

Contextualizing Gender
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Lecture - 45
Engaging Men for Gender Justice by Tal Peretz

Welcome dear friends to this module. In the current week we have focused on the concept of masculinity in order to understand how it helps us to contextualize contemporary discussions on gender. This week had opened with a discussion of Connell and Messerschmidt's workings of hegemonic masculinity which as a concept has influenced gender studies globally. Module 2 has been a continuation of the similar thought process.

However, it tried to explicate the plurality embedded in the term masculinities and provide review of the concept of hegemonic masculinity. What can be reformed and reformulated within and across the discursive paradigm of Men and Masculinities studies as a part of this discussion.

Module 3 looked at feminism and men in masculinities scholarship as presented by Chris Beasley. It explores the relationships between contemporary feminist scholarship and critical Men and Masculinities scholarship within the discourse of gender and sexuality studies.

Establishing the critical understanding of hegemonic masculinity in the previous modules helped us to understand the relationship between feminist studies and men and masculinity studies. Also elucidated that one should not look at the aforementioned as separate discourses or water tight literary compartments, but interdependent critical theories.

Theories that borrow insights from each other. Chris Beasley produces pedagogical inquiries to bridge the gap between feminist studies and men in masculinity studies. Module 4 has taken up postcolonial masculinities as discussed by Farahani and Thapar Bjorkert. This module is crucial in understanding post colonial masculinities, the most marginalized neglected field within the discourse of men and masculinity studies. It also

establishes the need to acknowledge and cater to the heterogeneous category of men globally and locally.

This initiates a discussion on expanding the subjective construction of men irrespective of gender. Alternate sexualities and the dynamic nature of men in masculinity studies which is highly technologized and media mediated in our current postmodern existence. It also encourages global and local conversation on men, gender and masculinities.

Today we shall discuss trends and trajectories in 'Engaging Men for Gender Justice', a contemporary trend to further the cause of men and masculinity studies. We shall look at the work of Tal Peretz. Tal Peretz is associated with the Department of Sociology and Women's Studies at Auburn University USA.


He is engaged in and has studied men's gender justice activism for over a decade. He is also the co-author of a very interesting and famous book 'Some Men Male Allies in the Movement to End Violence Against Women' which was published in 2015 by Oxford University Press and, he has written it with Michael Messner and Max Greenberg. His latest research looks at how intersecting racial class based religious and sexual identities shaped men's gender justice organizing.


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Gender Justice and Men:
"Trends and Trajectories in Engaging Men for Gender Justice"*

- Tal Peretz endeavors -- in his writing, research, and activism -- to engage men in ending sexism.
- This article focuses on the participation of men in contemporary issues, movements and organizations promoting gender equality.
- A new voice, discusses pressing issues facing men's engagement projects, including accountability, intersectionality, evaluation, collaboration, and constituencies.
- Argues that as long as sexism is built into social structures, engaging men will be an imperfect endeavor, since men's engagement programs respond directly to the social context around them.

* Routledge International Handbook of Masculinity Studies, 2019


tal peretz



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In his writings, Tal Peretz has endeavoured to engage men in existing sexism. We would discuss his article 'Trends and Trajectories in Engaging Men for Gender Justice'. This

article has been published in the 2019 Routledge International Handbook of Masculinity Studies.

It focuses on the participation of men in contemporary issues, movements and organizations promoting gender equality. He is a new voice and discusses pressing issues facing men's engagement projects including accountability, intersectionality, evaluation, collaboration and constituencies.

He argues that as long as sexism is built into the social structures, engaging men will always be an imperfect endeavour, since men's engagement programmes respond directly to the social context around them. In the previous module, we had discussed postcolonial masculinities and marginalization of masculine racial other.

In an attempt to deconstruct and contextualize gender and racial blindness, we attempt to accommodate all as an ever-evolving dynamic categorization. In this context, Tal Peretz provides a theoretical framing for the current state of men's anti-violence and gender justice engagements globally. He elaborates on multiple contestations, constraints and challenges in the movements and activism, in order to present a key strategic task for scholars and activists working in the field of men and masculinity studies.

The need to pluralize men and masculinities as gendered experience in life conditions is a recurring argument in masculinity studies. As Sedgwick has put it "people are different from each other, men also do not share a single sex role. Gendered identities and experiences vary over time, place and social position".

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• Men around the world are working towards gender justice:

- by preventing and responding to men’s violence against women
- challenging and educating other men, and
- shifting masculinity norms.

• This global project attempts to create more egalitarian ways of “being a man”.

“Today, the men on stage with me are here because they are throwing a huge rock through the glass ceiling.”

ACTOR AND AN AMERICAN COUNCIL HONORARY

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Men around the world are working towards gender justice by preventing and responding to men’s violence against women, by challenging and educating other men and also by shifting masculinity norms as they were understood in a conventional manner. This global project attempts to create more egalitarian ways of “being a man”.

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• Worldwide campaigns and organizations,

- such as the #HeForShe campaign by the UN

• global networks,

- such as “the MenEngage Alliance” and the *White Ribbon* Campaign

• and regular worldwide events

• now allow us to communicate, evaluate, and compose a dialogue, globally, to find trends, learn from each other, and improve local efforts.

MenEngage Alliance
working with men and boys for gender equality

Men Stopping Violence
Working together for a change.


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There are worldwide campaigns and organizations such as the ‘HeForShe’ campaign by the UN, global networks such as “the MenEngage Alliance” and the ‘White Ribbon’ Campaign in also regular worldwide events.

Such activities now allow us to communicate, evaluate and compose a dialogue globally to find friends, learn from each other and improve local efforts. Peretz reviews the current state of men and their reserved participation in gender justice movements. He attempts to articulate the problems faced by men and the masculine subject in this context.

