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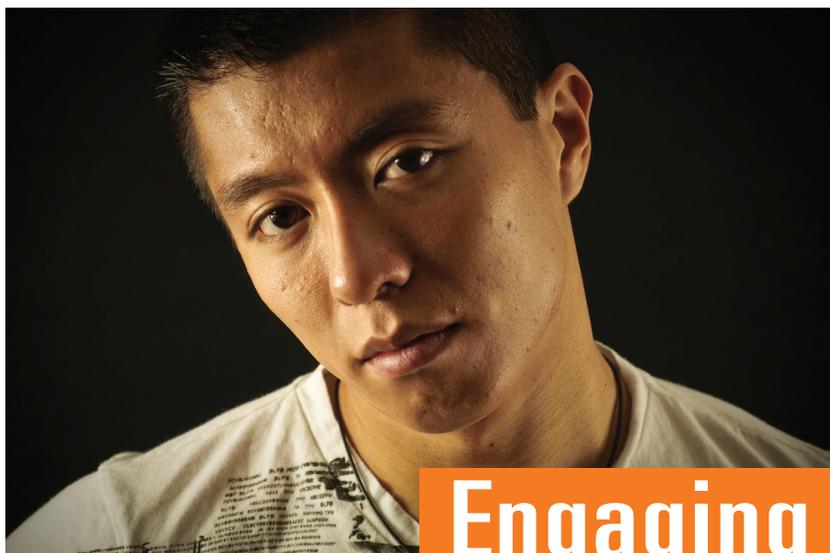**Asian & Pacific Islander
Institute on Domestic Violence**

Engaging Asian Men

Divesting from Gender Violence;
Investing in Gender Equality

CONTENTS

INTRODUCTION

Engaging Asian Men asks what it will take for men in our communities to divest from gender violence and invest in gender equality. This question grows out of the realization that whilst the women's movement and the anti-domestic violence movement have successfully built resources and recourses for victims/survivors, advocates in these movements are still struggling to stop men's violence. The notion of 'engaging men and boys' has come to mean a lot of things, from men's role in these movements to approaches that range from bystander engagement to tertiary prevention. This report examines how engagement applies within the cultural contexts of Asian men and their communities. Because sociocultural differences influence how patriarchy is enforced, how hetero-normative masculinity is defined, and how women's self-determination is expressed or controlled, they also influence what 'engaging men' means.

The Asian & Pacific Islander Institute on Domestic Violence convened a roundtable of advocates and activists who address domestic and sexual violence, civil rights, LGBTQ rights, and gender equality to examine this issue for men in general and Asian men in particular. This report captures some of the key points and complexities of engaging Asian men.

I ANALYSIS: FRAMING THE ISSUE OF MEN'S ENGAGEMENT

A. Keeping women at the center of the analysis

Women are at the center of the analysis for three reasons. First, to remind us about the violence and gendered harms they experience or are vulnerable to, perpetrated by various male and female abusers located across the lifespan. The API Institute's Lifetime Spiral of Gender Violence illustrates this reality and the ecological model, which considers the complex interplay between four levels - individual, relationship, community and societal factors that contribute to becoming a victim or perpetrator of violence, demonstrates how the sub-strata of sexism, devaluation, and misogyny reinforce violence and discrimination. The victimization of women and girls is historical, not accidental, in nature and can occur repeatedly in one or across several life stages.

Second, to ensure that the gendered nature of violence is understood and that women and LGBTQ victims do not become invisible in men's narratives of pain, as men grapple with their own histories of exposure to violence; violence that was directed at them or at others, in the home and/or in the community. Men and boys have been exposed to domestic violence, child physical and sexual abuse and neglect, homophobia, community violence, etc., with profound effects on their own use of violence. However, many women and non-abusive men who have had similar experiences and exposure have not resorted to violence. Violence against women, girls and LGBTQ individuals is gendered in nature: they suffer more from abuse and the impacts and consequences are more severe for women and girls.

