Engaging Men in Traditional and Religious Leadership









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

Women and Girls in DRC and Burundi participate meaningfully in conflict prevention, resolution, mediation, peacebuilding and protection.

- 3 pathways
- 3 strategies
- 4 main target groups

Women and girls' rights are protected through effective application of laws and policies that contribute to gender equality (0.3)

Women and girls actively contribute to decision making on peacebuilding at all levels (0.1)

Equal

Leverage

Inclusive norms and practices that support gender equality and prevent (S)GBV (O.2)

Transformation

of Harmful Norms

1 overall objective

Formal power holders are responsive to women's rights abuses and accountable for the

Women and girl (leaders) are skilled and empowered to participate in conflict prevention and resolution (IO.1)

Informal power holders are supportive and engaged of women's participation and equal rights (IO.2)

Local authorities & traditional leaders have increased understanding of (S)GBV & women's rights (3.1.1)

Community and provincial authorities, police & judiciary have increased knowledge women's rights (3.2.1)

Women and girls have increased confidence to mediate conflict (1.1.1)

Enhanced

Protection

Local women leaders and networks have increased advocacy capacities

Women and girl leaders

decisionmaking (1.2.1)

have increased confi-

dence to influence

Men, boys, community & religious leaders are aware of women's rights (2.1.1)

> Men, boys, community & religious leaders are aware of harmful gender norms and (S)GBV (2.1.2)

Religious & community leaders are aware of obstacles to women's participation (2.2.1)

> Religious & community leaders value women's participation (2.2.2)

Local authorities & traditional leaders value women's participation

Formal powerholders (provincial, national and regional) are aware of their obligations to women (3.2.2)

Women mediators have increased skills and confidence to resolve conflict in their communities (1.1.2)







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







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 individial change, or one group
 - Including influential community members is essential, from different layers
 - o Role models as a powerful strategy couple approach



QUESTIONS?

