men and occupation.

In the discussion, El Feki pointed to benefits of greater collaboration between the handful of NGOs in countries across the Arab world working with men and boys on gender equality and Nordic NGOs, as well as other groups working with migrant men and boys outside the region. While the former have valuable expertise (as well as practical programmes and materials, in Arabic) that would be useful for groups outside MENA, the latter have a growing body of experience working with refugees that would also benefit groups within the Arab region. Greater opportunities for communication and information-sharing, via the MenEngage Network and other platforms, would offer valuable synergies and promote a better understanding of the needs and concerns of Arab men, at home and abroad.


The number of asylum seekers coming to Denmark peaked in 2015 with 21,516 persons of which 2,144 were unaccompanied minors. That year, 10,849 persons were granted asylum. Last year, in 2016, the number of asylum seekers coming to Denmark was down to 6,235 of which 1,219 were unaccompanied minors. Like in Europe overall, approximately two-thirds were men.

There is a general concern targeting young refugee men as chauvinists who do not know how to interact in a proper manner with the opposite gender. These young men are, from a political standpoint, considered unwanted, compared to women, kids, and families.

Far right-wing parties, in particular, show a lack of tolerance towards this group. Especially after the New Year’s Eve incident in Cologne (Köln), young refugee men were collectively demonized. In Denmark, this resulted in journalists visiting night clubs in minor Danish cities where there would be asylum centers, and stories would be made about how the refugees would be looking at women in the clubs in a wrong way. There is a general concern targeting young refugee men as chauvinists who do not know how to interact in a proper manner with the opposite gender. These young men are, from a political standpoint, considered unwanted, compared to women, kids, and families.

Refugee men should not be especially targeted with messages about gender equality. It is not just wrong; it is counter-productive to treat refugee men differently from other men. If we want to engage and respect gender equality from all colors and genders. Isolation from society will be the biggest mistake to make. Interaction is key; also when it comes to gender equality, with civil society engaging and being friends, hosts, and mentors for the refugees.

There is nothing new with this sort of “othering” framing “their” men as a danger to “our” women.

There was also an asylum centre for the refugees. Isolation from society will be the biggest mistake to make. Interaction is key, also when it comes to gender equality, with civil society engaging and being friends, hosts, and mentors for the refugees.

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There was also an asylum centre for the refugees.
Boys’ House, established in 2011, does gender and culturally sensitive social youth work in the Helsinki area. With services targeting boys and men 10–28 years of age, Boys’ House provides community activities and individual support regardless of one’s social, ethnic, or cultural background. All of Boys’ House’s services are open to everyone regardless of one’s cultural, ethnic, or religious background, yet we also have intercultural group and peer activities recommended especially for boys and young men with immigrant background. In addition to open groups, we provide sexual counselling for individuals and arrange sexual education for groups, classes, and different communities. These include male groups from reception centres. Different sexual and gender minorities have also been present at Boys’ House.

Kimmo Saastamoinen

I am the person responsible for coordinating and developing our services for migrant boys and young men, including refugees and asylum seekers.

Earlier in another job and nowadays on voluntary basis, I have recruited and educated Finnish-born men to become support persons for the refugee men and help them settle in Finland. This form of voluntary work and Boys’ House’s efforts try to fill the gap between boys and young men from Finland and abroad.

PRESS is the youth organization of Save the Children Norway, working for children’s rights nationally and internationally. The organization’s work is based on the UN Convention on the Rights of the Child.

Each year, a large percentage of unaccompanied minors seeking refuge in Norway vanish without any further notice. As many as 182 unaccompanied minors went missing from refugee centers in the year 2016, reports the Norwegian Directorate of Immigration. There have been gaps in the care for such children for the whole two-and-a-half decade PRESS has existed. Unaccompanied minors, many of whom are boys, face great risk of sexual exploitation and abuse, child labor, and criminal activity.

The disappearances and the lack of knowledge about the whereabouts are in a violation of the rights of the child, and PRESS holds the government accountable. PRESS is putting forward demands to reduce the risk and danger the children are in, and here are some of the demands:

- If no safe return to home country is possible, permanent residence permit must be granted for the unaccompanied child in question.
- The right to family reunion for all children granted asylum in Norway.
- An improved method for age determination, in which the child must be given the benefit of the doubt.
- Faster warnings to the police, within 12 hours after the disappearance.
- Mapping and helping refugee children used for criminal activity.
- An action plan against disappearance from asylum centers, focusing on prevention.
- For a full account of the policy recommendations put forward to the government, go to the webpage press.no
Are we seeing a backlash among men and in forms of masculinity, or a continued development towards gender equality? To both tendencies, in different groups? The situation today is varied and confusing. We need better knowledge, better research. This can help create better policies and actions.