Lifetime Spiral of Gender Violence
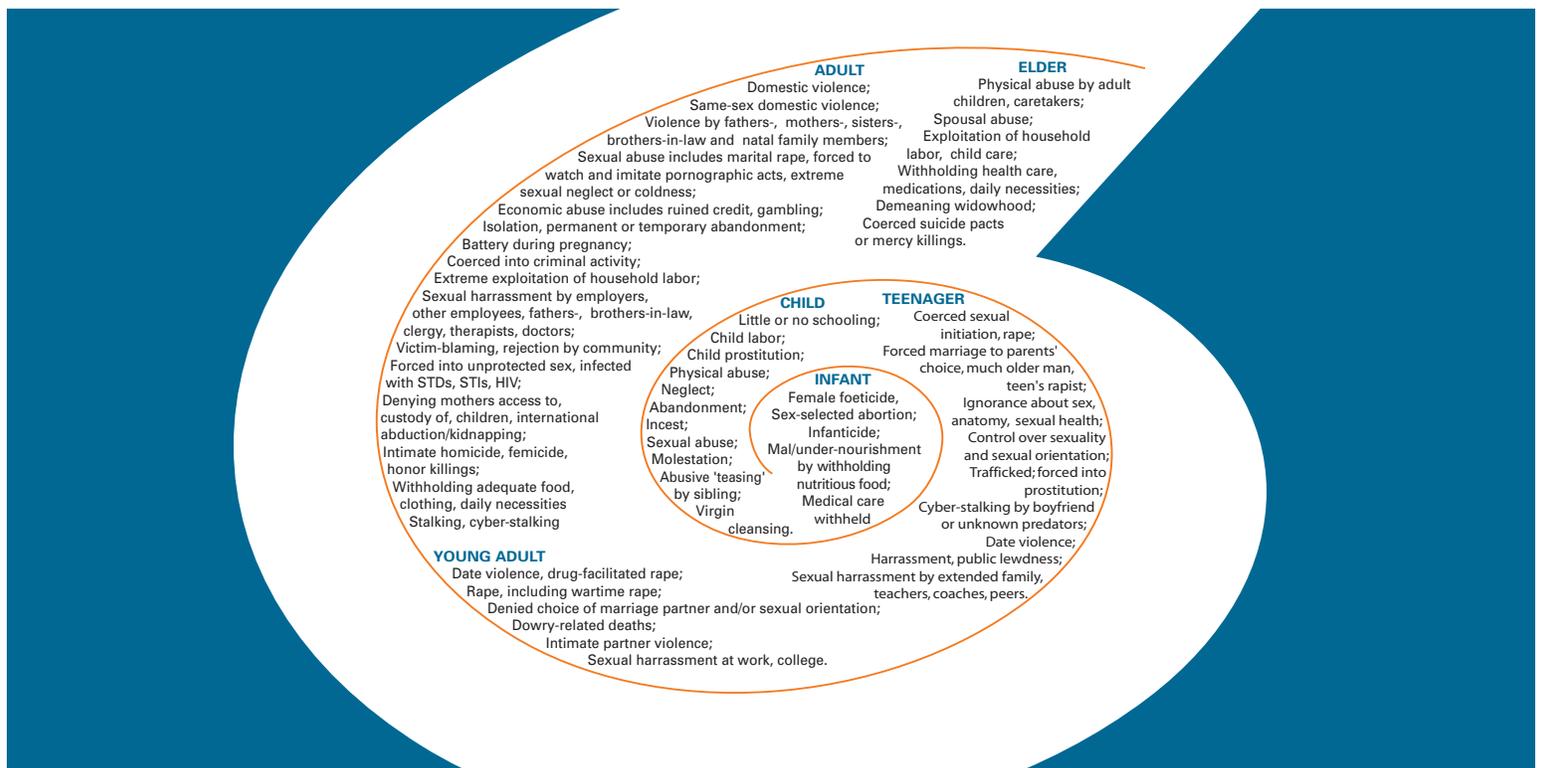
Third, to reply to the question that survivors of domestic and other forms of family violence often ask of us: "What can you say or do to make my abuser stop?" As advocates, we listen to women tell us they want the violence, not the relationship to end. And as we work to honor women's needs and demands, we struggle to answer this question and to understand how we can engage abusive and non-abusive men to stop gender-based violence? What will it take for men to stop intimate partner violence?

B. Focusing on men's violence

In over 30 years of addressing domestic violence the repertoire of post-violence interventions like protection orders, Batterer Intervention Programs, supervised visitation, etc., has had varying degrees of success. As trends and types of violence have changed, as we learn more about LGBTQ intimate partner violence (IPV), and as the manipulation of systems by batterers has increased in frequency and sophistication, our interventions have not necessarily kept up with these new gendered harms. As advocates, our work on survivor safety, community organizing to change cultural norms, and systems reforms to correct for system failures, has not been enough to stop abusers. In fact, the question remains: have systems failures and system biases based on race, immigration status, sexual orientation benefited abusers because more attention on systems has meant less attention on their behaviors? In other words, has system accountability dominated the discourse at the cost of abuser accountability?