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- Tal Peretz reviews the current state of men's anti-violence and gender justice engagements globally, outlining some general themes and synthesizing overarching concerns by providing broad theorization.
- The author then moves to a discussion of some of the issues faced by men including issues of accountability, evaluation, collaboration, and constituencies.
- Finally, the author outlines some issues that seem likely to be inherent and embedded in the project of engaging men in ending violence against women and undermining men's unequal power and privilege.
- Peretz provides examples to explicate contemporary issues faced by men and redefine masculinities.



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After discussing these, Tal Peretz moves to a discussion of some of the issues faced by men including issues of accountability, evaluation, collaboration and constituencies. Finally, he outlined some issues that seem likely to be inherent and embedded in the project of engaging men in ending violence against women and undermining men's unequal power and privilege.

He also provide examples to explicate contemporary issues faced by men and redefine masculinities. In the contemporary world we are witnessing an increase in the demand for men's participation in gender neutral projects.

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Overarching theories

- We are constantly acknowledging men's engagement in anti-violence and gender-justice efforts -- on an individual and collective level, on a local and global platform; and on social media as well.
- The literature on men's and masculinities studies includes a historical empirical analysis of men's engagement in the United States over the last 50 years (Messner, Greenberg & Peretz, 2015, *Some men: Feminist allies and the movement to end violence against women*).
- Now we can witness similar trends in Sweden, India and Africa; and a bridging of conversation amongst scholars and practitioners.



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We constantly acknowledge men's engagement in anti-violence and gender justice efforts on an individual and collective level, on a local and global platform and also on the social media as well. The literature on men's and masculinities studies includes a historical empirical analysis of men's engagement in the United States over the last 50 years.

However, now we can witness similar trends in other countries also in Sweden, in India and in Africa amongst scholars and practitioners. It is essential to safeguard the masculine subject and not become prey to patriarchy, misogyny and violence towards all genders.

A global research network known as mobilizing men for violence prevention has published numerous research, which shows the acceptance of the discourse across academia. However, there are significant gaps in our knowledge and understanding of men and masculinities.

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- A few different theoretical perspectives help us to understand men's place in gendered social movements. Key themes across MM studies view masculinity as socially constructed -- as opposed to unchanging and intrinsic to male bodies -- with multiple ways of performing masculinity, shaped by varied social contexts, ideologies, and intersecting racial, sexual, religious, and class-based identities. (499)
- Such intersections allow us to see the possibility of challenging and changing problematic masculine norms and behaviours, as well as offering an array of possible masculinities to alter harmful masculine norms.




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A few different theoretical perspectives help us to understand men's place in gendered social movements. There are certain key themes across men in masculinity studies and they view masculinity as socially constructed as opposed to unchanging and intrinsic to male bodies with multiple ways of performing masculinity shaped by varied social contexts, ideologies and intersecting racial, sexual, religious and class-based identities.

Such intersections allow us to see the possibility of challenging and changing problematic masculine norms and behaviours, as well as offering an array of possible masculinities to alter harmful masculine norms. Discursive intersectionality with respect to gender performance allows us to deconstruct toxic behaviour of one gender towards the other.

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- Peretz borrows inspiration from Connell's hegemonic masculinity theory as it is embedded in a larger structural theory of gender orders.
- It also exposes men's violence and power within the gender order which leads to vulnerability and crises (irrespective of gender).
- According to Peretz, "Hegemonic masculinity is the socially ascendant form of masculinity, understood as the 'common sense' about appropriate manhood in a given time and social context".
- He also says that "in most gender orders, this understanding of masculinity is used to justify the oppression of women and the subordination of marginalized men." (499)




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Peretz also borrows inspiration from Connell's hegemonic masculinity theory as it is embedded in a larger structural theory of gender orders. It also exposes men's violence and power within the gender order which leads to vulnerability and crisis irrespective of gender. Peretz says that hegemonic masculinity is the socially ascendant form of masculinity, understood as the 'common sense' about appropriate manhood in a given time and social context.

He also says that "in most gender orders, this understanding of masculinity is used to justify the operation of women and the subordination of marginalized men. Peretz records a historical analysis of men's reactions to women's issues, also dominant masculinities have always tried to redefine subordinate masculinities.

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- Connell states that “masculinities must be understood as historical projects that function as part of a gender order, always defined in relation to femininities, with dominant masculinities also defined in relation to subordinated masculinities”. (499)
- Historically, men have responded to women’s calls for equality in three ways:
 1. Antifeminist: Where antifeminist movements explicitly push to maintain men’s dominance over women,
 2. Pro-feminist: support gender equity,
 3. Masculinist: respond to perceived feminization with calls for separate spaces where men can pursue an imagined ‘pure’ masculinity. (Kimmel, *Men’s responses to feminism at the turn of the century*. 1987).



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It would be pertinent to refer to Connell at this point who has stated that “masculinities must be understood as historical projects that function as part of a gender order, always defined in relation to femininities, with dominant masculinities also defined in relation to subordinated masculinities”. Historically men have responded to women’s call for equality in three different ways.

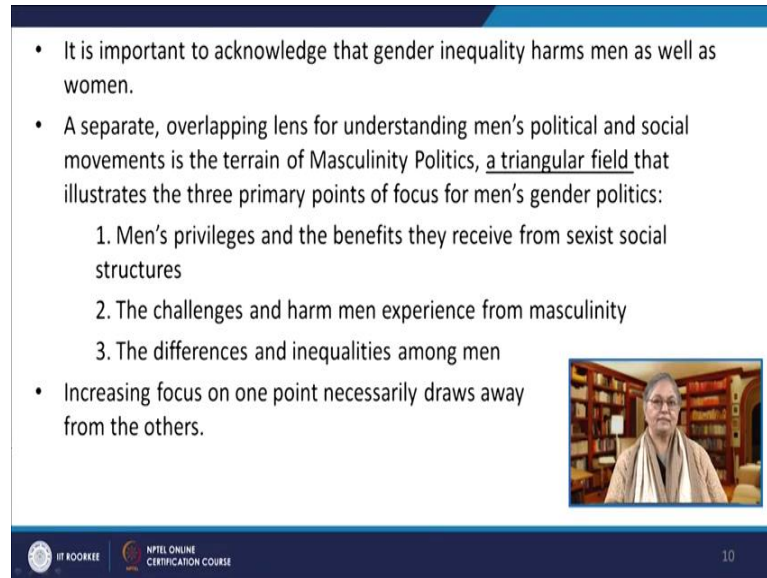
These ways can be antifeminist, pro-feminist or masculinist. In an antifeminist way, the movements explicitly push to maintain men’s dominance over women. Pro-feminist attitude supports gender equity, whereas the masculinity movements respond to perceived feminization with calls for separate spaces, where men can pursue an imagined ‘pure’ masculinity.

