

Engaging Men in Traditional and Religious Leadership

Fringe session NAP
1325 Signatory Event



mensen
met een
missie



care®

tearfund

OUTLINE OF THE SESSION

1. Case study presentation & discussion
2. Presentation about the Men Engage approach within the MAnU program - MM & CARE
3. Presentation of Research's main results - TearFund





CASE STUDY FROM BURUNDI

[Case study introduction - part I](#)

[Case study introduction - part II](#)



SUMMARY & QUESTION

- In Burundi, there are several cultural norms & values **hindering** women to actively participate in decision-making:
 - They must **ask for their husband's permission**, and still many do not allow their participation in decision-making instances. It is considered as **disrespectful** and **rebellious**
 - Their husband are expecting them to carry on **households chores** entirely, therefore they can't combine both
 - These situations generate **conflicts** within the household due to different interests. Therefore:

➔ How would you **peacefully resolve** these type of conflicts? What is the best **strategy**?

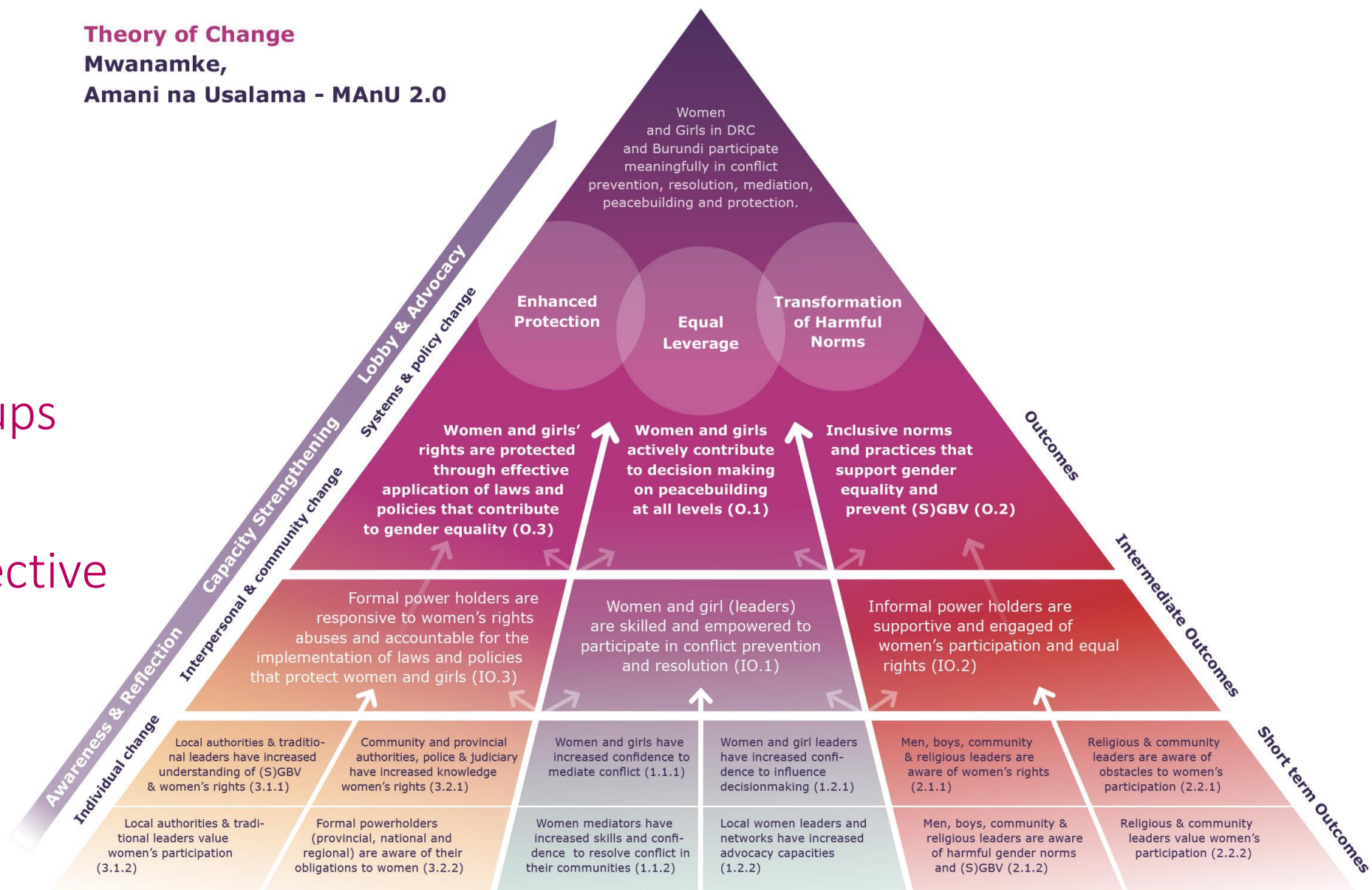


MANU 2.0 IN A SNAPSHOT

Theory of Change
Mwanamke,
Amani na Usalama - MANU 2.0

- 3 pathways
- 3 strategies
- 4 main target groups

➔ 1 overall objective





Men Engage

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PROGRAMMING ELEMENTS

- Synchronization
- Conscientization
- Intimate Dialogues
- Building the base
- Stepping out, Stepping up
- Alliances for advocacy





WHY ENGAGE WITH MEN AND BOYS?

Engaging men and boys is essential, because it:

1. enables addressing deep-rooted social norms
2. enhances programme effectiveness
3. helps prevent gender-based violence
4. prevents backlash against women for gender equality gains, and
5. promotes psychological well-being of men and families.



IMPORTANCE OF LOCALLY LED CHANGE

- Women themselves want the change
- Groups of transformed men want the change
- Working with boys is imperative and effective



Merci !

Questions ou Suggestions?



AN EXAMPLE FROM MAnU 2.0



- Influence of **religious leaders** in promoting and generating **new** narratives
 - Individual- level
 - Community- level
- Especially in the context of DRC and Burundi, where religion is **key**

“I used to believe in certain discriminatory norms and practices. I even used to teach my parishioners that men are naturally superior to women and therefore must have certain privileges”

“But I realized that I had misconceptions and misinterpretations of the Bible and became convinced that men and women should enjoy the same rights and opportunities” – Pastor Bariyanga Amani (66 years old), married and father of nine children



MAIN MESSAGES

- Changing norms must involve **all parties** within a community
 - It **cannot** only come from **individual** change, or **one** group
 - Including **influential** community members is essential, from **different** layers
 - **Role models** as a powerful strategy – **couple** approach

QUESTIONS ?