C. Changing practices

In addition to analyzing men's violence, we were also interested in practice: what innovative strategies/approaches are being attempted, are they effective, and can they be scaled up? What about violence prevention strategies – how can campaigns on healthy relationships and respect be enough when the oppression of women is at the root of violence? What would an array of strategies, designed for different types of abusers, look like? And will these strategies get to equality or gender democracy in relationships?

D. Divesting and investing

Patriarchy, i.e., structures that maintain the status quo of power, is also at the core of our analysis. Divesting from it and the violence, misogyny, sexism and homophobia it reinforces has to be matched by a concurrent investment in gender equality and equity. Because patriarchal power offers the benefits of privilege, power, and entitlement, it is difficult to divest. And yet, power and privilege don't have to be abusive, they can be used affirmatively to make change. That's why we wanted to examine these notions: what purposes does violence serve for men in general, and for abusers in particular?

II WHAT INFLUENCES MEN'S USE OF VIOLENCE?

The following questions were designed to guide the roundtable discussion, but not all of them were answered: What are the root causes, explanations and dynamics of domestic and sexual violence? Why do men use violence against women? What does our analysis of patriarchy tell us about same-sex violence? What do men who use violence tell us? What does culture have to do with sanctioning violence?

A. What do men who perpetrate domestic violence tell us?

Neil Websdale's research[1] on men who committed the most extreme act of domestic violence – intimate homicide or familicide confirmed the need to understand the range of male predation, coercive control, sexual abuse, and violent acts by public and private actors, and not collapse these into a single category of men's violence. Because intimate partner violence is a gendered phenomenon, generated by complex, not oversimplified, dynamics, men's explanations of these dynamics were illuminating.

1. **Power and powerlessness:** Although power occupies a central analysis, paradoxically, men admitted feeling simultaneously powerful and powerless. Amidst their seeming privilege and power, underneath, there was dependency, isolation, a need for connection, and vulnerability which they shied away from or were unaware of.

2. **Control** also proved an inadequate construct because it implies that a normative order is established by an abuser and that women are absolutely controlled. Whilst battered women's behaviors are regulated by abuse, Websdale found that their exercise of agency (self-determination) is best described as simultaneously subdued and strategizing – to underscore that being abused didn't mean becoming completely powerless or subjugated. For example, women strategized to protect their children and themselves, even if that meant making choices that seemingly exposed them to danger, such as meeting with her batterer after obtaining a restraining order because she feared the system couldn't protect her and she wanted to keep him close in order to know his whereabouts. Thus, adding to the complex mix of power and powerlessness.

3. **Rage, anger:** Analyzing a continuum of emotional styles, rather than individual attributes, offers an understanding of rage and anger. Websdale, in his research on familicide perpetrators describes one end of the continuum occupied by Outwardly Respectable, Inwardly Secretive men. Their anger is suppressed and regulated: they have a hard time showing feelings, discussing their emotions, and experience depression, difficulty sleeping, and anxiety. (These 'outwardly respectable' men, although lacking histories of domestic violence, extensively planned the familicide/familicide-suicide.) At the other end of the continuum, are what Websdale calls Coercive, Livid abusers with histories of domestic violence and coercive control who described using violence to dissipate their fear, powerlessness and shame. Because these categories apply to familicide perpetrators, we must exercise caution in applying them broadly to batterers.

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[1] Websdale, N. *Familicidal Hearts: The Emotional Styles of 211 Killers* (2009). Oxford: Oxford University Press

4. **Failure to live up to a traditional, rigid gender order** Men who lived in rigidly gender stereotyped families where the division of labor was very traditional, reported that male privilege was accompanied by the burdens of being providers/bread winners. In relationships where gender roles were reversed, not agreed upon, or not negotiable, men felt they had failed to live up to the gender order. For some men, this meant depression, anxiety and fear. At both ends of the above spectrum, it meant humiliation (including sexual humiliation for some) and shame at failing to negotiate or manage society's prescribed gender expectations.

B. Extent and impact of violence in men's lives[2]

Gary Barker[3] presented international research on men, violence prevention and gender equality drawn from the International Men and Gender Equality Survey (IMAGES) conducted in Bosnia, Brazil, Chile, Croatia, India, Mexico, and Rwanda.[4] Given that it is one of the biggest data sets available, with over 18,000 completed interviews in seven countries, the key findings for men aged 18 to 60, are significant and can inform efforts to scale up GBV prevention to reach more men and boys.