Masculinist movements in the US have included the boy scouts of America, the mythopoetic men’s movement of the 1980s and most recently men going their own way as well as the constellations of associated online communities.

Boy scouts of America was founded in 1910 amongst a wave of boys live organizations with the intention of getting boys together in the woods, among men and away from perceived feminizing influences as Kimmel has put it, in order to learn manly skills like fire building and archery.

Peretz suggests that as we continue to theorize men's issues and advocate for men's rights, it is our duty to not let men in masculinities arguments fall into the category of antifeminist theories or female bashing or men's pleading.

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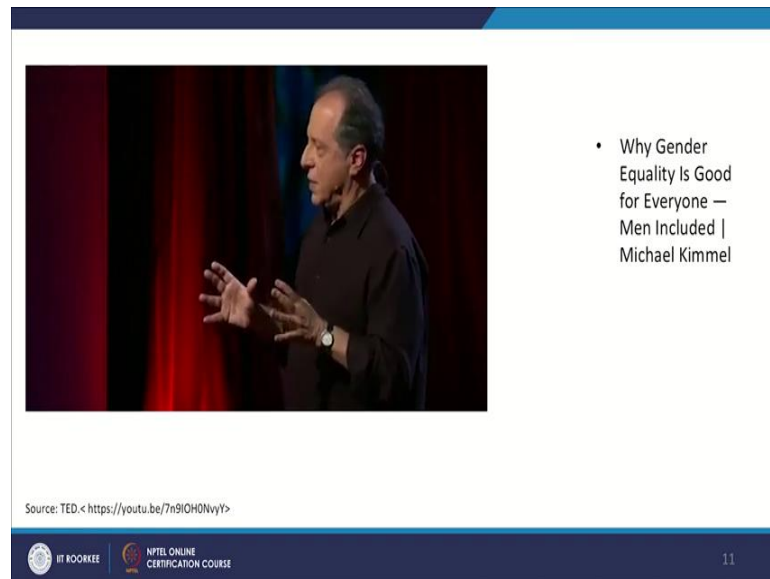
- It is important to acknowledge that gender inequality harms men as well as women.
- A separate, overlapping lens for understanding men's political and social movements is the terrain of Masculinity Politics, a triangular field that illustrates the three primary points of focus for men's gender politics:
 1. Men's privileges and the benefits they receive from sexist social structures
 2. The challenges and harm men experience from masculinity
 3. The differences and inequalities among men
- Increasing focus on one point necessarily draws away from the others.

It is important in his opinion to acknowledge that gender inequality harms men as well as women. A separate, overlapping lens for understanding men's political and social movements is the terrain of masculinity politics, a triangular field that illustrates the three primary points of focus for men's gender politics. And they are firstly, men's privileges and the benefits they receive from sexist social structures.

Secondly, the challenges and harm experienced by men from masculinity and thirdly the differences and inequalities among men. Increasing focus on any of these single points necessarily draws away from the others. The structural and institutional arrangement of gender inequality in favour of individual experiences and falsely equating men's and women's harmful experiences tend to lose sight of sexism, male privilege and the differences amongst men, often sliding into antifeminist, men's rights arguments.

Now, we shall play an excerpt from Michael Kimmel's take on 'why gender equality is good for everyone'.

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• Why Gender Equality Is Good for Everyone — Men Included | Michael Kimmel

Source: TED.< <https://youtu.be/7n9iOH0NvyY>>

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“So, what we found is something really important that gender equality is in the interest of countries of companies and of men and their children and their partners, that gender equality is not a zero-sum game, it is not a win lose, it is a win-win for everyone. And, what we also know is we cannot fully empower women and girls unless we engage boys and men, we know this.


And, my position is that men need the very things that women have identified that they need to live the lives they say with they want to live, in order to live the lives that we say we want to live. In 1915 on the eve of one of the great suffrage demonstrations down Fifth Avenue in New York City, a writer in New York wrote an article in a magazine and the title of the magazine, a title of the article was Feminism for Men. And, this was the first line of that article, “feminism will make it possible for the first time for men to be free”. Thank you”.

Peretz also quotes Michael Messner’s work on how to find the right path to engage men in gender justice. Messner’s work on soft essentialism and on gender and sports is often referred to in the field of gender criticism. Messner has suggested that soft essentialism is a currently ascendant hegemonic ideology that valorises the liberal feminist ideal of individual choice for girls, while retaining a largely naturalized view of boys and men.


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Engaging men for gender justice

- Micheal Messner suggests that the greatest emphasis of movements and groups, working to engage men in gender-justice activism, should remain on critiquing sexism, both institutional and individual, and undermining male privilege (*Politics of masculinities: Men in movements*, 1997).
- Messner's elaboration formulates the groundwork for gender-justice work.
- Micheal Flood further modified Messner's suggestions in his 2007 work, *Involving men in gender policy and practice*.
- Flood is known for his work on issues related to men and gender; also known as a pro-feminist educator and activist, addressing men's violence against women



Micheal Messner




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Messner suggests that the movements and groups which are working to engage men in gender justice activism, should retain their emphasis on critiquing sexism, both institutional, individual and undermining male privilege. Messner's elaboration formulates the groundwork for gender justice work.

