

Stories of Transforming Masculinities

Unveiling Turkish Men's Motivations in Gender Justice and Violence Prevention Efforts



SSHRC  CRSH

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Background

- While the majority of men **do not condone** or **perpetrate violence** (Minerson et al., 2011), men are **primarily responsible** for **physical** and **sexual** violence within and outside intimate partnerships (Amnesty International, 2015; World Health Organization, 2013).
- Little is documented about how the **engagement of men in social justice work** has led to a **decrease in VAW** and **greater gender equity** (Flood, 2010).
- Men play a **dual role** in the context of violence against women; they are significantly represented as **perpetrators**, yet they hold the role of the **“Gatekeeper”** (Jamal, 2018).

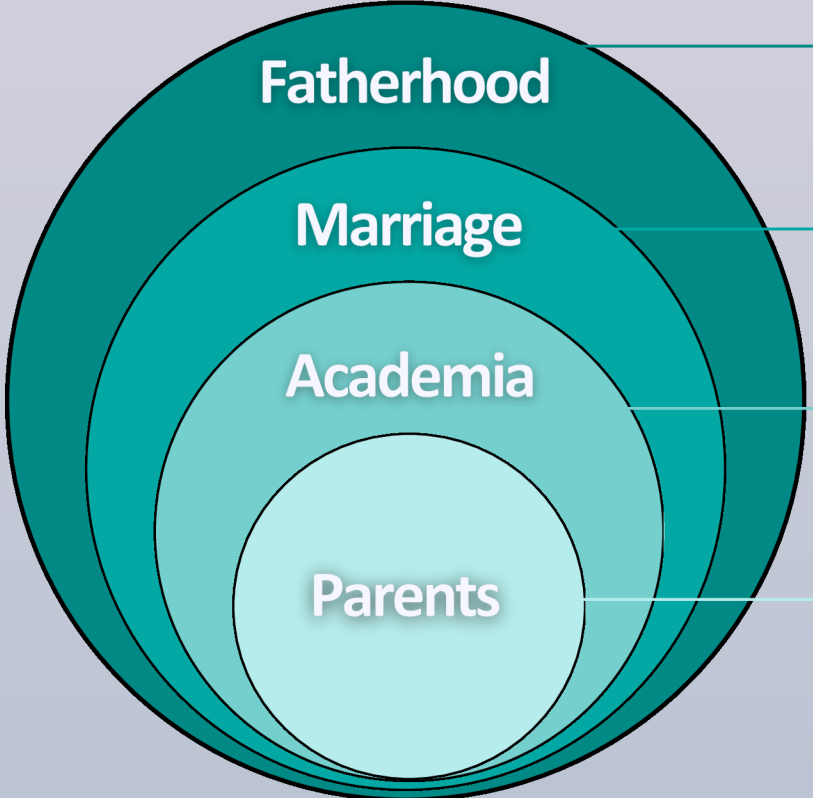
Objectives

- Understand** the factors that influence **Muslim men’s** decisions to become involved in **Violence Against Women (VAW) prevention** and **gender equity initiatives**.
- Generate** knowledge regarding the **personal** and **contextual factors** in each country/region that **catalyzed men’s involvement** in VAW prevention and gender equity movements.
- Highlight** the **transformative impacts** of this involvement on **Muslim masculinities**.

Findings

Using Fraser’s (2004) narrative analysis method, we found four resonant threads that were present in the interview transcripts:

1. **Male perception of gender roles across the lifespan**
2. **Academia as a source of transformation**
3. **Religious, cultural, and political influences**
4. **Rethinking the role of men in VAW prevention.**



Through their children...

the men adopted a new sensitivity to gender inequality. Specifically, having daughters was a key turning point for the men and brought forth new motivations for engagement.

Through their wives...

the men were exposed to the harsh realities of inequality and injustice. Being married was a key turning point for the men because they saw how their wives suffered under unequal social systems.

Through their education...

the men learned about various gender and feminist theorists. Discussions, interactions, and debates helped challenge the men’s preconceived notions about women and gender equality, motivating them to fight against VAW.

Through their parents...

the men were exposed to gender roles early on. For most of their parents, gender was performed traditionally. For some, their parents shared gender roles.

Increased awareness of gender inequality throughout the years.

Religious, Cultural, and Political Influences:



Islamic teachings as a **motivating factor** for men engaging in gender justice work and VAW prevention.



Participants found it **more difficult** to engage in gender justice work when **inequality** is deeply **entrenched** in the **culture**.



Participants **advocated** for **systemic changes** through **policy** and **government supports**, such as **equal access to education** and more **inclusive** spaces.

Rethinking the Roles of Men in VAW Prevention:

Emphasize the importance of male involvement in gender justice work.

Draw on the emotions of men (ex. “imagine if it was your mom, sister, daughter...”).

Educate men early on through both formal (academia) and informal (social circles) means.

Recommendations

- Focus on small-scale, localized actions:** Advocate for gender equality and VAW prevention through meaningful efforts within immediate social networks, such as family, educational settings, or advocacy organizations.
- Promote education on gender justice:** Incorporate various feminist theories that are religiously and culturally aligned in educational curricula to equip men with the critical thinking skills and theoretical frameworks necessary to challenge societal norms and engage in gender justice movements.
- Incorporate culturally sensitive approaches:** Tailor all interventions to the local religious, cultural, and socio-political contexts, ensuring respect for traditions while challenging harmful norms.

Methodology - Narrative Analysis

- Participants reached through **purposeful snowball sampling**.
- Interviews** held **in-person** and via **Zoom** with participants.
- Interviews analyzed via Fraser (2004)’s **Narrative Analysis** method:

Phases of Line-By-Line Analysis (Fraser, 2004)



“There’s an *intuitive sense of equality* ingrained in us, and I believe *mine stems strongly from Islam*.”

“We cannot address the *issue of violence against women* without *working with men*.”

References

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