1. **Violence is a defining feature of men's lives; and needs to be acknowledged as such.**

   - **20% to 85%** of men report having experienced psychological violence as children;

   - **26% to 67%** of men report having experienced physical violence as children;

   - **16% to 44%** of men report witnessing their mother being beaten by their father or another male partner;

   - **1% to 21%** of men report having experienced sexual violence as children; and

   - **34% to 79%** report having been bullied in their neighborhoods or physically punished by teachers.

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[2] This data is extrapolated, with permission, from a power point presentation to the Engaging Men Roundtable on April 26, 2012 by Gary Barker, "Men and Change: Emerging Evidence on Men, Violence Prevention and Gender Equality". Mr. Barker drew on: *Engaging Men and Boys in Changing Gender-Based Inequity in Health* (2007): World Health Organization www.who.int/gender/documents/Engaging_men_boys.pdf; and *Engaging boys and young men in the prevention of sexual violence: A systematic and global review of evaluated interventions* (2011): Sexual Violence Research Initiative, Promundo, Oak Foundation, MRC South Africa www.promundo.org.br/en/wp-content/uploads/2012/02/Men-and-boys-Promundo-Oak-review-final-for-Oak.pdf

[3] International Director of Instituto Promundo in Rio de Janeiro, Brazil

[4] IMAGES surveys are in process in DRC and Zambia. Survey results from Bangladesh, Cambodia, China, Indonesia and Papua New Guinea are published in *Why Do Some Men Violence Against Women and How Can We Prevent It? Quantitative Findings from the UN Multi-country Study on Men and Violence in Asia and the Pacific* (2013): Partners for Prevention www.partners4prevention.org/about-prevention/research/men-and-violence-study

2. Effects of IPV exposure on men.

Results show that men who report seeing a man use intimate partner violence against their mother when they were children:

- Have less equitable views;
- Have higher rates of delinquency;
- Have higher rates of use of physical violence against partners, and higher rates of use of sexual violence;
- Are more likely to pay for sex as adults;
- Participate less in the birth of their children;
- Are less likely to take paternity leave;
- Experience higher rates of depression;
- Have lower self-esteem;
- Are more likely to abuse alcohol; and
- Are more likely to experience work-related stress.

3. Factors associated with men's use of violence against intimate partners include:

- Witnessing violence against one's mother. This had a stronger effect on all variables than having been a victim oneself;
- Childhood experiences of violence;
- Belief in inequitable norms;
- Men's economic stress;
- Depression connected to economic stress, but not poverty;
- Alcohol use; and
- Less equitable decision-making.

C. Patriarchy[5] as a root cause: How does it contribute a dominant story of masculinity?

"The way we are taught to be a man doesn't prepare us to be non-violent, it prepares us to be violent and normalizes violence as an expression of our masculinity."[6]

1. **Upholding the gender order:** Whilst patriarchy contributes to prescribing and upholding the gender order and thereby conferring male privilege in the exercise of power and control, it can also burden men with rigid prescriptions of traditionally successful masculinity. This in itself does not explain men's use of violence, since non-abusive men cope with the same expectations.

2. **Rigid masculinities:** Gender violence is premised in a dominant story of masculinities – i.e., the qualities traditionally associated with being a man; or characteristic forms of behavior expected of men in any given culture. Men hold on to these and when they don't serve them well, they have few skills to respond to or get rid of anger. It will take more than training curricula or poster campaigns to convince men to abandon behaviors they have been socialized for years to use. Social and interpersonal systems are not yet set up for men to interact in a society where women are seen as equals and other men are not seen as threats.

3. **"Death by a thousand paper-cuts"[7]** was a phrase used to describe myriad complicit actions that happen repeatedly that don't involve violence but contribute to sustaining patriarchy. Are individuals who deliver these micro-aggressions just as culpable or responsible for gendered harms and maintaining the gender order? After all, there are so many daily practices, differing across cultures, to sustain harmful notions of masculinity that are normalized in our communities.

4. **Devaluing emotional intelligence:** Patriarchy and misogyny have set up a system that do not see emotional intelligence as powerful.

D. Other aspects of men's experiences

There are several topics to get at the root causes of men's violence that need further inquiry: the effects of disrupted childhood attachment and abandonment; reasons for men's high levels of sexual jealousy; how differences between men who generally externalize emotional problems and women who generally internalize them affect relationship dynamics; affect dysregulation and mental health issues; and how the emotional styles continuum can be applied to understanding a range of abusive (but not homicidal) men.

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[5] Patriarchy is best understood as a system to maintain the status quo of power through oppressive and/or subtle means that governs social relationships and power between men and men, women and women and between women and men (patriarchy is not only about the oppression of women).