A new, more in-depth method of research on men, masculinity, and gender equality was developed in Norway and other countries based on the “Gender equality and quality of life” survey in Norway in 2007. This includes the International Survey on Men and Gender Equality (IMAGE), as well as a recent European project (Norway/Poland) with an improved version of the method.

Among the core results in the new research is the importance of gender equality as an independent variable. Linked to practices as well as attitudes, for example, gender equality among parents approximately halves the chance of violence or punishment of children. The response rate was 64%, showing engagement among respondents (far more than in Norway in 2007). As much as 77% of men agreed that “gender equality is important.” The idea that “gender equality has gone too far” is not common in today’s Poland—only 8% of the men fully agreed. And only 5% fully agreed that gender equality is a “threat to the Polish family.” Among the core results in the new research is the importance of gender equality as an independent variable. Linked to practices as well as attitudes, for example, gender equality among parents approximately halves the chance of violence or punishment of children.

The new Poland survey shows that gender equality is an independent variable. A study of European nations and U.S. states from 2010 (total sample 82%) found a violent death rate at 5.6 per 100,000 population among the countries/states with little gender equality. 4.4 among those with medium, and 3.5 among those with fairly high gender equality. In Europe, the three most gender-equal countries had twice the proportion of people feeling happy compared to the three least gender-equal countries. Depression and suicide followed a similar pattern and were highest in the least gender-equal nations and states, lower in medium cases, and lowest in the most gender-equal cases. These patterns were similar among men and women. Although some of the variation can be explained by other variables, gender equality appears as an underdeveloped dynamic or “force” in its own right (See Holter, Øystein Gullvåg 2014: “What’s in it for Men?” Old Questions, New Data, Men and Masculinities 17(1), 515-540.)

In the Norwegian situation, I would argue, that more research in this area is needed. A new survey was conducted in the summer of 2007. To better understand “where men are going,” we need better research.

Other new research confirms that gender equality is an independent variable. A study of European nations and U.S. states from 2010 (total sample 82%) found a violent death rate at 5.6 per 100,000 population among the countries/states with little gender equality. 4.4 among those with medium, and 3.5 among those with fairly high gender equality. In Europe, the three most gender-equal countries had twice the proportion of people feeling happy compared to the three least gender-equal countries. Depression and suicide followed a similar pattern and were highest in the least gender-equal nations and states, lower in medium cases, and lowest in the most gender-equal cases. These patterns were similar among men and women. Although some of the variation can be explained by other variables, gender equality appears as an underdeveloped dynamic or “force” in its own right (See Holter, Øystein Gullvåg 2014: “What’s in it for Men?” Old Questions, New Data, Men and Masculinities 17(1), 515-540.)

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In Poland

The intention and background for this project was to provide alternative stories to what is often presented in the mainstream media. Focusing on diversity and on bringing to light the positive parts of the children’s upbringing and relationship to their father figure. The photos depict the storytellers and are taken by students at Elrebakken upper secondary school. The stories are being told from the adult children’s point of view, reflecting upon their upbringing, episodes of importance, and values they wish to pass on to their own children. The children in the book have a wide variety of backgrounds: Some have immigrant parents or have migrant background themselves, including from adoption; some are straight and some are queer; one is transgender; some were born with a disease or disability; and some have majority background.

BACKGROUND

The intention and background for this project was to provide alternative stories to what is often presented in the mainstream media. Focusing on diversity and on bringing to light the positive parts of the children’s upbringing and relationship to their father figure. The photos depict the storytellers and are taken by students at Elrebakken upper secondary school. The stories are being told from the adult children’s point of view, reflecting upon their upbringing, episodes of importance, and values they wish to pass on to their own children. The children in the book have a wide variety of backgrounds: Some have immigrant parents or have migrant background themselves, including from adoption; some are straight and some are queer; one is transgender; some were born with a disease or disability; and some have majority background.

CONVERSATIONS ABOUT PARENTHOOD

So, what happens in the partnership or relationship between child and father when the child is non-normative? In our book project, three perspectives unfold: (1) Relationship based on shared experiences; being different, sharing a disability, same race/ethnicity. (2) Relationship based on the parent’s ability to learn what they did not understand. (3) Relationship based on the parent’s ability to adapt and standing up for the child.

