

**HeForShe Movement and Cultural Change:  
How Can the UN Universal Gender Equality Rhetoric Be Adapted to Local  
Cultural Practices?**

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<p>Tiivistelmä – Referat – Abstract</p> <p>In my thesis, I investigate how the allyship between UN Women and HeForShe Champions - male leaders, representatives of different countries and communities, make a significant shift in the universal UN gender equality discourse. I show how such allyship helps to modify the abstract UN gender equality rhetoric into change in cultural practices. My data is the UN documents representing gender equality discourse and is chosen within chronological frame between 1945 and 2018.</p> <p><i>My research answers questions <i>What impact does the HeForShe movement has on the UN gender equality discourse? How does rhetoric of the UN gender equality discourse changes when male leaders are invited to participate as allies in efforts to solve gender inequality issues?</i></i></p> <p>I apply Kevin C. Dunn’s and Iver B. Neumann’s post-structuralist discourse analysis to trace the development of the rhetoric of men’s agency and to detect significant shifts in the UN gender equality discourse.</p> <p>I utilize Peter Hedström’s and Richard Swedberg’s analytical mechanism-based approach to explain the possibility of social change through the application of specific social mechanisms. I show how situational, action-formation and transformational mechanisms initiate the change in cultural practices, which further spread by means of social network diffusion effect, described by James S. Coleman.</p> <p>My findings show that the Champions interpret the UN global universal rhetoric of gender equality into the local cultural contexts. UN Women utilizes the knowledge and the positions of local leaders in order to implement the UN gender equality strategies in a way that they would work in the local contexts of different communities. New set of the ideas and the values incorporated into the exemplary actions of HeForShe allies, modifies patterns of attitudes and behavior. It spreads further through the next level of social networks, through social contacts.</p> <p>Such allyship approach transforms the rhetoric of men’s role in the UN gender equality discourse into practices. UN Woman strategy to leverage social and cultural capital of local leaders makes a significant shift in the UN gender equality discourse from the rhetoric to the path of cultural change.</p>			
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## 1 INTRODUCTION

In my thesis, I investigate how the HeForShe solidarity movement, an initiative of UN Women tries to achieve cultural change by translating the United Nations [UN] global rhetoric of gender equality into different local contexts. The tension between the purported universality of human rights and cultural relativity has occupied anthropologists since the preparation by the UN's Universal Declaration of Human Rights (1948). Indeed, in response to the Declaration, the American Anthropological Association prepared its own (Statement on Human Rights (1947)<sup>1</sup>, asking “how can the proposed Declaration be applicable to all human beings, and not be a statement of rights conceived only in terms of the values prevalent in the countries of Western Europe and America” (p. 539)? The statement (Statement on Human Rights 1947) further questioned the applicability of any Declaration formulation which is based on “beliefs or moral code of one culture” (p. 542), because any norms or values are “relative to the culture from which they derive” (p. 542). The Association (Statement on Human Rights 1947) thus, encouraged respect for cultural differences since, they argued, every individual realizes her- or himself through her or his culture. This universalism vs. cultural relativism debate (Cowan, Dembour and Wilson 200; Renteln 1985, 1988, 1990) questions the possibility of establishing a balance in the interplay of universal human rights with cultural diversity.

Cowan, Dembour and Wilson (2001) describe several approaches to an academic and political debates about the interplay between human rights and culture. The two first directions of this discussion are “rights *versus* culture, and rights *to* culture” (p. 4), which is the focus of political and anthropological theory as well as non-governmental organizations. The third, and specifically an anthropological perspective, is “rights *as* culture” (p. 4), which studies the connection of rights to different sides of social life. This approach understands the rights discourse as carrying traits which anthropologists recognize as a part of concept of culture: “rights talk, rights thinking, rights practices” (Cowan, Dembour and Wilson 2001, p. 11). Such features presuppose “certain construction of self and sociality” (Cowan, Dembour and Wilson 2001, p. 11). The fourths approach utilizes concept of culture for the explanation how “rights processes operate as situated social action” (p. 4).

Cowan, Dembour and Wilson (2001) point out that the notion of culture is being reshaped – it went through change as well as the concept of rights did. (Elkin

1985; Khare 1991; Messer 1993) The result of such change is that anthropological theory does not see the notion of culture as “integrated, harmonious consensual” (p. 41), but as “historically produced, globally interconnected, internally contested, and marked with ambiguous boundaries of identity and practice” (p. 41). During the last two decades of 20<sup>th</sup> century, the studies on globalization and attention to Foucault’s explanation of discourse and power has changed the perception of culture as “based on shared norms and values and bounded or homogeneous social groups” (Cowan, Dembour and Wilson 2001, p. 41). Preis (1996) supports such change in the approach to view the concept of culture, stressing that in the modern world where “cultural flow between centers and peripheries” (p. 288) has intensified, the ‘us’ vs. ‘them’ approach to contacts of cultures seems obsolete.

Goodale (2006) suggests a critical anthropological approach in studying human rights to incorporate “topics and questions that encompass the instrumental and ideological aspects that make human rights one of the most consequential of transnational regimes” (p. 497). I am placing my research between two opposite corners of the debate “universalism as arrogance” (Cowan, Dembour, Wilson 2001, p. 56) vs. “relativism as indifference” (Cowan, Dembour, Wilson 2001, p. 58). I try to show how the approach of negotiation, interpretation, and adaptation could smoothen the tension between universal rhetoric and local cultures; how universal rhetoric could interplay with cultural practices. For this purpose, I have chosen to explore how the UN gender equality discourse was constructed through the UN documents dedicated to issues of gender inequality and the scholars works addressing these processes. By the UN gender equality discourse I understand a historical development of the UN discussion and the UN efforts in solving first, women’s unequal possession or lack of political, economic and social rights, and, later on, the importance of gender balanced policies and strategies for solving inequality issues.

First, I apply Dunn’s and Neumann’s (2016) the post-structuralist discourse analysis to explore the significant shifts in the UN gender equality discourse with the specific focus on the changes of representations of men in it. Then, I utilize the macro-micro-macro model of Hedström and Swedberg (1998) to explain how such changes in the UN rhetoric led to modifying cultural practices actions and what social mechanisms initiated the change. Finally, I show how James Coleman’s (1957) theory of network diffusion might explain the spread of HeForShe Champions exemplary actions and might foresee the diffusion of universal rhetoric into local contexts and transformation into cultural practices.

## 1.1 The UN efforts in Promoting Gender Equality Globally

The UN played a leading role in promoting the integration of gender into development policy. Developed in 1970s WID (women in development) approach tried to change the developmental policies. It aimed at combining both equity, which would provide fair access to and control over resources and economic productivity. Such approach saw women as productive contributors. WID approach tried to convince the developmental planners to provide women with necessary funds and this way, to leverage on women's contribution. These efforts brought controversial results – the focus on women's contribution to development and ignorance of gender equity issues. (Razavi and Miller 1995)

In 1980s, WID was substituted with GAD (gender and development) approach. This framework of gender roles was a product of collaboration between WID office of The United States Agency for International Development (USAID) and Harvard Institute of International development. GAD approach maintained economic argument for relocating resources to women. The main goal of the switch from WID to GAD approach was to make sure that equity and women are interrelated in developmental policy language. GAD approach also aimed at developing action-oriented strategies for empowering of women. (Razavi and Miller 1995)

In 1995, The Fourth World Conference on Women in Beijing invited world community to “focus attention on areas of critical concern for women worldwide” (Razavi and Miller 1995) and discussed “insufficient institutional mechanisms to promote the advancement of women” (Razavi and Miller 1995). Inflexible institutional structures became a challenge in mainstreaming gender framework for policy making. Charlesworth and Chinkin (Van Leeuwen 2010 in Charlesworth and Chinkin 2013, p. 31) give an example of the failure of interpretation and implementation of human rights instruments in addressing inequality issues in regards to women: “the Human Rights Committee and the Committee on Economic, Social and Cultural Rights have recognized specific human rights abuses and constraints experienced by women, they have been less ready to address the structural inequality that lies at the core of these violations”. They (Charlesworth and Chinkin 2013) also point out that “sex discrimination analysis” (p. 31) was not regularly performed by treaty bodies.

The structures were not the only obstacle in fighting gender inequality issues. The concept of equality used by the UN human rights treaty bodies and by international legal system had challenges in the process of interpretation into local policies. Charlesworth and Chinkin (2013) explain the ambiguity of equality concept by the fact that the equality is not defined as discrimination is in “international instruments” (International Convention on the Elimination of All Forms of Racial Discrimination 1965 in Charlesworth and Chinkin, p. 33). Thus, governments who apply such instruments need to interpret themselves the concept of equality. In practice, equality is understood in international legal system as “the absence of discrimination and non-discrimination between designated groups will result in equality across of those member groups” (Charlesworth and Chinkin, p. 33). This connection between equality and non-discrimination “distracts attention from the acceptance of many forms of inequality as normal, culturally sanctioned” (Charlesworth and Chinkin, p. 33).

UN Women entity was established by the UN in 2010. It was a merge of four previously functioned entities: Division for the Advancement of Women, International Research and Training Institute for the Advancement of Women, Office of the Special Advisor on Gender Issues and Advancement of Women, and United Nations Development Fund for Women (UN Creates New Structure for Empowerment of Women). UN Women “combines a legal (and political) concept, equality, with a policy objective, empowerment” (Charlesworth and Chinkin 2013, p. 29). The General Assembly Resolution on UN Women does not provide “any guidance on the meaning of these terms” (Charlesworth and Chinkin 2013, p. 29), thus UN Women, “like other bodies, must interpret the undefined concept and apply this understanding to work” (Charlesworth and Chinkin 2013, p. 53). UN Women allyship with HeForShe Champions, leaders of local communities, became one of the tools utilized for such interpretation.

## **1.2 HeForShe**

In 2014, UN Women initiated a solidarity movement HeForShe with the goal to build a “gender equal world” (HeForShe). The movement invites men and people of all gender identities to participate in solving gender inequality issues. HeForShe actively involves men claiming that the issue of gender equality is “not just a women’s issue, it’s a human rights issue” (HeForShe).



The focus of my research is HeForShe Champions (HeForShe IMPACT 10x10x10 Initiative, 2015) – ally leaders whom UN Women invited to join the efforts of solving gender inequality issues and empowering women. The main idea was to utilize the knowledge and the position of local leaders in order to implement the UN gender equality strategies in a way that they would work in local contexts of different communities.

The UN has employed some form of gender equality rhetoric through the official documents already back in 1945, starting with The Charter of United Nations (see appendix A). Through the years and up until 2018, where the historical frame of my analysis ends the rhetoric of gender equality went through the different shifts, which I detect through my research. I have carved for my thesis a sub-discourse within the main discourse of the UN gender equality – the representations of men within the discourse.

Up until the creation of the HeForShe solidarity movement, the UN rhetoric of gender equality was centered around women and their empowerment. In 2010, the UN created UN Women, an entity specially dedicated to issues of gender equality. UN Women then have launched the HeForShe platform with the help of ally male leaders. This UN move brought a significant shift into the UN gender equality discourse. It is a shift from the rhetoric of involving men as agents of change in solving gender inequality issues to collaboration with male leaders who started implementing such changes. HeForShe Champions – male leaders modify the discourse by interpreting the UN gender equality strategies into local cultural contexts. I investigate in my thesis such shift.

### **1.3 Research Questions**

My research will answer the following questions: What impact has HeForShe had on the UN gender equality discourse? How does rhetoric of gender equality discourse change when men are invited to participate as allies in efforts to solve gender inequality issues? What Champions assets are most useful in passing the global UN message about gender equality to different local community? What change do allies bring to the UN gender equality rhetoric and strategies?

I needed to investigate the position of men in the UN gender equality discourse through historical lens to understand what change is brought by the HeForShe movement. I needed to

find out the answers to questions which would help to understand the impact of HeForShe Champions on this discourse, questions such as: How have men been portrayed in the UN gender equality discourse? How has the position of men in the UN gender equality discourse changed through time? How was the UN gender equality discourse constructed? In what frames was the UN gender equality rhetoric placed during different periods of time? How did the content of the UN written rhetoric of gender equality matches and mismatches with the practices during different historical periods? What challenges did the UN gender equality discourse face within the frame of universal human rights?

#### **1.4 Hypothesis**

Throughout its history, the UN has faced several challenges in the process of implementing gender balanced policies and practices through gender mainstreaming strategies (True 2003) globally. Obstacles included insufficient commitment to actions (Charlesworth 2005) and challenges with implementation, attitude within organizational cultures, resistance of management, and lack of educating specialists (Moser and Moser 2005).

In addition to this, one challenge might have been unequal representation of women and men in the UN gender equality discourse. First, men's role in gender equality discourse was not expressed in the UN rhetoric up until World Conference on Women, which took place in 1975 (see appendix A) and more clearly up until 1990s. The word 'men' was used in the text when equality between men and women was pointed out. It was a comparison of rights of men and women with no instruction what men would need to do to achieve such equality: "equal rights with men in the field of civil law" (The Declaration on the Elimination of Discrimination against Women' 1967, p. 36), "achievement of the equality of women and men" (The World Plan of Action 1975, p. 96). Men were not addressed as the agents of change in this rhetoric up until the mid of 1990s. The rhetoric of directing men towards actions started appearing through the UN documents in the 1994-95. In this rhetoric, men were not directly addressed, they were mentioned in the documents as the subject of discussion who has roles and responsibilities: "male responsibilities and participation basis for action", "men play a key role in bringing about gender equality", (The International Conference on Population and Development (ICPD) in Cairo, 1994, p. 36), "Encourage men to participate fully in all actions towards equality" (Fourth World Conference on Women,

Beijing Declaration 1995, §25). Even on the “call to action” (The Global Symposium on Engaging Men and Boys in Gender Equality in Brazil, p. 59) in 2009, not men themselves, but institutions and abstract people were addressed in this appeal:

[W]e call on governments, the UN, NGOs, individuals and the private sector to devote increased commitment and resources to engaging men and boys in questioning and overcoming inequitable and violent versions of masculinities and to recognize the positive role of men and boys – and their own personal stake – in overcoming gender injustices.

Men were not addressed as active agents of change up until 2014 when UN Women has declared it through HeForShe movement launch. The rhetoric of involving men in the UN efforts to tackle gender inequality issues stayed long time on paper. Men were welcomed with a clear mission by the HeForShe movement. I investigate this path from the abstract talk about potential impact of men to the point when men are declared as active agents of change. HeForShe Champions took this offered by UN Women mission upon them first as exemplary agents: “I will continue to use my voice across the business to encourage our male employees, as well as sons, husbands, brothers and fathers to pledge their support and take action” (HeForShe IMPACT 10x10x10 Initiative 2015, Paul Polman, CEO of Unilever), “we will also be engaging hundreds of thousands of PwC and external men in the HeForShe movement through our global Aspire to Lead webcast on 27 February and implementing a HeForShe communications strategy that tightly aligns with the nine actions to further engage PwC men and to encourage our clients, families, and communities to sign on” (HeForShe IMPACT 10x10x10 Initiative 2015 Dennis Nally, Chairman, PricewaterhouseCoopers International Ltd).

Another challenge in efforts to change gender equality practices is the universalism of the UN gender equality rhetoric and strategies, because the UN rhetoric might be interpreted differently in different countries and in accordance with specific cultural values. In my research, I explore how the position and the efforts of HeForShe allies, who are the representatives of different cultures and communities, is utilized by UN Women; how HeForShe Champions help to interpret universal rhetoric into local contexts. They use their knowledge of and the positions within the local communities to modify a universal rhetoric and make strategies which they adapt and interpret into local contexts. In my thesis, I also answer following question: Why it is important to perform such adaptations to make a

significant shift in the UN efforts to pass the message globally about the importance of gender equality?

## **2 BACKGROUND**

As Mona Lena Krook and Jacqui True (2010) pointed out, the UN has played an “agenda-setting role on women’s rights” (p. 112) globally for a very long time. It has established the Commission on the Status of Women (1946, see appendix A) already during the first year of its existence.. The main function of the Commission was to develop recommendations and accounts for the Economic and Social Council with the aim to advance women’s rights in the educational, social, political and economic domains. (The Commission on the Status of Women in Economic and Social Council 1946, p. 525).

During the next decade, the UN put attention on both political rights for women in its policies and also on women’s active participation in politics. Despite this rhetoric of women’s participation in politics, women were not represented in the elected positions in practice. Yet another few decades took to change such state of affairs and to ensure not only the voting rights for women in different countries but to provide a decision-making positions for women in politics. (Krook and True 2010, pp. 113-115)

In 1990s, the UN developed two significant for gender equality discourse strategies – gender-balanced decision-making and gender mainstreaming, which emphasized the importance of “including women as policy-makers” (Krook and True 2010, p.105) and “considering the gendered implications of all public policies” (Krook and True 2010, p.105). In 2003, The Commission on Status of Women has issued a “call for a 50-50 gender distribution by 2015”.

During the period from 1945, which is the starting point of my research, till mid-1990s, the representations of men’s role and responsibilities in gender equality issues were not present in the UN gender equality discourse. The UN put focus on women’s rights in this discourse. Gender equality issues were discussed mainly by women’s movement and regarding to women’s rights. That is why the HeForShe solidarity movement for men caught my attention when it was launched by UN Women. I wanted to investigate what place HeForShe takes in the UN gender equality discourse and what impact it could have.

With focus on Western capitalistic countries like Australia and the United States, Flood (2015, 2017) points out that men's groups had been involved in gender equality issues starting already from the late 18<sup>th</sup> century when women initiated collective actions to strengthen their own position in the society. At that time, some men's groups were the proponents of women's right to vote. In the late 1960s and in the 1970s, with the birth of the second wave of feminism, anti-sexist men's groups developed in most Western countries such as US, Australia and Great Britain (Flood 2015, 2017). During that time, feminism was concerned with the place of men in solving gender equality issues and specifically the following question has emerged: "What role can and should men play in preventing future acts of violence against women?" (Messner, Greenberg, and Peretz 2015, p.13). Men, who are involved in this type of work, are usually pro-feminists. These could be either individual activists or organizations (e.g. White Ribbon Campaign) which work with men to prevent violence against women. In such activism, men can act as the agents bringing on change, and they can do so in the role of, for example, educators, or can be targets of such changes in the position of receiving required education. The violence prevention efforts are carried under the feminist stand which claims that gender inequality is embedded in sexist social or cultural norms and is the cause of such violence. (Burrell and Flood 2019). Hearn (in Flood 2015). has pointed out different reasons for engaging men, such as "the social justice motives", "being modern", "commitment to particular women". Messner (2016) discusses benefits for men themselves such as "healthier and longer lives and more satisfying relationships with intimate partners, friends, and children" (p.8).

Later, in the 20<sup>th</sup> century, some societies witnessed "re-emergence of men's groups and networks" (Flood 2015, p. 8). Such groups and networks were founded on national and international levels. The network MenEngage, international NGOs and the UN agencies were involved in international efforts to engage boys and men into solving gender equality issues (Flood 2015). In the US gender politics, three social changes in the 1980s and 1990s boosted and transformed ways of men's engagement with gender equality issues: "the institutionalization and professionalization of feminism; the emergence of a widespread postfeminist cultural sensibility; and shifts in the political economy" (Messner 2016, p.9). "At the same time, in Canada, Australia and other jurisdictions where women's policy machineries were established, feminist networking and activism went 'mainstream', as did states' commitment to gender globally" (Messner. p 9 referring to Bacchi and Eveline 2003; Franzway, Court and Connell 1989). These changes have triggered the significant

shift in the way cultural values of gender rhetoric were discussed by postfeminists. Such shift brought in “postfeminist sensibility” (Messner 2016, p.10). Postfeminists have acknowledged the impact feminism had on gender equality discourse but believed that “feminist collective action is no longer necessary” (Butler 2013 in Messner 2016, p.10). These social changes enabled the modified and more active ways for men to participate in politics concerning gender, such as “men’s rights organizing and profeminist men’s activism” (Messner 2016, p. 9).

Global solidarity movement HeForShe (HeForShe) launched by UN Women was a shift in the UN gender equality discourse. Men got a role of active agents of change: “This is the first campaign of its kind at the UN: we want to try and galvanize as many men and boys as possible to be advocates for gender equality. And we don’t just want to talk about it, but make sure it is tangible”. (Emma Watson HeForShe 2014). UN Women launched the movement with the invitation and the goal for men to “be a change” (HeForShe Movement) and “take actions” (HeForShe Movement). In 2015, HeForShe launched the initiative (HeForShe IMPACT 10x10x10 Initiative) with the participation of top global leaders who would promote gender equality in own communities. Leaders, the Champions (HeForShe IMPACT 10x10x10 Initiative), representatives of corporation, education and government sectors, made a commitment each in own sector: “all University impact champions commit to implement a gender sensitization curriculum for students, faculty and staff, and develop programs to address gender-based violence” (HeForShe IMPACT 10x10x10 Initiative), corporate champions commit to “measure and publicly report on progress to achieve gender equality”, “heads of State commit to personally champion and launch a HeForShe campaign in their own country” (HeForShe IMPACT 10x10x10 Initiative). Each Champion have committed to “deliver real change within and beyond their own institutions” (HeForShe IMPACT 10x10x10 Initiative) and to publish report about their implementations to share own practices with other leaders.

Flood (2017) gives four points of critique of the HeForShe movement. First, that HeForShe asked only to sign a commitment pledge online and that is too little to be expected from men. Second, HeForShe does not provide enough instructions on how to change patriarchal social and cultural norms. Third, “HeForShe’s appeals to men imply that the problem is one of individual men’s misdeeds, absolving men as a group from collective responsibility for cultures and systems of oppression” (Flood 2017, p. 51) and forth,

HeForShe “does little to challenge men and invite them into personal and social change” (Flood 2017, p. 51). Flood’s critique of HeForShe efforts was published in 2017, before the Impact Report 2018 was issued. This Report shows the concrete actions, implementations and changes Champions have reached in their efforts in solving gender inequality issues.

My analysis of HeForShe’s social impact will provide counter arguments to Flood’s critique. In addressing Flood’s critique, I want to point out that first, it is not just a pledge. I will show how the Champions bring on changes in their communities. There is also more information on HeForShe website, which shows examples of concrete actions which either individual activists or groups take in different countries. Second, there is range of instruction in the form of “Tips for Understanding and Managing Your Emotions” (HeForShe Male Allies Guide Gender Equality), toolkits for individuals (HeForShe Action Kit for Individuals), universities (HeForShe’ Action Kit. Universities), companies (HeForShe Action Kit Work Place), instructions how to arrange the events to promote gender equality (The Barbershop Toolbox’) and shared practices which are offered by Champions (HeForShe Emerging Solutions for Gender Equality 2018 Report) and which can be applied within different local contexts.

In my research, I investigate what impact the HeForShe movement has on the UN gender equality discourse. How the rhetoric of encouraging men to participate in solving gender inequality issues is transformed to the change in gender equality practices, which HeForShe Champions in cooperation with UN Women help to promote in local communities.

### **3 RESEARCH DESIGN**

#### **3.1 Methods**

In my research, I tracked and analyzed the changes in the UN discourse of gender equality. I focused on documents which contain men representations in the UN gender equality discourse. I performed three-step analysis to explore how the HeForShe movement changes representations of men in the UN gender equality discourse, and what impact such change has on this discourse. First, I identified the main shifts in the UN gender equality discourse which are manifested through modified rhetoric of men’s involvement in solving gender

inequality issues. I utilized the post-structuralist discourse analysis suggested by Kevin C. Dunn and Iver B. Neumann (2016). Second, I used Hedström's and Swedberg's (1998) an analytical mechanism-based approach to explain how the change in representations of men in the UN gender equality discourse help to transform the rhetoric of involving men into actions taken by men. In this step, I used the results of predicate analysis (Dunn's and Neumann's 2016) of my data. It helped me to show the path from the rhetoric to the action. I have built a bridge between the text and the practice, between the representation and the factual form of such representation. Third, I showed how James Coleman's (1957) theory of network diffusion explains the spread of HeForShe Champions exemplary actions from the global platform into the local communities.

### **3.1.1 Post-Structuralist Discourse Analysis**

In my thesis, I have identified the shifts in the UN gender equality discourse by analyzing significant documents which manifested the important social changes. The significance of these documents lays with how they show different understanding of the same rhetoric at different historical points of time, and how the interplay between the text and the social perception of the discourse occurs. That is why a post-structuralist view that the “social world is in flux” (Dunn and Neumann 2016, p. 29) helped me to interpret the discourse through its changes.

In their choice of approach to discourse analysis, Dunn and Neumann (2016) point out that such approach might differ between the social scientists. This difference is based on how the researcher understands the “philosophy of science” (Dunn and Neumann 2016, p. 70). Structuralists like Claude Lévi-Strauss (1967), they (Dunn and Neuman 2016) continue, focus on comparison of structures which can be observed in order to identify the concealed structures. Post-structuralists dismiss the idea of hidden structures. Grounding their approach in Foucault (1970; 1973), post-structuralists believe that the social relations are expressed in a language and an institutions producing the linguistic representations of discourse. They state that “there is nothing behind, beyond, or outside of discourse” (Dunn and Neumann 2016, p. 70).



The discourse consists of “representational practices” (Dunn and Neumann 2016, p. 9) which create meanings. By analyzing such meanings, scientist produce the knowledge about the ways the societies “attach meaning and values to the material world around us” (Dunn and Neumann 2016, p. 9). This process of subscribing of meanings happens through the discourse construction.