[6] Neil Irvin of Men Can Stop Rape

[7] Tawal Panyacosit, API Equality

III UNDERSTANDING THE ROOTS OF FAMILY COMPLICITY

We teach men to protect those they love, but where are they when their sisters call out to them? Is family status more important than a brother's empathy for his abused sister?[8]

Extended family systems are seen as operating in high-context cultures in contrast to nuclear families, operating in low-context cultures[9]. In the latter, the generations i.e., parents, grandparents, and relatives operate in distinct units, separately. In extended or high-context family systems, multiple generations – married and unmarried adults; their young and teenage children; grandparents and in-laws; aunties, uncles, other relatives and their children; and non-relatives – can be part of extended families and at times co-located in the same home. Younger and older generations (straight or LGBTQ) have multiple simultaneous connections to each other, influencing how and who makes what kinds of decisions, how feelings, ideas and wishes are communicated, how gender expectations are enforced and which cultural traditions are elevated in new environments. The way family generations are integrated into their communities differs in high- and low-context cultures. A deeper theoretical and practical understanding of Asian immigrant and refugee family structures will help develop culturally-specific, context-dependent intervention and accountability strategies.

We asked ourselves the following the questions: Why do families encourage, ignore, use, or uphold, physical and sexual abuse; homophobia; the devaluation of girls and women, and other gendered harms? What power dynamics in Asian families are responsible? Is there in fact an inter-generational cycle? How do we understand the abuses perpetrated in the home by Asian women? How do boys react to the devaluation of girls, women?

We responded with the following themes.

A. Fearing loss of family connection

Immigrant and refugee families, in the face of social isolation and loss caused by separation from family in the home country, may maintain inter-familial connections here at all cost. Silencing disclosures of family violence regulates reports of violence from reaching systems and community, therefore avoiding shame. Silence also manages family fears of disconnection – which is significant for immigrant and refugee families whose long, historic, family connections have been disrupted by relocation. Similar reasons can apply to families silencing their LGBTQ members from speaking out about their queer identities.

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[8] Pheng Thao, Man Forward

[9] According to the College of Marin, Business Communication Online: "Anthropologist Edward T. Hall's theory of high- and low-context culture helps us better understand the powerful effect culture has on family communications. A key factor in his theory is context. This relates to the framework, background, and surrounding circumstances in which communication or an event takes place. According to his theory, the following summary highlights the problems facing low-context North Americans when they interact with people from high-context cultures.

High-context cultures (including much of the Middle East, Asia, Africa, and South America) are relational, collectivist, intuitive, and contemplative. This means that people in these cultures emphasize interpersonal relationships. According to Hall, these cultures are collectivist, preferring group harmony and consensus to individual achievement.

Low-context cultures (including North America and much of Western Europe) are logical, linear, individualistic, and action-oriented. People from low-context cultures value logic, facts, and directness. Solving a problem means lining up the facts and evaluating one after another. Decisions are based on fact rather than intuition. Discussions end with actions. And communicators are expected to be straightforward, concise, and efficient in telling what action is expected. " Entire footnote retrieved from www.google.com/search?q=edward+t.+hall+high+and+low+context+culture

B. Abuse first requires reparations within families

In extended family systems, the harms caused by an individual require restoring relationships between the families, and the needs of individual victims can be set aside. However, because public disclosure of domestic violence is sometimes seen as more egregious (than the perpetration of violence), the inter-family dynamics can be about 'correcting' women's behavior.

C. Women act as enforcers of family silence to control victims

In many forms of family violence - from physical or sexual child abuse to elder abuse, women along with men may often enforce silence; justify even extreme types of violence; and withhold support or help. Explanations for women's complicity include that they will lose their position in the family hierarchy if they can't control women lower on the hierarchy; or that women know the price they have to pay for challenging family prescriptions; or that they are tasked with maintaining family honor and preservation, again by adequately controlling women whose actions can bring dishonor.

D. Shame is regulated by family hierarchy in order to protect it

How did shame change from being a force for maintaining the social contract to becoming a force for manipulation? Why can't families focus on the pain of the victim instead of protecting abusers? Or embrace the gender spectrum instead of rejecting LGBTQ members? Family hierarchy plays into determining who needs protection and therefore who gets shamed; e.g., depending on their position in the family, certain patriarchs, such as the oldest son of the oldest son, command greater degrees of protection. The stories of men who contest family traditions, who forgo the protections they'd otherwise be entitled to, don't get held up often enough.

E. Family structure and family accountability act in place of weak state structures

Because state/police intervention isn't strong in most Asian countries when it comes to intervening in gender-based violence, extended family networks are expected to do the policing. However, as the above themes make clear, collective family interests trump individual victim interests, and the policing function is often in the service of the former. Is there a way to use the recourses available from the state and reinvent familial and community structures to create an integrated approach toward family accountability? Is there evidence that this approach works?