In general, we can see that positive experiences help the children through difficult periods of their lives and influence the child’s values when they talk about raising their own children.

Kris Bue

I am going to talk about a book project I was working on last year together with my colleague at Reform, Ole Nordblom. The project was called “My Father: Stories about Diversity and Fathers,” and it was funded by the Norwegian Directorate for Children, Youth, and Family Affairs. The book itself is a collection of 20 stories and pictures portraying positive and diverse experiences in adult children’s relationship to their father figure. The photos depict the storytellers and are taken by students at Elrebakken upper secondary school. The stories are being told from the adult children’s point of view, reflecting upon their upbringing, episodes of importance, and values they wish to pass on to their own children. The children in the book have a wide variety of backgrounds: Some have immigrant parents or have migrant background themselves, including from adoption; some are straight and some are queer; one is transgender; some were born with a disease or disability; and some have majority background.

For example, gender equality among parents approximately halves the chance of violence or punishment of children.
Selena, 23 years
Living together with her girlfriend Sara. Her father immigrated from Eritrea. She describes him as a local celebrity, very open-minded and supporting. Her father, she says, supported her through racist bullying in school and always accepted her for who she is and what she wanted in life. His only concern when she told him about Sara was that she was happy.

“My father told me that he didn’t know about any openly queer people from Eritrea. He was very proud of me and thought I was brave.”

Selena’s story is an example of both a relationship based on shared experiences with the father (race in this case) and a relationship based on support and standing up for the child.

James, 28 years
Transman, born female but identifies as a man. Born in Edinburgh, Scotland, where his father still lives. Working class father who takes care of homeless people and started a support group for people with HIV. His father attended a LGBT class when James came out as transgender.

“Attending the LGBT class made him a lot more confident and he became very interested and passionate about LGBT politics. He proudly calls me his son and enjoy challenging his co-workers saying things like: I have a transgender son, and what are you gonna do about it?”

James’ story is an example of a relationship based on the father’s ability to learn more about what he did not understand and a relationship based on support and standing up for the child.

My father told me that he didn’t know about any openly queer people from Eritrea. He was very proud of me and thought I was brave.
22
Closing remark

TODD MINERSON (CA) Co-Chair of MenEngage Alliance, and the Executive Director of the White Ribbon Campaign

The White Ribbon symbolizes a man's pledge to never commit, condone, or remain silent about violence against women. Initiated in Canada in 1991, the White Ribbon now has a presence in over 65 countries around the world.

I do not know about closing remarks, but I would like to share some observations and thoughts on intersectionality, accountability, and privilege, and then some words on what to do next.

INTERSECTIONALITY
Intersectionality has lately become a mainstream part of the conversation; we are all talking about it now, and it is very much implemented in the way we talk about social justice. It is one of the things you cannot unsee when you have opened your eyes to it. For me, two of the things which are most critical when talking about intersectionality are the principle of multiple identities aiming to bring the most important equity forward, and to do it in a way which is responsive to the person’s unique situation. For a long time, social justice has focused on what is closest to us rather than focusing on what is most complex and matter the most. For me the conversation about intersectionality is just the beginning. The real issues are when you have to practice it in praxis. That is when it becomes a real challenge. That is when you fuck up and feel uncomfortable, but it is an important process because that is when you get to the real progress that we want to see.

ACCOUNTABILITY
Accountability is a process and a practice that you cannot do once and then move on. I think of accountability as a way of countering privilege. For those of us who do have privilege and are doing this work, accountability is the way we can address these issues without being paralyzed with guilt. Doing accountability makes us ask questions like what am I doing, who am I doing it with, and who am I accountable for? How do these ideas sound? Do they include everybody in the discussion? Accountability is also a relation thing. You cannot stand there alone in the field with a flag saying, “I am accountable.” You have to have those connections and relations to be able to do that, and it will make you feel uncomfortable and challenge you. But I would like to use it as a counter strategy to generate change rather than feeling guilty about situations that you are in.

MEN AND PRIVILEGE
I would like to mention privileges that men have working with gender equality. We have to acknowledge that we have privileges that others do not have. For example, when you are in a group with people working with gender equality, you often get a lot of positive attention because you are a man doing gender equality. Women do not get that same kind of positive feedback when they are doing it. We also have the ability to do it in spaces that are not safe for women and LGBT folks. We have the opportunity to call out people and individuals, which is not safe for others. So, we have to acknowledge these privileges as well.