Later on, we find that Michael Flood has further modified the suggestions of Messner in his 2007 publication, 'Involving men in gender policy and practice'. Flood is known for his work on issues related to men and gender, he is also known as a pro-feminist educator and activist, addressing men's violence against women.

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- Micheal Flood notes that the perception that it is desirable to involve men in efforts toward gender equality is rapidly becoming institutionalized in the philosophies and programs of international organizations.
- He suggests that men's groups should --
 - (a) be guided by feminism and framed with a feminist political agenda, in partnership with and accountable to women and women's groups;
 - (b) enhance boys' and men's lives; and
 - (c) acknowledge both the commonalities and diversities among men.



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Flood notes that the perception that it is desirable to involve men in efforts toward gender equality is rapidly becoming institutionalized in the philosophies and programmes of international organizations. He suggests that men's groups should be guided by feminism and framed with a feminist political agenda in partnership with and also accountable to women and women's group.

They should also enhance boys and men's lives and acknowledge both the commonalities and diversities amongst men. Peretz, further provides the example of the confederation of Swiss men and fathers to showcase the relevance of men's peer groups.


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Gender Justice

- Markus Theunert, President of the Confederation of Swiss Men's and Fathers' Organizations, suggests a "triple advocacy" model in this context.
 1. Men's groups support women's rights and movements
 2. Involve men's vulnerabilities and concerns
 3. Build partnerships and alliances around a wider range of issue/audience linked to masculinities (everything from sports teams to racial-justice movements to barbershops).
- Men are frequently discussed (in MM studies) as the perpetrators of gendered violence.
- However, now the academia has started to focus on men as victims too, or as passive or active bystanders. It's time to view men in a different light.



Protesters at a women's strike in Zurich, Switzerland, June 2019. Image: Reuters/Arnd Wiegmann



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Markus Theunert, the President of the Confederation of Swiss Men's and Father's Organizations, suggest a "triple advocacy" model in this context. Firstly, men's groups support women's rights and movements.

Secondly, they involve men's vulnerabilities and concerns and thirdly they should build partnerships and alliances around a wider range of issues amongst audience linked to masculinities which can include everything from sports team to racial justice movements to say even the barber shops.

Men are frequently discussed in men and masculinity studies, also in the feminist studies as the perpetrators of gendered violence. However, now the academia has started to focus on men as victims too as passive or active bystanders. It is time to view men in a different light.

It is important to recognize that even in social movements addressing gendered violence, men actually have multiple sometimes overlapping positions. Peretz provides an account of organizations and institutions working in the field of men and masculinity studies and setting goals for gender equality.

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Organizations and paradigms on the ground

- The ways that men have been working for gender justice have become both institutionalized and diversified over time.
- Historically, men marched alongside (or behind) women during the mass movement days of the 1970s, and soon began formalizing and institutionalizing organizations and groups of their own with the specific mission of supporting women's equality and ending men's violence against women according to the local contexts, capacity, and goals.
- Tools used by various institutions and organizations include -- programmatic tactic in education and skill-building, workshops and classes to teach audiences various skills.




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The ways that men have been working for gender justice have become both institutionalized and diversified over time. Historically, men marched alongside women during the mass movement days of the 1970s, but they soon began formalizing and institutionalizing organizations and groups of their own with the specific mission of supporting women's equality and ending men's violence towards women according to the local contexts, capacities and goals.

Tools used by various institutions and organizations included pragmatic tactic in education and skill building, workshops and classes to teach audiences different types of skills.

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- The audiences are sometimes co-ed but often all-male.
- Various skills and knowledge that are taught, support anti-violence and gender-justice goals.
- They promote relationship skills – such as cooperative problem-solving, nonviolent communication, and equitable relationship norms.
- Also include sexual-consent education, which includes definitions of consent, practice asking for clear consent, and challenging consent myths; empathy-building programs specifically designed to make the pain and hardships of sexual violence real to men, by having men imagine the impact on their lives of rape survivors.



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These audiences are sometimes co-ed, but often we find that they are all male. Various skills and knowledge that are taught, support anti-violence and gender justice goals. They promote relationship skills such as cooperative problem solving, nonviolent communication and equitable relationship norms.

They also include sexual consent education which has become very important in today's context which includes definition of consent, practice asking for clear consent and challenging consent myths; empathy building programmes specifically designed to make the pain and hardships of sexual violence real to men, by having men imagine the impact on their lives of rape survivors.

Educating men can have a direct relationship on the safety of women in their lives. Peretz notes that peer groups play an important part in supporting men's mental and physical wellbeing.

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- Peer Group Organization- making it clear that most of their peer group supports healthy masculinities, consensual sex, bystander intervention, etc., social norming campaigns reduce the sense of peer support for sexist and violent behaviour.
- Peretz cites examples of organizations that work on college campuses in the United States.



Slogan t-shirt

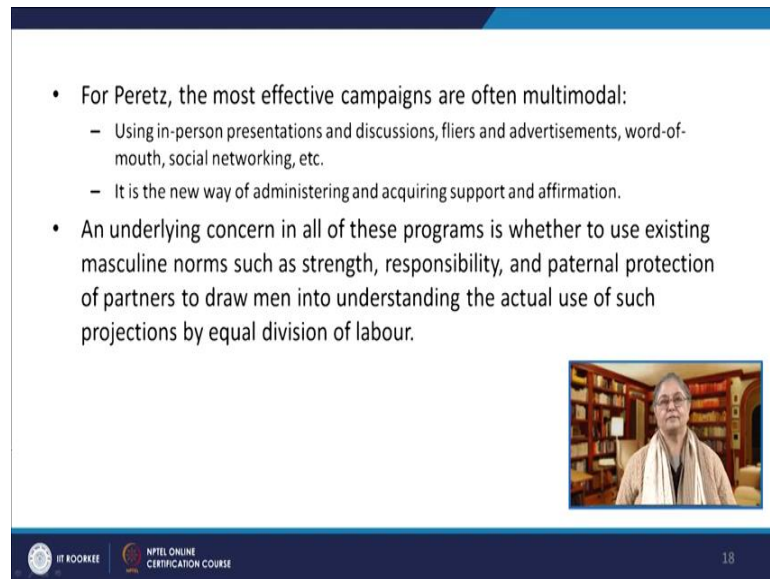


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He talks about the peer group organization - making it clear that most of their peer group supports healthy masculinities, consensual sex, bystander intervention etcetera, social norming campaigns reduce the sense of peer support for sexist and violent behaviour. Peretz cites examples of organizations that work on college campuses in the United States.