In my discourse analysis I went through three steps. First, I have identified my discourse. I used the UN documents for my research. I made a specific choice of texts which use the representations of men. Such representations are a part of the UN gender equality discourse. I have utilized these texts as means of understanding how men were involved in the UN gender equality discourse. Second, I have mapped the discourse. I did so by identifying the representations of the UN gender equality discourse and the representations of men in gender equality discourse to show their change through the time period from 1945 to 2018. I have detected four themes, within which the UN gender equality discourse is framed: human rights, women’s rights, men’s position in the UN gender equality discourse and gender equality. Then, I have identified significant shifts in the discourse, which show how the representations of gender equality were constructed through time. Finally, I have detected the layers in discourse. I explored how the change in representations of discourse can initiate actions.

Every shift in the UN gender equality discourse was pushed by some social change which tried to balance gender relationship conflict. During such shift, the rhetoric utilized different representations of gender equality. Beattie (2004) stresses the importance of paying attention to social conflict which constitutes a part of a change, be it a positive or a negative one. He (Beattie 2004) refers to Firth’s point about social change that it “almost always involves some degree of conflict” (Beattie 2004, p. 244). Beattie (2004) talks about the need to clarify what conflict research investigates. He (Beattie 2004) names three types of conflict: “conflict on the level of action”, “conflict on the level of belief”, “conflict of values” (p. 244). In my research, these three levels interplay with each other. The conflict happens within the chain ‘rhetoric (as belief) – action (as practice) – values (as culture)’. The UN gender equality discourse prescribes certain ways of attitude and behavior between genders and towards genders. It proposes norms of behavior which need to be incorporated to everyday life practices. In this sense, the UN creates a global exemplary culture which aims to affect or modify values of local communities around the world. In this chain ‘belief-action-value’, there is a conflict within every transition. Gender equality rhetoric expressed through the UN

texts can have difficulties while trying to be transformed into actions. The actions might have a problem in terms of adjusting them to local cultural practices. Therefore, there is a need of interpretation of global values within local context.

### 3.1.2 Data

The focus of my discourse analysis is the change of representations of men in the UN gender equality discourse. The UN written texts are the primary sources of my data for the discourse analysis. I have chosen documents which represent significant changes within the UN gender equality discourse: documents of world conferences, programmes, the UN declarations, agendas, programme evaluations. I had to discard the documents which did not represent substantial changes. The reason for passing over the certain texts was either the repetition of the same rhetoric through the documents of different years or the lack of relevance to the topic of involvement of men in the UN gender equality discourse.

I went through four main steps in collecting my data. First, I have decided on the chronological frame. The starting point of my data search was HeForShe Impact Report (2018), because I analyzed what impact the HeForShe movement has on the UN gender equality discourse. I traced the UN gender equality discourse back to 1945 to the Charter of the United Nations, to the year when the United Nations was founded. I have applied “an elastic approach” suggested by Mutlu and Salter (2013, p. 114 in Dunn and Neumann 2016, p. 59). This approach investigates the changes and modifications of discourse over the period of time and helps to detect which representations enter or exit the discourse, and also what new representations emerge over time. (Dunn and Neumann 2016, p. 59). I have utilized this approach to follow the emergence of representations of men as agents of change within the UN gender equality discourse.

The second step was to collect the documents which contain the representations of gender equality discourse. I have collected texts in the chronological order starting from 1945. I have chosen such order to track the changes in discourse of gender equality. The application of intertextuality technique guided me through the choice of each next document. When one utilizes intertextuality technique, one searches for “linguistic expression” (Dunn and Neumann, 2016, p. 31) which “carries weight from previous relations with other linguistic expressions” (Dunn and Neumann, 2016, p. 31). I have built a collection of texts

which are presented in the Appendix A ‘Linguistic Representations of the UN Gender Equality Discourse’. First, I made a search using the expression ‘gender equality’, but I have found out that such search takes me only to the documents of 1990s. Then, I searched texts using the word ‘equality’, and it took me all the way back from 2018 to the UN Charter of 1945. I needed to find the documents which contain the representations of gender equality, and not just the equality. I had to switch my search word to ‘sex’, ‘women’ and ‘men’, because the concept of gender has entered the UN rhetoric in 1990s, and word ‘sex’ was substituted with word ‘gender’. I have collected the documents. After that, I needed to filter all texts to find the examples of gender equality representations. I have collected the sentences and bigger pieces of texts and placed them to the Appendix A which consists of three columns: the year of the document, the document, where I placed the piece of text from the document, and the column with linguistic representations of gender equality.

The third step in tracking my data was to find the significant shifts in the discourse. In the beginning of my search I have noticed the difference in gender equality representations. My initial search through the expression of ‘gender equality’ or ‘gender’ took me back only to 1990s. The result of tracking the shifts is presented in the Appendix B, which describes the year, the shift and the source.

The fourth step in collecting my data was a search of the representations of men in the UN texts. I used this block of data to work on predicate analysis which “examines the verbs, adverbs, and adjectives predication that are attached to nouns within specific texts” (Dunn and Neumann 2016, p. 63). The data for this part is collected in the Appendix C ‘Predication’. This analysis helped me to understand how men were addressed in the UN gender equality discourse, what roles and responsibilities were ascribed to them. Such approach helped to analyze how the meanings of representations could enable “actors to understand and act in certain ways” (Dunn and Neumann 2016, p. 63). In case of my research, the actors are men, because I investigate how representations of men are modified within the UN gender equality discourse through a certain period of time.

I worked with the same set of predicate analysis data in the second part of my analysis where I have applied Hedström’s and Swedberg’s (1998) analytical mechanism-based approach to investigate the change in the representations of men in the UN texts within gender equality discourse. In the third part of my analysis, where I looked into ways HeForShe exemplary actions spread within local communities, I used documents related to

the HeForShe movement. These documents are presented both in the Appendix A ‘Linguistic Representations of the UN Gender Equality Discourse’ and the Appendix C ‘Predication’.

Scholarly work as well as primary documents take part in constructing the discourse. I utilized scholarly works through all three steps of my analysis – the discourse analysis, the mechanism-based approach for the explanation of changes in the UN gender equality discourse and the application of network diffusion theory.

## 3.2 Interpretation of Results

### 3.2.1 Macro-Micro-Macro Model: Social Mechanisms

I have detected the shifts in the UN gender equality discourse and the changes in representations of men within it, which led to the HeForShe movement actions for tackling gender inequality issues. After that, I have applied Hedström’s and Swedberg’s (1998) social mechanism-based approach for explanation of such changes. They (Hedström and Swedberg, 1998) understand the social mechanism as a mean for explanation of the connection between the events – how certain event may trigger another event and how this connection is established. The explanation of a particular social event, Hedström and Swedberg (1998) suggest, “require resort to several elementary mechanisms” (p. 21). They (Hedström and Swedberg 1998) built the typology of three social mechanisms based on James Coleman’s (1986) macro-micro-macro model which aims “to conceptualize collective social action” (p. 21):

[T]he general thrust of this model is that proper explanations of change and variation at the macro level entails showing how macro states at one point in time influence the behavior of individual actors, and how these actions generate new macro states at a later time. That is, instead of analyzing relationships between phenomena exclusively on the macro level, one should always try to establish how macro-level events or conditions affect the individual (Step 1), how the individual assimilates the impact of these macro-level events (Step 2), and how a number of individuals, through their actions and interactions, generate macro-level outcomes (Step 3). This way of conceptualizing social action lends itself in a very natural way to a typology of

mechanisms: macro-micro mechanisms, micro-macro mechanisms, and micro macro mechanisms... (pp. 21-22)

### 3.2.2 Network Diffusion Theory

I have applied James Coleman's (1957) theory of network diffusion to explain how the change prepared by the allyship between UN Women and HeForShe Champions spreads further through local communities.

Coleman, Katz and Menzel (1957) have introduced the network diffusion theory to explain the social process which spreads the message with the effect of a snow-ball. They have mentioned that anthropologists and sociologists usually studied such processes "by examining the ecological distribution of the trait at successive points in time" (Coleman, Katz and Menzel 1957, p. 253). Authors have suggested to measure the "effectiveness of networks of interpersonal relations at each stage of the diffusion process" to explain how the message or the attitude spreads.

I have applied this theory to understand why HeForShe Champions were effective in implementing gender equality strategies. I saw described by Coleman, Katz and Menzel (1957) social processes as social mechanisms (Hedström and Swedberg 1998) which generate actions through three phases of macro-micro-macro model. The first social mechanism is the invitation which the UN Women issue to a leader. This is the invitation to be an ally. The second one is a personal action of an ally. The third one is implementation of programmes. After an action and a message is passed from micro to macro level to more and more people, like a "chain-reaction process" (Coleman, Katz and Menzel, 1957, p. 262), the exemplary actions of a leader-ally trigger a further change in cultural practice in a particular cultural setting.

The starting point of the influence which bring the desired change is an individual.

Coleman, Katz and Menzel (1957) describe this process with the example of how new medicine is introduced into communities. Authors (Coleman, Katz and Menzel, 1957, pp. 253-262) see the respect of the doctor by patients, the doctor's position in the community, his acknowledgement by his colleagues and his scholarly work as factors which guarantee the sales of the medicine. HeForShe and the diffusion of gender equality discourse can be

understood in a parallel fashion. These descriptions of influential standing of a communal doctor fit into the descriptions of a leader-ally who earned his privileges, the characteristics possessed by HeForShe Champions.

HeForShe Champion is invited to a UN platform which is built as a network spreading the vision. Every leader-ally translates the vision and incorporates it to his network where he is an authority. Individual action is multiplied through the implementation of programmes which involve further participation of more and more people. First, within the corporation, the university campus, the local community. The new set of ideas and values modifies the patterns of the attitudes and the behavior. It spreads further through social networks, through social contacts. The initial action serves as an exemplary behavior and gets adopted by more and more people within certain cultural settings. Thus, the UN global ideology gets translated by the representatives of the local culture. The exemplary action become a new cultural practice.

## **4 DISCOURSE ANALYSIS**

### **4.1 Choice of Discourse**

The main focus of my research is the change of the UN gender equality discourse and how the HeForShe movement modifies the discourse. The ally leaders translate the UN universal rhetoric of gender equality, introduce it within the local contexts and promote new cultural practices. Such change can be understood through the historical lens. I applied “an elastic approach” (Mutlu and Salter 2013, p. 114 in Dunn and Neumann 2016, p. 59) which investigates the changes and modifications of discourse over period of time. I utilize this this approach to follow the emergence of representations of men as agents of change within the UN gender equality discourse. For my data collection, I have chosen a historical frame from 1945 till 2018 when the Impact Report (2018) of HeForShe Champions was published. The strategies and concrete results of HeForShe Champions’ activities were presented and explained in this report. I have performed the analysis chronologically. I went through the

primary sources and have combined them with the scholarly work according to timeline when they were issued. It helped me to understand how the UN gender equality discourse was constructed.

## 4.2 Mapping Discourse

I have started framing the UN gender equality discourse for my research from HeForShe Impact Report (2018) published by UN Women, and then I have traced it back to year 1945 to The Charter of United Nations. I have chosen the combination of texts which played a major role in the “production of knowledge” (Dunn and Neumann, 2016, p. 62) about the discourse I have explored. I have investigated how the UN constructed gender equality discourse through time and how it positioned men in it. I went through texts and picked linguistic representations of the UN gender equality discourse which are presented in Appendix A. These texts contain linguistics expressions ‘gender equality’, ‘equality’ or ‘equal rights’, ‘sex’, ‘women’ and ‘men’: “gender equality in all spheres of life”, “men play a key role in bringing about gender equality” (The International Conference on Population and Development (ICPD) in Cairo 1994, p. 36), “equal rights of men and women” (The Charter of United Nations 1945, p. 2), “solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to ... sex” (The Charter of United Nations 1945, p. 3), “differential rates between workers which correspond, without regard to sex, to differences, as determined by such objective appraisal, in the work to be performed shall not be considered as being contrary to the principle of equal remuneration for men and women workers for work of equal value” (Equal Remuneration Convention 1951 (No. 100), p. 3), “discrimination against women” (Draft Declaration on the Elimination of Discrimination Against Women 1963, p. 41), “universal recognition of the principle of the equality of men and women, *de jure* and *de facto*...” (The General Assembly, Twenty-seventh Session 3010 (XXVII) 1972, p. 66). That was the order of my search. Like I have already mention in the discussion of my data ‘gender equality’ expression took me back only to 1990s, however the equality between men and women was expressed already in the UN Charter (1945) text.

Going through the documents using above mentioned search strategy I have collected a database of documents from 1945 to 2018. All these documents address gender equality, gender inequality issues and discrimination of women or men. This search has showed that the discourse of gender equality had different representations, which were changing through time. I have detected four main frames which are present in the UN gender equality discourse. First, the human rights frame, where the documents address universal human rights and equality between sexes. Second, the women's rights frame, where the documents are dedicated to political, economic and social rights of women. Also, the questions of discrimination of women based on their sex are presented within this second frame. Third frame contains the texts which address men's position in the UN gender equality discourse, their role and responsibilities in solving gender inequality issues. The final frame is gender equality frame, where the imbalance between socially constructed gender roles is discussed and the documents which show how the representations of the equality between women and men are modified into linguistic expressions 'gender equality', and words 'sex', 'women' and 'men' are changed into 'gender'. Each frame has own linguistic representations, which I have listed below.

#### **4.2.1 Human Rights Frame**

The notion of human rights carries the meaning of "rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status" (United Nations), a "*set of moral and legal principles*" (The Cambridge Encyclopedia of Anthropology), "norms that aspire to protect all people everywhere" (The Stanford Encyclopedia of Philosophy) from any form of discrimination. The UN Gender equality discourse is placed within the human rights frame to guarantee people of all sexes and gender identities the equal rights and the protection from any form of abuse.

The linguistic representation of the UN gender equality rhetoric was initially formulated as "equal rights of men and women" (The Charter of United Nations, 1945 p. 3; The Convention on the Political Rights of Women 1952, p. 27). The equality of rights of men and women was placed within the "fundamental human rights" (The Charter of United Nations, 1945 p. 3) frame, where the sexes were generalized as "all without distinction as to ... sex..." (The Charter of United Nations, 1945 p. 3), "all human beings" (The Universal Declaration of Human Rights 1948, p. 4; C111 Discrimination (Employment and



Occupation) Convention 1958, preamble), “everyone ... without distinction of any kind, such as ... sex” (The Universal Declaration of Human Rights 1948, p. 4), “the equality of human rights for women and men in society and in the family” (UN Committee on the Elimination of Discrimination Against Women 1994), “all women and men” (Beijing Declaration 1995, § 38), “the collective responsibility of the governments of the world to uphold human dignity, equality and equity”, (United Nations Millennium Declaration 2000, p. 1), “we need everyone to be involved” (Emma Watson HeForShe 2014), “not just a women’s issue, it’s a human rights issue”, “HeForShe is an invitation for men and people of all genders” (HeForShe Movement), “everyone to get involved if we are to turn the tide” (HeForShe IMPACT 10x10x10 Brief 2015).

The equal attention to women and men also was linguistically expressed like “equality between men and women” (The General Assembly, Twenty-seventh Session 3010 (XXVII) 1972, pp. 66-67; UN General Assembly Resolution 30/3520, 1975, p. 96), “achievement of the equality of women and men” (World Conference on Women UN General Assembly Resolution 30/3520, p. 96), “equality between women and men means equality in their dignity and worth as human beings as well as equality in their rights, opportunities and responsibilities” (Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace 1975, §1), “women and men have equal rights and responsibilities in the family and in society” (Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace 1975, §5), “the equal rights and opportunities of women and men must be assured” (United Nations Millennium Declaration 2000, § 6).

Gender equality representations address equally men and women. This talk of equal rights between women and men is a part of a range of human rights and are not addressed in a separate document. Thus, gender equality discourse within this time period and frame does not specify yet what inequality issues might exist in the societies. Who might have more privileged position in this male-female relationship? The documents do not tell us yet about gender power imbalance.

#### **4.2.2 Women’s Rights**

By women’s rights the UN understand human rights but emphasizes women to address the question of discrimination of women’s rights. By discrimination the UN (C111 -

Discrimination (Employment and Occupation) Convention 158, article 1) understands “...any distinction, exclusion or preference made on the basis of race, colour, sex, religion, political opinion, national extraction or social origin, which has the effect of nullifying or impairing equality of opportunity or treatment in employment or occupation...”.

As I have mentioned before, the UN gender equality discourse has started by the generalizing textual representations of male and female sexes or by paying equal attention to women and men. The focus specifically on women within equality discourse has shifted already in 1946, when the UN has established the Commission on Status of Women. The goal of the Commission was to “make recommendations to the Council on urgent problems requiring immediate attention in the field of women’s rights” (CSW Founding Resolution, p. 525).

The representations of focus on women’s rights took different forms through the years: “discrimination against women” (1921 (XVIII) Draft Declaration on the Elimination of Discrimination Against Women 1963, p. 41), “women's equality and the human rights of women” (Vienna Declaration and Programme of Action 1993, § 40) , “equal rights for women in the United Nations” (The Ad Hoc Group on Equal Rights for Women in the United Nations, 1996).

Representations of focus on women’s rights were also expressed as the comparison of women’s rights to men’s: “granting to women the same political right as to men” (Political Rights of Women, resolution 56 (I) 1946, p. 90), “women on equal terms with men”, “equal rights with men in the field of civil law” (The Declaration on the Elimination of Discrimination against Women 1967, p. 36), “equal status with men” (Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace 1975, §2), “women, like men” (Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace 1975, §6), “participation of women on equal terms with men in all fields” (The Convention on the Elimination of All Forms of Discrimination against Women, 1979), “grant equal rights with men” (UN Committee on the Elimination of Discrimination Against Women 1994, article 9), “accord to women equality with men before the law” (UN Committee on the Elimination of Discrimination Against Women 1994, article 15).

Documents within this frame tell us that gender equality discourse addresses concern about women’s position in the society, about depriving women of equal to men political,

economic and social rights. Gender relationship still are not addressed within this frame. Women's rights are compared to men's rights. This is the only way men are addressed in the documents of time period and within this frame – as a part of a problem of discrimination of women.

#### **4.2.3 Men's Position in the UN Gender Equality Discourse**

The explicit representations of men's role and responsibilities in gender equality discourse started to be present from 1975, accelerated through several waves during 1990s and early 2000s, and peaked in 2014 in the UN documents. In 2014, UN Women has launched the HeForShe movement as a platform where men can contribute to solving gender inequality issues. I present more detailed analysis of how the United Nations creates representations of men as agents of change in gender equality rhetoric in a later section. Here, I list the examples of the position of men in discourse: “men should participate more actively, creatively and responsibly in family life” (Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace 1975, §5), “men play a key role in bringing about gender equality” (Programme of Action of the International Conference on Population Development 1994, p. 36), “male responsibilities in family life”, “men's responsibility to and financial support for their children and families”, “promote the full involvement of men in family life and the full integration of women in community life” (Programme of Action of the International Conference on Population Development 1994, p. 37), “encourage men to participate fully in all actions towards equality” (Beijing Declaration 1995, § 25).

Men got a special attention during arranged Expert Group Meeting on “The role of men and boys in achieving gender equality” which took place in October 2003 in Brazil. The final report (The Role of Men and Boys in Achieving Gender Equality 2003) shows big range of representations of men's position in the UN gender equality discourse: “attention to the critical role men and boys can play in the achievement of gender equality is relatively recent within the United Nations.”, “attention to men and boys”, “the positive role men and boys can and do play in promoting women's empowerment” (p. 3), “to engage men and boys in the promotion of gender equality” (p. 4), “the role of men and boys in the achievement of gender

equality will not only benefit women and girls as well as men and boys, but can contribute effectively to the achievement of human rights” (p. 4), “work with men as allies to women”, “define specific roles for men and boys in developing and implementing policies and programmes for gender equality”, “work with the men in positions of greatest power and influence (as local and national leaders, and policy makers)”, “recognize the diversity of men’s situation and assess the specific situations, interests, identities and privileges of different groups of men and boys and address their specific needs”, “respond to the complexity and diversity of meanings, desires, practices and identities in men’s sexual lives”, “mobilize men to end the interpersonal and institutional violence that sustains and results from gender inequality” (p. 14), “connect gender equality measures involving men and boys with a general framework of human rights and social justice” (p. 15).

The knowledge and the awareness rhetoric continued during the United Nations Commission on the Status of Women forty-eighth session in 2004: “to equip men with gender-specific knowledge and skills and to mobilize a critical mass of men to serve as positive agents of change” (p. 61), “need to increase men’s and boys’ awareness of the consequences of irresponsible sexual behaviour” (p. 61), “men should strengthen their efforts to stop violence against women” (p.62).

Another major event which was dedicated to the idea of involving men in gender equality issues took place in 2009 at The Global Symposium on Engaging Men and Boys in Gender Equality in Brazil. A summary report (2009) carries representations of men’s position in the discourse. For example, “support the positive rights of men of all sexualities” (p. 56), “world mobilization of men and boys”, “to engaging men and boys”, “to recognize the positive role of men and boys – and their own personal stake – in overcoming gender injustices” (p. 59).

As the goal of my research is to understand the impact the HeForShe movement has on the UN gender equality discourse, I am closing this section with the linguistic representations of men’s positions: “men and boys ... to be advocates for gender equality”, “men ... gender equality is your issue too” (Emma Watson 2014), “HeForShe is an invitation for men and people of all genders to stand in solidarity with women to create a bold, visible and united force for gender equality” (HeForShe Movement), “I encourage all men and boys to join me by pledging their commitment to the HeForShe campaign”, “men and boys, all over the world, should become active agents of change”, “men are and should be allies in this

regard; in their capacity of managers, teachers, partners, fathers and brothers”, “to encourage our male employees, as well as sons, husbands, brothers and fathers to pledge their support and take action”, “giving them [male colleagues] the practical tools to act as champions of change” (HeForShe IMPACT 10x10x10 Initiative).

The representations of men are introduced through assigning their roles and responsibilities in solving gender inequality issues. In 1990s, the UN first described men’s roles and responsibilities in an informative manner. Such documents are addressed to a ‘reader’, whoever it might be. Mostly, such documents address state governments, suggesting them to take into account men’s potential useful participation in gender equality discourse: “governments should consider changes in law and policy to ensure men’s responsibility to and financial support for their children and families.” (The International Conference on Population and Development (ICPD) in Cairo 1994, p. 37). In 2000s, the UN started to address men directly - it initiated a conversation with men by inviting men to be agents of change, allies and advocates for gender equality.

#### **4.2.4 Gender Equality**

The United Nations’ understanding of the notion of gender equality is the “the equal rights, responsibilities and opportunities of women and men and girls and boys” (OSAGI). The concept of gender which is a part of this notion is explained like socially constructed “attributes and opportunities associated with being male and female and the relationships between women and men girls and boys, as well as the relations between women and those between men” (OSAGI). The concept of gender equality which is used in the United Nations rhetoric nowadays did not have linguistic representations in the UN texts up until early 1990s. It went through several modification phases: first, being formulated as a notion of equality, later on, through the rhetoric of equal rights of men and women, then having a distinct position as women’s rights, and, finally, got own standing in the UN gender equality discourse.

The linguistic representations of gender concept within the UN equality discourse is clearly present starting from 1990s: “men play a key role in bringing about gender equality”, “gender equality in all spheres of life” (Programme of Action of the International Conference on Population Development 1994, p. 36), “gender-sensitive policies and programmes”,

“gender equality” (Beijing Declaration 1995, § 19), “gender perspectives reflected in all our policies and programmes” (Beijing Declaration 1995, § 38), “gender mainstreaming” (Beijing Platform of Action 1995, p. 11), “gender analysis”, “gender perspective”, “gender balance”, “gender mainstreaming”, “gender equality” (OSAGI 1997), “gender equality and the empowerment of women” (United Nations Millennium Declaration 2000 p. 5), “gender perspectives”, “gender equality”, “attention to the critical role men and boys can play in the achievement of gender equality is relatively recent within the United Nations”, “the shift from a focus on women to the perspective of gender relations”, “a focus on the role of men and boys in the achievement of gender equality” (The Role of Men and Boys in Achieving Gender Equality 2003, p. 3), “to engage men and boys in the promotion of gender equality” (The Role of Men and Boys in Achieving Gender Equality 2003, p. 4), “emphasize the active stake that men and boys have in gender equality”, “develop integrated gender policies” (The Role of Men and Boys in Achieving Gender Equality 2003, p. 13), “define specific roles for men and boys in developing and implementing policies and programmes for gender equality”, “mobilize men to end the interpersonal and institutional violence that sustains and results from gender inequality” (The Role of Men and Boys in Achieving Gender Equality 2003, p. 14), “connect gender equality measures involving men and boys with a general framework of human rights and social justice” (The Role of Men and Boys in Achieving Gender Equality 2003, p. 15), “mainstreaming a gender perspective into all policies and programmes in the United Nations system”, “new culture of gender equality”, “incorporating gender issues into all education curricula beginning in early childhood”, (United Nations Commission on the Status of Women 2004, p. 60), “the media should therefore be encouraged to portray women and girls, men and boys, in non-stereotypical roles”; “gender-sensitive messages”, (United Nations Commission on the Status of Women 2004, p. 61), “gender equality not just as a woman’s issue, but as a responsibility of society as a whole, and of both men and women” (United Nations Commission on the Status of Women 2004, p. 62).