I also want us to think about privilege in a global context. Women around the world are experiencing shrinking democratic spaces and opportunities to talk about human rights and gender equality. So those of us who have the opportunity to talk about it, we really need to amplify that and use it to give space to other voices and create spaces that forward them.

Rather than a closing remark, let us think about what to do next. These two things, men’s opportunity to go into other spaces, and to create spaces for others, we must think about when we are working with men and boys in gender equality.

I also think it is critical to make spaces to talk together. When we are all in our research and in our work, it is hard to make dialogue, but critical. Another thing to take further is collaboration, collaborating across organizations, across expert fields and regions, we can really expand and do much more than when we are working in our own little niches with our own little agendas.

Closing remark

TODD MINERSON (CA)
Co-Chair of MenEngage Alliance, and the Executive Director of the White Ribbon Campaign

Doing accountability makes us ask questions like what am I doing, who am I doing it with, and who am I accountable for? How do these ideas sound? Do they include everybody in the discussion?
As set out in the title of this historic event, this gathering has been about making the invisible visible, transforming social norms, and striving for gender justice. With all the many presentations and debates we have heard it is important to remember these key messages.

But first I want to go back for a moment. There have been many responses by men to First Wave, Second Wave, and Third Wave Feminisms! Around the time I became publicly involved in these politics of men and feminism in 1978, there were several large ‘Men Against Sexism’ gatherings in the UK, that led to the work of the Commitments Collective (1980) urging, commitment to anti-sexist men's group; consciousness raising; support for the Women's Liberation Movement; support for Gay Liberation; sharing childcare; learning from gay and feminist culture; action on our own behalf; propaganda and outreach; link-ups with Men Against Sexism groups; and renunciation of violence (physical, emotional, sexual, economic, political, cultural, biological).

In 1987 Raewyn Connell wrote in Gender and Power on reasons for men, especially heterosexual men, to detach themselves from the defence of patriarchy against entrenched interests maintaining its oppressiveness and unjustness of gender unequal systems, wish for better life for women, girls and other men around them in life. Also in 1987, I concluded The Gender of Oppression with ‘material reasons for men to change against patriarchy:’ possibilities of love, emotional support and care for and from men; privilege and emotional development that may come from contact/work with children; improved health, transforming work under capitalism; avoidance of other men's violence; reduction of likelihood of nuclear annihilation.” So these challenges are not so new. But, we can also ask what was missing from these 1980s accounts? And I will come back to that.

Jumping on 30 years, MenEngage is a really important and still fairly new initiative, not envisaged in the 1970s and 80s. If you have not read it, I very strongly recommend the Delhi Declaration and Call to Action arising from the 2014 MenEngage meeting in New Delhi and addressing patriarchy; intersectionality; gender transformation; accountability to women's movements and social justice groups; and increased participation from Global South.

Many, many issues have been raised today, based on immense commitment, practical experience, and politics. Here I am just going to pick up on a few of the many themes. In the introductory session, we heard about dating violence: the importance of sharing and collaboration; and the place of violence in gender equality/inequality.

Among themes in the panel on young men were: how many young men want to talk about gender; changing and stopping locker room talk; the need to reflect on men’s own political behaviour; and diverse/LEBT*I*G stories, including the very question: what is a “man?”

In our keynote, the importance of humility if engaging men and boys was stressed, as well as raising the question of whether emphasis only on individual responsibility, discrimination and oppression works to engage men. The need to recognize structural privileges, especially at a time of shifts to individualised approaches to inequality was emphasised, along with the challenge of taking on intersectional privileges and critical whiteness. Effective concrete collective practice and interventions were raised in the discussion.

The panel on migrant men examined such issues from the perspectives of minority, migrant, refugee, asylum seekers. Black men and men of colour. This included representations of migrant men around sexuality and sexual harassment; breaking the stereotypes of Arab men, as in the new IMAGES survey: the need for cultural-sensitive work amongst the variety of migrant men and boys; unaccompanied minors; moving from non-engagement to exchange; working against Othering; and learning from elsewhere and pop culture.

This was followed by examining gender inequality in New Delhi, how public opinion may not match political leadership, and how more generally gender inequality tends to go together with violence and conflict. Finally, diverse, alternative, and often positive father stories were presented, asking the question: which stories are used and told? There are further issues that have not been addressed so explicitly, such as: the environment, climate justice, transport (including how given differences in income groups women/men differences in energy consumption are greatest for transportation); and how differences reduce with more income, not disappear: racism, nationalisms, populist politics; economy; finance; globalization; militarism; information technology; age and ageing.