In terms of family accountability, differences between high- and low-context families matter, given that generally speaking, communications and decisions are driven by relational and collectivist values in the former and by evaluating facts and acting on them, in the latter. The emphasis in family accountability should be on the importance of immediate and extended family recognizing the abuse and acting to ensure the adult or child victim's safety – which may include removing the abuser from the home – and obtaining consensus from multiple family members to support the action. This may be equally hard to do in high- or low-context family systems, so it is important to break down the steps of family decision-making and communication to implement victim-protective actions, and interrupt the impunity that repeatedly benefits abusers.

IV ACCOUNTABILITY

Questions for discussion included: What do we really mean when we ask for accountability? Do we contradict ourselves when we criticize criminal justice system responses - do we really not want anyone arrested, jailed, stopped by the judicial system? Oftentimes, abusers are not afraid of the police or community leaders trying to stop them, so what is the function of these different actors in making accountability a real issue? Outside of system interventions – is an apology enough, is contrition enough? Is accountability an intervention that comes after violence? What would the version of accountability before violence occurred be? What does accountability look like for people who are not abusive – does it extend to them?

Amongst the complicated questions and definitions, accountability was seen as:

- Culturally shifting how we process emotion and dissipate harms in non-destructive ways, not in violent acts, so a backlog of emotional wounding doesn't accumulate.

- A hard stop, like a red light, that puts a stop to single harmful actions and to patterns of abuse and coercion.

- After a hard stop, how can a community pull batterers into a conversation about defining a new way to ensure the behavior doesn't happen again?

- State intervention is an important cultural message about unacceptable behaviors.

- Self-reflections on remorse and contrition that follow an immediate hard stop.

- On a continuum, accountability may start with force or coercion; applying community pressure; and/or utilizing systems but somewhere along the line it offers support and leverages compassion.

- If accountability is about shaming, are we reinforcing the excesses of systems?

- A complex struggle between being punitive to those who won't change, e.g., violent abusers, and compassionate towards those who might, e.g., homophobic family members.

- A recognition of wrong-doing, causing harm, and therefore stopping the behavior. But what about people who don't see what they are doing is wrong; or who do, but cannot stop, or who are not redeemable?

- Survivor-driven, survivor-centered accountability is critical; however, if that doesn't happen, is it accountability?

- Apology, but what if a victim/survivor is not ready for or unwilling to accept it?

- A way to advance progressive social and community norms – particularly in non-abusive contexts/relationships.

- An understanding of how a dominant story of masculinity can co-opt one's humanity so men can make changes in their communities.

We concluded that the architecture of isolation – where shame, guilt and responsibility are currently played out is not enough to stop men's violence. Individual accountability must be tied to community accountability.

V ENGAGING MEN: INVESTING IN GENDER EQUALITY, DIVESTING FROM GENDER VIOLENCE

A. Program design principles that show most likelihood of success

Based on research findings from the IMAGES[10] study on violence prevention and gender equality, with over 18,000 completed interviews in seven countries, the key findings for men across all sites, aged 18 to 60 can inform efforts to scale up GBV prevention to reach more men and boys.

1. Sucessful program approaches are those that:

- Make questioning what it means to be a man central to the intervention;
- Have a longer duration: 10-16 sessions, or campaigns that last 6-9 months;
- Have multiple components;
- Engage men as part of the solution;
- Employ early intervention approaches;
- Build on changes that are already happening; and
- Include men who do and don't use violence.

Researchers found that programs that do not work are those with over-simplified messages like iterating that violence is bad for you so don't use it, one-off efforts, or rights-based, and knowledge-based programs.

2. Objectives to prevent sexual violence: A review of 63 evaluated studies[11] that engaged boys and young men in the prevention of sexual violence found that the key objectives for successful interventions are:

- Promoting empathy for victims of sexual violence;
- Learning the meaning of consent;
- Encouraging bystander intervention; and
- Questioning norms related to masculinities.

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[10] International Men and Gender Equality Survey conducted in Bosnia, Brazil, Chile, Croatia, India, Mexico, and Rwanda.

[11] The review only included studies with rigorous quasi-experimental or Randomized Control Trial (RCT) designs. Of the 63 studies evaluated, 85% were from the global North, mostly the U.S.