A special attention was given to gender identities and gender transformation at The Global Symposium on Engaging Men and Boys in Gender Equality in Brazil (2009): “gender transformation”, “changing the broader gender systems per se”, “changing the gender power dynamics involving both women and men”, “gender-transformative programming”, “gender-equitable” behaviors” (p. 8), “promote awareness and acceptance of gender diversity and avoid gender binaries”, “multiple gender definitions in diverse societies”, “gendered

framework rather than a sexual identity framework”, (p. 9), “the role of culture and religion when seeking to transform gender norms” (p. 10), “gender identities” , “strategies that shift gender norms and encourage men to share the joys and burdens of caring for others with women” , “sexual and gender diversities and sexual rights” (p. 56), “sexual and gender identities” (p. 57).

HeForShe continues the rhetoric of inclusiveness of all gender identities in the gender equality discourse: “men and boys ... to be advocates for gender equality”, “men ... gender equality is your issue too” (Emma Watson 2014), “global solidarity movement for gender equality”, “HeForShe is an invitation for men and people of all genders to stand in solidarity with women to create a bold, visible and united force for gender equality” (HeForShe Movement 2014), “together we can accelerate progress towards achieving gender equality” (HeForShe Impact 10x10x10 Initiative 2015), “measure and publicly report on progress to achieve gender equality”.

The rhetoric of men’s and women’s equal rights was framed by the notion of sex which referred to “biological differences between men and women” (Convention on the Elimination of All Forms of Discrimination against Women 2010, p. 4). The notion of gender is explained differently in the UN documents:

[T]he term “gender” refers to socially constructed identities, attributes and roles for women and men and society’s social and cultural meaning for these biological differences resulting in hierarchical relationships between women and men and in the distribution of power and rights favouring men and disadvantaging women. This social positioning of women and men is affected by political, economic, cultural, social, religious, ideological and environmental factors and can be changed by culture, society and community. (Convention on the Elimination of All Forms of Discrimination against Women 2010, p. 4)

Like I have mentioned, the notion of gender entered the UN documents in 1990s, even though scholars have addressed this concept before that time. Okin (1989) in her book *Justice, Gender and the Family* discusses the concept of gender as “deeply entrenched institutionalization of sexual difference” (p. 6). This difference is socially constructed and rejects biological determinism. Okin (1989) emphasizes the importance of feminists’ research

on connection of the concept of gender and problems of social justice; she points out that the topic of “domination of women by men, being natural” (p. 7) was not examined in the debates about social justice.

Such switch to gender injustice discussion, where women are dominated by men, brought up the theme of women’s empowerment into the UN gender equality discourse. The empowerment rhetoric brought the topic of the allyship to the conversation which addresses the question of how women can be assisted in this journey of getting more power and the equal standing with men.

The UN initially viewed men as an abstract category in gender equality rhetoric. HeForShe became a platform where the UN gave the opportunity to male leaders, the Champions, to make a change in the process of reaching the gender balance within the social structures. The turn to men within the discourse has coincided with the shift from equality between men and women to gender equality rhetoric. This shift has manifested as the change in the way how equality between men and women was understood and phrased in the UN documents. From the frame of universal equality of right between men and women, which was represented as “equality of rights of men and women”, “universal attainment of equal rights of men and women” (The Convention on the Political Rights of Women 1952, p. 27) the rhetoric have changed to the discussion of gender roles of men and women and social structural inequalities: “better understanding of gender roles and relations, and related structural inequalities, increases opportunities for effective policy measures and actions for overcoming inequalities” (Final report “The Role of Men and Boys in Achieving Gender Equality” 2003, p. 3), “gender equality in all spheres of life” (Programme of Action of the International Conference on Population Development 1994, p. 36).

The process of construction of gender equality discourse by the UN thus went through four major frames of development. First, the equality rhetoric addressed women and men with equal attention as human beings who are equally intitle to have human rights. Second phase went under the slogan of women’s rights. Women got specially dedicated space in the UN gender equality discourse. The rhetoric of explanation of women’s rights as human rights, that is the same as men’s rights, took the biggest space in the discourse in terms of the attention and the time. Men were perceived as a cause of inequality in this rhetoric. Third phase, which had a rhetoric of men’s responsibilities and role, have started almost at the same



time as the fourth phase, which was dedicated to understanding of gender relationship within the social structures.

### **4.3 Layering Discourse**

#### **4.3.1 Equality between Men and Women**

I have layered the discourse by identifying the documents and the events which represent the shifts when the discourse representations were modified. I have worked through all my data of primary sources (see Appendix A) and have built a chronological table of shifts (see Appendix B). I have chosen only those documents which brought some novelty into the discourse.

The discourse began with the rhetoric of equality in The Charter of United Nations (1945). This notion of equality was split between the binary opposition of sexes – women and men. In the next step, women got own place in the discourse in a form of The Commission on the Status of Women (1946). The rhetoric of gender equality put focus on women's political, economic and social rights. The vulnerability of rights was further explained through the notion of discrimination, when The International Labour Organization (ILO) had adopted the Discrimination (Employment and Occupation) Convention (1958). The discrimination on basis of sex at work got the attention. Few years after that, women again got separate standing in the gender equality discourse in a form of Declaration on Elimination of Discrimination against Women (1967).

#### **4.3.2 Women's Agency**

The World Conference on Women in 1975 marks the turn to women's agency, to encouragement of their active participation in developing and implementing policies. I have detected several stages of change of the UN gender equality discourse. The representations of men and women in this discourse, which started as an equality discourse, described the equality on paper. The discourse then has developed into a field of fight for women's rights.

The representations of women's position in the UN gender equality discourse has developed from the theme of 'the equal to men rights' to 'women's empowerment': "granting to women the same political right as to men" (Political Rights of Women, resolution 56 (I) 1946, p. 90), "women on equal terms with men", "equal rights with men in the field of civil law" (The Declaration on the Elimination of Discrimination against Women 1967, P. 36), "equal status with men" (Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace 1975, § 2), "grant equal rights with men" (CEDAW General Recommendation No. 21: Equality in Marriage and Family Relations 1994, article 9), "The objective of the Convention is the elimination of all forms of discrimination against women on the basis of sex. It guarantees women the equal recognition, enjoyment and exercise of all human rights and fundamental freedoms in the political, economic, social, cultural, civil, domestic or any other field, irrespective of their marital status, and on a basis of equality with men." (Convention on the Elimination of All Forms of Discrimination against Women 2010, p. 4).

Extra nuance of empowerment was added to the rhetoric since 1995: "remove all obstacles to gender equality and the advancement and empowerment of women" (Beijing Declaration 1995, § 24), "promote gender equality and the empowerment of women" (United Nations Millennium Declaration 2000, § 20), the establishment of the UN Entity for Gender Equality and the Empowerment of Women UN Women (2010), "how to accelerate women's economic empowerment" (HeForShe Emerging Solutions for Gender Equality 2018 Report)

### **4.3.3 Gender Mainstreaming and Men's Role**

Up until early 1990s, the concept of gender did not have linguistic representations in the UN gender equality discourse. It was addressed by turning to the expressions like women and men or sex. The notion of gender has entered the UN rhetoric through The Vienna Declaration and Programme of Action (1993). The International Conference on Population and Development (ICPD) in Cairo (1994) became a platform where the concept of gender equality got own standing. At the same time, men's role and responsibilities in solving gender equality issues were discussed. From this point on, men got a visible place in the UN gender equality discourse.

The position of men in gender equality discourse can be interpreted as a position of power. These representations of power are expressed via the UN rhetoric of power imbalance between men and women: “men play a key role in bringing about gender equality since, in most societies, men exercise preponderant power in nearly every sphere of life” (Programme of Action of the International Conference on Population Development 1994, p. 36), “the role of men and boys in challenging and changing unequal power relations is critical” (Final report “The Role of Men and Boys in Achieving Gender Equality” 2003, p. 3), “constructive ways of reducing or eliminating power differentials by promoting the position of women relative to men” (The Global Symposium on Engaging Men and Boys in Gender Equality 2009, p. 8). As viewed by scholars, such social role of men as power holders (Okin 1989; Connell 2005; Hendra, Fitzgerald and Seymour 2013; Gutmann 2014) stayed persistently through the time frame of analyzed by me discourse. In *Justice, gender and the family* Susan Okin (1989) writes about still existing inequalities between men and women in 1980s. She (Okin 1989) explains that gender injustice within patriarchal legal system was rooted in a traditional view “in which “individuals” were assumed to be male heads of household”.

In her article *Change among the Gatekeepers: Men, Masculinities, and Gender Equality in the Global Arena*, Raewyn Connell (2005, pp. 1801, 1805) points out that even though the equality between men and women is “a doctrine well recognized in international law”, most policy documents which carry gender equality rhetoric “do not name men as a group”. She (Connell 2015) elaborates further on this statement of ghost position of men by saying that they are “present as background through these documents” (p. 1805):

[I]n every statement about women’s disadvantages, there is an implied comparison with men as the advantaged group. In the discussions of violence against women, men are implied, and sometimes named, as the perpetrators. In discussions of gender and HIV/AIDS, men are commonly construed as being “the problem,” the agents of infection. In discussions of women’s exclusion from power and decision making, men are implicitly present as the power holders. (Connell 2005, pp. 1805-1806)

According to Connell (2005, p. 1808), such position of power brings men globally a “patriarchal dividend”. Still in 2013, in the article *Towards a New Transformative Development Agenda: The role of Men and Boys in Achieving Gender Equality* Hendra, Fitzgerald and Seymour reaffirm the position of men as the “disproportionate holders of power” (2013, p. 105) while discussing possible ways of participation of men in gender

equality issues. I place here the citation by Matthew Gutmann from his chapter *Alternative Cultures of Masculinity: An Anthropological Approach* in *Alternative Masculinities for a Changing World* (2014) to bring this discussion about the global male dominance closer to the moment of launch of the HeForShe movement. He (Gutmann 2014) concludes that “even a cursory review of cross-cultural studies of men and masculinities could result in the depressing conclusion that men are dominant in most if not all societal spheres in most societies today and historically...” (p. 51).

Beijing Declaration and Platform for Action (1995) had brought new strategy of gender mainstreaming to the UN organization - the “strategy for promoting gender equality” (OSAGI). Gender mainstreaming is “mainstreaming a gender perspective in all types of activities ... is a globally accepted strategy for promoting gender equality” (Gender Mainstreaming: Strategy for Promoting Gender Equality, 2001). Beijing Declaration has contributed to the rhetoric of encouragement of men to participate in solving gender inequality issues.

The United Nations marked the change of century by Millennium Declaration (2000) where equal rights for women and men were reaffirmed. Expert Group Meeting on “The role of men and boys in achieving gender equality” (2003) in Brazil pointed out that “the shift from a focus on women to the perspective of gender relations” (Final report “The Role of Men and Boys in Achieving Gender Equality, p. 3) made a space for men and boys to be heard and to act on gender inequality issues. This shift marks the UN efforts towards activating men’s agency in gender equality rhetoric. I apply the concept of agency as explained by Ann-Belinda Preis (1996) in her work *Human Rights as Cultural Practice: An Anthropological Critique*: “...the notion of agency attributes to the individual actor the capacity to process social experience and to devise ways of coping with life, even under the most extreme forms of coercion. Within the limits of information, uncertainty, and other constraints (for example, physical, normative, or politico-economic), social actors are knowledgeable and capable. They attempt to solve problems, learn how to intervene in the flow of social events around them, and continuously monitor their own actions, observing how others react to their behavior and taking note of the various contingent circumstances...” (Preis 1996, p 312). Men were granted a role of “agents of change” by the United Nations Commission on the Status of Women (2004, p. 60).

Year 2009 is very important in terms of strongly reaffirming a human rights frame for the UN gender equality discourse. The equality rhetoric began with The Charter of United Nations (1945) and The Universal Declaration of Human Rights (1948). It was placed within human rights frame, where men and women did not get separate standing and were generalized using such expressions as “all human beings are ... equal” (The Universal Declaration of Human Rights 1948, p. 4) or “everyone ... without distinction of any kind, such as ... sex” (The Universal Declaration of Human Rights 1948, p. 6).

After the introduction in the Beijing Platform of Action (1995), gender mainstreaming was considered “the most important mechanism” (Moser and Moser 2005, p. 11) in reaching the empowerment of women and gender equality. According to Jacqui True (2003), gender mainstreaming was seen by some feminist scholars “as a logical extension of ‘women in development’ (WID) efforts to promote gender equality in the economic development work of state institutions and international agencies” (Tinker 1990 and Goetz 1998 in True 2003, p. 369). The WID efforts were directed at projects for women which would place them to “the mainstream of policy” (True 2003, p. 370). The WID developed into GAD (the gender and development) approach in the late 1980s. The next shift, which took place in 1990s, was from GAD approach to gender mainstreaming. This shift has manifested in modification of language and “globalization of that agenda to address gendered outcomes and promote institutional change in the ‘developed’ world as well as the ‘developing’ world” (True 2003, p. 370) with the goal to initiate a change in policymaking on the global scale.

Jacqui True (2003) distinguishes three factors which made possible the introduction of gender mainstreaming into policymaking discussion on a global level. First, feminist scholars have invented “conceptual language and causal stories/ideologies” (True 2003, p. 374) paving the way for gender mainstreaming. Second, feminist activists have formed “transnational networks to leverage political support, the sharing of information, resources and strategies” (True 2003, p. 374), and third, feminist policymakers, who worked in the institutions “have built bridges to women’s NGOs and feminist research” (True 2003, p. 374). According to True (2003), there were two main constraints in the global efforts of gender mainstreaming: “the gap between feminist theory and institutional practice, and the conflict between feminist concepts and values and the broader ideological framework of neoliberal economics” (p. 383). True (2003) continues her point that norms and practices within institutions cannot be changed by recommendation from the above, it has to be backed up by

“social movement activism on gender equity” (p. 384) and need to be approached critically both by feminist activists and feminist scholars.

Caroline Moser and Annalise Moser (2005) conducted a review of the progress of gender mainstreaming policies in “14 international development institutions or organizations, including bilateral donors, international financial institutions (IFIs), United Nations (UN) agencies, and nongovernment organizations (NGOs)” (p. 11). They (Moser and Moser 2005) have discovered that the main challenge was the implementation of such policies, which was done on a small scale and inconsistently. “Policy commitments to gender mainstreaming frequently evaporate in planning and implementation processes” (Moser and Moser 2005, p. 15). The possible explanation of this problem is “lack of staff capacity (exacerbated by the frequent use of junior consultants); organizational culture and attitudes, including resistance to the notion of gender equality; the treatment of gender equality as a separate process, which marginalizes rather than mainstreams the issue; staff ‘simplification’ of the gender issue; and a lack of feeling of ownership of the policy” (DAC 1998, Derbyshire 2002 and Valk 2000 in Moser and Moser 2005, p. 15). Among the challenges was a resistance coming from top managers in the organizations on one hand and power limit of “junior stuff and / or consultants” (Schalkwyk 1998 in Moser and Moser 2005, p. 17). Also, the lack of “specific guidelines or requirements, such as minimum standard” (Mikkelsen et al. 2002 and Hadjipateras 1007 in Moser and Moser 2005, p.17) in the planning of programmes. Moser and Moser (2005) also pointed out that it is impossible to know the “effects of gender mainstreaming on gender equality and people’s lives” (p. 18) due to the lack of evaluations of the strategy. One of the suggested by Moser and Moser (2005) improvement was tailoring of gender equality training according to the performed by people tasks in the organizations. Authors (Moser and Moser 2005) emphasized that “cultural sensitivity” (Wallace 1998 in Moser and Moser 2005, p. 17) has to be accounted in the gender training tailoring.

Hilary Charlesworth (2005) investigated how gender mainstreaming strategy was “used in the U.N. human rights system” (p. 11) and discovered the impact was “a rhetorical one” (p.16): “a consistent problem for all the organizations that have adopted gender mainstreaming is the translation of the commitment into action” (p. 11).

#### 4.3.4 UN Women and HeForShe Movement

Raewyn Connell (2005) points out that changes in gender equality rhetoric need to happen not only on institutional level but everyday practices, and for that to happen “widespread social support, including significant support from men and boys” (p. 1802) is required. UN Women has launched the HeForShe movement as a platform for male allies to boost changes in social practices, because the rhetoric of involving men did not bring the expected results on expected scale. Compare to quite fixed representations of men as power holders, representations of men’s role in gender equality discourse were changing over time.

In 2010, the United Nations created UN Women - an entity devoted to issues of gender equality and empowerment of women. This move had emphasized once again that women have a central place within gender equality discourse. In 2014, UN Women have launched the HeForShe movement, based on the concept of the allyship with male leaders of different local communities. The difference brought by UN Women and the HeForShe movement in this gender equality development was the allyship with male leaders – legislative bodies, corporations and universities leaders from different countries who took concrete actions to make a change to tackle gender inequality issues. This change from the rhetoric to the action is the main impact of the HeForShe movement on the UN gender equality discourse.

#### 4.4 Predicate Analysis: From Rhetoric to Action

I have tracked the rhetorical changes in the UN gender equality discourse by performing a predication analysis of men’s role in this discourse. Predicate analysis of specific words is used to understand “how certain meanings or capabilities are established” (Dunn and Neumann 2016, p. 63) within a text. Predicate analysis of my UN data showed how verbs and adverbs in combination with word ‘men’ changed the representations of men in the UN gender equality discourse. It showed how men as actors were addressed by the UN gender equality rhetoric (see Appendix C).

Here are few examples of how predicate analysis explains the meaning of rhetoric. If the expression states, “equal status with men” (World Conference on Women adopting The

World Plan of Action, UN General Assembly Resolution 30/3520 1975, article 2) then it does not express the meaning of the call for action for men. Men are not prescribed the agency in such rhetoric. Men's potential action is not expressed through the verb, for example, like 'be', 'act', 'change' etc. In the expression "the critical role men and boys can play in the achievement of gender equality is relatively recent within the United Nations" (Expert Group Meeting on "The role of men and boys in achieving gender equality" 2003, article 4) men's role is stated as the potential for action which men have, that is 'men can play a role'. The expression "men and boys, all over the world, should become active agents of change" (HeForShe IMPACT 10x10x10 Initiative, 2015), on the other hand, prompts men to act, that is they 'should become something in order to act'.

The representations of men's role in gender equality rhetoric were changing by going through several shifts. At first, men had an equal standing with women in the discourse when the universal rights were proclaimed: "equal rights of men and women" (The Charter of United Nations, 1945 p. 2). Then, men were mentioned on the side of the discourse when women's rights were put into comparison to men's rights, e.g., "equal rights with men in the field of civil law" (The Declaration on the Elimination of Discrimination against Women 1967, p. 36).

In 1970s, the rhetoric of men's social responsibilities has entered the discourse, e.g., "men should participate more actively, creatively and responsibly in family life" (Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace 1975, §5). Beginning from 1990s, the UN rhetoric became more assertive towards men's attention to gender inequality issues: "men play a key role in bringing about gender equality" (Programme of Action of the International Conference on Population Development 1994, p. 36).

In the 21<sup>st</sup> century, men are called up to be active actors in supporting gender equality: "to mobilize a critical mass of men to serve as positive agents of change" (United Nations Commission on the Status of Women 2004, p. 61). Thus, men's position has modified from being a part of a problem in gender inequality to being an active part of a solution to that problem.

Such changes were easy for the UN to modify. The UN issued the follow-up documents which refer to and reaffirm the previous documents within the chosen topic.



However, it did not necessarily bring fast results in terms of societal change. It could linger on paper for a long time as the idea which would never be implemented.

The change from rhetoric to action covers changes within the cultural practices. The changed way of addressing men in the UN gender equality discourse did not necessarily trigger immediate change in practices. The rhetorical changes can happen on a big scale on paper, but can the cultural change have a faster effect? If so, then how?

Here, in the discussion about the cultural change which involves concrete modifying practices actions, I come to more close analysis of HeForShe Champions efforts in solving gender inequality issues. Further in this chapter, I will explain how HeForShe Champions – individual leaders make help UN Women to make a shift in the UN gender equality discourse. This shift takes global universal rhetoric from the UN documents into the real world and modifies it into gender equality practices interpreted within the local communities by the leaders of local governments, universities and corporations. By *universal* I mean one and the same UN instruction for all global communities, prescribing men to be the agents of change. This notion of *agent of change* stays abstract in its undefinable call for action until UN Women form the allyship with male leaders who become the Champions of the HeForShe movement.

Predicate analysis helped not only to detect the layers of discourse but to analyze the social mechanisms which led to the change in discourse. It was the transition of the rhetoric into concrete actions. I use the examples from my predicate analysis for the explanation of how change from rhetoric to action occurred. I explain further how Champions help to make this shift in the UN gender equality discourse by applying Hedström's and Swedberg's (1998) analytical mechanism-based approach for analysis of social change. Then, I show how situational, action-formation and transformational mechanisms initiate the change in cultural practices, which further spread by means of social network diffusion effect, described by James Coleman (1986).

## 5 INTERPRETATION OF RESULTS

### 5.1 Macro-Micro-Macro Model: Social Mechanisms

According to Hedström and Swedberg (1998), “casual agents” (Bhaskar 1978 in Hedström and Swedberg 1998, p. 11) are the explanatory focus of the analyzed events in mechanism-based approach. It is important to understand “the causes and consequences” (Hedström and Swedberg 1998, p. 12) of individual actions while trying to explain the change within social system. The researcher has to analyze agent’s actions to uncover the motivation and the results behind those actions. The principle of “methodological individualism” (Coleman, 1986; Hedström and Swedberg 1998) in the mechanism-based analysis allows to understand “the underlying generative mechanisms that link one state or event to another” (Hedström and Swedberg 1998, p. 11). Specific action or a set of actions serves as a link which connects different events and triggers the change from one phase to another.

In my research, individual actors are HeForShe Champions - state, corporate and university leaders, who represent different cultures and local communities.<sup>[2]</sup> I investigated how cooperation between UN Women and HeForShe Champions bring the change into the UN gender equality discourse and how transformed rhetoric modifies practices. I showed how Champions transform the UN texts rhetoric into new gender equality practices by performing specific actions. For this purpose, I utilize three social mechanisms which Hedström and Swedberg (1998) build on James Coleman’s (1986) Macro-Micro-Macro model. The process of the transition from macro to micro then back to macro level Coleman (1994, p. 19) perceives “... as the rules of the game, rules which transmit consequences of an individual’s action to other individuals and rules which derive macro-level outcomes from combinations of individual’s actions.” Hedström and Swedberg (1998, p. 22) draw the typology of social mechanisms, which is shown on the Figure 1.1. This model shows “how to conceptualize collective social action” (Hedström and Swedberg 1998, p. 21). It explains how certain states at macro level impact the individual choice of actions at micro level. Such individual actions then trigger the change back at the macro level.

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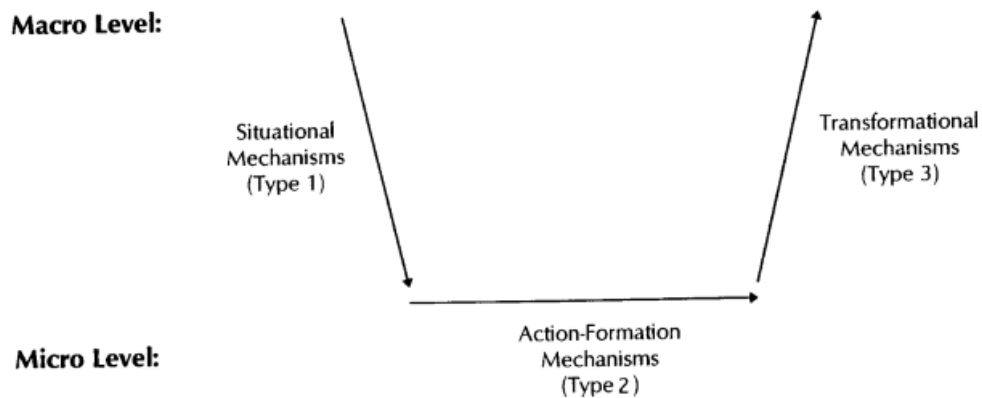


Figure 1.1. A typology of social mechanisms.

First, I explain how actions of HeForShe Champions are inspired and shaped by the UN gender equality rhetoric. Then, I show what are the individual actions prepare the change in discourse. Finally, I discuss which changes HeForShe Champions bring to the UN gender equality discourse within the global space.

### 5.1.1 Situational Mechanism: Ascribing Agency

The first mechanism in the chain of change and which represents Coleman's (1994) "macro-to-micro transition" Hedström and Swedberg (1998, p. 23) is called a "situational mechanism":

[T]he individual actor is exposed to a specific social situation, and this situation will affect him or her in a particular way. (Hedström and Swedberg 1998, p. 23)

The UN abstract rhetoric of involving men in gender equality discourse is situated at the macro level of the model. This is the starting point for the transformation into action and then into cultural change. The individual actor finds him- or herself in a particular social situation, which influences his or hers state or line of actions. In my research, this individual actor is first, an abstract man within the UN gender equality discourse. The rhetoric of men's position in discourse changes with time. Through predicate, I have detected the change where abstract idea of men's role in discourse has transformed into the vision of potentiality of man's agency in gender equality discourse. It further has transformed into call of

acknowledgement of man's agency which would serve as a mechanism for bringing a social and cultural change.