Just taking the last two... Recently, I have been working, with Matthew Hall, on the topic of revenge pornography (Hall and Hearn, 2017). There are many feminist websites and web campaigns against various forms of violence: Crash Override network, Women, Action and the Media (WAM), TrollBusters; End Revenge Porn, Without My Consent, Army of She, Women Against Revenge Porn, feminiscurren.com, everydayfeminism.com. Now, there is a need for many more websites and e-actions on men and (pro)feminism.

As regards ageing, this is becoming of growing importance, with ageing populations, more older men, changing men's relations to care and caring work, and different modes of being older men (Jackson, 2016; Older Men’s Memory Work Group, 2016).

Finally, there are continuing contradictions to mention: between the power and privilege of men, as against the dispensability of some men: naming of men, and problematising of men; persistence of gender binaries versus gender as a continuum. Men are not only men; boys are not only boys. Men may be seen as part of either the problem or the solution, perhaps both?

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Appendix A:

List of Contributors at the Conference

Azir, Shangia Founder and activist, Locker Room Talk, Sweden. Azir is also a student of Social Sciences in his senior year at Lockeroomtalkatkal • Bogotá, Colombia.

Belbase, Laxman Global Networks Manager, Men Engage Global Secretariat, USA. laxman@menengage.org

Bertelsen, Alexander Blum Student, Peace Studies and Conflict Resolution, Lund University. Bertelsen has background in youth politics in Denmark.

Bjerland, Bert Activist Activist, Pro-feministimiehet | Pro-feminist, Men, Finland. bert.bjarland@gmail.com

Bue, Kris Adviser; Reform – Resource Centre for Men, Norway. Bue has a MA in Gender Studies from the Centre for Gender Research, University of Oslo. kris@reform.no

El Feki, Shereen Senior Fellow, Promundo, and Co-Principal Investigator of the International Men and Gender Equality Survey, Middle East and North Africa (IMAGES MENA) study. El Feki is the author of Sex and the Citadel: Intimate Life in a Changing Arab World, 2013, and The Faces of Globalization: Feminisms and Masculinities, 2015; and his senior year. majda.hrzenjak@guest.arnes.si

El Fraj, Fernanda Specialist adviser, Centre for Gender Equality, Iceland. Among Hallgrímsdóttir’s experiences is the supervision of the governmental advisory panel on men and equality, proposing, in 2013, measures to increase the participation of men in dialogues about gender equality. tryggvi@jafnaut_struct1

Hearne, Jeff Founding member and activist, Pro-feministimiehet | Pro-feminist Men, Finland. Jeff is the founder of the “Stopp kjærestevolden” project fighting intimate partner violence, and on other gender equality issues, with a particular focus on the situation of immigrant men. daniel@reform.no

Hofberg, Henriette Co-founder and director, DareGender, Denmark. daregender@nahdergender.dk

Kristoferson, Gisla Kort Assis- tant Professor, School of Health Sciences, University of Akureyri, Iceland. Kristoferson has a PhD in nursing . gsk@unak.is

Laaunerl, Kalle Manager, Poikien Talo | Boys’ House, Helsinki, Finland. kalle.laaunero@poikientalo.fi

Lineo, Luis President, MÄN, Sweden. luis.lineo@reform.se

Minerson, Todd Co-Chair, MenEngage Alliance; Executive Director, the White Ribbon. Minerson’s work includes numerous engagements against Gender-Based Violence, in Cana-da, and with the United Nations, including as a member of the UN Women Global Civil Society Advisory Group. Of all of his engagements he is most proud of being a father, a husband, and a really average hockey player. enmengage@wytherribboncampaign

Nordfjell, Ole Breedsen Senior Adviser, Reform – Resource Centre for Men, Norway. olemark.no

Nylander, Karolíne Steen Leader of secretariat, PREss, the youth organization of Save the Children in Norway. karolines@press.no

Ram, Matthias Project Manager for Killfagot, MÄN, Sweden. @killfagot.matthias.ram@reform.se

Saastad, Are Director, Reform – Resource Centre for Men, Norway. Saastad has been the director since 2012 and has a background as a psychiatric nurse and union representative. During his time in Reform, the resource centre has taken to a more intersectional perspective, building alliances to a wider range of actors in Norway and abroad. are@reform.no

Saastamoinen, Kimmio Counsellor in gender and culturally sensitive social youth work, Poikien Talo | Boys’ House, Finland. In addition to his current position in Boys’ House, he has previously organized and coordinated a range of non-gov- ernmental and voluntary activi- ties to promote the psychosocial well-being of refugee men. kimmio.saastamoinen@poikientalo.fi

Terning, Kai-Morten State Secretary (Progress Party), Ministry of Children and Equality, Norway.