B. Strategies

After Grace Poore, filmed her documentary on incest survivors *The Children We Sacrifice*, she interviewed incest perpetrators for a second documentary. When she screened some of these interviews, the discussion was startling, with audience members introducing analysis about internalized oppression or racism, whilst every perpetrator had talked only about sexual gratification motivating their behavior. The point of this story is to highlight that engaging men as agents of change needs to connect with their experiences and analyses of masculinity.[12]

The discussion on strategies and messages was prompted by the following questions. How do we incorporate or reject men's narratives and explanations into messages and strategies to stop male violence? How can messages and interventions be designed to come with the weight of the community behind them, especially in collective vs. individual cultures, rather than being from one individual to another? Will men only respond to messengers from whom they receive power and authority?

The following principles and ideas on engaging Asian men emerged in keeping with the themes of investing and divesting.

1. **Invest in changing patriarchal culture** by revising cultural values with women-centered, feminist analyses, by opposing hetero-normative patriarchy, and by valuing inter-generational reciprocity and change. A light-hearted but semi-serious suggestion was made about writing a manual on "How to raise your Asian parents", so first generation immigrants and refugees replace cultural freeze, e.g., hanging on to traditionally cherished notions of gender roles, with the cultural dynamism of subsequent generations. The practices of controlling female agency and gender identity by perpetuating patriarchal definitions of 'transgressions' and then enlisting community leaders, women and men to patrol these borders urgently needs to change.

2. **Invest in understanding what motivates men's behavior change:** Philosophically, it is important to know what motivates men to change their behavior, and that such changes will bring them identifiable benefits. Several advocates made a similar point about what men in their groups asked for: "If you're going to teach me something different, or show me the harms my violence has brought, make sure there is something for me at the journey's destination that replaces what traditional masculinity confers".

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[12] A word of caution: whilst it is strategic to ask men to help design the messages that target them, it is prudent to watch for manipulation.

3. **Divest from messages that conflict is resolved by violence:** The message that violence can be used to solve problems is delivered particularly early to boys and girls, especially in homes where they are physically abused. Narratives of violence are most often overtly supported by extended family members, and need to be reversed so abuse is not supported and is in fact overtly challenged in ways that do not put the onus on, nor endanger, the victim.

4. **Divest from & challenge notions of constricted Asian masculinities maintained by society and family:** In families were heterosexuality is the only permissible masculinity, men are locked into a gender binary and an explicit link between biology, sex and gender that is false and problematic. In this context, the untouched core of heterosexual privilege doesn't get challenged and therefore needs to be unpacked to reveal the burdens that come with it. Creating space to discuss the gendered expectations of being an Asian man is important to get men to open up in authentic ways, but necessary to call them out when they claim that their victimization is more important than what women experience.

5. **Invest in helping men to put an immediate stop to violence:** We need strategies for a 'hard stop', a red light that sends a powerful, immediate message to stop violent behavior.

6. **Invest in messaging that it's OK to get help:** Normalizing help-seeking as a part of masculinity creates the potential for healing for abusers and those they abuse; taking responsibility for causing gendered harms; and for changing behavior and cultural norms. We need to develop a deeper understanding of the emotional continuum of abusers, rage and anger dysregulation, and other mental health issues.

7. **Invest in promoting positive identities** for young men while presenting clear information about gender-based violence.

8. **Invest in acknowledging the violence in boys and men's lives** and its impact by creating spaces where they can talk about the violence they have experienced.

9. **Invest in educating boys about gender equality:** Research shows that young men are getting the notion of gender equality. Younger men and men with higher educational attainment have more equitable attitudes; men with more education were less likely to use gender-based violence (GBV) and more likely to participate in care giving; and younger men were less likely to support GBV and more likely to participate in care giving.

10. **Invest in how love and care are foundational to equality:** Discussions amongst men about wanting to be loved and accepted are often contradicted by pushing away from these feelings. Men need to express, communicate, live, and practice love; and to see how being caring enhances liberation that benefits them as well as others. Reframing values can shift the dialogue that taking care of your family also means making gender equity a value within the family.

11. **Invest in multiple pathways to accountability that address different contexts:** In general, shame is not a pathway to accountability – it isolates abusers and drives them away from connections to community. Isolation doesn't lead to change. But given that communities and families care what others think of them, how can they be the target of the intervention? Can shame motivate communities and families to change? Accountability strategies and messages need to be contextual, to differentiate between types of abusers, and to have input from abusive and non-abusive men and their communities.

12. **Divest from victim-blaming:** Victim-blaming must be challenged by abusive and non-abusive men. In many Asian cultures, the traditional nexus of shame and public disclosure means shame is attached to women speaking out about, or seeking help for domestic or sexual violence. In some cases, this has taken victim-blaming to intolerable levels, e.g., women killed by their batterers are blamed for leaving them. Advocates constantly challenge individual, family and community complicity; but abusive and non-abusive men must also do so.