Up until 1975, the representations of men in the UN gender equality rhetoric do not indicate men's agency. Such passive position is clear from the expression of rights which are ascribed to men. It is something that one have and not act upon, for example "equal rights of men and women" (The Charter of United Nations, 1945 p. 2), "granting to women the same political right as to men" (The Convention on the Political Rights of Women 1952, p. 90), "the equal rights of men and women" (The Universal Declaration of Human Rights 1948, p. 2), "equal remuneration for men and women workers for work of equal value" (Equal Remuneration Convention 1951, p. 2), "equality of rights of men and women", "universal attainment of equal rights of men and women" (The Convention on the Political Rights of Women 1952, p. 27), "women on equal terms with men", "equal rights with men in the field of civil law" (The Declaration on the Elimination of Discrimination against Women 1967, p. 36), "universal recognition of the principle of the equality of men and women, *de jure* and *de facto*" The General Assembly, Twenty-seventh Session 3010 (XXVII) 1972, p. 66 "equality between men and women" (The General Assembly, Twenty-seventh Session 3010 (XXVII) 1972, p. 67), "achievement of the equality of women and men" (UN General Assembly Resolution 30/3520, 1975, p. 96), "equality between women and men means equality in their dignity and worth as human beings as well as equality in their rights, opportunities and responsibilities" (Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace 1975, §1), "equal status with men" (Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace 1975, §2), "women and men have equal rights and responsibilities in the family and in society" (Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace 1975, §5).

In 1975, during the World Conference on Women men are invited to be more active in their social responsibilities to balance the burden for women: "men should participate more actively, creatively and responsibly in family life" (Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace 1975, §5). This is turning point for the position of men in the UN gender equality discourse – men are addressed in the rhetoric as potential agents of change. This addressing of men is not a direct conversation with men but rather about men and their role in the discourse.

The big change has happened in 1994, during The International Conference on Population and Development in Cairo. The need of men to act is emphasized, but such a try to get men's attention still takes soft form of showing the necessity to be involved and not a straightforward appeal to men. It is a men's capacity and not a request to act is described in the text of the Programme of Action of the International Conference on Population Development (1994): "men play a key role in bringing about gender equality", "the equal participation of women and men in all areas of family and household responsibilities", "to emphasize men's shared responsibility and promote their active involvement", "national and community leaders should promote the full involvement of men" (Programme of Action of the International Conference on Population Development 1994, p. 36).

Such sort of encouragement, motivation or explanation of men's capacity to act in solving gender inequality issues continues up until 2004: "encourage men to participate fully in all actions towards equality" (Beijing Declaration 1995, § 25), "attention to the critical role men and boys can play in the achievement of gender equality is relatively recent within the United Nations", "the positive role men and boys can and do play" (The Role of Men and Boys in Achieving Gender Equality 2003, p. 3), "work with men as allies to women" (The Role of Men and Boys in Achieving Gender Equality 2003, p. 14).

In 2004, the United Nations makes the shift towards activating men's agency with the goal to make men contribute actively to gender equality issues: "to mobilize a critical mass of men to serve as positive agents of change" (United Nations Commission on the Status of Women 2004, p. 61), "men should strengthen their efforts to stop violence against women" (United Nations Commission on the Status of Women 2004, p. 62). Such linguistic representations are a part of the dialogue with men, a call for men to act. This impulse of responsibility to act is expected to come from men's own initiative. Before that point, national leaders had the responsibility to make sure that men are active. The emphasis on men's agency becomes a part of the UN gender equality rhetoric as a loud "call to action" (The Global Symposium on Engaging Men and Boys in Gender Equality in Brazil 2009, p. 59).

The UN texts addressed men in plural form, put attention to the role of men, expressed the idea of encouraging men. This appeal to "mass of men" (United Nations Commission on the Status of Women 2004, p. 61) during the long years of gender equality rhetoric did not bring much recordable change. As I have mentioned it before, the gender

mainstreaming strategy did not have a successful implementation within institutions. Rao and Kelleher (2005) emphasize the importance of this “institutional transformation” (p. 67) for enabling the concrete change based on the rhetoric of gender equality, because it is “formal and social structures” (p. 67) which conserve the inequality. Rao and Kelleher (2005) summarized the state of gender equality discourse for the moment they wrote their study: “This vision [of gender equality and empowering of women] is not the reality we now face” (p. 68). They (Rao and Kelleher 2005) point out at insufficient knowledge and strategies which would support and make change happen and at the necessity of deploying “gender advocates within development organizations, and feminists working in all kinds of spaces ... to build what some have called ‘a politics of solidarity’” (p. 68).

The explanation to this phenomenon of long-lasting potential agency of men which did not turn into initially planned by the UN mass action might lay in the theory of action described by Coleman (1986), which states that it is not the rhetoric on macro level, but the purposeful actions taken by the individual actors and groups that bring the significant change.

### **5.1.2 Action-Formation Mechanism: Power of Ally**

I am moving now to a micro level where “action-formation mechanism ... a specific combination of individual desires, beliefs, and action opportunities” (Hedström and Swedberg 1998, p. 23) can trigger motivated action. The UN made a significant shift in application of strategic tools – year 2014 UN Women formed an allyship with male leaders from different countries to work together on gender inequality issues around the globe. The HeForShe movement brings visible change in the UN gender equality rhetoric. Men become active agents in the UN gender equality discourse. This change became more visible with the 10x10x10 Initiative (HeForShe Impact 10x10x10 Initiative 2015) which formed a team of leaders of national governments, universities and corporations, ten representing each field. These leaders, the Champions, in cooperation with UN Women, began to develop and implement programs of actions to tackle gender inequality issues in their own communities. Such collaboration helps to interpret rhetoric into practices resulting in a change of the UN gender equality discourse where men become active participants and initiators of social and cultural change.

The linguistic representations of men's agency manifest themselves in the themes of focused efforts and achievements of HeForShe Champions: taking actions, expression of concrete actions and solutions, implementation, monitoring, the change, the allyship. I present the examples below.

*Taking action:*

“we have to channel that energy into purposeful action”, “men and boys, all over the world, should become active agents of change”, “I will continue to use my voice across the business to encourage our male employees, as well as sons, husbands, brothers and fathers to pledge their support and take action”, (HeForShe Impact 10x10x10 Initiative 2015).

*Expression of concrete actions and solutions:*

“download your HeForShe Action Kit to get started” (HeForShe Movement 2014), “giving them [male colleagues] the practical tools to act as champions of change” (HeForShe Impact 10x10x10 Initiative 2015), “HeForShe Thematic Champions are dedicated supporters of gender equality and women's empowerment, serving as public champions for change, and committing to concrete progress within their own institutions”, “a host of possible actions may be undertaken” (HeForShe Thematic Champions Initiative 2017), “emerging solutions”, “How To Reach A Gender Balanced Leadership; How To Accelerate Women's Economic Empowerment; How To Achieve Equal Pay; How To Eradicate Gender-Based Violence; How To Mobilize Youth” (HeForShe Emerging Solutions for Gender Equality Report 2018, p. 3), “champions, featured in this report, are not only dedicated to achieving gender equality but also to creating and sharing solutions” (HeForShe Emerging Solutions for Gender Equality Report 2018, p. 4), “from aspiration to evidence”, “the work that we see evidenced”, “achievements and discoveries available to all” (HeForShe Emerging Solutions for Gender Equality Report 2018, p. 5), “hard data” (HeForShe Emerging Solutions for Gender Equality Report 2018, p. 6).

*Implementation:*

“implementing a HeForShe communications strategy”, “we are implementing an engagement strategy” (HeForShe Impact 10x10x10 Initiative 2015), “commit to implement”, “to ensure effective implementation, provide transparency, and share best practices with other leaders” (HeForShe IMPACT 10x10x10 Brief 2015).

*Monitoring:*

“will annually publish a report” (HeForShe IMPACT 10x10x10 Brief 2015).

*The change:*

“be the change”, “every day HeForShe supporters are taking actions to create meaningful change” (HeForShe Movement), “instruments of change”, “to make and influence those changes”, “to be a part of change” (HeForShe Impact 10x10x10 Initiative 2015), “Thematic Champions ... actively leverages their unique resources, networks and specialized skills to drive for the concrete change”, “they commit to raising awareness, advocating, and creating structural and systematic changes to advance gender equality”, “commitment will be made to make a difference to gender equality and women’s empowerment”, “HeForShe Thematic Champions will commit to changing the world for women and girls by allying themselves” (HeForShe Thematic Champions Initiative 2017), “are moving to deeper levels of cultural change” (HeForShe Emerging Solutions for Gender Equality Report 2018).

*The Allyship:*

“to try and galvanize as many men and boys as possible to be advocates for gender equality” (Emma Watson 2014), “top global leaders join campaign to advance gender equality”, “leaders who can make it happen”, “men are and should be allies” (HeForShe Impact 10x10x10 Initiative 2015), “cohort of select world leaders ... are lending their influence and conviction”, “Thematic Champions ... actively leverages their unique resources, networks and specialized skills to drive for the concrete change” (HeForShe Thematic Champions Initiative 2017).

At the same time as the rhetoric has switched to gender relations within gender equality discourse, men were prescribed expected qualities and responsibilities to act. UN Women have created the HeForShe platform, which provided the opportunity for men to act. UN Women have established cooperation by forming the allyship with male leaders.

How the allyship works? Since the 1960s, when the notion of ally started to circulate in academic works, it was usually associated with some sort of oppression. According to Washington and Evans (1991), an ally is “a person who is a member of the ‘dominant’ or ‘majority’ group who works to end oppression in his or her personal and professional life through support of, and as an advocate with and for, the oppressed population” (p. 195). This



definition does not precisely fit into gender inequality rhetoric because sometimes it is not a matter of oppression but issue of cultural practices which are viewed by the UN as discrimination. I cannot refer to male population as to the majority either. In addition, the allyship between UN Women and male leaders is a relationship between two powerful parties, because UN Women is the entity which already has the experience, the knowledge and the global outreach in the efforts to advance gender equality.

To clarify what HeForShe Champions allies contribute to gender equality discourse, I add the notion of privilege to the ally definition as it understood by Michael Monahan (2014). Monahan (2014) makes the comparison between the classical notion of privilege where exclusive rights are attached to the birth status and the notion of privilege which is in common use today. The contemporary understanding of privilege is closely related to the notion of merit, or “earned advantages” (Bailey 1998, p.109 in Monahan 2014, p. 74). Earned privilege is a result of possession of economic, political and moral virtues (Monahan 2014, p. 74) and is associated with the political power and the affluence. Such form of privilege one acquires not by law. It is a result of recognized and validated virtues.

In case of gender equality, like I have mentioned before, the fact of discrimination based on gender might not be a part of the process of breaking the law, but a part of cultural practices which hold their strong position within the local community. That is why I find Monahan’s stand to look at privilege as at “the limitation of what should be universal human rights to an exclusive elite” is useful for understanding of HeForShe Champions impact. He (Monahan 2014) further elaborates on that by saying that the privilege earned on merit does not stay above the norm, but it is a norm itself. Thus, the moral problem here is “the illegitimate exclusion” (Monahan 2014, p. 76) of those who are not in the possession of these alleged privileges, which can be understood as human rights guaranteed on paper to the whole humanity but denied in practice. We can flip the *earned privilege* discussion onto unearned privilege side. That is sort of a privilege men possess in some cultures just by being representatives of dominant male genders and maintaining the attitude and behavior within the local normative practices. In such situation or in such social settings, HeForShe Champions impact can be valuable, because they could change cultural patterns. Local leaders, the champions, could have a success in gender equality programmes implementations. They introduce the exemplary gender equality practices. Champions can leverage their “unearned privileges” to advocate for and implement gender equality policies and programmes. Thus, they can provide guidance where law initially could not.

The ally position and the function of HeForShe Champion can be understood as a position of a leader in the possession of privileges who shares his knowledge and expertise to state own solidarity in combined efforts with its partner. In the case of my research, it is a partnership between UN Women and HeForShe Champion leaders aimed at solving gender inequality issues. The ally in this position shares social capital which is in his possession. I utilize James Coleman's (1994) concept of social capital which he defines as a "social-structural resources" (p. 302) of the individual. When being used, such social capital generates the actions and satisfies the interest of the actor. Coleman's explanation of this concept assists in my efforts to explain the process of change enabled by the ally leader.

The assets of both parties, UN Women and Champions allies were united. UN Women explain their choice of concrete leaders as follows:

[T]he new HeForShe Champions were selected because they are believed to be best positioned to advance gender equality and influence change within their sectors and communities. (HeForShe Champions)

Champions in the act of solidarity and support of UN Women efforts to combat gender inequality issues have offered own social capital in a form of strong network where the leaders have influence and prestige. UN Women has added Champions social capital to own social capital. UN Women have utilized own cultural capital as well. I refer to the notion of cultural capital as explained by Pierre Bourdieu (1986), that is the knowledge stored in one's mind, in a form of cultural products and within cultural institutions. UN Women was formed by combining four previously existed UN entities: Division for the Advancement of Women, International Research and Training Institute for the Advancement of Women, Office of the Special Adviser on Gender Issues and Advancement of Women, United Nations Development Fund for Women (United Nations Press Release 2010). Thus, UN Women used own expertise to prepare the initial strategies which Champions then could modify to make it applicable in their own cultural contexts. Within the HeForShe platform, Champions act in solidarity, however on their own initiative and implement own strategies within created for them platform. They implement programmes, make them transparent and monitor them. This way they become active agents of gender equality discourse. HeForShe platform provides the opportunity for allies to generate purposeful actions towards the change.

How is the change prepared at the micro level? What actions constitute the social mechanism which brings the change? Here I present several cases from HeForShe Impact

Report (2018) where the leaders present evidences of the actions they have generated and the results it has brought. The data showcases the changes which took place after the HeForShe movement has been launched. I have organized the examples by the themes presented in the report (HeForShe Impact Report 2018).

#### HOW TO REACH A GENDER BALANCED LEADERSHIP

Sébastien Bazin, (HeForShe Impact Report 2018) the chairman and CEO of French multinational hospitality company AccorHotels, reports on the action AccorHotels took to promote female leaders. Since 2016, the company have implemented “in-house talent development and mentoring programs” (HeForShe Impact Report 2018, p. 20) in several countries with the goal to change the stereotype of the leadership and to give the opportunity for women to become general managers.

#### HOW TO ACCELERATE WOMEN’S ECONOMIC EMPOWERMENT

Shinzo Abe (HeForShe Impact Report 2018), the Prime Minister of Japan, has stated that the weakest link in women’s economic empowerment in his country is the work-family balance after the childbirth. Many women give up their jobs to stay with a child due to insufficient options within the nursery care system. The government set up a 2020 goal to increase nursery care facilities enable a placement of 320,000 children there. At the same time, government has extended maternity leave to two years. Such moves brought the change in the employment statistics: the number of working people has increased by 2.51 million during the period from 2012 to 2017. The 80 per cent of this number were represented by women, what made up 2.01 million. The employment of women age 25-44 has increased from 67.7 per cent to 74.3 per cent. The number of women who continue working after the birth of first child has increased from 40 per cent to 53.1 per cent (HeForShe Impact Report, pp. 58-59).

#### HOW TO ACHIEVE EQUAL PAY

Jean Pascal Tricoire (HeForShe Impact Report 2018), the CEO of French multinational corporation Schneider Electric, shares that the company brought to attention the issue of pay equity by setting up a special group which was sponsored by CEO of Schneider Electric and

Country Presidents in 2014. The pilot was run in twelve countries and helped to develop a three-year vision for the company. In 2015, the pay equity approach was adopted in fifteen countries. Nineteen more countries have joined the programme in 2016 and fifteen more in the following year. The results were monitored every half a year. By the end of 2017, the pay equity approach was launched in forty-nine countries, which exceeded the goal by 4 per cent (HeForShe Impact Report 2018, pp.120-123).

## HOW TO ERADICATE GENDER-BASED VIOLENCE

Arthur Peter Mutharika (HeForShe Impact Report 2018), the President of the Republic of Malawi, reports that in 2015 the government have set up a goal to reduce child marriages by twenty per cent within six years. The government has adopted the Marriage Act in 2015. According to this act, eighteen is the minimum age for marriage. (HeForShe Impact Report 2018, pp. 134-137) Twenty-thousands marriages have been annulled since 2015. President Mutharika declares that Malawi is now “the model for ending child marriage in the SADC (Southern African Development Community) region” (HeForShe Impact Report 2018, pp. 137).

## HOW TO MOBILIZE YOUTH FOR GENDER EQUALITY

Klaus Werner Iohannis (HeForShe Impact Report 2018), the President of Romania, writes that country is committed to engage up to 100 000 young people in work life through specially developed programmes and target to do it by 2019. The government sponsored twenty workshops on gender stereotypes in 2017. As a result of established in 2018 partnership between government and UN Youth Association in Romania, Ambassadors for Equal Opportunities in Equal Opportunities Week were assigned. (HeForShe Impact Report 2018, pp. 156-159)

Impact data (HeForShe Impact Report 2018) shows how actions of individual leaders bring the change within the space of their authority. These actions are the development, the implementing, the monitoring, the adjusting of programmes and initiatives. Such efforts are the concrete actions performed within a given time frame. The effectiveness of these actions

is monitored by leaders on a yearly basis. HeForShe Champions help UN Women to change abstract UN rhetoric of involving men in gender equality to a set of concrete actions on regular basis:

[T]hey have very high reputations for strong ethical practices and equitable gender policies; demonstrate excellence in their respected field of work; and commit their expertise to support UN women’s programmatic and resource mobilization efforts, accelerating the pace of change to make equality a reality within our lifetime. (HeForShe Thematic Champions Initiative 2017, p. 4)

The leaders got the space, the platform, but they take actions and innovative approaches based on their own initiatives. The results show that ally who possess the authority and the position of respect in own society is able to generate purposeful actions within as short term as a year and deliver the results. In this particular scenario of cooperation, the allyship is a social mechanism which enables focused and purposeful actions towards the social change. This mechanism activates next mechanism and moves the change from micro to macro level.

### **5.1.3 Transformational Mechanism: From Rhetoric to a Cultural Change**

HeForShe Champions’ agency enables cultural change within the spheres of their own influence. According to Hedström and Swedberg (1998) “transformational mechanism” (p. 23) converts actors’ individual actions, which are based on interacting with each other, into “collective outcome” (p. 23) by means of some mechanism which depends on the nature of such contact. I provide the evidence of such outcome. The source of my data here is the HeForShe Impact Report (2018) as well.

First, I need to explain that I was searching for the specific evidences which would help me to answer the following questions: Could the UN global rhetoric of gender equality be adopted by different countries? Can the UN global rhetoric bring on cultural changes? HeForShe Impact Report (2018) provides information about different outcomes of Champions’ activities. I have chosen linguistic representations of cultural change – be that already a realized fact or the intention of the actions to tackle gender inequality issues.

Phumzile Mlambo-Ngcuka (HeForShe Impact Report 2018), Under-Secretary-General and Executive Director of UN Women emphasizes the global impact HeForShe Champions have on cultural practices:

[T]he work that we see evidenced in this report shows that our cohort of leaders in business, in academia and in government are moving to deeper levels of cultural change that are more durable, reinforce each other, and can be adapted for application in other contexts. This year's report makes their achievements and discoveries available to all. (p. 5)

HeForShe Champions are active agents within provided platform and implement strategies within own institutions. They act on a specially created by the UN platform, but every leader is a messenger not only of the UN global gender equality rhetoric but is a representative of own country and own culture. The Champions help to adapt developed together with UN Women programmes to the local conditions, because they have expertise and knowledge of own cultural and social norms. Further, in several paragraphs, I present few examples where Champions express their efforts in adapting the UN gender equality programmes to the local conditions.

Sébastien Bazin (HeForShe Impact Report 2018), the Chairman and the CEO AccorHotels tells about the challenges of the multinational corporation to meet the needs of different country offices. He points out that AccorHotels does take “into account each culture” (p. 22) and adapts implementing strategies to “make them relevant to local cultures” (p. 22).

Emmanuel Faber (HeForShe Impact Report 2018), the Chairman and the CEO of French multinational food-products corporation Danone, tells about three main priorities in the implementation of corporation gender equality strategies 2017: “Inclusive Behaviors, Gender Balance and Culture & Nationality (p. 76). He explains that the partnership with HeForShe have helped the corporation to implement “global Inclusive Diversity strategy as well as local actions” (p. 76).

Tabaré Vázquez (HeForShe Impact Report 2018), the President of Uruguay emphasizes the importance of unpaid care for self-autonomy and especially for people who find themselves in the dependent situation. The challenge with the provision of care was a part of “the deep changes at the labor market, socio-cultural and demographic levels” (p. 68).

In 2015, the government has passed the bill, “creating the National Comprehensive Care System (SNIC)” (p. 68).

Andrew Wilson (HeForShe Impact Report 2018), the CEO of American video game company Electronic Arts believes in the importance of women representation in company’s products, because games can have positive social and cultural impact.

Nana Akufo-Addo (HeForShe Impact Report 2018), the President of Ghana, talks about the problem of child marriages in Ghana and about the importance of informing people about “harmful cultural practices” (p. 131).

Paul Polman (HeForShe Impact Report 2018), the CEO of British-Dutch transnational consumer goods company, Unilever, reports on a launched in Kenya of “Safety for Women & Girls Programme” (p. 138), which addresses “the harmful social and cultural norms and behaviors” (p. 138). The activities within this initiative are adapted to be “locally relevant” (p. 141). Paul Polman (HeForShe Impact Report 2018) recognizes that implementing a policy does not necessarily resolve societal issues, therefore the focus on “raising awareness by promoting gender sensitivity” is also important.

Kevin Sneader (HeForShe Impact Report 2018), the Global Managing Partner of American worldwide management consulting firm McKinsey & Company, talks about the team of experts who consult the local initiatives which address “pain points specific to those areas” (p. 33).

Dr. Jim Yong Kim (HeForShe Impact Report 2018), the President of The World Bank Group, stresses the importance of adapting gender-balance interventions to “local conditions” (p. 41).

Guðni Th. Jóhannesson (HeForShe Impact Report 2018), the President of Iceland, expresses the hope that scalable and replicable certification system for closing gender pay gap could be “adopted and adapted” (p. 119) by other countries.

Such examples of Champions’ approach underscore the impact they have on gender equality discourse. They translate the UN global universal rhetoric of gender equality into local cultural contexts. Their role, explicitly as male allies, is important as they navigate through the cultural nuances of their communities as male representatives in gender equality discourse, who demonstrate the exemplary behavior. The fact that they are men helps to pass the message from the UN to male audience about the importance of empowering women in

the local communities. The more examples of how exactly it is done are presented in the next section, where I analyze the process of spreading the idea, the aim and the set of actions of the HeForShe movement.

## 5.2 Network Diffusion

HeForShe Champions interpret the UN gender equality rhetoric and adapt it to own cultural contexts which makes the implementation of innovative strategies work. By initiating individual actions Champions bring a social and cultural change. Here, I place few examples of how the gender equality message and the efforts spread through the chain UN Women-HeForShe Champions-local communities.

HeForShe Champion, President of Romania, Klaus Werner (HeForShe Impact Report 2018, pp. 156-159) explains how his cooperation with UN Women spreads gender equality message and actions involving youth through created by the government channels. Career workshops in high schools were organized across the country during the period from 2016-2018. The government worked closely with non-government organizations, with Ministry of National Education and Ministry of Youth and Sport. The Government has partnered up with Bucharest Stock Exchange and Professional Women's Network. Together, they held the debates which involved nearly 3700 students across the country. Colleges and schools arranged essay competitions on the topic of the gender equality. In 2018, the government partnered up with the UN Youth Association in Romania. They have launched the network of Ambassadors for Equal Opportunities.

Another example, involving education are the efforts of HeForShe Champion Seiichi Matsuo, President of Nagoya University in Japan. Seiichi Matsuo (HeForShe Impact Report 2018, pp. 101-104) reported that his university became a hub for promoting gender equality on own campus and across the whole country. Nagoya University has developed a model for promotion of gender equality on campus, which other universities can utilize. In 2018, Nagoya University has arranged an international seminar "What Can We Do for Gender Equality?" with the aim to spread the message across countries as well. The University took part in Gender Summit 10 Asia-Pacific (2017) where Seiichi Matsuo promoted the HeForShe movement by



presenting a video films about the movement's efforts. These two examples show how the HeForShe movement contributed to the investment and the development of national cultural capital.

The HeForShe movement became a network for spreading the information about possible actions, programs and strategies which can be applied in different local communities. It has an effect of diffusion of goals and efforts. Here are two more examples.

Jamshed Kazi, UN Women representative for Pakistan (UN Youth Envoy 2015), shared that the team of students from University of Engineering and Technology (UET) in Lahore has succeeded in signing up 5000 men and boys to pledge the support HeForShe effort in empowering women and girls.

Another example is the University of Hong Kong (HeForShe at HKU) which provided HeForShe IMPACT Champion Scholarships to five international students in 2017. This is the example of diffusion of message through spread activities not only on organizational and national level, but across national borders.

Such chain reaction of efforts in solving gender inequality issues builds the opportunities for changing cultural practices in local communities. Here is one more example how the message came through macro-micro-macro levels. UN Women created the HeForShe solidarity movement for men. A young man from Jordan, Laith Abu-Talib got involved with the movement and started passing the message of importance of gender equality further. In his Youtube video (HeForShe Equality Story|Redefining Masculinity in Jordan, 2016), he tells:

[A]s a man, my role within the movement of HeForShe is to deconstruct the stereotypes that are present in the small circles that I exist in. In Jordan there are 5100 men who are supporters for social equality and woman's rights. Together we want to show the whole world that social equality is a very effective tool for all of us to live in a peaceful and fair environment without the existence of stereotypes for either males and females.