Organizations that work on college campuses in the USA such as mentors in violence prevention and men against violence include healthy masculinities as a part of their efforts. Peretz also elaborates that students who encourage and support clear messaging on their T-shirts openly admit to support the cause.

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The slide contains two main bullet points. The first bullet point states that for Peretz, the most effective campaigns are often multimodal, with two sub-points: using in-person presentations and discussions, fliers and advertisements, word-of-mouth, social networking, etc.; and it is the new way of administering and acquiring support and affirmation. The second bullet point states that an underlying concern in all of these programs is whether to use existing masculine norms such as strength, responsibility, and paternal protection of partners to draw men into understanding the actual use of such projections by equal division of labour. A small video thumbnail in the bottom right corner shows a man with glasses and a white scarf speaking in a room with bookshelves. The slide footer includes the IIT ROORKEE logo, the NPTEL ONLINE CERTIFICATION COURSE logo, and the number 18.

- For Peretz, the most effective campaigns are often multimodal:
 - Using in-person presentations and discussions, fliers and advertisements, word-of-mouth, social networking, etc.
 - It is the new way of administering and acquiring support and affirmation.
- An underlying concern in all of these programs is whether to use existing masculine norms such as strength, responsibility, and paternal protection of partners to draw men into understanding the actual use of such projections by equal division of labour.

For Peretz, the most effective campaigns are often multimodal. For example, using in person presentations and discussions, fliers and advertisements, word of mouth, social networking etcetera. And, in his opinion it is the new way of administering and acquiring support as well as affirmation.

An underlying concern in all of these programmes is whether to use existing masculine norms such as the strength, responsibility and paternal protection of partners to draw men into understanding the actual use of such projections by equal division of labour. In the next slide, we would listen to a discussion by non-binary individuals on gender and gender performance to promote gender storytelling, in order to understand the process of gendering and gender in a much better theoretical space.

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- The aim is to reduce gender gap
- Not make it about “just” men or women.

Source: https://www.youtube.com/watch?v=qA8z0_tXlpg&t=9s

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The aim of this conversation is to reduce gender gap and not make it about just men or just women.

“Gender to me is a bit like languages and money and that like.

Right.

Yeah.

(Refer Slide Time: 25:01)



- The aim is to reduce gender gap
- Not make it about “just” men or women.

Source: https://www.youtube.com/watch?v=qA8z0_tXlpg&t=9s

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It exists like its real and it informs how humans interact with each other a great deal and it is important, but we made it up.

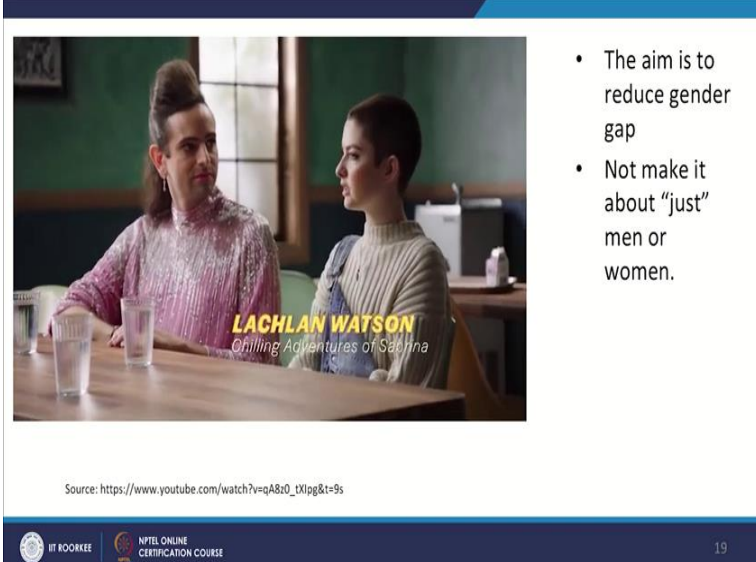
Right.

Yes.

If you took your body away, who would you be at your core?

Yeah, right.

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- The aim is to reduce gender gap
- Not make it about “just” men or women.

If I did not have this body, if I was just floating meaninglessly in space as a weird blob of cells, like who would I be?

Yeah.

Lovely.

(Refer Time: 25:16)

I have like something of a reputation of being like the person that people talk to about gender at house parties.


Same.

So, whenever that happens like if I am talking to a salesman, I am like if you shut your eyes and try to describe to me what it means to be a man, what would you say to me, what does your gender mean to you, how would you articulate that?

People think of gender as a finite an objective thing that it starts here and it ends here, that you go from one place to another and it is not that. It for me just keeps going, it is a continuing line, it is just walking straight in the woods and not really knowing where I am going.

I think a lot of people kind of balk at that a little bit because, they fear that it invalidates their experience of gender whether we are talking about someone who is trans, someone who says, but someone who is like, but does that mean that my experience of gender is not real and I am like no not at all, not at all, does not mean that at all.

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- The aim is to reduce gender gap
- Not make it about "just" men or women.

Source: https://www.youtube.com/watch?v=qA8t0_lXlpg&t=9s

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People see non binary folks oftentimes from a binary lens. So, it is almost as though you are non bi so are you like 50-50 male female and I am like.

Right.

That does not make sense.

Right.

Like what is your what is your ratio?

Like what is your ratio?


Yeah. Like where do you fall in the scale?