Tidholm, Svante Project Manager for Fattamän, MÄN, Sweden. svante@fatta.nu

Walle, Thomas Senior adviser at Män i Storg Föreningen. Walle has examined masculinities among migrant men. His PhD on Pakistani men in Oslo (2010) argued for a strategic decoupling of ethnicity from gender in research. Walle was member of the Equality Commission (2010–2012) delivering two Official Reports on gender equality in Norway, and he has later criticized the government’s stances on gender equality and migration. Walle is engaged in a range of non-gov- ernmental and voluntary activities to promote the psychosocial well-being of refugee men. kimmio.saastamoinen@poikientalo.fi

Wojnicka, Katarzyna Postdoctoral researcher, Centre for European Research, Department of Sociology and Work Science, University of Gothenburg, Sweden. Her main research interests are critical studies on men and masculini- ties, sociology of social move- ments, and European studies. She is the author or co-author of over 30 scientific publications and author of the scientific blog Dr. R & the Men. She organized the international workshop Men and Migration in Contemporary Europe (CERGU, June 2016) and co-edited the Nordic International Journal for Masculinity Studies, special issue on Men and Migration in Europe to be published in 2017. katarzyna.wojnicka@uow.edu.au

Walle, Thomas Senior adviser at Män i Storg Föreningen. Walle has examined masculinities among migrant men. His PhD on Pakistani men in Oslo (2010) argued for a strategic decoupling of ethnicity from gender in research. Walle was member of the Equality Commission (2010–2012) delivering two Official Reports on gender equality in Norway, and he has later criticized the government’s stances on gender equality and migration. Walle is engaged in a range of non-gov- ernmental and voluntary activities to promote the psychosocial well-being of refugee men. kimmio.saastamoinen@poikientalo.fi

Wojnicka, Katarzyna Postdoctoral researcher, Centre for European Research, Department of Sociology and Work Science, University of Gothenburg, Sweden. Her main research interests are critical studies on men and masculini- ties, sociology of social move- ments, and European studies. She is the author or co-author of over 30 scientific publications and author of the scientific blog

Dr. R & the Men. She organized the international workshop Men and Migration in Contemporary Europe (CERGU, June 2016) and co-edited the Nordic International Journal for Masculinity Studies, special issue on Men and Migration in Europe to be published in 2017. katarzyna.wojnicka@uow.edu.au
About MenEngage Alliance

MenEngage Alliance is an international network of CSOs working on transforming masculinities and engaging men and boys for women’s rights and gender justice. The Alliance currently connects over 700 CSOs, NGOs, research institutions, and UN Agencies, and thousands of individual experts and change-agents worldwide. It is present in around 70 countries and organized through six regional and 38 country networks.

Our Core Principles

Questioning men’s violence against women
We are dedicated to engaging men and boys to end violence against women and to questioning or challenging violent versions of manhood.

Engaging men as caregivers
We are dedicated to promoting more equitable participation by men and boys in caregiving, the care of children, and domestic tasks.

Working as allies with existing women’s rights organizations
We are committed to working as allies with women and women’s rights organizations to achieve equality for women and girls.

Engaging men from a positive perspective
We seek to build examples of men already acting in more gender-equitable and non-violent ways.

Non-discrimination
We will actively advocate against, question, and seek to overcome sexism, social exclusion, homophobia, racism, or any form of discriminatory behavior against women or gay/bisexual/transgender men and women, or on any other basis.


Join Us

Join MenEngage Alliance: as a member you will stay informed about what is happening in the world, connect with others active in the field, exchange ideas and resources, start new collaborations, lobby and advocate together, and much more. To join, let us know about your interest by writing to info@menengage.org

MenEngage Nordic

The conference was organized by supporters and members of MenEngage Nordic. The Nordic MenEngage Alliance, established in Stockholm in 2015, is a sub-regional network associated with MenEngage Europe and through that the MenEngage Alliance at the global level. https://www.facebook.com/menengage nordic
“In Europe, the three most gender equal countries had twice the proportion of people feeling happy, compared to the least gender-equal countries”

Óystein Gullvåg Holter