How the Champion is able to trigger a cultural change? He is a leader, who holds the position of authority which gives him the possibility to implement his

strategy. Why he is able to persuade successfully to implement his new initiative? The fact that he is a leader adds the trust and the value to his message and the belief of the rightfulness of his actions. However, it is specifically the position of a local leader helps to translate the global UN rhetoric and adapt it to the needs and conditions of local organizations.

Coleman, Katz and Menzel (1957) have introduced the network diffusion theory to explain the social process which spread the message with the effect of a snow-ball. Authors have suggested to measure the “effectiveness of networks of interpersonal relations at each stage of the diffusion process” to explain how message or attitude spreads. I apply this theory to understand why HeForShe Champions were effective in implementing own strategies, and how the cultural change became possible. I see described by Coleman, Katz and Menzel (1957) social processes as Hedström’s and Swedberg’s (1998) social mechanisms which generate action through three phases of macro-micro-macro model. The first social mechanism is the invitation of a leader by the UN to be an ally. Second one is personal action of this ally. Third one is the implementation of programmes. After an action and a message is passed from micro to macro level to more and more people like a “chain-reaction process” (Coleman, Katz and Menzel, 1957, p. 262), the exemplary actions of a leader ally become a cultural practice within the particular cultural settings.

The starting point of influence which brings the desired change is an individual. Coleman, Katz and Menzel (1957) researched how effectively group of physicians can spread a message about the new drug. As factors which would guarantee the influence of the message, Coleman, Katz and Menzel (1957, p. 253) name the respect of the doctor by patient, the doctor’s position in the community, his acknowledgement by his colleagues and the acknowledgement of his scholarly work. These are all descriptions of a person who has earned his privileges, the characteristics possessed by HeForShe Champions leaders.

HeForShe Champion is invited to the UN platform which is built as a network for spreading the vision about gender equality ideas and efforts. Every leader-ally translates the vision and incorporates it to his network where he has an authority. The individual action is multiplied through the implementation of programmes which involve further participation of more and more people. First, it happens within corporation, university campus, local community. The new set of ideas and values modifies the patterns of attitudes and behavior. It spreads further through the next

level of social networks, through social contacts. The initial action serves as an exemplary behavior and gets adopted by more and more people within certain cultural settings. Thus, the UN global rhetoric gets translated by representatives of local culture and through their exemplary actions becomes a new cultural practice.

## 6 CONCLUSION

The importance of Champions interpretation of the UN universal rhetoric into local cultural context can be explained by illuminating the challenge such rhetoric encountered through the history of the United Nations. This challenge was discussed in the anthropological debates concerning the universality of human rights. The UN operates within the universal human rights frame. The gender equality rhetoric is no exception. The validity of universal frame of policies and initiatives generated by the United Nations have being the discussion since the Charter of United Nations (1945).

The UN gender equality rhetoric is universal and is placed within the human rights frame. This is the starting point, the intentional direction of efforts of gender equality movement. That is to ensure a healthy gender balance in the society and to provide everyone the opportunity to enjoy the right to function in the society on a fair and equal terms. These goals are provided in the UN policies and programmes texts and represent the gender rhetoric which is formulated for the global platform. The cultural change is a desired outcome of this rhetoric. The cultural change manifests itself in the modification of cultural practices. The discourse I research is the interplay between a rhetoric and a culture, between a text and a practice. How does this interplay work and can it work at all?

It is necessary to clarify what does *universal rhetoric* mean. Messer (1997) explains the universality of human rights as “reference standard” (p. 310) by which national governments’ performance is evaluated on the international scene. However, Messer (1997) elaborates that not every directive is sustainable or justifiable within every given cultural context. (p. 310) Such tension between human rights universal frame and adaptation of these rights to cultural contexts was addressed by American Anthropological Association (Statement on Human Rights) back in 1947. Anthropologists, who were “mostly relativists” (Renteln 1988, p. 67) back then expressed their concern whether the universality of human rights made an account for the cultural differences. American Anthropological Association

(Statement on Human Rights, 1947) warned that the moral standards of The Declaration of Human Rights, if produced based on the values of one culture, cannot be applied to “mankind as a whole” (Statement on Human Rights 1947, p. 541).

Cowan, Dembour and Wilson (2001) point out that the “rhetoric of culture” (p. 2) has entered contemporary human rights discourse. The understanding of notion of culture by anthropology was expressed in the “essentialist view” (Cowan, Dembour and Wilson (2001, p. 3) of it up until the end of 20th century. Such angle explained culture as bounded, homogenous, carrying “fixed meanings and values” (Cowan, Dembour and Wilson (2001, p. 3) or, like Preis (1996) suggests – a “quantitatively measurable entity”, a “thing” (p. 293). Cowan, Dembour and Wilson (2001) argue that work of Foucault, who showed the importance of the concept of power and discourse in understanding of social processes, has changed a perception of culture dynamic.

[C]ulture is now understood as historically produced rather than static; unbounded rather than bounded and integrated; contested rather than consensual; incorporated within structures of power such as the construction of hegemony; rooted in practices, symbols, habits, patterns of practical mastery and practical rationality within cultural categories of meaning rather than any simple dichotomy between ideas and behaviour; and negotiated and constructed through human action rather than superorganic forces. (Cowan, Dembour and Wilson 2001, p. 41)

Preis (1996) suggests to utilize produced by anthropologists and sociologist work based on the post-structuralists and the post-modernists approach to better understand “the dynamics of human rights and culture” (p. 310). The de-construction method within such approach could help to step back from “classic vision of unique cultural patterns” (Preis 1996, p. 297) and to see the process of change in culture which reflects modern days “increased mobility and intensification of cultural flows” (Preis 1996, p. 287). Preis (1996, p. 313) points out at the significance of actions in transformation of human rights policies through their interpretation within the cultural context.

If cultural practices are indeed flexible, then they can be modified towards desired direction. Thus, the change can be initiated, but why would it work? I have shown that the UN gender equality rhetoric has transformed into meaningful actions of HeForShe Champions, who bring cultural change within their communities. Why the involvement of HeForShe Champions is a significant shift in the UN gender equality discourse?

Like I have mentioned in the Introduction, during its launch, UN Women did not get a clear definition of equality via General Assembly resolution which gave the gender equality mandate to the entity. Charlesworth and Chinkin (2013) pointed out that UN Women had to “interpret the undefined concept” (p. 53) to apply it in practice, and that gave a space for “transformative interpretation of substantive equality” (Charlesworth and Chinkin 2013 p. 53). Charlesworth and Chinkin (2013) draw the conclusion that UN Women did not see own goal as challenging “the global structures that sustain women’s subordination” (p. 53), mostly the entity put efforts on creating a “pool of expertise to address routine forms of discrimination” (p. 53). I do not align nor argue with this statement, however, I want to point out that UN Women does carry these “pool of expertise” based on a long history of research, networking with global women’s movements and experience in global development. HeForShe became a platform, a new network, which helps in the interpretation of the UN gender equality rhetoric. Applied by UN Woman strategy to leverage social and cultural capital of local leaders made a significant shift in the UN gender equality discourse from the rhetoric to the path of cultural change. I have presented some evidences of cultural change which took place or are planned for the foreseeing future. The movement is still young. More time should pass to make an evaluation of cultural changes within local cultural contexts. This shift, however, has activated actions within the local communities toward desired change in gender equality practices.

## FOOTNOTES

[1] “In June 1999, the membership of the AAA adopted, by official ballot, a Declaration of Anthropology and Human Rights. Its primary proponent, a newly organized Human Rights Committee within the Association, considers the Declaration to be a “complete turnaround” from the 1947 position.” Engle, K. ‘From Skepticism to Embrace: Human Rights and the American Anthropological Association from 1947-1999’, *Human Rights Quarterly*, Volume 23, Number 3, August 2001, pp. 536-559.

‘The Declaration on Anthropology and Human Rights Committee for Human Rights American Anthropological Association’ adopted by the AAA membership June 1999 is available at

<https://www.americananthro.org/ConnectWithAAA/Content.aspx?ItemNumber=1880>

[2] I would like to bring one more observation from the analysis of my data to the attention. It is a small nuance of the big discourse, which have raised some questions. I say a small, because of the amount of the attention it got within the discourse. The topic of engaging religious leaders to tackle gender equality issues was brought up to a close attention at The Global Symposium on Engaging Men and Boys in Gender Equality (2009). Participants of this meeting have suggested to develop a cooperation with religious leaders by “connecting universal human values, such as the health and well-being of the family, to the values present in religious teachings.” (The Global Symposium on Engaging Men and Boys in Gender Equality 2009, p. 10). In 2018, we still don’t see religious leaders on the same platform with state, corporations, and university leaders – the Champions of the HeForShe movement. Why religious leaders are not represented as allies in the UN gender equality discourse? This is an interesting question to explore. What are the reasons of their absence on this platform? How do religious leaders evaluate the flexibility of one’s religion and church role in society in the ever-evolving world? What benefits, challenges or dangers religious leaders see in uniting on the global platform? How they view the change in cultural practices?

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## Appendix A

### Linguistic Representations of the UN Gender Equality Discourse

Year	Document	Linguistic Representations of the UN Gender Equality Discourse
1945	<p data-bbox="300 651 699 680"><u>The Charter of United Nations</u></p> <p data-bbox="300 757 1062 1339">“We the peoples of the united nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom...” (p.2)</p> <p data-bbox="300 1420 1062 1615">“solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to ... sex” (p. 3)</p>	<p data-bbox="1098 651 1469 680">“fundamental human rights”</p> <p data-bbox="1098 757 1417 837">“equal rights of men and women”</p> <p data-bbox="1098 920 1474 1115">“human rights and for fundamental freedoms for all without distinction as to... sex...”</p>
1946	<p data-bbox="300 1641 786 1671"><u>Commission on the Status of Women</u></p> <p data-bbox="300 1751 1062 1892">“The Commission shall also make recommendations to the Council on urgent problems requiring immediate attention in the field of women’s rights”. (p. 525)</p>	<p data-bbox="1098 1641 1326 1671">“women’s rights”</p>
1946	<p data-bbox="300 1921 874 1951"><u>Political Rights of Women, resolution 56 (I)</u></p>	<p data-bbox="1098 1921 1481 2002">“granting to women the same political right as to men”</p>



	<p>the General Assembly “recommends that all Member States, which have not already done so, adopt measures necessary to fulfil the purpose and aims of the Charter in this respect by granting to women the same political right as to men...” (p. 90)</p>	
1948	<p><u>UN, The Universal Declaration of Human Rights, 1948</u></p> <p>“All human beings are born free and equal in dignity and rights. ...should act towards one another in a spirit of brotherhood.” (p. 4)</p> <p>Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as ... sex ...” (p. 6)</p> <p>Everyone has the right to life, liberty and security of person. (p. 8)</p>	<p>“all human beings are ... equal”</p> <p>“everyone ... without distinction of any kind, such as ... sex”</p> <p>“Everyone has the rights ... of person”</p>
1951	<p><u>Declaration on Fundamental Principles and Rights at Work</u></p> <p>Equal Remuneration Convention, 1951 (No. 100) 29 June 1951 The International Labour Organization (ILO)</p> <p>“Differential rates between workers which correspond, without regard to sex, to differences, as determined by such objective appraisal, in the work to be performed shall not be considered as being contrary to the principle of equal remuneration for men and women workers for work of equal value”. (p. 2)</p>	<p>“without regard to sex”</p> <p>“equal remuneration for men and women workers for work of equal value”</p>

1952	<p><u>The Convention on the Political Rights of Women,</u></p> <p>“Considering that peoples of the United Nations are determined to promote equality of rights of men and women, in conformity with the principles embodied in the Charter...” (p. 27)</p> <p>“Believing that international convention on the political rights of women will constitute an important step towards the universal attainment of equal rights of men and women...” (p.27)</p>	<p>“equality of rights of men and women”</p> <p>“universal attainment of equal rights of men and women”</p>
1958	<p><u>C111 - Discrimination (Employment and Occupation) Convention</u> adopted by International Labor Organization (ILO)</p> <p>...all human beings, irrespective of race, creed or sex, have the right to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity, ...(preamble)</p> <p>Article 1</p> <p>“For the purpose of this Convention the term <u>DISCRIMINATION</u> includes-- (a) any distinction, exclusion or preference made on the basis of ... sex, ...” (article 1)</p>	<p>“all human beings, irrespective of ... sex”</p> <p>“discrimination ... on the basis of ... sex...”</p>
1963	<p><u>A draft Declaration on the Elimination of Discrimination against Women</u></p> <p>p. 41</p>	<p>“discrimination against women”</p>
1967	<p><u>The Declaration on the Elimination of Discrimination against Women</u></p>	<p>“women on equal terms with men”</p> <p>“equal rights with men in the field of civil law”</p>

	<p>All appropriate measures shall be taken to ensure to women on equal terms with men, without any discrimination (p. 36)</p> <p>“..all appropriate measures, particularly legislative measures, shall be taken to ensure to women, married or unmarried, equal rights with men in the field of civil law...” (p. 36)</p>	
1971	<p><u>The Ad Hoc Group on Equal Rights for Women in the United Nations</u>, 1<sup>st</sup> meeting</p> <p>The goal is “to improve the status of women employed in the Organization” (The United Nations Blue Books Series, 1996)</p>	<p>“Equal Rights for Women in the United Nations”</p>
1972	<p><u>The General Assembly, Twenty-seventh Session 3010 (XXVII) designates 1975 as International Women's Year</u></p> <p>“...Considering that it is necessary to strengthen universal recognition of the principle of the equality of men and women, <i>de jure</i> and <i>de facto</i>...” (p. 66)</p> <p>“to promote equality between men and women” (p.67)</p>	<p>“universal recognition of the principle of the equality of men and women, <i>de jure</i> and <i>de facto</i>...”</p> <p>“equality between men and women”</p>
1975	<p><u>World Conference on Women</u> adopting The World Plan of Action</p> <p><u>UN General Assembly Resolution 30/3520.</u></p> <p>“Urges all financial institutions and all international, regional and subregional development banks and bilateral funding agencies to accord high priority in their development assistance, in accordance with requests of Governments, to projects that would promote the integration of women in the development process, in</p>	<p>“achievement of the equality of women and men”</p> <p>“equality between women and men means equality in their dignity and worth as human beings as well as equality in their rights, opportunities and responsibilities”</p>

<p>particular women in the rural areas, as well as the achievement of the equality of women and men, priority being given to countries with limited financial means...” (p. 96)</p> <p><u>Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace</u></p> <p>“Decides to promulgate the following principles:</p> <p>1. Equality between women and men means equality in their dignity and worth as human beings as well as equality in their rights, opportunities and responsibilities.</p> <p>2. All obstacles that stand in the way of enjoyment by women of equal status with men must be eliminated in order to ensure their full integration into national development and their participation in securing and in maintaining international peace.</p> <p>5. Women and men have equal rights and responsibilities in the family and in society. Equality between women and men should be guaranteed in the family, which is the basic unit of society and where human relations are nurtured. Men should participate more actively, creatively and responsibly in family life for its sound development in order to enable women to be more intensively involved in the activities of their communities and with a view to combining effectively home and work possibilities of both partners.</p> <p>6. Women, like men, require opportunities for developing their intellectual potential to the maximum. National policies and programmes should therefore provide them with full and equal access to education and training at all levels, while ensuring that such programmes and policies consciously orient them towards new occupations and new</p>	<p>“equal status with men”</p> <p>“women and men have equal rights and responsibilities in the family and in society”</p> <p>“men should participate more actively, creatively and responsibly in family life”</p> <p>“women, like men”</p> <p>“equal pay for work of equal value”</p> <p>“equal conditions and opportunities for advancement in work, and all other women's rights”</p> <p>“equality of rights carries with it corresponding responsibilities”</p>
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	<p>roles consistent with their need for self-fulfilment and the needs of national development.</p> <p>7.The right of women to work, to receive equal pay for work of equal value, to be provided with equal conditions and opportunities for advancement in work, and all other women's rights to full and satisfying economic activity are strongly reaffirmed.</p> <p>10. Equality of rights carries with it corresponding responsibilities; it is therefore a duty of women to make full use of opportunities available to them and to perform their duties to the family, the country and humanity.</p>	
1979 :	<p>The Convention on the Elimination of All Forms of Discrimination against Women</p> <p>“Convinced that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields...” (p.1)</p> <p>“Article 1</p> <p>For the purposes of the present Convention, the term "discrimination against women" shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.” (p. 2)</p>	<p>“participation of women on equal terms with men in all fields”</p>

1993	<p>World Conference on Human Rights</p> <p><u>The Vienna Declaration and Programme of Action</u></p> <p>“40. Treaty monitoring bodies should disseminate necessary information to enable women to make more effective use of existing implementation procedures in their pursuit of full and equal enjoyment of human rights and non-discrimination. New procedures should also be adopted to strengthen implementation of the commitment to women's equality and the human rights of women.” (§ 40)</p>	<p>“women's equality and the human rights of women”</p>
1994	<p>UN Committee on the Elimination of Discrimination Against Women (CEDAW), <u>CEDAW General Recommendation No. 21: Equality in Marriage and Family Relations</u>, 1994</p> <p>1. “The Convention on the Elimination of All Forms of Discrimination against Women (General Assembly resolution 34/180, annex) affirms the equality of human rights for women and men in society and in the family”.</p> <p>5. “... three articles in the Convention that have special significance for the status of women in the family:</p> <p>Article 9</p> <p>...States parties shall grant women equal rights with men ...”</p> <p>Article 15</p> <p>1. States parties shall accord to women equality with men before the law.</p>	<p>“the equality of human rights for women and men in society and in the family”</p> <p>“grant equal rights with men”</p> <p>“accord to women equality with men before the law”</p>
1994	<p><u>The International Conference on Population and Development (ICPD) in Cairo</u></p> <p><u>Programme of Action of the International Conference on Population Development</u></p>	<p>“men play a key role in bringing about gender equality”</p>

<p>“A.MALE RESPONSIBILITIES AND PARTICIPATION BASIS FOR ACTION( p. 36)</p> <p>4.24 Changes in both men’s and women’s knowledge, attitudes and behaviour are necessary conditions for achieving the harmonious partnership of men and women. Men play a key role in bringing about gender equality since, in most societies, men exercise preponderant power in nearly every sphere of life ranging from personal decisions regarding the size of families to the policy and programme decisions taken at all levels of Government. It is essential to improve communication between men and women on issues of sexuality and reproductive health, and the understanding of their joint responsibilities, so that men and women are equal partners in public and private life” (p. 36)</p> <p>Objectives</p> <p>4.25 The objective is to promote GENDER EQUALITY in all spheres of life ...” (p.36)</p> <p>Actions</p> <p>4.26 The equal participation of women and men in all areas of family and household responsibilities ... (p. 36)</p> <p>4.27 Special efforts should be made to emphasize men’s shared responsibility and promote their active involvement in responsible parenthood, sexual and reproductive behaviour, including family planning; prenatal, maternal and child health; prevention of sexually transmitted diseases, including HIV; prevention of unwanted and high-</p>	<p>“men and women are equal partners in public and private life”</p> <p>“male responsibilities in family life”</p> <p>“men’s responsibility to and financial support for their children and families”</p> <p>“promote the full involvement of men in family life and the full integration of women in community life”</p> <p>“gender equality in all spheres of life”</p> <p>“the equal participation of women and men in all areas of family and household responsibilities”</p>
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	<p>risk pregnancies; shared control and contribution to family income, children’s education, health and nutrition; and recognition and promotion of the equal value of children of both sexes. Male responsibilities in family life must be included in the education of children from the earliest ages. Special emphasis should be placed on the prevention of violence against women and children. (p. 37)</p> <p>4.28 Governments should consider changes in law and policy to ensure men’s responsibility to and financial support for their children and families. (p. 37)</p> <p>4.29 National and community leaders should promote the full involvement of men in family life and the full integration of women in community life.” (p. 37)</p>	
1995	<p>Fourth World Conference on Women, Beijing Declaration</p> <p>19 It is essential to design, implement and monitor, with the full participation of women, effective, efficient and mutually reinforcing gender-sensitive policies and programmes, including development policies and programmes, at all levels that will foster the empowerment and advancement of women;</p> <p>We are determined to:</p> <p>24 Take all necessary measures to eliminate all forms of discrimination against women and the girl child and remove all obstacles to GENDER EQUALITY and the advancement and empowerment of women;</p> <p>25 Encourage men to participate fully in all actions towards equality;</p> <p>30 Ensure equal access to and equal treatment of women and men in education and health care and enhance</p>	<p>“gender-sensitive policies and programmes”</p> <p>“gender equality”</p> <p>“encourage men to participate fully in all actions towards equality”</p> <p>“GENDER perspectives reflected in all our policies and programmes”</p> <p>“all women and men”</p> <p>“gender mainstreaming”</p> <p>“mainstreaming a gender perspective into all policies and programmes”</p>



	<p>women's sexual and reproductive health as well as education;</p> <p>36 ... acommitmentto equal rights, equal responsibilities and equal opportunities and to the equal participation of women and men in all national, regional and international bodies and policy-making processes; and the establishment or strengthening of mechanisms at all levels for accountability to the world's women;</p> <p>38 ... ensuring that a GENDER perspectives reflected in all our policies and programmes. We urge the United Nations system, regional and international financial institutions, other relevant regional and international institutions and all women and men, as ....”</p> <p><u>Platform For Action</u></p> <p><b>GENDER MAINSTREAMING</b></p> <p>“Many Governments have enacted legislation to promote equality between women and men and have established national machineries to ensure the mainstreaming of gender perspectives in all spheres of society.” (p. 11)</p> <p>79. In addressing unequal access to and inadequate educational opportunities, Governments and other actors should promote an active and visible policy of mainstreaming a gender perspective into all policies and programmes, so that, before decisions are taken, an analysis is made of the effects on women and men, respectively.” (p. 27)</p>	
1997	<p><u>The Office of the Special Adviser to the Secretary-General on Gender Issues and Advancement of Women (OSAGI)</u> created in 1 of March 1997</p> <p>The office responsibilities were to promote gender equality by performing “GENDER analysis, advisory services and outreach; mainstreaming of a GENDER perspective in the work of programmes and activities of intergovernmental</p>	<p>”gender analysis”</p> <p>”gender perspective”</p> <p>“gender balance”</p> <p>“gender mainstreaming”</p> <p>“gender equality”</p> <p>“50/50 women and men at all levels”</p>

	<p>forums, entities of the United Nations system, other intergovernmental bodies and Member States; development of an intergovernmental agenda and framework for "<u>women, peace and security</u>"; development of strategies and policies for the achievement, within the Secretariat and the UN system, of GENDER balance and the target of 50/50 women and men at all levels, professional and above; and increased efficiency and effectiveness of inter-agency collaboration related to GENDER EQUALITY and the integration of GENDER perspective in all programmes and policies.”</p>	
2000	<p><u>United Nations Millennium Declaration</u></p> <p>"Only through broad and sustained efforts to create a shared future, based upon our common humanity in all its diversity, can GLOBALIZATION be made fully inclusive and equitable", world leaders stated as they unanimously adopted a "<u>United Nations Millennium Declaration</u>" at the conclusion of their Millennium Summit on 8 September 2000.</p> <p>... The collective responsibility of the governments of the world to uphold human dignity, equality and equity ... (p.1)</p> <p>The Summit Declaration cited freedom, equality (of individuals and nations), solidarity, tolerance, respect for nature and shared responsibility as six values fundamental to international relations for the twenty-first century.</p> <p>6. We consider certain fundamental values to be essential to international relations in the twenty-first century. These include:</p>	<p>“globalization”</p> <p>“the collective responsibility of the governments of the world to uphold human dignity, equality and equity”</p> <p>“equality (of individuals and nations)”</p> <p>“the equal rights and opportunities of women and men must be assured”</p> <p>“gender equality and the empowerment of women”</p>

	<p>Equality. No individual and no nation must be denied the opportunity to benefit from development. The equal rights and opportunities of women and men must be assured.</p> <p>20. We also resolve:</p> <p>To promote gender equality and the empowerment of women as effective ways to combat poverty, hunger and disease and to stimulate development that is truly sustainable.</p>	
<p>2003 SHI FT</p>	<p><u>Expert Group Meeting on “The role of men and boys in achieving gender equality” 21 to 24 October 2003 Brasilia, Brazil</u></p> <p><u>Final report “The Role of Men and Boys in Achieving Gender Equality”</u></p> <p>“3.Over the past decade it has been increasingly emphasized that attention to GENDER perspectives will contribute to the achievement of all other development goals. The Millennium Declaration, adopted by Member States of the United Nations in September 2000, highlighted that promotion of GENDER EQUALITY was essential for the eradication of poverty and hunger and the promotion of sustainable development. GENDER EQUALITY is a Millennium Development Goal in its own right, but gender perspectives must also be included in the implementation of all other Millennium Development Goals, on poverty and hunger, education, child mortality, maternal health, HIV/AIDS, malaria and other diseases, environmental sustainability and global partnerships for development.” (P. 3)</p>	<p>“gender perspectives”</p> <p>“gender equality”</p> <p>“Attention to the critical role men and boys can play in the achievement of gender equality is relatively recent within the United Nations.”</p> <p>“the shift from a focus on women to the perspective of gender relations”</p> <p>“attention to men and boys”</p> <p>“the positive role men and boys can and do play in promoting women’s empowerment”</p> <p>“a focus on the role of men and boys in the achievement</p>