Where do you fall?

The universe of gender is a bit more complicated and let us talk about that.

Yeah.

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JACOB TOBIA
Author of *Sissy: A Coming-of-Gender Story*

- The aim is to reduce gender gap
- Not make it about "just" men or women.

Source: https://www.youtube.com/watch?v=qA8z0_tXlpg&t=9s

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I remember when I was in high school and I first started kind of understanding that my gender was a little more complicated.

Yeah.

Then I knew how to give it credit for.

Yeah.

I made up my own language.

Did you really?

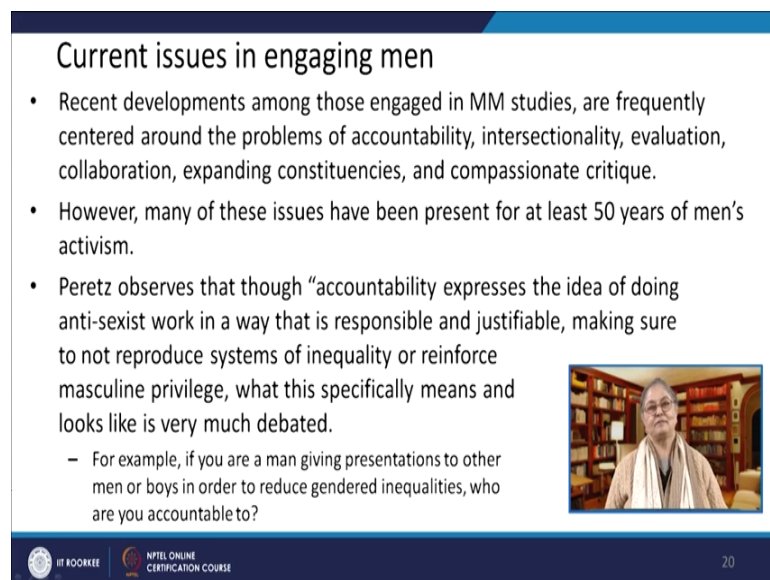
No way.

Yeah, and the term that I used because we were reading like a lot of Thoreau, I started using the term gender transcendentalist”.

Gender transformative programs aim to transform gender norms and promote gender equitable attitudes and practices as opposed to those programs which are either gender sensitive or gender neutral. Gender sensitive programs are those which accommodate gender differences without attempting to alter gender norms.

On the other hand, gender neutral are those programmes which do not address gender or take it into account. For parents, information and accountability are the two tools to reform men’s studies and the problems associated with men’s discourses on masculinity as well as gender and sexuality.

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Current issues in engaging men

- Recent developments among those engaged in MM studies, are frequently centered around the problems of accountability, intersectionality, evaluation, collaboration, expanding constituencies, and compassionate critique.
- However, many of these issues have been present for at least 50 years of men’s activism.
- Peretz observes that though “accountability expresses the idea of doing anti-sexist work in a way that is responsible and justifiable, making sure to not reproduce systems of inequality or reinforce masculine privilege, what this specifically means and looks like is very much debated.
 - For example, if you are a man giving presentations to other men or boys in order to reduce gendered inequalities, who are you accountable to?

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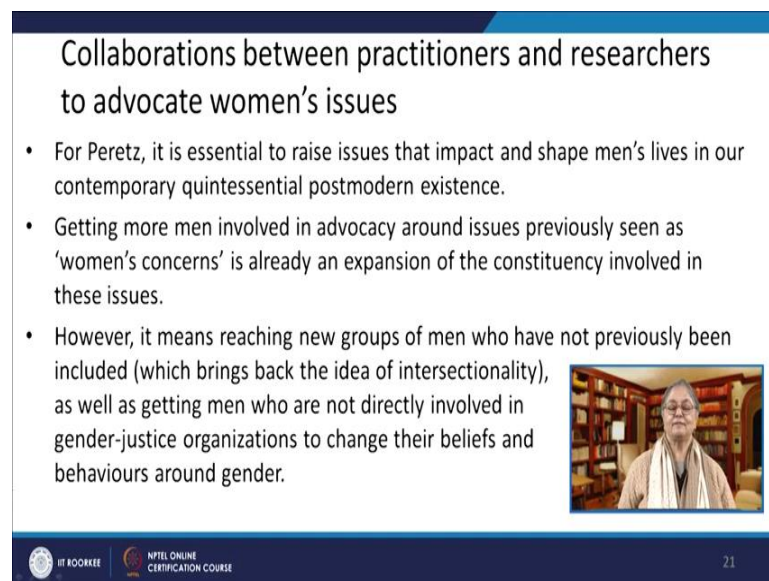
Recent developments among those engaged in men’s and masculinity studies are frequently centered around the problems of accountability, intersectionality, evaluation, collaboration, expanding constituencies in compassionate critique. However, many of these issues have been present for at least 50 years of men’s activism.

Peretz observes that though “accountability expresses the idea of doing anti-sexist work in a way that is responsible and justifiable, making sure to not reproduce systems of inequality or reinforce masculine privilege, what this specifically means and looks like is very much debated.

For example, if you are a man giving presentations to other men or boys in order to reduce gendered inequalities, who are you accountable to? Are you accountable to some general sense of egalitarian ethics and behaviour or the specific men and boys in your audience or the people or institutions who fund your work, women or the feminist movement? And, then if you are accountable to women which ones?

Peretz advocates that men should keep men in check and encourage a sexism free gender-neutral environment. In order to change the hegemonic patterns of gender control today, collaboration beyond gender binaries is required not only in the public physical sphere, but also in the virtual sphere.

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The slide features a title, three bullet points, a video inset, and a footer. The title is 'Collaborations between practitioners and researchers to advocate women's issues'. The bullet points discuss the importance of raising issues that impact men's lives, the expansion of advocacy to include men, and the need to reach new groups of men. The video inset shows a woman speaking. The footer includes the IIT Kharagpur logo, the text 'NPTEL ONLINE CERTIFICATION COURSE', and the number '21'.