13. **Invest in engaging men to be partners in women's empowerment:** Engage men and boys early and at many points of contact to see themselves as allies to women – e.g., home visits, parent training, maternal and child health visits, HIV prevention, promoting sexual and reproductive health. *In the Heat of the Moment* is a program in Brazil that engages young men to promote condom use.

14. **Invest in new narratives of masculinity** using approaches like those at Men Can Stop Rape:

    - Hold men who abuse accountable and build a community that can foster and support their growth.

    - Engage men in counter-stories of masculinity to purposefully define male identity, and to recognize how violence is premised in dominant stories of masculinity.

    - Socialize men to interact with women as equals and not see other men as threats or competitors.

    - Build social-emotional intelligence and muscle memory of how to be friends and intimates; practice expressing and discussing emotions.

    - Be allies to female peers in preventing violence, and identify the supports and resources men need to do this.

    - Understand that there are many different ways to be men and to sustain this diversity.

15. **Divest from traditional gender roles in the division of household (2nd shift) and emotional (3rd shift) labor:**
    A fair division of labor in the home is a strong step towards challenging and eroding traditional gender norms. But despite many contemporary, straight and queer couples desiring an equal partnership, one member can end up doing the bulk of the 2nd and 3rd shift. Couples and families need strategies and tools to negotiate, practice and maintain an equitable division of labor that then contributes to changed gender roles. *Stack the Deck* (developed by the API Institute) can be one such tool.

16. **Invest in principles of gender democracy** where relationships are not marked by gender-specific mechanisms of power and domination or based on the traditional gender order; and gender plays no part in the distribution of labor, positional authority or power.

17. **Invest in integrating gender analysis:** Asian advocates addressing gender-based violence have been urging others in civil rights and social justice movements to integrate gender analysis in their work, with limited success, since many civil rights organizations are still dominated by a race-based analysis. For example, the *Gender & Equity Campaign*[15] supported community-based-organizations addressing civil rights, labor rights, LGBTQ rights, housing, food security, performing arts, etc., to infuse their programming with a gender analysis, so gender equity was no longer just the purview of women's programs.

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[15] A national campaign designed by Bo Thao-Urabe at Asian Americans & Pacific Islanders in Philanthropy (AAPIP), located in San Francisco, California. Learn more about the National Gender & Equity Campaign www.genderandequity.org

18. **Invest in the inter-generational transfer of care-giving:** Given that there is an inter-generational transfer of violence, isn't there also an inter-generational transfer of care-giving? This is the question that researchers and advocates are asking in an attempt to shift analysis and strategies. For example, *Men Care* is a global fatherhood campaign that engages men as partners in women's economic empowerment, in parenting, in domestic duties, and equitable decision-making – thus tapping into the intergenerational transfer of care.

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We started by pointing out that the notion of 'engaging men' means a lot of things and we conclude by insisting it has to mean a commitment by men. A commitment to dismantle the cultures of violence they have built. A commitment to confronting gender injustice. A commitment to engage in masculinities that make gender democracy, not gender violence, normative. A commitment to engage in the inter-generational transfer of care that rejects cultures of patriarchy and gender conformity. A commitment to putting love at the epicenter of our values.

ACKNOWLEDGEMENTS

The Asian & Pacific Islander Institute on Domestic Violence thanks members of the roundtable for a spirited exchange of ideas, controversial discussions, critiques of culture and patriarchy, an abiding passion for scrutinizing Asian communities with respect and humor, and a deep commitment to making men's engagement for gender equality meaningful.

List of roundtable participants

(organizations listed for affiliation purposes only)

Bo Thao-Urabe, National Gender & Equity Campaign

Cannon Han, Asian & Pacific Islander Institute on Domestic Violence

Chai Jindasurat, National Coalition of Anti-Violence Programs

Mimi Kim

Nathan Shara, Northwest Network of Bisexual, Trans, Lesbian and Gay Survivors of Abuse

Neil Irwin, Men Can Stop Rape

Neil Websdale, Professor of Criminology and Criminal Justice at Northern Arizona University and Director of National Domestic Violence Fatality Review Initiative

Pheng Thao, Man Forward

Tawal Panyacosit, API Equality

Vincent Pan, Chinese for Affirmative Action

Gary Barker, International Director, Instituto Promundo was unable to attend but presented and discussed his research; and kindly gave permission to use the data in this report

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2013