<p>“4. The achievement of gender equality is still to a large extent considered a women’s issue. Attention to the critical role men and boys can play in the achievement of gender equality is relatively recent within the United Nations. <u>The SHIFT from a focus on women to the perspective of GENDER RELATIONS</u> created the opportunity to give increased attention to men and boys. Over the years a stronger focus has developed on the POSITIVE ROLE men and boys can and do play in promoting women’s empowerment in the home, the community, the labour market and the workplace. It is recognized that a better understanding of gender roles and relations, and related structural inequalities, increases opportunities for effective policy measures and actions for overcoming inequalities. The ROLE OF MEN and boys in challenging and changing unequal power relations is critical.” (P. 3)</p> <p>5. There is an increasing recognition that a focus on the role of men and boys in the achievement of gender equality will not only benefit women and girls as well as men and boys, but can contribute effectively to the achievement of HUMAN RIGHTS, the promotion of democracy, poverty eradication, economic justice and other development goals. In particular it has been emphasized that attention to men and boys can make a major contribution to the fight against HIV/AIDS; indeed without 4 the active involvement of men and boys it will be difficult, if not impossible, to achieve the international goals on HIV/AIDS. As a result, research, advocacy and projects and programmes are carried out in many countries and regions to engage men and boys in the promotion of gender equality. (p. 3-4)</p>	<p>of gender equality ... can contribute effectively to the achievement of human rights”</p> <p>“the role of men and boys in the achievement of gender equality will not only benefit women and girls as well as men and boys, but can contribute effectively to the achievement of human rights”</p> <p>“to engage men and boys in the promotion of gender equality”</p> <p>“the need to increase attention to men and boys has been raised in intergovernmental contexts”</p> <p>“emphasize the active stake that men and boys have in gender equality”</p> <p>“develop integrated gender policies”</p> <p>“work with men as ALLIES to women”</p> <p>“define specific roles for men and boys in developing and</p>
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<p>6. The need to increase attention to men and boys has been raised in intergovernmental contexts – in the Commission on the Status of Women, in other functional commissions of Economic and Social Council, and in special sessions of the General Assembly. However, the United Nations has not yet given comprehensive attention to the role of men and boys. In its forty-eighth session in March 2004, the Commission on the Status of Women will, for the first time, focus specifically on the theme: “The role of men and boys in achieving gender equality”. (p. 4)</p> <p>16. The Expert Group Meeting on the “Role of Men and Boys in Achieving Gender Equality” forms part of the preparation by the United Nations Division for the Advancement of Women, Department of Economic and Social Affairs, for the fortyeighth session of the Commission on the Status of Women in March 2004. The report from this meeting will contribute to furthering international understanding of the topic and will influence the work of the United Nations system on the promotion of gender equality. (p. 6)</p> <p>V. STATEMENT OF PRINCIPLES</p> <p>42. The experts propose that the following set of principles should govern policies and programmes addressing the role of men and boys in achieving gender equality. (p. 13)</p> <p>1. Emphasize the active stake that men and boys have in gender equality, that is, the gains to men and boys. (p. 13)</p> <p>2. Develop integrated gender policies rather than separate and parallel policies for women and men ensuring that when a "gender perspective" is adopted in policies,</p>	<p>implementing policies and programmes for gender equality”</p> <p>“work with the men in positions of greatest power and influence (as local and national leaders, and policy makers)”</p> <p>“recognize the diversity of men’s situation and assess the specific situations, interests, identities and privileges of different groups of men and boys and address their specific needs”</p> <p>“respond to the complexity and diversity of meanings, desires, practices and identities in men’s sexual lives”</p> <p>“mobilize men to end the interpersonal and institutional violence that sustains and results from gender inequality”</p> <p>“connect gender equality measures involving men and boys with a general</p>
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<p>attention is given to relations between women and men rather than to women and men separately. (p. 13)</p> <p>4. Work with men as ALLIES to women in achieving gender equality through collaboration with, and accountability to, women's organizations and feminist movements. (p. 14)</p> <p>6. Define specific roles for men and boys in developing and implementing policies and programmes for gender equality. (p. 14)</p> <p>7. Work with the men in positions of greatest power and influence (as local and national leaders, and policy makers) to ensure their commitment to and action on promoting gender equality goals. (p. 14)</p> <p>9. Recognize the diversity of men's situation and assess the specific situations, interests, identities and privileges of different groups of men and boys and address their specific needs. (p. 14)</p> <p>13. Based on men's multiple roles in relation to violence (including as perpetrators, survivors, witnesses and bystanders), mobilize men to end the interpersonal and institutional violence that sustains and results from gender inequality. (p. 14)</p> <p>14. Recognize sexuality as a fundamental dimension of human relations in which gender inequality is often expressed and enforced. Respond to the complexity and diversity of meanings, desires, practices and identities in men's sexual lives. Address the connections between</p>	<p>framework of human rights and social justice”</p>
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	<p>misogyny and homophobia in the construction of harmful norms of male and female sexuality. (p. 14)</p> <p>18. Connect gender equality measures involving men and boys with a general framework of human rights and social justice. Within this framework, use shared experiences of multiple forms of oppression to promote solidarity between women and men for social justice and gender equality. (p. 15)</p> <p><u>VIII. Key actors in promoting the role of men and boys</u> (pp. 36-39)</p> <p>A. Public sector organizations</p> <p>B. Private sector and civil society</p>	
2004	<p>United Nations Commission on the Status of Women Report on the forty-eighth session (1-12 March 2004) Economic and Social Council Official Records, 2004 Supplement No. 7 (E/2004/27-E/CN.6/2004/14)</p> <p>Resolution 48/4 Mainstreaming a gender perspective into all policies and programmes in the United Nations system* The Commission on the Status of Women</p> <p>“2. Participants agreed that men and boys had an important role in empowering women and achieving gender equality in the home, the community, the labour market and the workplace. Many men and boys were already supporting the promotion of gender equality and the advancement of women and were agents of change for a more gender-equal society. However, both direct and indirect factors hindered men’s involvement on a large scale. Broader institutional changes were also required to</p>	<p>“mainstreaming a gender perspective into all policies and programmes in the United Nations system”</p> <p>“new culture of gender equality”</p> <p>“removing the persistent stereotypes and attitudes”</p> <p>“incorporating gender issues into all education curricula beginning in early childhood”</p> <p>“to equip men with gender-specific knowledge and skills and to mobilize a critical mass</p>

<p>enable men's and women's commitment to a new culture of gender equality." (p. 60)</p> <p>"3. Participants agreed that a gender-sensitive socialization process of both boys and girls from early childhood was critical to removing the persistent stereotypes and attitudes that continued to promote and perpetuate traditional roles of men and women. Such stereotypes often led to missed opportunities for women and men, sexsegregated labour markets, lack of economic and social well-being, a perception of female inferiority and lack of value attached to women's and girls' contributions. Participants recognized that both fathers and mothers played a vital role in challenging existing gender stereotypical attitudes and behaviour, which was a precondition for involving men and boys in achieving gender equality." (p. 60)</p> <p>"4. Participants emphasized the need to approach education in a holistic manner by incorporating gender issues into all education curricula beginning in early childhood." (p. 60)</p> <p>"5. Participants emphasized the need for greater gender awareness to equip men with gender-specific knowledge and skills and to mobilize a critical mass of men to serve as POSITIVE AGENTS OF CHANGE." (p. 61)</p> <p>"6. While emphasizing the crucial role of the family, peers and the education system in reducing gender stereotypes, participants underscored the strong influence of the mass media on value systems and the commitment to and perception of gender equality. The media should therefore be encouraged to portray women and girls, men and boys, in non-stereotypical roles. The media, the Internet and</p>	<p>of men to serve as positive agents of change"</p> <p>"the media should therefore be encouraged to portray women and girls, men and boys, in non-stereotypical roles"; "gender-sensitive messages"</p> <p>"need to increase men's and boys' awareness of the consequences of irresponsible sexual behaviour"</p> <p>"men should strengthen their efforts to stop violence against women"</p> <p>"gender equality not just as a woman's issue, but as a responsibility of society as a whole, and of both men and women"</p>
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	<p>advertising could serve as powerful tools for conveying gender-sensitive messages.” (p. 61)</p> <p>“8. Participants emphasized that gender inequality was one of the root causes of the spread of HIV/AIDS and contributed to women’s and girls’ increased vulnerability to the epidemic. ... While most of the attention so far had been on women’s vulnerability, the role of men and boys in preventing the spread of HIV was increasingly acknowledged. There was a need to increase men’s and boys’ awareness of the consequences of irresponsible sexual behaviour.” (p. 61)</p> <p>10. Participants agreed that men should strengthen their efforts to stop violence against women, including trafficking in women and children for the purpose of sexual exploitation. (p. 62)</p> <p>“11. The importance of partnerships between men and women for gender equality should be equally understood by men and boys, women and girls. It was critical to perceive gender equality not just as a woman’s issue, but as a responsibility of society as a whole, and of both men and women.” (p. 62)</p>	
2009	<p>The Global Symposium on Engaging Men and Boys in Gender Equality</p> <p><u>“A summary report: Cross cutting themes, lessons learned, research results and challenges”</u></p> <p><u>Rio de Janeiro, Brazil March 30<sup>th</sup> – April 3<sup>rd</sup>, 2009</u></p> <p>“The work of the Symposium was also rooted firmly in a human rights framework, with specific emphasis on</p>	<p>“human rights framework, with specific emphasis on promoting the universal right to health, women’s rights”</p> <p>“sexual identity, gender”</p> <p>“gender transformation”</p>

<p>promoting the universal right to health, women’s rights, and freedom from discrimination related to social, economic and racial/ethnic identities.” (p. 7)</p> <p>“Delegates situated their work within efforts to overcome all forms of discrimination, including discrimination based on SEXUAL IDENTITY, GENDER, race, and poverty.” (p. 7)</p> <p>“Alongside paying homage to feminist pioneers and feminist analysis, participants repeatedly challenged men’s groups to steadfastly ensure that their work contributes directly to the broader goal of achieving women’s empowerment and gender equality, while keeping in mind that men and boys, too, are vulnerable to rigid notions of gender.” (p. 7)</p> <p><u>“The Promotion of Gender Equality through Gender transformation</u></p> <p>“...a large group of programs and presentations focused on changing the broader gender systems per se that underlie all of those specific problems. Several presentations discussed how gender norms and patriarchal views of masculinities create and sustain vulnerabilities for men themselves.” (p. 8)</p> <p>“The emphasis on gender transformation encompasses two major dimensions that are sometimes ignored or downplayed in work with men and boys:</p> <ul style="list-style-type: none"> <li>• The relational nature of gender; and</li> <li>• The urgency of fundamentally changing the gender power dynamics involving both women and men.” (p. 8)</li> </ul>	<p>“changing the broader gender systems per se”</p> <p>“changing the gender power dynamics involving both women and men”</p> <p>“GENDER does not refer to either women or men, but rather the complex social system of power imbalances between males and females that rigidly constrains women and men, girls and boys”</p> <p>“efforts to overcome gender inequalities must involve both men and women working together to transform what it means to be women and men in any specific society”</p> <p>“gender-transformative programming”</p> <p>“gender-equitable” behaviors”</p> <p>“promote awareness and acceptance of GENDER DIVERSITY and AVOID GENDER BINARIES”</p>
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<p>“GENDER does not refer to either women or men, but rather the complex social system of power imbalances between males and females that rigidly constrains women and men, girls and boys, limiting their rights and choices for healthy, productive and happy lives.” (p. 8)</p> <p>To become more effective, efforts to overcome gender inequalities must involve both men and women working together to transform what it means to be women and men in any specific society.</p> <p>“The core elements that gender-transformative programming with men and boys should encompass are:</p> <ul style="list-style-type: none"> <li>• Attention to socialization processes from early in life that contribute to women and men’s gender-constrained behaviors;</li> <li>• Critical awareness of the negative consequences of gender mandates for females and males, and the potential to change them;</li> <li>• Challenges to the imbalance of power, distribution of resources, and allocation of duties between and among women/girls and men/ boys;</li> <li>• Constructive ways of reducing or eliminating power differentials by promoting the position of women relative to men, and helping men become more equitable and involved in traditionally “feminine” spheres of life (such as care-giving) and respectful of sexual and gender diversity;</li> <li>• Focusing on multi-level, multi-faceted societal constraints and obstacles to equitable participation of men and women in private and public domains;</li> <li>• Inclusion of compensatory or affirmative action components to overcome women’s longstanding disadvantages;</li> <li>• Helping men overcome constraints on engaging more fully in reproductive and domestic domains, and rewarding them for learning and implementing gender-equitable behaviors;</li> <li>and • Avoidance of rigid dichotomies differentiating</li> </ul>	<p>“multiple gender definitions in diverse societies”</p> <p>“GENDERED FRAMEWORK rather than a sexual identity framework”</p> <p>“the role of CULTURE and RELIGION when seeking to transform GENDER NORMS”</p> <p>“GENDER is a complex and dynamic set of ideas, actions and feelings about what it means to be a boy or a girl,” or a man or a woman, “in a specific place, culture and time””</p> <p>“gender identities”</p> <p>“strategies that SHIFT GENDER NORMS and ENCOURAGE men to share the joys and burdens of caring for others with women”</p> <p>“sexual and gender diversities and sexual rights”</p> <p>“sexual and gender identities”</p>
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<p>genders and sexes, and acceptance of diversity, gradations and individual freedom of choice.” (p. 8)</p> <p>“What are the “gender-equitable” behaviors that programs at the Symposium work toward?</p> <p>Based on programs described at the Symposium, gender-equitable men would: • Never commit, condone, or remain silent about men’s violence against women or against other men; • Respect and support girls and women as equal members of society in all walks of life; • share equitably and enthusiastically in care-giving, child rearing and home-making, treating boys/sons and girls/daughters equally; • Make mutual decisions around sexual and reproductive health issues as well as other intimate domains; • Express their sexuality free of stereotypes, coercion or violence in ways that are safe, pleasurable and mutually desired; • feel proud of themselves without necessarily being the sole breadwinner, a father (especially of sons), having many sexual partners, or being aggressive; • Accept and feel comfortable with the “feminine” aspects of their personalities and with those of other men; • Feel comfortable expressing emotions in positive and non-violent ways; • Be capable of forming emotionally supportive friendships with men as well as women</p> <p>Several recurrent key themes emerged from the presentations on gender transformation:</p> <p>Promote awareness and acceptance of GENDER DIVERSITY and AVOID GENDER BINARIES: A central premise of the work on gender transformation with men is that the same system that discriminates against women also discriminates against men who do not conform to dominant</p>	<p>“constructions of masculinity”</p> <p>“support the positive rights of men of ALL SEXUALITIES”</p> <p>“the call to action”</p> <p>“world MOBILIZATION of men and boys”</p> <p>“to ENGAGING men and boys”</p> <p>“to recognize the POSITIVE ROLE of men and boys – and their own personal stake – in overcoming gender injustices”</p>
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masculine appearance and behavior. Therefore, work must support diversity among males in terms of their sexuality and gender behavior and foster acceptance and celebration of diversity. Participants were repeatedly reminded that there are multiple gender definitions in diverse societies. These are often confused with sexual orientation and/or behavior.” (p. 9)

“Shiv Khan (Naz Foundation International, India) argued for the need to avoid thinking in only binary terms, and suggested using a GENDERED FRAMEWORK rather than a sexual identity framework to understand the diverse ways men in South Asia define themselves and their sexual practices.” (p. 9)

“Encourage greater sensitivity to the role of CULTURE and RELIGION when seeking to transform GENDER NORMS: More discussion was called for on how to be sensitive to – while working to change – cultural aspects that place both women and men at risk. Participants emphasized the need to engage with RELIGIOUS LEADERS. Furthermore, as CULTURES constantly evolve, they sometimes NEED TO BE CHALLENGED. Participants urged the building of common ground by connecting UNIVERSAL HUMAN VALUES, such as the health and well-being of the family, to the values present in RELIGIOUS TEACHINGS.” (p. 10)

“To achieve such GENDER-RELATIONAL approaches, program planners should undertake the following steps: ...

...

Work on multiple levels: GENDER refers to far more than roles or functions prescribed by society. “Instead,

GENDER is a complex and dynamic set of ideas, actions and feelings about what it means to be a boy or a girl,” or a man or a woman, “in a specific place, culture and time” (Glenda MacNaughton, Centre for Equity and Innovation in Early Childhood, University of Melbourne, Australia). Gender MANDATES and RULES are reinforced on multiple levels, through cultural practices, laws and policies.” (p.10)

#### “Gender and the Global Political Economy

GENDER IDENTITIES are strongly influenced by current trends in the global political economy. The values of competition, consumption, aggressive accumulation and assertion of power reinforce practices of domination and violence. The dominant economic models have led to increasing economic vulnerability as livelihood opportunities have been lost on a large scale. While women have entered the workforce outside the home in large numbers in the past 20 years, men are still primarily defined by being breadwinners and providers. Many men who are not able to live up to this social expectation to be providers experience stress and mental health issues, including substance and alcohol use. Economic stress is also associated with men’s use of violence against women and children. We need a better understanding of these phenomena, and we need to advocate for the inclusion of these issues in international economic fora.” (p. 56)

#### “Men and Boys as Caregivers

Across the world gender norms reinforce the expectation that women and girls have to take responsibility for care work, including domestic tasks, raising children and taking care of the sick and the elderly. This frequently prevents

women and girls from accessing their fundamental human rights to health, education, employment and full political participation. Correcting this requires that National Governments, civil society organisations, UN agencies and donor organisations put in place strategies that SHIFT GENDER NORMS and ENCOURAGE men to share the joys and burdens of caring for others with women, including in their capacity as fathers and providers of child care.” (p. 56)

#### “Sexual and Gender Diversities and Sexual Rights

There are tremendous diversities among men and boys in their SEXUAL and GENDER IDENTITIES and relations. Too many men are stigmatized for the fact that they love, desire and/or enjoy (57) sex with men, and those that have non-normative gender identities. Formal and informal patterns of sexual injustice, discrimination, social exclusion and oppression throughout the world shape men’s and boys’ access to civil rights, health care, personal safety, and the recognition and affirmation of their intimate relations. CONSTRUCTIONS OF MASCULINITY in many contexts are based on hostility toward sexual behaviours that contradict dominant patriarchal norms, and are policed through heterosexist violence. Programming and policy engaging men and boys must recognize and affirm sexual diversity among men and boys, and support the positive rights of men of ALL SEXUALITIES to sexual pleasure and well-being.” (p. 56)

#### “PART 3: THE CALL TO ACTION

4. International non-governmental organizations working in the field of gender based violence, gender equity or issues

of violence against boys and girls should engage boys and men together with women and girls; should support involved national organizations through facilitating networks, providing capacity building, technical support and should collaborate with governments to develop policies and strategies that promote gender equity and non-violent behaviours for proper implementation and follow-up of international and UN commitments.

5. Governments should act on their existing international and UN obligations and commitments, prioritize and allocate resources to gender transformative interventions, and develop policies, frameworks and concrete implementation plans that advance this agenda, including through working with other governments and adherence to the Paris Principles.

9. The United Nations must show leadership in these areas, innovatively and proactively supporting member states to promote gender equitable and socially transformative law, policy and program development, including through interagency coordination as articulated in the One UN approach.

10. We, gathered at the Symposium, pledge to answer the call of the Secretary-General's Campaign UNite to End Violence against Women 2008-2015, to galvanize our energies, networks and partnerships in support of world MOBILIZATION of men and boys, and their communities, to stop and prevent this pandemic. We call on governments, the UN, NGOs, individuals and the private sector to devote increased commitment and resources to ENGAGING men and boys in questioning and



	<p>overcoming inequitable and violent versions of masculinities and to recognize the POSITIVE ROLE of men and boys – and their own personal stake – in overcoming gender injustices. (p. 59)</p>	
2010	<p>Convention on the Elimination of All Forms of Discrimination against Women  United Nations CEDAW/C/GC/28  Distr.: General 16 December 2010  Committee on the Elimination of Discrimination against Women  General recommendation No. 28 on the core obligations of States parties under article 2 of the Convention on the Elimination of All Forms of Discrimination against Women</p> <p>p.2: 4-The objective of the Convention is the elimination of all forms of discrimination against women on the basis of sex. It guarantees women the equal recognition, enjoyment and exercise of all human rights and fundamental freedoms in the political, economic, social, cultural, civil, domestic or any other field, irrespective of their marital status, and on a basis of equality with men. 5. Although the Convention only refers to sex-based discrimination, interpreting article 1 together with articles 2 (f) and p.2:5- (a) indicates that the Convention covers gender-based discrimination against women. The term “SEX” here refers to biological differences between men and women. The term “GENDER” refers to socially constructed identities, attributes and roles for women and men and society’s social and cultural meaning for these biological differences resulting in hierarchical relationships between women and men and in the distribution of power and rights favouring men and disadvantaging women. This social</p>	<p>Sex vs gender DEFINITION</p> <p>“discrimination against women on the basis of sex”</p>

	<p>positioning of women and men is affected by political, economic, cultural, social, religious, ideological and environmental factors and can be changed by culture, society and community.</p>	
2010	<p><u>“UN Creates New Structure for Empowerment of Women”</u>, United Nations Press Release, United Nations, New York, 2 July 2010</p> <p>UN Women will have two key roles: It will support inter-governmental bodies such as the Commission on the Status of Women in their formulation of policies, global standards and norms, and it will help Member States to implement these standards, standing ready to provide suitable technical and financial support to those countries that request it, as well as forging effective partnerships with civil society. It will also help the UN system to be accountable for its own commitments on gender equality, including regular monitoring of system-wide progress. (UN Women press release, 2 July 2010)</p>	
2014	<p><u>Speech by UN Women Goodwill Ambassador Emma Watson at a special event for the HeForShe campaign</u>, United Nations Headquarters, New York, 20 September 2014</p> <p>Today we are launching a campaign called “HeForShe.”</p> <p>I am reaching out to you because I need your help. We want to end gender inequality—and to do that we need EVERYONE to be involved.</p> <p>This is the first campaign of its kind at the UN: we want to try and galvanize as many men and boys as possible to be</p>	<p>“we need EVERYONE to be involved”</p> <p>“the first campaign of its kind at the UN”</p> <p>“men and boys ... to be ADVOCATES for gender equality”</p> <p>“we don’t just want to talk about it, but make sure it is tangible”</p> <p>“fighting for women’s rights has too often become</p>

	<p>ADVOCATES for gender equality. And we don't just want to talk about it, but make sure it is tangible.</p> <p>I was appointed six months ago and the more I have spoken about feminism the more I have realized that fighting for women's rights has too often become synonymous with man-hating. If there is one thing I know for certain, it is that this has to stop.</p> <p>...</p> <p>These rights I consider to be human rights...</p> <p>...</p> <p>Men—I would like to take this opportunity to extend your formal invitation. gender equality is your issue too.</p> <p>We don't often talk about men being imprisoned by GENDER STEREOTYPES but I can see that that they are and that when they are free, things will change for women as a natural consequence.</p> <p>...</p> <p>If you believe in equality, you might be one of those inadvertent feminists I spoke of earlier. And for this I applaud you.</p> <p>We are struggling for a uniting world but the good news is we have a uniting movement. It is called HeForShe. I am inviting you to step forward, to be seen to speak up, to be the "he" for "she". And to ask yourself if not me, who? If not now, when?</p>	<p>synonymous with man-hating.</p> <p>... this has to stop”</p> <p>“these rights I consider to be human right”</p> <p>“men ... gender equality IS YOUR ISSUE TOO”</p> <p>“if you believe in equality, you might be one of those inadvertent feminist”</p> <p>“a uniting [world] movement”</p>
<p>2014</p>	<p><u>HeForShe Movement</u></p> <p>UNITED NATIONS GLOBAL SOLIDARITY MOVEMENT FOR GENDER EQUALITY</p> <p>The world is at a turning point. People everywhere understand and support the idea of gender equality. They know it's not just a women's issue, it's a human rights</p>	<p>“global solidarity movement for gender equality”</p> <p>“not just a women's issue, it's a human rights issue”</p> <p>“HeForShe is an invitation for MEN and PEOPLE of ALL</p>