Collaborations between practitioners and researchers to advocate women's issues

- For Peretz, it is essential to raise issues that impact and shape men's lives in our contemporary quintessential postmodern existence.
- Getting more men involved in advocacy around issues previously seen as 'women's concerns' is already an expansion of the constituency involved in these issues.
- However, it means reaching new groups of men who have not previously been included (which brings back the idea of intersectionality), as well as getting men who are not directly involved in gender-justice organizations to change their beliefs and behaviours around gender.

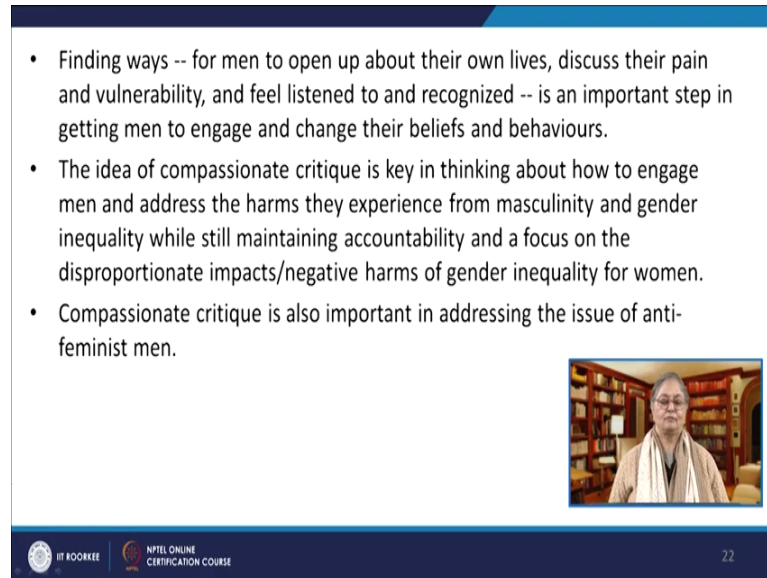
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When Peretz discusses collaborations between practitioners and researchers to advocate women's issues, he suggests that it is essential to raise issues that impact and shape men's lives in our contemporary quintessential postmodern existence. Getting more men involved in advocacy around issues previously seen as women's concerns only is already an expansion of the constituency involved in these issues.

However, it also means reaching new groups of men who have not previously been included and this idea brings us back to the concept of intersectionality as well as getting men who are not directly involved in gender-justice organisations to change their beliefs and behaviours around gender.

New men's engagement projects are beginning in countries like Turkey, Tanzania, North Africa and several other Arab countries. For Peretz academia plays a huge role in changing the misinformation regarding men's issues and men's and masculinity studies.

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- Finding ways -- for men to open up about their own lives, discuss their pain and vulnerability, and feel listened to and recognized -- is an important step in getting men to engage and change their beliefs and behaviours.
- The idea of compassionate critique is key in thinking about how to engage men and address the harms they experience from masculinity and gender inequality while still maintaining accountability and a focus on the disproportionate impacts/negative harms of gender inequality for women.
- Compassionate critique is also important in addressing the issue of anti-feminist men.


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The idea of compassionate critique is key in thinking about how to engage men and address the harms they experience from masculinity and gender inequality while still maintaining accountability and a focus on the disproportionate impacts or the negative harms of gender inequality for women. Compassionate critique is also important in addressing the issue of anti-feminist men.

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Inherent problems in engaging men

- According to Peretz, there are some inherent problems in men's gender-justice organizing.
- Some of these are the same kinds of problems any social movement organization might face:
 - funding, resources, membership, leadership, communication, connecting with audiences and keeping their interest, making a longstanding issue continue to feel relevant, and navigating push-back from counter-movements.
- For Peretz, the aforementioned shows up in the long, difficult, and imperfect process individual men must go through to examine and alter their own sexist socialization, as well as the microaggressions most men unknowingly enact in feminist spaces.



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Peretz also cautions us that there are some inherent problems in men's gender justice organizing. Some of these are the same kind of problems any social movement organization might face.

For example, problems related with funding, resources, membership, leadership, communication, connecting with audiences and keeping their interest as well as making a long-standing issue continue to feel relevant and navigating push-back from counter movements.

The aforementioned shows up in the long, difficult and imperfect process individual men must go through to examine and alter their own sexist socialization, as well as the microaggressions most men unknowingly enact in feminist spaces.

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- It shows up in the difficulty many men have in reconciling the difficult realities women live with, exactly those things that gender-justice movements attempt to alter, with their own experiences. (504)
- It is part of the pedestal effect, wherein men receive disproportionate attention, praise, gratitude, and respect for their efforts towards gender justice, even when only repeating what women have said or done for decades (Peretz, 2018).
 - We have similar attitudes in terms of the Glass Ceiling, where men get benefits in conventionally known as feminine work-spaces – primary teaching, nursing. Women on the other hand, face discrimination and have to struggle for senior positions.
 - Even when men themselves do everything they could do correctly, men's presence often still garners more media attention and can dilute the central messages of anti-sexist and anti-violence campaigns because of the way the wider society sees these issues (Kretschmer & Barber, *Men at the march: Feminist movement boundaries and men's participation in Take Back the Night and Slutwalk*, 2016).



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It shows up in the difficulty many men face in reconciling the difficult realities women live with, exactly those things that gender justice movements attempt to alter, with their own experiences. It is part of the pedestal effect, wherein men receive disproportionate attention, praise, gratitude and respect for their efforts towards gender justice even when they are only repeating what women have said or done for decades.

We have similar attitudes in terms of the glass ceiling where men get benefits if they join a workspace which is conventionally defined as being feminine. For example, the fields of primary teaching or nursing. On the other hand, when women join a profession which is conventionally known as a masculine one for example, the field of core finance then they have to face discrimination and have to struggle to get a senior position.