	<p>issue. HeForShe is an invitation for MEN and PEOPLE of ALL GENDERS to stand in solidarity with women to create a bold, visible and united force for gender equality. The men of HeForShe aren't on the sidelines. They're working with women and with each other to build businesses, raise families, and give back to their communities.</p> <p>...</p> <p><b>BE THE CHANGE</b></p> <p>Every day HeForShe supporters are taking ACTIONS to create meaningful CHANGE in their communities. Get inspired and take action.</p> <p>...</p> <p><b>TAKE ACTION</b></p> <p>Taking action in your community is simple.</p> <p>Download your HeForShe Action Kit to get started.</p>	<p>GENDERS to stand in solidarity with women to create a bold, visible and united force for gender equality”</p> <p>“be the change”</p> <p>“every day HeForShe supporters are taking ACTIONS to create meaningful CHANGE”</p> <p>“download your HeForShe Action Kit to get started”</p>
2015	<p>UN Women launches HeForShe IMPACT 10x10x10 Initiative</p> <p>Top global leaders join campaign to advance gender equality</p> <p>Davos — At the World Economic Forum in Davos today, UN Women, the United Nations entity dedicated to achieving gender equality and women's empowerment unveiled the HeForSheIMPACT 10X10X10 pilot initiative to galvanize momentum in advancing gender equality and women's empowerment. The HeForShe campaign's IMPACT 10X10X10 initiative is a one-year pilot effort that aims to engage governments, corporations and universities as INSTRUMENTS OF CHANGE positioned within some of the communities that most need to address deficiencies in women's empowerment and gender equality and that have the greatest capacity to make</p>	<p>“top global leaders”</p> <p>“to engage governments, corporations and universities as INSTRUMENTS OF CHANGE”</p> <p>“to make and influence those CHANGES”</p> <p>“test the effectiveness of these interventions for scalability”</p> <p>“to be a part of change”</p> <p>“purposeful action”</p>

<p>and influence those CHANGES. Each sector will identify approaches for addressing gender inequality, and pilot test the effectiveness of these interventions for scalability.</p> <p>At the launch, the inaugural global leaders who will serve as IMPACT 10X10X10 founding Champions were announced. They will steer the initiative, providing leadership in mobilizing their communities and include: H.E. Prime Minister Mark Rutte of the Netherlands; H.E. President Ernest Bai Koroma of Sierra Leone; H.E. Prime Minister Stefan Löfven of Sweden; Mr. Paul Polman, CEO of Unilever; Rick Goings, Chairman and Chief Executive Officer of Tupperware Brands Corporation; and Dennis Nally, Chairman, PricewaterhouseCoopers International Ltd. JPMorgan Chase is also proud to be a Title Sponsor of the HeForShe campaign.</p> <p>“The groundswell of response we have received in support for HeForShe tells us we are tapping into what the world wants: to be a part of change. Now we have to channel that energy into purposeful action.</p> <p>...</p> <p>IMPACT 10X10X10 prioritizes LEGISLATIVE BODIES and CORPORATIONS in view of the gender inequality that exists in these areas, confirmed by findings from <u>the World Economic Forum’s Global Gender Gap Report 2014</u>. ... UNIVERSITIES join the impact trio because youth engagement represents one of the greatest opportunities for accelerating progress toward the achievement of gender equality, and ending violence against women.</p>	<p>“EVERYONE to get involved if we are to turn the tide”</p> <p>“I encourage all men and boys to join me by PLEDGING THEIR COMMITMENT to the HeForShe campaign”</p> <p>“men and boys, all over the world, should become ACTIVE AGENTS OF CHANGE”</p> <p>“men are and should be ALLIES in this regard; in their capacity of managers, teachers, partners, fathers and brothers”</p> <p>“to encourage our male employees, as well as sons, husbands, brothers and fathers to pledge their support and TAKE ACTION”</p> <p>“TOGETHER WE can accelerate progress towards achieving gender equality”</p> <p>“giving them [male colleagues] the practical</p>
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<p>“HeForShe exemplifies UN Women’s groundbreaking leadership on gender equality. We know where change is proving hardest. The HeForShe IMPACT Initiative puts responsibility for change right where it matters- and spotlights LEADERS who can make it happen. The founding Champions from industry and government will pave the way for others to join in, using the pilot initiatives to streamline decision-making on relevant and successful activities,” stated UN Women Executive Director and Under- Secretary-General Phumzile Mlambo-Ngcuka. “Ultimately we need EVERYONE to get involved if we are to turn the tide.”</p> <p>In the months following the kick-off of the campaign by acclaimed actor Emma Watson in September last year in her capacity as UN Women Global Goodwill Ambassador, several Heads of States, along with celebrities and thousands of men from around the world, have committed to be champions for the HeForShe campaign. To date, more than 200,000 men and boys have signed their commitment to gender equality through the “HeForShe Commitments API” (a geo-located website app allowing men to register and visualize the real-time number of men activated on the map globally). In addition, HeForShe has reached more than 1.2 billion PEOPLE on social media. Quotes from founding Champions of IMPACT 10x10x10 initiative:</p> <p><b>President of Sierra Leone Ernest Bai Koroma:</b> "I know inclusion of women is a key driver to sustainable development. I am proud to join UN Women as an IMPACT Champion for gender equality and I encourage all men and boys to join me by PLEDGING THEIR COMMITMENT to the HeForShe campaign.</p>	<p>TOOLS to ACT as CHAMPIONS of CHANGE”</p> <p>“IMPLEMENTING a HeForShe COMMUNICATIONS STRATEGY”</p> <p>“we are IMPLEMENTING an engagement strategy”</p> <p>“LEADERS in each sector made common COMMITMENTS”</p> <p>“COMMIT to IMPLEMENT”</p> <p>“measure and publicly report on progress to achieve gender equality”</p> <p>“commit to personally champion and launch a HeForShe campaign” in their own country”</p> <p>“DELIVER REAL CHANGE within and beyond their own institutions. To ensure effective IMPLEMENTATION, provide TRANSPARENCY, and SHARE BEST PRACTICES with other leaders”</p>
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**Prime Minister Stefan Löfven of Sweden:** I look forward to challenge more men and boys to get involved in advancing gender equality. I encourage men and boys to become a HeForShe, and pledge their commitment to gender equality. ... We all benefit from gender equal societies. That is why men and boys, all over the world, should become ACTIVE AGENTS OF CHANGE.”

**Prime Minister Mark Rutte of the Netherlands:** Gender equality is not a “women’s issue”. ... Men are and should be ALLIES in this regard; in their capacity of managers, teachers, partners, fathers and brothers. I am ready to make my contribution and I count on ALL OF YOU to join the HeForShe campaign.”

**Paul Polman, CEO of Unilever:** I will continue to use my voice across the business to encourage our male employees, as well as sons, husbands, brothers and fathers to pledge their support and TAKE ACTION. Together WE can accelerate progress towards achieving gender equality.”

**Dennis Nally, Chairman, PricewaterhouseCoopers International Ltd:** The HeForShe initiative fits perfectly with PwC's long-standing goal of helping our male colleagues - from university students to senior leadership - to see why women's empowerment has a positive effect for all, and giving them the practical TOOLS to ACT as CHAMPIONS OF CHANGE. As part of PwC’s impact commitment, I will be signing the CEO Statement of Support to the UN Women’s Empowerment Principles. We will also be ENGAGING hundreds of thousands of PwC

and external men in the HeForShe movement through our global Aspire to Lead webcast on 27 February and IMPLEMENTING a HeForShe COMMUNICATIONS STRATEGY that tightly aligns with the nine actions to further engage PwC men and to encourage our clients, families, and communities to sign on.”

**Rick Goings, Chairman & CEO Tupperware Brands:**

"I am thrilled to stand in solidarity with women and men around the world as a HeForShe impact champion. As part of our impact commitment we will be conducting a company audit based on Principle 7 of the Women's Empowerment Principles (WEPs). We are implementing an engagement strategy to instigate support from our nearly 3 million strong global salesforce and the men in the extended Tupperware Brands family to sign on to the HeForShe movement.

HeForShe IMPACT 10x10x10 Brief

What are the IMPACT Commitments?

IMPACT 10x10x10 aims to catalyze change, with bold, tangible commitments that set the standard for equality in each sector. To ensure consistent progress and establish a common ground, LEADERS in each sector made common COMMITMENTS.

- All University IMPACT champions COMMIT to IMPLEMENT a gender sensitization curriculum for students, faculty and staff, and DEVELOP programs to address gender-based violence.
- Corporate champions sign the Women’s Empowerment Principles, committing to implement Principle 7: “Measure



	<p>and publicly report on progress to achieve gender equality.”</p> <ul style="list-style-type: none"> <li>• Heads of State commit to personally champion and launch a HeForShe campaign in their own country. In addition, each leader developed bold commitments which aim to DELIVER REAL CHANGE within and beyond their own institutions. To ensure effective IMPLEMENTATION, provide TRANSPARENCY, and SHARE BEST PRACTICES WITH OTHER LEADERS, the IMPACT champions will annually publish a report. More information on their game-changing commitments can be found at <a href="http://HeForShe.org/impact">HeForShe.org/impact</a>.</li> </ul>	
2017	<p><b><u>HeForShe Thematic Champions Initiative</u></b></p> <p><b>HeForShe Champions Announcement Press Release, September 20<sup>th</sup>, 2017</b></p> <p>4- ABOUT HeForShe Thematic Initiative</p> <p>Launched by His Excellency Justin Trudeau Prime Minister of Canada in September 2016, the HeForShe Thematic Champions Initiative is a growing cohort of select world leaders who stand out as true visionaries on gender equality and who are lending their influence and conviction to UN Women’s efforts. They are spurring CONCRETE ACTION and centrally positioning gender equality, women’s rights and women’s empowerment.</p> <p>What is the Thematic Champion Initiative?</p> <ul style="list-style-type: none"> <li>• To spur CONCRETE ACTION and position gender equality, women’s rights and women’s empowerment at the center of the agenda, UN Women engages with local leaders across the private and public sectors.</li> </ul>	<p>“CONCRETE ACTION”</p> <p>“CONCRETE CHANGE”</p> <p>“CONCRETE PROGRESS”</p> <p>“structural and systematic CHANGES”</p> <p>“commit their expertise to support”</p> <p>“make equality a reality within our lifetime”</p> <p>“MAKE A DIFFERENCE to gender equality and women’s empowerment”</p> <p>“POLICIES”</p> <p>“IMPLEMENT”</p> <p>“ENSURE”</p> <p>“THE ACTIONS”</p> <p>“FRESH and INNOVATIVE APPROACHES that have the</p>

<ul style="list-style-type: none"> <li>• These select group of leaders are known as HeForShe Thematic Champions. They are designated a focus area as outlined in the UN Women Strategic Plan, and actively LEVERAGES their unique resources, networks and specialized skills to drive for the CONCRETE CHANGE that are fundamental to gender equality.</li> <li>• HeForShe Thematic Champions are dedicated supporters of gender equality and women’s empowerment, serving as public champions for change, and committing to CONCRETE PROGRESS within their own institutions.</li> <li>• They commit to raising awareness, advocating, and creating structural and systematic CHANGES to advance gender equality within their own institutions and in the communities in which they operate.</li> <li>• They have very high reputations for strong ethical practices and equitable gender policies; demonstrate excellence in their respected field of work; and COMMIT THEIR EXPERTISE TO SUPPORT UN Women’s programmatic and resource mobilization efforts, accelerating the pace of CHANGE to make equality a REALITY within our lifetime.</li> </ul> <p>THE Opportunity   Thematic Champions for Women Economic Empowerment</p> <ul style="list-style-type: none"> <li>• The thematic role of GLOBAL Institutions in HeForShe is an opportunity to have a farreaching impact in achieving GLOBAL GENDER EQUALITY, due to the institutions natural reach geographically as well as their reputational</li> </ul>	<p>potential to be SCALED and REPLICATED”</p> <p>“ALLYING THEMSELVES”</p>
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ability to leverage other national institutions. They will commit to the following two basic commitments:

- o Women’s Empowerment Principles: As an initial step, Global Institutions will sign UN Women’s ‘Women’s Empowerment Principles’ (WEPs), a set of Principles for institutions offering guidance on how to empower women in the workplace, marketplace and community.

- o Commitment: Within each global structure, a game-changing commitment will be made to MAKE A DIFFERENCE to gender equality and women’s empowerment. That might mean POLICIES to achieve equal pay, IMPLEMENT parental leave or ENSURE gender parity at senior leadership.

#### The Actions

- A host of possible ACTIONS may be undertaken as part of the Global Institution Champion commitment to gender equality and women’s empowerment. Whether internally or externally focused, these ACTIONS will aim to address gender inequality through FRESH and INNOVATIVE APPROACHES that have the potential to be SCALED and REPLICATED.

- ACTIONS may be unique to the institutional culture and unique expert capabilities, or may be new and stretch the institution into innovative or unexplored territory.

- Regardless, ACTIONS will propel forward the movement’s goals and the ACHIEVEMENT of gender equality.

#### The Investment

- As the leading organization with a global mandate to promote gender equality, women’s rights and women’s

	<p>empowerment, the realization of UN Women’s mandate requires a level of funding that supports its infrastructure and allows it to continue to create impact in ending the persisting inequalities faced by women and girls globally.</p> <ul style="list-style-type: none"> <li>• HeForShe Thematic Champions will commit to changing the world for women and girls by ALLYING THEMSELVES with a dynamic organization with demonstrated strong results in programming and global advocacy, and will be recognized as catalysts in the global efforts to end of gender inequality.</li> </ul>	
2018	<p><b><u>HeForShe Emerging Solutions for Gender Equality 2018 Report</u></b></p> <p>Content:</p> <p>“How To Reach A Gender Balanced Leadership; How To Accelerate Women’s Economic Empowerment; How To Achieve Equal Pay; How To Eradicate Gender-Based Violence; How To Mobilize Youth For Gender Equality” (P. 3)</p> <p>“A NOTE FROM THE SECRETARY-GENERAL We must therefore ensure that women and girls are centrally involved in all our efforts to realize the Sustainable Development Goals.</p> <p>The HeForShe movement and its Champions, featured in this report, are not only dedicated to achieving gender equality but also to creating and sharing SOLUTIONS. They embody a practical and inclusive approach to change. Through their work, they are demonstrating that there are many ways to achieve our shared goal, and that each one of us can make a difference” (p. 4)</p>	<p>“emerging SOLUTIONS”</p> <p>“each one of us can make a difference”</p> <p>“we live in a male dominated world”</p> <p>“from aspiration to EVIDENCE”</p> <p>“champions ... MADE ... TRANSFORMATIVE CHANGE within their organizations and communities”</p> <p>“the work that we see EVIDENCED”</p> <p>“CULTURAL CHANGE”</p>

	<p>“We live in a male dominated world.” (p. 4)</p> <p>“A NOTE FROM THE EXECUTIVE DIRECTOR This year’s Emerging Solutions report takes us from aspiration to EVIDENCE. The accounts from our Champions detail with honesty and self-knowledge the individual journeys they have made in leading transformative change within their organizations and communities. Collectively they are tackling the thorny issues that are common barriers to progress in societies and businesses across the world: from equal pay to equality and diversity in senior representation; from safety for students and faculty on campus to promotion of justice and fairness in well policed communities; from closing the digital divide and ICT access, to championing STEM education; from recognizing and taking steps to end gender stereotyping in advertising, to sensitizing themselves and their workforces to unconscious bias, and by recognizing it, limiting damage.” (p. 5)</p> <p>“The work that we see EVIDENCED in this report shows that our cohort of leaders in business, in academia and in government are moving to deeper levels of CULTURAL CHANGE that are more durable, reinforce each other, and can be adapted for application in other contexts. This year’s report makes their ACHIEVEMENTS and DISCOVERIES available to all.” (p. 5)</p> <p>“A NOTE FROM THE HeForShe CHAMPIONS Men and boys play IMPORTANT ROLES in the movement for gender equality and have a RESPONSIBILITY to shoulder. Mobilizing men and boys</p>	<p>“ACHIEVEMENTS and DISCOVERIES available to all”</p> <p>“men and boys play IMPORTANT ROLES in the movement for gender equality and have a RESPONSIBILITY to shoulder”</p> <p>“ACHIEVEMENTS”</p> <p>“HARD DATA”</p>
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<p>can break down barriers, open up new paths and foster new kinds of relationships. Our organizations and communities are making progress towards their goals. This report presents a snapshot of our ACHIEVEMENTS to date, highlights some of the challenges that remain and outlines the road ahead. It is always hard to do justice to the efforts of so many dedicated people, but we have tried to give a flavour of the personalities behind the achievements and the spirit of the HeForShe Champions as well as the HARD DATA. (p. 6)</p>	
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## Appendix B Shift within UN Gender Equality Discourse

Year	<u>Shift in UN Gender Equality Discourse</u>	<u>UN Document / Events mapping the change</u>
1945	Equal rights of men and women are reaffirmed.	The Charter of United Nations
1946	Women's rights get a focused attention within the equality discourse.	Commission on the Status of Women
1948	Equal rights of all human beings are categorized.	UN, The Universal Declaration of Human Rights, 1948
1958	The discrimination on basis of sex at work gets attention.	The International Labour Organization (ILO) adopts the 'Discrimination (Employment and Occupation) Convention
1967	Forms of discrimination against women are brought to the discussion and are explained.	General Assembly-Twenty-second Session; 2263 (XXII) Declaration on Elimination of Discrimination against Women
1975	Women get agency in developing and implementing policies. Men are invited to participate more actively in gender equality discourse.	World Conference on Women, 2441 <sup>st</sup> plenary meeting Documents: The World Plan of Action Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace.
1993	Notions of gender identity and sexual orientation entered the UN Gender Equality discourse.	The Vienna Declaration and Programme of Action
1994	Notion of Gender Equality is introduced into UN Gender Equality discourse.	The International Conference on Population and Development (ICPD) in Cairo.

	Men are explained their responsibility and role in gender equality discourse.	
1995	Gender Mainstreaming through policies and programmes. Men are encouraged to participate in action in gender equality issues.	Beijing Declaration and Platform for Action, The Fourth World Conference on Women, Beijing
2000	Equal rights and opportunities for men and women are reaffirmed.	United Nations Millennium Declaration
2003	“The shift from a focus on women to the perspective of gender relations”; “Work with men as ALLIES to women”; Attention to role of men in achievement of human rights; The danger of gender stereotyping is explained.	Expert Group Meeting on “The role of men and boys in achieving gender equality, Brazil
2004	Men are prescribed the role of agents of change.	United Nations Commission on the Status of Women Report on the forty-eighth session (1-12 March 2004) Economic and Social Council Official Records, 2004 Supplement No. 7 (E/2004/27-E/CN.6/2004/14)
2009	“Gender transformation” and promotion of “awareness and acceptance of gender diversity” and call for avoidance of application of gender binaries in gender equality discourse.	The Global Symposium on Engaging Men and Boys in Gender Equality, Rio de Janeiro, Brazil, through 3 April 2009 A Summary Report: Cross cutting themes, lessons learned, research results and challenges. Rio de Janeiro, Brazil, March 30 <sup>th</sup> – April 3 <sup>rd</sup> , 2009



2010	UN Women is UN Entity for Gender Equality and the Empowerment of Women. UN Women is established to “boost UN efforts to promote gender equality”	United Nations press release 2010 about establishment of UN Women (UN Women press release, 2 July 2010)  UN Women is UN Entity for Gender Equality and the Empowerment of Women
2014	Male allies of UN Women take concrete actions to make a change within the gender equality discourse.	Launch of HeForShe - UN global solidarity movement for gender equality.

## Appendix C Predication

Year	Document	Predication
1945	<p data-bbox="316 461 710 495"><u>The Charter of United Nations</u></p> <p data-bbox="316 573 1018 1155">“We the peoples of the united nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom...” (p.2)</p>	<p data-bbox="1050 461 1318 551">“equal rights of men and women”</p>
1946	<p data-bbox="316 1178 885 1211"><u>Political Rights of Women, resolution 56 (I)</u></p> <p data-bbox="316 1290 1007 1547">the General Assembly “recommends that all Member States, which have not already done so, adopt measures necessary to fulfil the purpose and aims of the Charter in this respect by granting to women the same political right as to men...” (p. 90)</p>	<p data-bbox="1050 1178 1350 1323">“granting to women the same political right as to men”</p>
1948	<p data-bbox="316 1563 959 1653"><u>UN, The Universal Declaration of Human Rights, 1948</u></p> <p data-bbox="316 1731 1018 1933">Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have</p>	<p data-bbox="1050 1563 1302 1653">“the equal rights of men and women”</p>

	determined to promote social progress and better standards of life in larger freedom (p.2)	
1951	<p><u>Declaration on Fundamental Principles and Rights at Work</u></p> <p>Equal Remuneration Convention, 1951 (No. 100) 29 June 1951 The International Labour Organization (ILO)</p> <p>“Differential rates between workers which correspond, without regard to sex, to differences, as determined by such objective appraisal, in the work to be performed shall not be considered as being contrary to the principle of equal remuneration for men and women workers for work of equal value”. (p. 2)</p>	“equal remuneration for men and women workers for work of equal value”
1952	<p><u>The Convention on the Political Rights of Women,</u></p> <p>“Considering that peoples of the United Nations are determined to promote equality of rights of men and women, in conformity with the principles embodied in the Charter...” (p. 27)</p> <p>“Believing that international convention on the political rights of women will constitute an important step towards the universal attainment of equal rights of men and women...” (p.27)</p>	<p>“equality of rights of men and women”</p> <p>“universal attainment of equal rights of men and women”</p>
1967	<p><u>The Declaration on the Elimination of Discrimination against Women</u></p> <p>All appropriate measures shall be taken to ensure to women on equal terms with men, without any discrimination (p. 36)</p>	<p>“women on equal terms with men”</p> <p>“equal rights with men in the field of civil law”</p>

	<p>“...all appropriate measures, particularly legislative measures, shall be taken to ensure to women, married or unmarried, equal rights with men in the field of civil law...” (p. 36)</p>	
1972	<p><u>The General Assembly, Twenty-seventh Session 3010 (XXVII) designates 1975 as International Women's Year</u></p> <p>“...Considering that it is necessary to strengthen universal recognition of the principle of the equality of men and women, <i>de jure</i> and <i>de facto</i>...” (p. 66)</p> <p>“to promote equality between men and women” (p.67)</p>	<p>“universal recognition of the principle of the equality of men and women, <i>de jure</i> and <i>de facto</i>”</p> <p>“equality between men and women”</p>
1975	<p><u>World Conference on Women adopting The World Plan of Action</u> <u>UN General Assembly Resolution 30/3520.</u></p> <p>“Urges all financial institutions and all international, regional and subregional development banks and bilateral funding agencies to accord high priority in their development assistance, in accordance with requests of Governments, to projects that would promote the integration of women in the development process, in particular women in the rural areas, as well as the achievement of the equality of women and men, priority being given to countries with limited financial means...” (p. 96)</p> <p><u>Declaration of Mexico on the Equality of Women and Their Contribution to Development and Peace</u> “<i>Decides</i> to promulgate the following principles:</p>	<p>“achievement of the equality of women and men”</p> <p>“equality between women and men means equality in their dignity and worth as human beings as well as equality in their rights, opportunities and responsibilities”</p> <p>“equal status with men”</p> <p>“women and men have equal rights and responsibilities in the family and in society”</p>

	<p>1.Equality between women and men means equality in their dignity and worth as human beings as well as equality in their rights, opportunities and responsibilities.</p> <p>2.All obstacles that stand in the way of enjoyment by women of equal status with men must be eliminated in order to ensure their full integration into national development and their participation in securing and in maintaining international peace.</p> <p>5.Women and men have equal rights and responsibilities in the family and in society. Equality between women and men should be guaranteed in the family, which is the basic unit of society and where human relations are nurtured. <u>Men should participate</u> more actively, creatively and responsibly in family life for its sound development in order to enable women to be more intensively involved in the activities of their communities and with a view to combining effectively home and work possibilities of both partners.</p> <p>6.Women, like men, require opportunities for developing their intellectual potential to the maximum.</p>	<p>“Men should participate more actively, creatively and responsibly in family life”</p> <p>“women, like men”</p>
1979:	<p><u>The Convention on the Elimination of All Forms of Discrimination against Women</u></p> <p>“Convinced that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields...” (p.1)</p>	<p>“participation of women on equal terms with men in all fields”</p>
1993	<p>World Conference on Human Rights</p> <p><u>The Vienna Declaration and Programme of Action</u></p>	<p>“human rights of women ... lesbian, gay, bisexual,</p>

	<p>“We have championed the human rights of women; children; persons with disabilities; indigenous peoples; lesbian, gay, bisexual, transgender and intersex (lgbti) individuals; migrants; minorities; and others” (p. 11)</p>	<p>transgender and intersex (lgbti) individuals” person, and in the equal rights of men and women”</p>
1994	<p>UN Committee on the Elimination of Discrimination Against Women (CEDAW), <u>CEDAW General Recommendation No. 21: Equality in Marriage and Family Relations</u></p> <p>1. The Convention on the Elimination of All Forms of Discrimination against Women (General Assembly resolution 34/180, annex) affirms the equality of human rights for women and men in society and in the family.</p> <p>Article 9 ...States parties shall grant women equal rights with men ...</p> <p>Article 15 1. States parties shall accord to women equality with men before the law.</p>	<p>“the equality of human rights for women and men in society and in the family”</p> <p>“equal rights with men”</p> <p>“equality with men before the law”</p>
1994	<p><u>The International Conference on Population and Development (ICPD) in Cairo</u></p> <p>“A. MALE RESPONSIBILITIES AND PARTICIPATION BASIS FOR ACTION (p. 36)</p> <p>4.24 <u>Men play a key role</u> in bringing about gender equality since, in most societies, men exercise</p>	<p>“men play a key role in bringing about gender equality”</p> <p>“men and women are equal partners in public and private life”</p>

<p>preponderant power in nearly every sphere of life, ranging from personal decisions regarding the size of families to the policy and programme decisions taken at all levels of Government. It is essential to improve communication between men and women on issues of sexuality and reproductive health, and the understanding of their joint responsibilities, so that men and women are equal partners in public and private life” (p. 36)</p> <p>Actions</p> <p>4.26 The equal <u>participation of</u> women and <u>men</u> in all areas of family and household responsibilities ...</p> <p>4.27 Special efforts should be made to emphasize <u>men’s</u> shared responsibility and promote their <u>active involvement</u> in responsible parenthood, sexual and reproductive behaviour, including family planning; prenatal, maternal and child health; prevention of sexually transmitted diseases, including HIV; prevention of unwanted and high-risk pregnancies; shared control and contribution to family income, children’s education, health and nutrition; and recognition and promotion of the equal value of children of both sexes. Male responsibilities in family life must be included in the education of children from the earliest ages. Special emphasis should be placed on the prevention of violence against women and children.</p> <p>4.28 Governments should consider changes in law and policy to ensure men’s responsibility to and financial support for their children and families.</p>	<p>“male responsibilities”</p> <p>“the equal participation of women and men in all areas of family and household responsibilities”</p> <p>“to emphasize men’s shared responsibility and promote their active involvement”</p> <p>“national and community leaders should promote the full involvement of men”</p>
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	4.29 National and community leaders should promote <u>the full involvement of men</u> in family life and the full integration of women in community life.” (p. 36)	
1995	<p>Fourth World Conference on Women, Beijing Declaration</p> <p>We are determined to:</p> <p>25 Encourage men to <u>participate</u> fully in all actions towards equality;</p> <p>30 Ensure equal access to and equal treatment of women and men in education and health care and enhance women's sexual and reproductive health as well as education;</p> <p>36 ... acommitmentto equal rights, equal responsibilities and equal opportunities and to the <u>equal participation</u> of women and men in all national, regional and international bodies and policy-making processes; and the establishment or strengthening of mechanisms at all levels for accountability to the world's women;</p> <p>38 ... ensuring that a GENDER perspectives reflected in all our policies and programmes. We urge the United Nations system, regional and international financial institutions, other relevant regional and international institutions and all women and men, as ....”</p>	<p>“Encourage men to participate fully in all actions towards equality”</p> <p>“the equal participation”</p>
2000	<p><u>United Nations Millennium Declaration</u></p> <p>6. We consider certain fundamental values to be essential to international relations in the twenty-first century. These include:</p> <p>Equality. No individual and no nation must be denied the opportunity to benefit from development. The</p>	<p>“The equal rights and opportunities of women and men must be assured”</p>



	<p>equal rights and opportunities of women and men must be assured.</p>	
2003	<p><u>Expert Group Meeting on “The role of men and boys in achieving gender equality” 21 to 24 October 2003 Brasilia, Brazil</u></p> <p><u>Final report “The Role of Men and Boys in Achieving Gender Equality”</u></p> <p>4. The achievement of gender equality is still to a large extent considered a women’s issue. Attention to <u>the critical role men and boys can play in the achievement of gender equality is relatively recent within the United Nations. The SHIFT from a focus on women to the perspective of GENDER RELATIONS created the opportunity to give increased attention to men and boys. Over the years a stronger focus has developed on <u>the POSITIVE ROLE men and boys can and do play in promoting women’s empowerment in the home, the community, the labour market and the workplace. (p.3)</u></u></p> <p>5. There is an increasing recognition that a focus on the role of men and boys in the achievement of gender equality will not only benefit women and girls as well as men and boys, but can contribute effectively to the achievement of HUMAN RIGHTS, the promotion of democracy, poverty eradication, economic justice and other development goals. In particular it has been emphasized that attention to men and boys can make a major contribution to the fight against HIV/AIDS; indeed without 4 the active involvement of men and boys it will be difficult, if not impossible, to achieve</p>	<p>“Attention to the critical role men and boys can play in the achievement of gender equality is relatively recent within the United Nations.”</p> <p>“the perspective of GENDER RELATIONS created the opportunity to give increased attention to men and boys”</p> <p>“the positive role men and boys can and do play”</p> <p>“to engage men and boys in the promotion of gender equality”</p> <p>“the need to increase attention to men and boys has been raised in intergovernmental contexts”</p> <p>“emphasize the active stake that men and</p>

<p>the international goals on HIV/AIDS. As a result, research, advocacy and projects and programmes are carried out in many countries and regions to engage men and boys in the promotion of gender equality. (pp. 3-4)</p> <p>6. The need to increase attention to men and boys has been raised in intergovernmental contexts – in the Commission on the Status of Women, in other functional commissions of Economic and Social Council, and in special sessions of the General Assembly. However, the United Nations has not yet given comprehensive attention to the role of men and boys. (p. 4)</p> <p><b>V. STATEMENT OF PRINCIPLES</b></p> <p>1. Emphasize the active stake that men and boys have in gender equality, that is, the gains to men and boys. (p. 13)</p> <p>4. Work with <u>men as ALLIES</u> to women in achieving gender equality through collaboration with, and accountability to, women’s organizations and feminist movements. (p. 14)</p> <p>6. Define specific roles for men and boys in developing and implementing policies and programmes for gender equality. (p. 14)</p> <p>7. Work with the men in positions of greatest power and influence (as local and national leaders, and policy</p>	<p>boys have in gender equality”</p> <p>“work with men as ALLIES to women”</p> <p>“define specific roles for men and boys in developing and implementing policies and programmes for gender equality”</p> <p>“work with the men in positions of greatest power and influence (as local and national leaders, and policy makers)”</p> <p>“to ensure their commitment to and action”</p> <p>“respond to the complexity and diversity of meanings, desires, practices and identities in men’s sexual lives”</p> <p>“mobilize men”</p>
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	<p>makers) <u>to ensure their commitment to and action on promoting gender equality goals.</u> (p. 14)</p> <p>13. Based on men’s multiple roles in relation to violence (including as perpetrators, survivors, witnesses and bystanders), <u>mobilize men</u> to end the interpersonal and institutional violence that sustains and results from gender inequality. (p. 14)</p>	
2004	<p><u>United Nations Commission on the Status of Women Report on the forty-eighth session (1-12 March 2004) Economic and Social Council Official Records, 2004 Supplement No. 7 (E/2004/27-E/CN.6/2004/14)</u></p> <p>Resolution 48/4 Mainstreaming a gender perspective into all policies and programmes in the United Nations system* The Commission on the Status of Women</p> <p>“2. Broader institutional changes were also required to enable men’s and women’s commitment to a new culture of gender equality.” (p. 60)</p> <p>“5. Participants emphasized the need for greater gender awareness to equip men with gender-specific knowledge and skills and <u>to mobilize a critical mass of men to serve as POSITIVE AGENTS OF CHANGE.</u>” (p. 61)</p> <p>“8. There was a need to increase men’s and boys’ awareness of the consequences of irresponsible sexual behaviour.” (p. 61)</p> <p>10. Participants agreed that men should strengthen their efforts to stop violence against women, including</p>	<p>“to enable men’s and women’s commitment to a new culture of gender equality”</p> <p>“to equip men with gender-specific knowledge and skills and to mobilize a critical mass of men to serve as positive agents of change”</p> <p>“need to increase men’s and boys’ awareness of the consequences of irresponsible sexual behaviour”</p> <p>“men should strengthen their efforts to stop violence against women”</p>

	<p>trafficking in women and children for the purpose of sexual exploitation. (p. 62)</p> <p>“11. The importance of partnerships between men and women for gender equality should be equally understood by men and boys, women and girls. It was critical to perceive gender equality not just as a woman’s issue, but as a responsibility of society as a whole, and of both men and women.” (p. 62)</p>	<p>“gender equality not just as a woman’s issue, but as a responsibility of society as a whole, and of both men and women”</p>
2009	<p>The Global Symposium on Engaging Men and Boys in Gender Equality</p> <p><u>“A summary report: Cross cutting themes, lessons learned, research results and challenges”</u> <u>Rio de Janeiro, Brazil March 30<sup>th</sup> – April 3<sup>rd</sup>, 2009</u></p> <p>“Alongside paying homage to feminist pioneers and feminist analysis, participants repeatedly challenged men’s groups to steadfastly ensure that their work contributes directly to the broader goal of achieving women’s empowerment and gender equality, while keeping in mind that men and boys, too, are vulnerable to rigid notions of gender.” (p. 7)</p> <p><u>“The Promotion of Gender Equality through Gender transformation</u></p> <p>“...a large group of programs and presentations focused on changing the broader gender systems per se that underlie all of those specific problems. Several presentations discussed how gender norms and patriarchal views of masculinities create and sustain vulnerabilities for men themselves.” (p. 8)</p>	<p>“men and boys, too, are vulnerable to rigid notions of gender”</p> <p>“gender norms and patriarchal views of masculinities create and sustain vulnerabilities for men themselves”</p> <p>“to transform what it means to be women and men in any specific society”</p> <p>“the same system that discriminates against women also discriminates against men”</p>

<p>“GENDER does not refer to either women or men, but rather the complex social system of power imbalances between males and females that rigidly constrains women and men, girls and boys, limiting their rights and choices for healthy, productive and happy lives.” (p. 8)</p> <p>To become more effective, efforts to overcome gender inequalities must involve both men and women working together to transform what it means to be women and men in any specific society.</p> <p>Several recurrent key themes emerged from the presentations on gender transformation:</p> <p>Promote awareness and acceptance of GENDER DIVERSITY and AVOID GENDER BINARIES: A central premise of the work on gender transformation with men is that the same system that discriminates against women also discriminates against men who do not conform to dominant masculine appearance and behavior. Therefore, work must support diversity among males in terms of their sexuality and gender behavior and foster acceptance and celebration of diversity. Participants were repeatedly reminded that there are multiple gender definitions in diverse societies. These are often confused with sexual orientation and/or behavior.” (p. 9)</p> <p>“To achieve such GENDER-RELATIONAL approaches, program planners should undertake the following steps: ...</p>	<p>“gender is a complex and dynamic set of ideas, actions and feelings about what it means to be a boy or a girl,” or a man or a woman, “in a specific place, culture and time””</p> <p>“gender mandates and rules are reinforced on multiple levels, through cultural practices, laws and policies”</p> <p>“encourage men to share the joys and burdens of caring for others with women”</p> <p>“the positive rights of men of all sexualities”</p> <p>“the call to action”</p> <p>“world mobilization of men and boys”</p> <p>“to engaging men and boys”</p>
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<p>...</p> <p>Work on multiple levels: GENDER refers to far more than roles or functions prescribed by society. “Instead, GENDER is a complex and dynamic set of ideas, actions and feelings about what it means to be a boy or a girl,” or a man or a woman, “in a specific place, culture and time” (Glenda MacNaughton, Centre for Equity and Innovation in Early Childhood, University of Melbourne, Australia). Gender MANDATES and RULES are reinforced on multiple levels, through cultural practices, laws and policies.” (p.10)</p> <p>“Men and Boys as Caregivers</p> <p>Across the world gender norms reinforce the expectation that women and girls have to take responsibility for care work, including domestic tasks, raising children and taking care of the sick and the elderly. This frequently prevents women and girls from accessing their fundamental human rights to health, education, employment and full political participation. Correcting this requires that National Governments, civil society organisations, UN agencies and donor organisations put in place strategies that shift gender norms and encourage men to share the joys and burdens of caring for others with women, including in their capacity as fathers and providers of child care.” (p. 56)</p> <p>“Sexual and Gender Diversities and Sexual Rights</p> <p>Programming and policy engaging men and boys must recognize and affirm sexual diversity among men and boys, and support the positive rights of men of ALL</p>	<p>“to engaging men and boys in questioning and overcoming inequitable and violent versions of masculinities”</p>
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	<p>SEXUALITIES to sexual pleasure and well-being.” (p. 56)</p> <p>“PART 3: THE CALL TO <u>ACTION</u></p> <p>10. We, gathered at the Symposium, pledge to answer the call of the Secretary-General’s Campaign UNite to End Violence against Women 2008-2015, to galvanize our energies, networks and partnerships in support of world mobilization of men and boys, and their communities, to stop and prevent this pandemic. We call on governments, the UN, NGOs, individuals and the private sector to devote increased commitment and resources to engaging men and boys in questioning and overcoming inequitable and violent versions of masculinities and to recognize the positive role of men and boys – and their own personal stake – in overcoming gender injustices. (p. 59)</p>	
2014	<p><u>Speech by UN Women Goodwill Ambassador Emma Watson at a special event for the HeForShe campaign, United Nations Headquarters, New York, 20 September 2014</u></p> <p>Today we are launching a campaign called “HeForShe.”</p> <p>...</p> <p>This is the first campaign of its kind at the UN: we want to try and galvanize as many men and boys as possible to be advocates for gender equality. And we don’t just want to talk about it, but make sure it is tangible.</p>	<p>“to try and galvanize as many men and boys as possible to be advocates for gender equality“</p>

2014	<p><u>HeForShe Movement</u></p> <p>UNITED NATIONS GLOBAL SOLIDARITY MOVEMENT FOR GENDER EQUALITY</p> <p>The world is at a turning point. People everywhere understand and support the idea of gender equality. They know it's not just a women's issue, it's a human rights issue. HeForShe is an invitation for men and people of all genders to stand in solidarity with women to create a bold, visible and united force for gender equality.</p> <p>...</p> <p><u>BE THE CHANGE</u></p> <p>Every day HeForShe supporters are taking ACTIONS to create meaningful CHANGE in their communities. Get inspired and take action.</p> <p>...</p> <p><u>TAKE ACTION</u></p> <p>Download your HeForShe Action Kit to get started.</p>	<p>“HeForShe is an invitation for men and people of all genders to stand in solidarity with women to create a bold, visible and united force for gender equality”</p> <p>“be the change”</p> <p>“every day HeForShe supporters are taking ACTIONS to create meaningful CHANGE”</p> <p>“download your HeForShe Action Kit to get started”</p>
2015	<p>UN Women launches HeForShe IMPACT 10x10x10 Initiative</p> <p>Top global leaders join campaign to advance gender equality</p> <p>Davos — At the World Economic Forum in Davos today, UN Women, the United Nations entity dedicated to achieving gender equality and women's empowerment unveiled the HeForSheIMPACT 10X10X10 pilot initiative to galvanize momentum in advancing gender equality and women's empowerment. The HeForShe campaign's IMPACT 10X10X10 initiative is a one-year pilot effort that aims to engage governments, corporations and universities as instruments of change positioned</p>	<p>“top global leaders join campaign to advance gender equality”</p> <p>“instruments of change”</p> <p>“to make and influence those changes”</p> <p>“each sector will identify approaches</p>



<p>within some of the communities that most need to address deficiencies in women’s empowerment and gender equality and that have the greatest capacity to make and influence those changes. Each sector will identify approaches for addressing gender inequality, and pilot test the effectiveness of these interventions for scalability.</p> <p>“The groundswell of response we have received in support for HeForShe tells us we are tapping into what the world wants: to be a part of change. Now we have to channel that energy into purposeful action.</p> <p>...</p> <p>IMPACT 10X10X10 prioritizes legislative bodies and corporations in view of the gender inequality that exists in these areas, confirmed by findings from the world economic forum’s global gender gap report 2014. ... Universities join the impact trio because youth engagement represents one of the greatest opportunities for accelerating progress toward the achievement of gender equality, and ending violence against women.</p> <p>“HeForShe exemplifies UN Women’s groundbreaking leadership on gender equality. We know where change is proving hardest. The HeForShe IMPACT Initiative puts responsibility for change right where it matters- and spotlights leaders who can make it happen.</p> <p>In the months following the kick-off of the campaign by acclaimed actor Emma Watson in September last year in her capacity as UN Women Global Goodwill Ambassador, several Heads of States, along with</p>	<p>for addressing gender inequality”</p> <p>“to be a part of change”</p> <p>“we have to channel that energy into purposeful action”</p> <p>“join the impact”</p> <p>“leaders who can make it happen”</p> <p>“thousands of men from around the world, have committed to be champions for the HeForShe campaign.”</p> <p>“200,000 men and boys have signed their commitment to gender equality through the “HeForShe Commitments API””</p> <p>“I encourage all men and boys to join me by pledging their commitment to the heforshe campaign”</p>
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<p>celebrities and thousands of men from around the world, have committed to be champions for the HeForShe campaign. To date, more than 200,000 men and boys have signed their commitment to gender equality through the “HeForShe Commitments API” (a geo-located website app allowing men to register and visualize the real-time number of men activated on the map globally).</p> <p><u>Quotes from founding Champions of IMPACT 10x10x10 initiative:</u></p> <p><b>President of Sierra Leone Ernest Bai Koroma:</b> ... I am proud to join UN Women as an impact champion for gender equality and I encourage all men and boys to join me by pledging their commitment to the HeForShe campaign.</p> <p><b>Prime Minister Stefan Löfven of Sweden:</b> ... I encourage men and boys to become a HeForShe, and pledge their commitment to gender equality. ... We all benefit from gender equal societies. That is why men and boys, all over the world, should become active agents of change.”</p> <p><b>Prime Minister Mark Rutte of the Netherlands:</b> Gender equality is not a “women’s issue”. ... Men are and should be allies in this regard...”</p> <p><b>Paul Polman, CEO of Unilever:</b> I will continue to use my voice across the business to encourage our male employees, as well as sons, husbands, brothers and fathers to pledge their support and take action.</p>	<p>“I encourage men and boys to become a HeForShe, and pledge their commitment to gender equality”</p> <p>“men and boys, all over the world, should become active agents of change”</p> <p>“men are and should be allies”</p> <p>“I will continue to use my voice across the business to encourage our male employees, as well as sons, husbands, brothers and fathers to pledge their support and take action. Together we can accelerate progress towards achieving gender equality”</p> <p>“giving them [male colleagues] the practical tools to act as champions of change”</p>
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<p>Together we can accelerate progress towards achieving gender equality.”</p> <p><b>Dennis Nally, Chairman, PricewaterhouseCoopers International Ltd:</b> The HeForShe initiative fits perfectly with PwC's long-standing goal of helping our male colleagues - from university students to senior leadership - to see why women's empowerment has a positive effect for all, and giving them the practical tools to act as champions of change. ... We will also be engaging hundreds of thousands of PwC and external men in the HeForShe movement through our global Aspire to Lead webcast on 27 February and implementing a HeForShe communications strategy that tightly aligns with the nine actions to further engage PwC men and to encourage our clients, families, and communities to sign on.”</p> <p><b>Rick Goings, Chairman &amp; CEO Tupperware Brands:</b> "... We are implementing an engagement strategy to instigate support from our nearly 3 million strong global salesforce and the men in the extended Tupperware Brands family to sign on to the HeForShe movement.</p> <p><u>HeForShe IMPACT 10x10x10 Brief</u></p> <p>What are the IMPACT Commitments? IMPACT 10x10x10 aims to catalyze change, with bold, tangible commitments that set the standard for equality in each sector. To ensure consistent progress and establish a common ground, leaders in each sector made common commitments.</p>	<p>“we will also be engaging hundreds of thousands of PwC and external men in the HeForShe movement”</p> <p>“implementing a HeForShe communications strategy”</p> <p>“we are implementing an engagement strategy”</p> <p>“leaders in each sector made common commitments”</p> <p>“commit to implement”</p> <p>“develop programs”</p> <p>“commit to personally champion and launch a HeForShe campaign”</p> <p>“deliver real change”</p> <p>“to ensure effective implementation, provide transparency, and share best practices with other leaders”</p> <p>“will annually publish a report”</p>
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	<ul style="list-style-type: none"> <li>• All University IMPACT champions commit to implement a gender sensitization curriculum for students, faculty and staff, and develop programs to address gender-based violence.</li> <li>• Heads of State commit to personally champion and launch a HeForShe campaign in their own country. In addition, each leader developed bold commitments which aim to deliver real change within and beyond their own institutions, to ensure effective implementation, provide transparency, and share best practices with other leaders, the impact champions will annually publish a report. More information on their game-changing commitments can be found at <a href="http://HeForShe.org/impact">HeForShe.org/impact</a>.</li> </ul>	
2017	<p><b><u>HeForShe Thematic Champions Initiative</u></b></p> <p><b>HeForShe Champions Announcement Press Release, September 20<sup>th</sup>, 2017</b></p> <p>ABOUT HeForShe Thematic Initiative  Launched by His Excellency Justin Trudeau Prime Minister of Canada in September 2016, the HeForShe Thematic Champions Initiative is a growing cohort of select world leaders who stand out as true visionaries on gender equality and who are lending their influence and conviction to UN Women’s efforts. They are spurring concrete action and centrally positioning gender equality, women’s rights and women’s empowerment.</p> <p>What is the Thematic Champion Initiative?</p>	<p>“cohort of select world leaders ... are lending their influence and conviction”</p> <p>“Thematic Champions ... actively leverages their unique resources, networks and specialized skills to drive for the concrete change”</p> <p>“HeForShe Thematic Champions are dedicated supporters of gender equality and women’s</p>

<ul style="list-style-type: none"> <li>• These select group of leaders are known as HeForShe Thematic Champions. They are designated a focus area as outlined in the UN Women Strategic Plan, and actively leverages their unique resources, networks and specialized skills to drive for the concrete change that are fundamental to gender equality.</li> <li>• HeForShe Thematic Champions are dedicated supporters of gender equality and women’s empowerment, serving as public champions for change, and committing to concrete progress within their own institutions.</li> <li>• They commit to raising awareness, advocating, and creating structural and systematic CHANGES to advance gender equality within their own institutions and in the communities in which they operate.</li> <li>• They ... commit their expertise to support UN women’s programmatic and resource mobilization efforts, accelerating the pace of change to make equality a reality within our lifetime.</li> </ul> <p>THE Opportunity   Thematic Champions for Women Economic Empowerment</p> <ul style="list-style-type: none"> <li>o Commitment: Within each global structure, a game-changing commitment will be made to make a difference to gender equality and women’s empowerment.</li> </ul> <p>The Actions</p>	<p>empowerment, serving as public champions for change, and committing to concrete progress within their own institutions”</p> <p>“they commit to raising awareness, advocating, and creating structural and systematic CHANGES to advance gender equality”</p> <p>“they [HeForShe Thematic Champions] ... commit their expertise to support UN women’s programmatic and resource mobilization efforts, accelerating the pace of change to make equality a reality within our lifetime”</p> <p>“commitment will be made to make a difference to gender equality and women’s empowerment”</p>
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	<ul style="list-style-type: none"> <li>• A host of possible actions may be undertaken as part of the Global Institution Champion commitment to gender equality and women’s empowerment.</li> </ul> <p>The Investment</p> <ul style="list-style-type: none"> <li>• HeForShe Thematic Champions will commit to changing the world for women and girls by allying themselves with a dynamic organization with demonstrated strong results in programming and global advocacy, and will be recognized as catalysts in the global efforts to end of gender inequality.</li> </ul>	<p>“a host of possible actions may be undertaken”</p> <p>“HeForShe Thematic Champions will commit to changing the world for women and girls by allying themselves”</p>
2018	<p><b><u>HeForShe Emerging Solutions for Gender Equality 2018 Report</u></b></p> <p>Content:</p> <p>“How To Reach A Gender Balanced Leadership; How To Accelerate Women’s Economic Empowerment; How To Achieve Equal Pay; How To Eradicate Gender-Based Violence; How To Mobilize Youth For Gender Equality” (P. 3)</p> <p>“A NOTE FROM THE SECRETARY-GENERAL</p> <p>The HeForShe movement and its Champions, featured in this report, are not only dedicated to achieving gender equality but also to creating and sharing SOLUTIONS. ... Through their work, they are demonstrating that there are many ways to achieve our shared goal, and that each one of us can make a difference” (p. 4)</p> <p>“A NOTE FROM THE EXECUTIVE DIRECTOR</p>	<p>“emerging solutions”</p> <p>“How To Reach A Gender Balanced Leadership; How To Accelerate Women’s Economic Empowerment; How To Achieve Equal Pay; How To Eradicate Gender-Based Violence; How To Mobilize Youth”</p> <p>“champions, featured in this report, are not only dedicated to achieving gender equality but also to creating and sharing solutions”</p>

<p>This year’s Emerging Solutions report takes us from aspiration to evidence. The accounts from our Champions detail with honesty and self-knowledge the individual journeys they have made in leading transformative change within their organizations and communities. Collectively they are tackling the thorny issues that are common barriers to progress in societies and businesses across the world ...” (p. 5)</p> <p>“The work that we see evidenced in this report shows that our cohort of leaders in business, in academia and in government are moving to deeper levels of cultural change that are more durable, reinforce each other, and can be adapted for application in other contexts.” This year’s report makes their ACHIEVEMENTS and DISCOVERIES available to all.” (p. 5)</p> <p>“A NOTE FROM THE HeForShe CHAMPIONS Men and boys play Important roles in the movement for gender equality and have a responsibility to shoulder.” Mobilizing men and boys can break down barriers, open up new paths and foster new kinds of relationships. Our organizations and communities are making progress towards their goals. This report presents a snapshot of our ACHIEVEMENTS to date, highlights some of the challenges that remain and outlines the road ahead. It is always hard to do justice to the efforts of so many dedicated people, but we have tried to give a flavour of the personalities behind the achievements and the spirit of the HeForShe Champions as well as the HARD DATA.” (p. 6)</p>	<p>“Champions detail with honesty and self-knowledge the individual journeys they have made in leading transformative change within their organizations and communities”</p> <p>“from aspiration to evidence”</p> <p>“are moving to deeper levels of cultural change”</p> <p>“this year’s report makes their achievements and discoveries available to all”</p> <p>“men and boys play Important roles in the movement for gender equality and have a responsibility to shoulder”</p> <p>“hard data”</p>
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