Even when men themselves do everything they could do correctly, men's presence often still garners more media attention and can dilute the central messages of anti-sexist and anti-violence campaigns because of the way the wider society looks at these issues. Peretz concludes by stating that men's studies and the reformations that have been suggested by masculine and men's studies theorization is an upcoming area of inquiry. It is an endeavour to attain gender equality and neutrality that men cannot attain it in isolation.

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- Peretz concludes that men's engagement in gender-justice work showcases a bold and firm move towards gender democracy and betterment of individuals in general on a global platform.
- Men's engagement programs restructure society around them; and indeed are more effective if they are able to directly address local realities -- which will eventually impact humans on a global platform. Example: #MeToo movement, BlackLives Matter.
- In every society, there are local forms of gender inequality and sexist behaviours that will also shape and reform men's engagements. Because of this, as long as sexism is built into social structures, engaging men will be an imperfect endeavour.




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Peretz concludes that men's engagement in gender justice work showcases a bold and firm move towards gender democracy and betterment of individuals in general on a global platform. Men's engagement programs restructure society around them and indeed are more effective if they are able to directly address local realities which will eventually in turn impact human beings on a global platform.

For example: we can refer to the 'MeToo' movement or the movements like 'Black Lives Matter'. In every society, there are local forms of gender inequality and sexist behaviours that will also shape and reform men's engagements. As long as sexism is built into social structures, engaging men will be an imperfect endeavour.

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- Peretz also feels that there is no perfect approach to study, or to develop pedagogies in MM studies. Inconsistencies are inherent in the project of engaging men.
- A key task for scholars and activists, therefore, is to better understand the limitations of men's engagements and think of strategic ways to maximize the benefits while minimizing the risks.
- It is a beginning of a new discussion towards gender democracy.



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Peretz also feels that there is no perfect approach to study or to develop pedagogies in men's and masculinity studies. Inconsistencies are inherent in any project of engaging men. A key task for scholars as well as activists therefore, is to better understand the limitations of men's engagement and to think of strategic ways to maximize the benefits while minimizing the risks. It is a beginning of a new discussion towards gender democracy.

In this week we have acknowledged the critical development of the thought that the gendered space is not just limited to the female body. We have focused on the scholarship produced by men's and masculinity studies theorists, especially Cornell to expand our reading of gendering and accommodate alternate masculinities and gendered bodies in the form of men and boys, transsexuals, homosexuals and queer to encourage gender democracy.

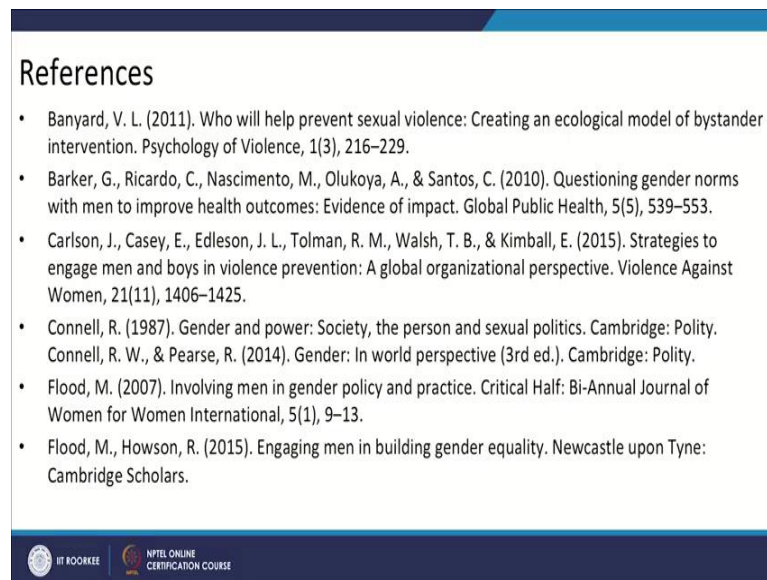
The next week establishes the process of reading body, while mapping the spaces acquired by high tech gender spheres. In our reading of Anne Balsamo's 'Technologies of the Gendered Body', we explore the varied gendered bodies.

Next week begins by explicating the multiple definitions of femininities and masculinities on the same platform as opposed to the popular belief, that men and women are two distinct constructs performing gender normative actions in the society.

Both weeks attempt to reformulate a renewed definition of femininity and masculinity, to acknowledge plurality of bodies acting in the gender and sexuality discourse in our contemporary postmodern world, as opposed to conventional notions of rigidity in terms of being a man and being a woman.

Thank you.

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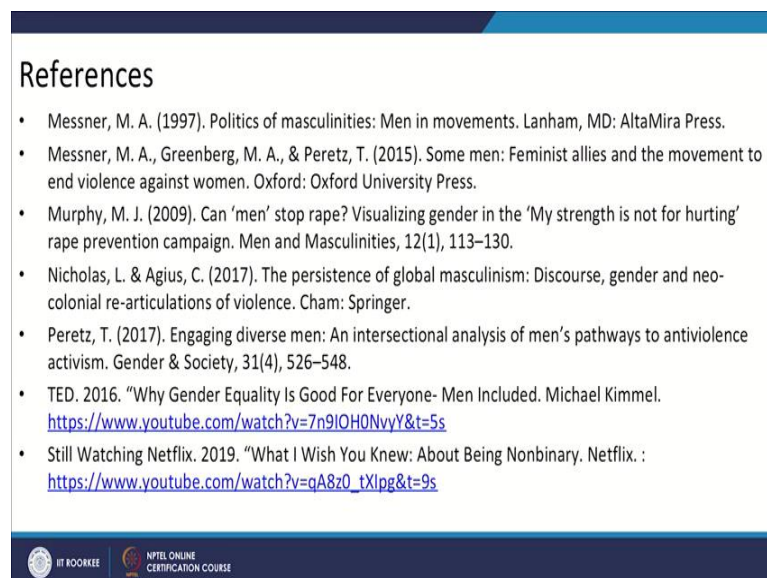


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